

Abdullah ibn Masood رضي الله عنه said that Rasool Allah صلى الله عليه وسلم related to us regarding the night of his ascension that he did not pass by any group of angels except that they said: "Order your ummat to do Hijama."  
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# AL-HIJAMA

## CUPPING

### Healing The Sunnah Way

Compiled by

**Dr. Amjad Ahsan Ali**

MBBS (Kar.) MRCP (UK.)  
(Formerly Dean Faculty of Medicine,  
Liaquat National Hospital Karachi)

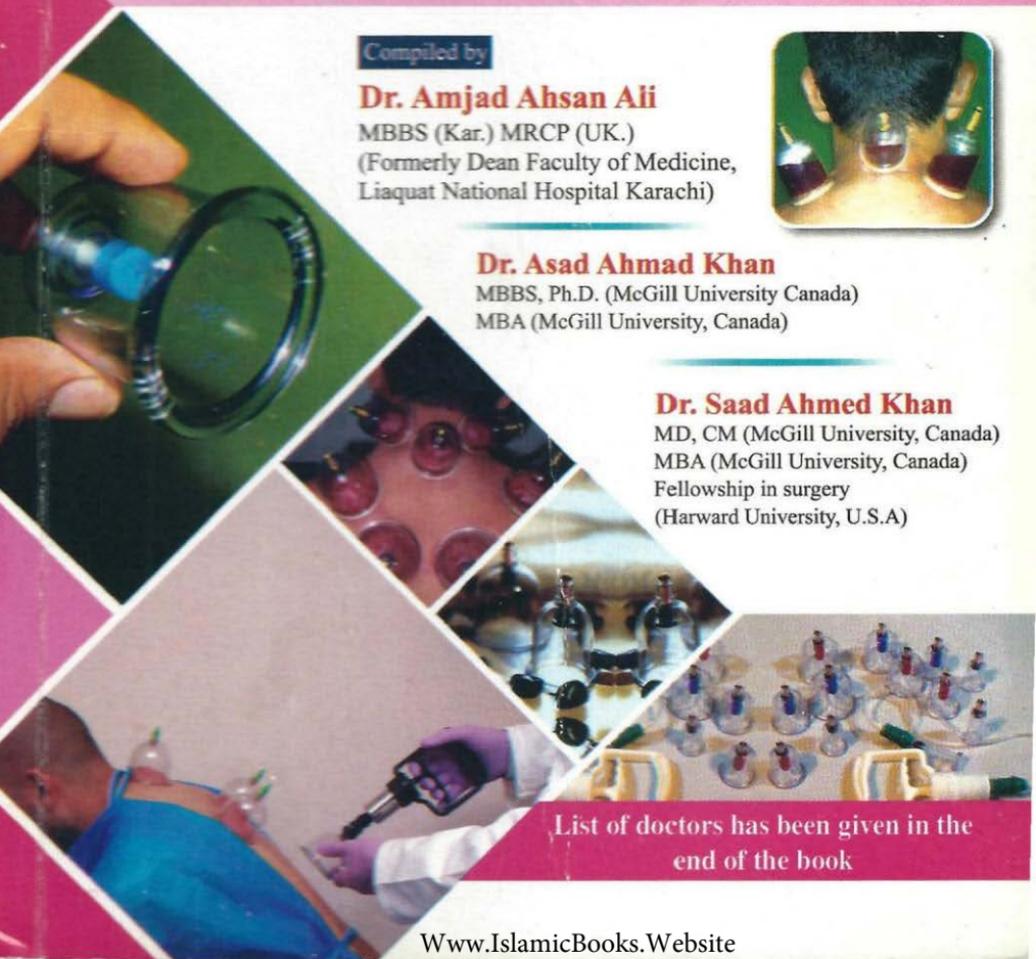


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List of doctors has been given in the  
end of the book

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الحجامة

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New Revised Edition with International List of Hijama Therapists



**GABA SONS**

## FOREWORD

Hijama is the sunnah of the Prophet ﷺ and a most effective treatment.

- The Prophet ﷺ himself was treated with Hijama and encouraged others to do so.
- Imam Bukhari رحمته الله has allocated five chapters to Hijama in his Sahih (which is the most authentic collection of hadith).
- When the Prophet ﷺ ascended to the heavens (i.e. mairaj) the angels told him to tell his ummah to practice Hijama.
- Hijama is an ancient and most beneficial mode of treatment. It is beneficial in both hot and cold regions. It is a national mode of treatment in China and is popular throughout the country.
- Besides arab countries, it is prevalent in countries of south-east Asia as well.
- Students studying alternative medicine in universities of U.S.A. and Europe are also taught Hijama. Every doctor, whether male or female should practice it. However, it should be learned from an experienced practitioner.
- It has become manifest worldwide to physicians and patients that the customary forms of treatment in hospitals and clinics are not satisfactory because of the enormous side effects of drugs.
- For instance in America alone 15,000 patients die monthly from the prscriptions of MD doctors.
- If we consider the immortality worldwide it would reach hundreds of thousands.
- For these reasons humanity is by the Grace of Allah ﷻ turning towards natural forms of therapy like herbal medicine, hijama (cupping) & homeopathic medicine.
- These forms of therapy have relatively very few side effects and are much cheaper.

In this booklet we have described:

- The objective of the practice of medicine, the rewards of illness and the virtues of caring for the sick.
- The basic principles of acquiring spiritual and physical health in the light of Quran and Hadith, in particular salaah and the means of acquiring peace and tranquility and closeness to Allah.
- Some advise on diet and exercise in the light of Quran and Hadith.
- Finally, we want to introduce Hijama, beginning with authentic Ahadith on the subject. The practical details of the procedure have also been dealt with. Diseases which can be treated with Hijama have been mentioned though, in fact, it covers the whole field of medicine.

In the end, the points where Hijama should be done, with respect to various diseases have been illustrated by means of diagrams.

- The method is very simple and easy and can be learned in an hour.
- Alhamdulillah, Hijama is being practiced on millions of patients, world over, with at times unbelievably remarkable results on many untreatable diseases and that even so without any side effects. Years of practical experience has indeed confirmed what Rasoolullah ﷺ said that it is the best of all forms of treatment.

I humbly request every physician should keep in his study two books:

1. Prophetic medicine by Imam ibn Qayyam- Darrussalam publishers.
2. Prophetic medicine by Imam Suyuti- Taha publishers London.

Dr. Amjad Ahsan Ali

## Acknowledgment

All thanks to Allah ﷻ who enabled me to learn Hijama and granted me the opportunity to practice it as well and peace and blessings upon the Prophet ﷺ who was sent as a mercy for the worlds and brought physical and spiritual healing for mankind.

I am grateful to Dr. Hashim (American Board certified gastroenterologist) from whom I learned Hijama.

Dr. Hashim is a skilled practitioner who has learned both Hijama and acupuncture in China.

Likewise, I benefitted from Dr. Nooruddin, MBBS., Karachi. He practices Hijama in Thailand and is an expert in this field.

I am also grateful to all the arab teachers from whom I have benefitted.

Likewise, I am grateful to Maulana Bilal Ahmad and Maulana Salman, teachers at Madrasah Ibn Abbas رضى الله عنه , who helped me in the takhreej (authenticity) of the ahadith.

There have been many additions in this new edition in which Maulana Bilal Ahmad helped me greatly. May Allah reward him. I am also thankful to Maulana Yusuf, Mufti Sa'ad Bukhari and Khawaja Asim and his father, Khawaja Khalid Zaheer, who were helpful in compiling this book. Likewise, I am grateful to everybody who has been of any assistance in compiling this book.

**Dr. Amjad Ahsan Ali**

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## Tending A Sick Person Is a Means of Closeness to Allah

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ قَالَ: رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ، مَرِضْتُ فَلَمْ تَعُدْنِي. قَالَ: يَا رَبِّ، كَيْفَ أَعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ، اسْتَطَعَمْتِكَ فَلَمْ تُطْعِمْنِي. قَالَ: يَا رَبِّ، وَكَيْفَ أَطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فُلَانٌ فَلَمْ تُطْعِمْهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَّ ذَلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ، اسْتَسْقَيْتَكَ فَلَمْ تَسْقِنِي. قَالَ: يَا رَبِّ، كَيْفَ أَسْقِيكَ، وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: اسْتَسْقَاكَ عَبْدِي فُلَانٌ فَلَمْ تَسْقِهِ، أَمَا أَنَّكَ لَوْ أَسْقَيْتَهُ وَجَدْتَّ ذَلِكَ عِنْدِي. (صحيح مسلم، رقم: ٢٥٦٩)

Abu Hurairah رضي الله عنه narrates that the Prophet ﷺ said: Allah ﷻ will say on the Day of judgment, “O son of Adam! I was sick but you did not visit me.” He will reply, “O Allah! How could I have visited you when you are the Lord of the Worlds. Allah will say, “Didn’t you know that my slave so and so was ill but you did not visit him. Didn’ you know that if you had visited him you would have found me with him.”

“O son of Adam! I asked you for food but you did not feed me.” He will reply, “O my Lord! How could I have fed you when you are the Lord of the Worlds.” Allah ﷻ will say, “Didn’t you know that my slave so and so asked you for food but you did not feed him. Had you fed him you would have found its reward with me.”

“O son of Adam! I asked you for water but You did not quench my thirst.” He will reply, “O my Lord! How could I have quenched

Your thirst when you are the Lord of the Worlds.” Allah ﷻ will say, “My slave so and so asked you for water, however, you did not give him water to drink. Had you quenched his thirst you would have found its reward with me.”

Scholars say that the one who feeds the hungry person and quenches the thirst of a thirsty person will find his reward with Allah ﷻ whereas, the one who visits the sick person will find Allah ﷻ Himself. There can be no greater reward.

**A doctor before seeing his patients should first turn to Allah ﷻ and seek His guidance and should recite once**

﴿سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾﴾ and ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾﴾ This I learnt from Dr Abdul Hai twice or thrice before examining the patient.

Visiting the sick person or taking care of him is an act of worship.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ وَعَادَ أَخَاهُ الْمُسْلِمَ مُحْتَسِبًا، بُوعِدَ مِنْ جَهَنَّمَ مَسِيرَةَ سَبْعِينَ خَرِيفًا. (أبو داود: ٣٠٩٧)

Anas Bin Malik رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet ﷺ said that: “Whosoever makes wudhu thoroughly before visiting the sick, hoping to find its reward with Allah ﷻ. will be distanced seventy years from Hell”.

Wudhu has been prescribed in Shariah only before acts of worship like performing salaah, reciting the Quran or doing tawaaf. It has not been prescribed for any other act except visiting or tending a sick person. That is why if a doctor does not feel close to Allah ﷻ. after treating his patients, this worship of his is far from perfect. There is either some fault in his niyyah, his intention

being to make money or he has violated some injunctions of Shariah such as not lowering his gaze while examining a female patient or he has not made the intention of seeking nearness of Allah ﷻ. Therefore, he should try to find out the cause of this deprivation. It is essential for a doctor that he comes close to Allah ﷻ, through treating the patients and if he does not find Allah ﷻ, he has, in fact, gained nothing.

### Sincerity For the Sick

The purpose and wisdom behind disease is that human beings turn to Allah ﷻ. Allah ﷻ says in the Quran.

﴿وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦﴾﴾

“We shall make them taste of the lesser punishment before the greater punishment so that they turn to Us.”

It is narrated from ‘Abdullah bin Abbas رضي الله عنه that the lesser punishment consists of worldly diseases and trails with which we are afflicted.

A sick person’s heart is tender and receptive. If he comes to a doctor in this state, the first and most important thing that a doctor should do is to make him turn towards Allah ﷻ, for example, if he is not offering salaah, he should exhort him to pray, if he is not devoting time for tableegh he should convince him to do so and to repent from his sins. If his means of livelihood are haraam like taking bribes or working in a Bank or an Insurance company or the like, he should be politely advised to give these up. These patients invariably live in tension and depression which destroys their physical health apart from blackening their hearts. His family life is also without peace and his dua is not accepted. He should be advised to do istighfaar until he finds a halaal means of livelihood.

## The Reward of Illness and Virtues of Visiting, Consoling and Tending a Sick Person

Visiting and consoling the sick and tending them is one of the exalted virtues and is one of the most highly recommended acts of devotion. The Prophet ﷺ encouraged it in a number of ways and it was a practice with the Prophet ﷺ to visit the sick and to console them and to alleviate their grief. He ﷺ used to do dhikr of Allah ﷻ, recite the Holy Quran and blow upon them, exhorting others to do so as well.

In urdu the word عیادت means to visit an ailing relative or acquaintance and to sit with them for a while and console them. While in Arabic it has a more extensive application. Whatever the doctor or the nurse does for the patient comes under عیادت. Therefore, it is important for a doctor to keep all these virtues in mind while examining the patient. The following are some of the Ahadith which have been narrated in this context:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ فِي اللَّهِ، نَادَاهُ مُتَادٍ أَنْ طِبْتَ، وَطَابَ مَمْشَاكَ، وَتَبَوَّأَتْ مِنَ الْجَنَّةِ مَنْزِلًا. (رواه الترمذي، وقال: هذا حديث حسن غريب، «باب ما جاء في زيارة الأخوان»، رقم: ٢٠٨٩)

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet ﷺ said: “Whoever visits a sick person or a brother for the pleasure of Allah, an angel calls out to him saying, ‘May you be blessed, may your effort be blessed and may you occupy an exalted station in Jannah’.”

عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ مَوْلَى رَسُولِ اللَّهِ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ. قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا خُرْفَةُ الْجَنَّةِ؟ قَالَ: جَنَاهَا. (رواه مسلم، باب فضل عيادة المريض، رقم: ٢٥٦٨)

Thauban رَضِيَ اللَّهُ عَنْهُ, the freed slave of the Prophet ﷺ narrates that the Prophet ﷺ said: “Whoever visits a sick person will remain in Khurfat ul Jannah”. The Prophet ﷺ was asked, “O Prophet ﷺ of Allah! What is Khurfat-ul-Jannah”. He رَضِيَ اللَّهُ عَنْهُ said: “The picked fruits of Jannah”.

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَيَّمَا رَجُلٍ يَعُودُ مَرِيضًا فَإِنَّمَا يَخُوضُ فِي الرَّحْمَةِ، فَإِذَا قَعَدَ عِنْدَ الْمَرِيضِ عَمَرَتْهُ الرَّحْمَةُ. قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا لِلصَّحِيحِ الَّذِي يَعُودُ الْمَرِيضَ، فَالْمَرِيضُ مَا لَهُ؟ قَالَ: تُحْطُ عَنْهُ ذُنُوبُهُ. (مسند أحمد، رقم: ١٢٧٨٢)

Anas bin Malik رضي الله عنه narrates that I heard the Prophet ﷺ saying: “Whoever visits a sick person, he will be immersed in the Mercy of Allah ﷻ. When he sits beside him he is engulfed by Mercy”. Anas رضي الله عنه says, I said “This (reward) is for the healthy person who visits the sick person, what about the sick person?” He رضي الله عنه said his sins will be shed away”.

عَنْ كَعْبِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَادَ مَرِيضًا خَاصًّا فِي الرَّحْمَةِ، فَإِذَا جَلَسَ عِنْدَهُ اسْتَنْقَعَ فِيهَا. (مسند أحمد، رقم: ١٥٧٩٧)

Ka'ab bin Malik رضي الله عنه narrates that the Prophet ﷺ said, “Whoever visits a sick person plunges into the Mercy (of Allah ﷻ) and when he sits beside him he is completely immersed in it”.

وَفِي حَدِيثِ عَمْرِو بْنِ حَزْمٍ رضي الله عنه عِنْدَ الطَّبْرَانِيِّ فِي «الْكَبِيرِ» وَالْأَوْسَطِ: وَإِذَا قَامَ مِنْ عِنْدِهِ فَلَا يَزَالُ يَخُوضُ فِيهَا حَتَّى يَرْجِعَ مِنْ حَيْثُ خَرَجَ. وَرِجَالُهُ مُوْتَقُونَ. (مجمع الروايد، رقم: ٣٧٧٠)

Amr Bin Hazm رضي الله عنه narrates in a hadith of Tabarani in Al-Kabeer and Al-Awsat: “When he gets up and leaves the sick person, he continues to be immersed in mercy till the time he returns from where he left.

عَنْ عَلِيٍّ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا غُدُوَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمِيسِي، وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ، وَكَانَ لَهُ

## خَرِيفٌ فِي الْجَنَّةِ.

(رواه الترمذي، وقال: هذا حديث حسن، «باب ما جاء في عيادة المريض»، رقم: ٩٥٧)

‘Ali رضي الله عنه narrates that I heard the Prophet ﷺ saying:

“Whichever Muslim visits another sick Muslim in the morning, seventy thousand angels pray for him till the evening, and who visits the sick in the evening, seventy thousand angels pray for him till the morning, and he is rewarded with a garden in Paradise”.

عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: قَالَ لِي النَّبِيُّ ﷺ: إِذَا دَخَلْتَ عَلَى مَرِيضٍ فَمُرْهُ أَنْ يَدْعُوَ لَكَ، فَإِنَّ دُعَاءَهُ كَدُعَاءِ الْمَلَائِكَةِ.

(رواه ابن ماجه «باب ما جاء في عيادة المريض»، رقم: ١٤١٤)

‘Umar bin Al-Khattab رضي الله عنه narrates that the Prophet ﷺ said: “When you go to the sick tell him to pray for you, for his dua is like the dua of the angles (in being accepted)”.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه أَنَّهُ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ، فَسَلَّمَ عَلَيْهِ، ثُمَّ أَذْبَرَ الْأَنْصَارِيَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: يَا أَخَا الْأَنْصَارِ، كَيْفَ أَخِي سَعْدُ بْنُ عَبَادَةَ؟ فَقَالَ: صَالِحٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يَعُودُهُ مِنْكُمْ؟ فَقَامَ وَقُمْنَا مَعَهُ، وَخُنْ بِضِعَّةٍ عَشْرًا، مَا عَلَيْنَا نِعَالٌ وَلَا خِفَافٌ وَلَا قَلَانِسٌ وَلَا قُمْصٌ، نَمْتَشِي فِي تِلْكَ السَّبَاخِ حَتَّى جِئْنَا، فَاسْتَأْخَرَ قَوْمُهُ مِنْ حَوْلِهِ حَتَّى دَنَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ الَّذِينَ مَعَهُ. (رواه مسلم «باب في عيادة المرضى»، رقم: ٩٢٥)

Abdullah bin ‘Umar رضي الله عنه narrates that: “We were sitting with the Prophet ﷺ, when a man from among the Ansaar came and greeted the Prophet ﷺ and turned to go back. The Prophet ﷺ asked him: ‘O Ansaari brother! How is my brother Sa’ad bin ‘Ubadah?’ He said: ‘He is well. The Prophet ﷺ asked: ‘who from among you

will visit him?’ The Prophet ﷺ stood up saying this and we also stood up along with him. We were more than ten and we had neither shoes nor headgear nor shirts. We reached Sa’ad رضي الله عنه treading a stony path. The people of his community with him stepped away and the Prophet ﷺ and the companions رضي الله عنهم with him went close to him”.

This is the portrayal of the lives of the Companions. This was the extreme simplicity and hardship with which they conveyed Deen to us. In actual fact, these are also the principles of good health.

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رضي الله عنه أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: خَمْسٌ مَنْ عَمِلَهُنَّ فِي يَوْمٍ كَتَبَهُ اللَّهُ مِنْ أَهْلِ الْجَنَّةِ: مَنْ عَادَ مَرِيضًا، وَشَهِدَ جَنَازَةً، وَصَامَ يَوْمًا، وَرَاحَ يَوْمَ الْجُمُعَةِ، وَأَعْتَقَ رَقَبَةً.

(رواه ابن حبان، قال المحقق: إسناده قوي، رقم: ٢٧٧١)

Abu Sa’eed Khudri رضي الله عنه narrates that he heard the Prophet ﷺ saying: “Whoever performs the following five acts in a day, Allah shall write him from amongst the people of Paradise, who visits a sick person, attends a funeral, keeps a fast, goes for Jumu’ah prayers and frees a slave.

عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ جَاهَدَ فِي سَبِيلِ اللَّهِ كَانَ صَامِتًا عَلَى اللَّهِ، وَمَنْ عَادَ مَرِيضًا كَانَ صَامِتًا عَلَى اللَّهِ، وَمَنْ غَدَا إِلَى مَسْجِدٍ أَوْ رَاحَ كَانَ صَامِتًا عَلَى اللَّهِ، وَمَنْ دَخَلَ عَلَى إِمَامٍ يُعَزِّزُهُ كَانَ صَامِتًا عَلَى اللَّهِ، وَمَنْ جَلَسَ فِي بَيْتِهِ لَمْ يَغْتَبْ إِنْسَانًا كَانَ صَامِتًا عَلَى اللَّهِ. (رواه ابن حبان، قال المحقق: إسناده حسن، ٣٧٢)

Mu’aaz bin Jabal رضي الله عنه narrates from the Prophet ﷺ: “Whoever strives in the way of Allah ﷻ is granted security by Allah ﷻ. Whoever visits the sick is granted security by Allah ﷻ. He who goes to the mosque in the morning or in the evening is granted security by Allah. He who goes to a ruler to lend him support is granted security by Allah ﷻ and he who stays in his home not backbiting anyone is granted security by Allah ﷻ.”

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَائِمًا؟ قَالَ أَبُو بَكْرٍ رضي الله عنه: أَنَا. قَالَ: فَمَنْ تَبِعَ مِنْكُمْ الْيَوْمَ جَنَازَةً؟ قَالَ أَبُو بَكْرٍ رضي الله عنه: أَنَا. قَالَ: فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مِسْكِينًا؟ قَالَ أَبُو بَكْرٍ رضي الله عنه: أَنَا. قَالَ: فَمَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضًا؟ قَالَ أَبُو بَكْرٍ رضي الله عنه: أَنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: مَا اجْتَمَعَنَ فِي امْرِئٍ إِلَّا دَخَلَ الْجَنَّةَ.

(رواه مسلم «باب من فضائل أبي بكر الصديق»، رقم: ١٠٢٨)

Abu Huraira رضي الله عنه narrates that the Prophet ﷺ asked: "Who from amongst you is fasting today?" Abu Bakr رضي الله عنه replied "I", the Prophet ﷺ asked: "Who has attended a funeral today?" Abu Bakr رضي الله عنه replied "I", the Prophet ﷺ asked: "So who then has fed a poor person today?" Abu Bakr رضي الله عنه replied "I", the Prophet ﷺ asked: "Whoever does all these acts shall surely enter Paradise".

عَنْ أَبِي مُوسَى قَالَ: قَالَ: رَسُولُ اللَّهِ ﷺ: أَطْعَمُوا الْجَائِعَ، وَعَوَّدُوا الْمَرِيضَ، وَفُكُّوا الْعَائِي.

(رواه البخاري «باب وجوب عيادة المريض» رقم: ٥٦٤٩)

Abu Musa رضي الله عنه narrates that the Prophet ﷺ said: "Feed the hungry person, visit the sick person and release the prisoner imprisoned unjustly."

عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا دَخَلْتُمْ عَلَى الْمَرِيضِ فَتَفِئِسُوا لَهُ فِي أَجَلِهِ، فَإِنَّ ذَلِكَ لَا يَرُدُّ شَيْئًا، وَيَطِيبُ نَفْسَهُ.

(جامع الترمذي (أبواب الطب) رقم: ٢٠٨٩، وسنن ابن ماجه (باب ما جاء في عيادة المريض) رقم: ١٤٣٨)

Abu Saeed Khudri رضي الله عنه narrates that the Prophet ﷺ said: "When you visit the sick person console him (by telling him that he will enjoy good health and a long life, that will change nothing but will make him happy)".

Alleviating someone's grief is an act of devotion.

عَنْ أَنَسٍ قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: أَسْلِمَ. فَنظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ، فَقَالَ: أَطْعَمَ أَبَا الْقَاسِمِ (ﷺ). فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ.

(صحيح البخاري (باب إذا أسلم الصبي فمات، هل يصلى عليه؟) رقم: ١٣٥٦)

Anas رضي الله عنه narrated that there was a Jewish boy who used to serve the Prophet ﷺ. When he fell ill, the Prophet ﷺ went to visit him and sat at his bedside. The Prophet ﷺ said to him: ‘accept Islam’, that boy looked at his father who was present there. His father said: “Obey Abul Qasim ﷺ”, The Prophet ﷺ left saying: ‘All praise is for Allah ﷻ . who has saved him from the Fire.’

**Explanation:** This hadith demonstrates that some non-Muslims used to serve the Prophet ﷺ !” that the Prophet ﷺ used to visit these non-Muslims when they were ill and that the non-Muslim close to the Prophet ﷺ were so impressed by him that they were happy that their children should embrace Islam and considered it a means of their good fortune.



## Reciting Quranic Verses or Ahadith over the Sick Person and Praying for His Health

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اشْتَكَى مِنَّا إِنْسَانٌ مَسَحَهُ بِيَمِينِهِ ثُمَّ قَالَ: أَذْهِبِ الْبَأْسَ رَبِّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا.

(صحيح مسلم (باب استحباب رقية المريض)، رقم: ٢١٩١، صحيح البخاري (باب مسح الراقي في الوجع بيده اليمنى)، رقم: ٥٧٥٠)

‘Aisha رضي الله عنها narrates that whenever anyone amongst us became sick, the Prophet ﷺ used to pass his right hand over his body and recite this dua:

أَذْهِبِ الْبَأْسَ رَبِّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا.

“O Lord of men! Remove the suffering of this slave and cure him. You are the one who cures. Cure granted by You is the only complete cure, which leaves no trace of disease”.

عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ: أَنَّهُ شَكَى إِلَى رَسُولِ اللَّهِ ﷺ وَجَعًا يَجِدُهُ فِي جَسَدِهِ مُنْذُ أُسْلِمَ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: ضَعْ يَدَكَ عَلَى الَّذِي يَأْلَمُ مِنْ جَسَدِكَ، وَقُلْ: بِسْمِ اللَّهِ ثَلَاثًا، وَقُلْ سَبْعَ مَرَّاتٍ: أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ. قَالَ: فَفَعَلْتُ فَأَذْهَبَ اللَّهُ مَا كَانَ بِي.

(مشكاة المصابيح (باب عيادة المريض وثواب المرض)، رقم: ١٥٣٣)

Usman bin al-Anas رضي الله عنه narrates that he complained to the Prophet ﷺ about pain in a part of his body. The prophet said: ‘Keep your hand where the pain is, and recite Bismillah thrice and seven times:

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ.

(I seek the refuge in the power and Glory of Allah ﷻ . from the evil of what I feel and what I fear.)

‘Usman رضي الله عنه said: “I did so and Allah ﷻ removed my pain”.  
 عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَوِّدُ الْحَسَنَ وَالْحُسَيْنَ:  
 أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ  
 لَأَمَّةٍ، وَيَقُولُ: إِنَّ أَبَاكُمْ كَانَ يُعَوِّدُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ.

(مشكاة المصابيح عن البخاري (باب عيادة المريض وثواب المرض) رقم: ١٥٣٥)

‘Abdullah bin ‘Abbas رضي الله عنهما narrates that the Prophet ﷺ used to seek Allah’s Protection for Hasan and Husain with the following words:

أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَأَمَّةٍ.

“I seek for you the protection of Allah’s Perfect Words from the evil of every devil, every poisonous animal and every evil eye”.

The Prophet ﷺ used to say that: “Your fore-father Ibrahim عليه السلام used to recite these words and blow over his two sons, Isma’il عليه السلام and Ishaq عليه السلام.”

**Explanation:** “The perfect Words” of Allah ﷻ are his commandments or His revealed books. The Prophet ﷺ used to recite these words over Hasan رضي الله عنه and Husain رضي الله عنه for protection.

عَنْ عَائِشَةَ رضيها الله قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا اشْتَكَى نَفَثَ عَلَى نَفْسِهِ  
 بِالْمُعَوِّذَاتِ، وَمَسَحَ عَنْهُ بِيَدِهِ، فَلَمَّا اشْتَكَى وَجَعَهُ الَّذِي تُوفِّي فِيهِ،  
 كُنْتُ أَنْفُثُ عَلَيْهِ بِالْمُعَوِّذَاتِ الَّتِي كَانَ يَنْفُثُ، وَأَمْسَحُ بِيَدِ النَّبِيِّ ﷺ.

(مشكاة المصابيح عن البخاري (باب عيادة المريض وثواب المرض) رقم: ١٥٣٢)

‘Aisha رضي الله عنها narrates that when the Prophet ﷺ fell ill, he used to recite mu‘awizaat (Surah Al-Falaq, Surah An Naas and possibly all the words which he ﷺ himself prescribed for seeking the Protection of Allah and used to blow over himself passing his blessed hand over his body. (She says) during the Prophet’s ﷺ last illness I used to recite the same words and pass the Prophet’s ﷺ hand over his blessed body.

## The Basic Rules of Health in the Light of Quran and Hadith

Good health is a great blessing from Allah ﷻ. It is quoted in a hadith:

نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ.

(صحيح البخاري (باب قول النبي ﷺ: لا عيش إلا عيش الآخرة) رقم: ٦٤١٢)

There are two blessings which many people do not value as they should be valued and suffer because of it: health and free time.”

Some rules regarding the importance of preserving health in the light of the Quran and Sunnah are mentioned below:

### 1. True Life Consists in Obeying Allah ﷻ and His messenger:

Allah ﷻ says in the Holy Quran:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾  
(الأففال: ٢٤)

“O you who believe! Respond to the call of Allah ﷻ and His Messenger ﷺ when he calls you to that which give life”.

Hafiz bin Qayyim رحمته الله has explained this verse in the following words:

This verse touches on several matters, one being that a truly beneficial life consists in obeying Allah ﷻ and His Messenger ﷺ. Hence, the one who is deprived of this quality is as if not alive in the true sense of the word, although he enjoys physical life like that of the lower animals. Yet, he is deprived of the true life which is the result of Faith and practical submission to the commands of Allah ﷻ and His Messenger . This verse would then mean that those who submit to the will of Allah ﷻ and His Messenger ﷺ have attained eternal life and will continue to live even after they die and those who do not submit to the commands of Allah ﷻ and His Messenger ﷺ are actually dead even if they

appear to be living. Therefore, the more one submits to the will of Allah ﷻ and His Prophet ﷺ the more perfect is one's life while a person lacking in obedience and submission will have a weak sort of existence that is to say that truly healthy life is not possible without obedience.

## 2.The only Cure for the Suffering Humanity:

Allah's immutable law for mankind has been stated in the following verse:

﴿أَلَا يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ﴾ (الرعد: ٢٨)

“Verily, the hearts find solace in the remembrance of Allah ﷻ.”

The man's heart and soul is what keeps him alive and the heart can only find true peace and comfort in the remembrance of Allah ﷻ. There are of course, material means of comfort but comfort acquired by such means ends as soon as these material props are removed.

The highest form of dhikr is salaah. Allah ﷻ Says:

﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ (طه: ١٤)

“And establish prayer for My remembrance.”

It is unfortunate that only five percent of today's Muslims offer their prayers, and of these, there are very few who offer it in accordance to the Sunnah. That is why humanity is weighed down by suffering and anxiety because of which people are suffering from tension, depression and insomnia. Islam prescribes a complete and everlasting cure for this which is that one should live one's life according to the commandments of Allah ﷻ.

The greatest commandment of Allah is prayer which is the believer's spiritual ascent to Allah ﷻ and a pillar of faith.

The first and foremost purpose of man's life is to obey the commands of Allah ﷻ, the second being to convey these commands to the rest of mankind.

### 3-The Means of Acquiring Contentment of the Heart:

Imam Ibn Al-Qayyim رحمته الله mentions the sources of contentment of the heart in Zaad-ul-M'aad:

#### First Source:

The greatest source of peace and contentment of the heart is tawheed (belief in the unity of Allah ﷻ).

The more the exalted the belief the greater will be the peace and tranquility generated by it.

﴿أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ﴾ (الزمر: ٢٢)

“Can the one whose heart Allah ﷻ has opened for Islam so he has entered into the Noor of his Lord (be like the hardened of heart.)

And Allah ﷻ says in the Quran:

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ وَيَشْرَحَ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأْتَمَا يَصْعَدُ فِي السَّمَاءِ﴾ (الأنعام: ١٢٥)

“He whom Allah ﷻ wishes to guide, he opens his breast for Islam and he whom he wished to lead astray he makes his chest narrow and constricted like the one ascending towards the sky.”

Therefore, the greatest source of peace and tranquility of the heart are tawheed and guidance and the greatest source of its restlessness and anxiety is shirk and deviation (from the true faith).

#### The second Source:

One of the sources of peace and tranquility of the heart is the light which Allah ﷻ pours on the hearts of his slaves. This is the light of Imaan which opens up the heart of the slave and fills it with happiness. In the absence of this light, the heart becomes narrow and constricted as if it were in some dark dungeon.

Tirmidhi narrates:

عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: إِذَا دَخَلَ التُّورُ الْقَلْبَ انْفَسَحَ وَانْشَرَحَ. قَالُوا: وَمَا عَلَامَةُ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: الْإِنَابَةُ إِلَى دَارِ الْخُلُودِ، وَالتَّجَافِي عَنْ دَارِ الْعُرُورِ، وَالِاسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نُزُولِهِ.  
(زاد المعاد (فصل في أسباب شرح الصدور) ٢/٢٤، الوابل الصيب (السادسة والثلاثون: أن الذكر نور للذاكر) (١٤٤)

“The Prophet ﷺ said: ‘When the light enters the heart, the heart opens and expands. The Sahaba رَضِيَ اللهُ عَنْهُمْ asked: ‘What is the sign of the light having entered the heart?’ He ﷺ replied: ‘Longing for the abode of eternity (i.e. Jannah), shunning the abode of delusion (i.e. Dunya) and preparing for death before it descends.’”

### The Third Source:

Knowledge is also a source of attaining contentment of heart. The deeper the knowledge of a person the more spacious will his heart be to accommodate the happiness that will fill it. In sharp contrast to such a person is the ignorant whose restlessness of the heart creates a sense of confinement as though he was in prison.

As knowledge increases, peace and tranquility increase along with it. This is a blessing which is not granted with any kind of knowledge, but is specific to the knowledge transmitted from the Prophet ﷺ because that is truly beneficial. Those who have been granted it, are the most tranquil of people, the most gentle and fore-bearing and the ones with the most exalted character and the purest of lives.

### The Fourth Source:

One of the sources of tranquility of heart is to turn to Allah ﷻ trusting in Him, delegating every matter to Him, serving Him with true devotion and deriving pleasure from His worship. There is nothing which opens up the heart more than this. Those close to Allah ﷻ say that if we were to be kept in Paradise in the same

state that we have attained in dunya we would have asked for nothing more. As compared to that the greatest source of grief, anxiety and constriction of the heart is being influenced by creation, heedlessness in the remembrance of Allah ﷻ and inordinate attachment to the created things. This attachment is a torment for the soul and a source of anxiety and worry.

In actual fact, there are two kinds of love, there is that love which gives one a taste of the joy of Paradise in dunya and is a bliss for the soul, a source of delight for the heart and nourishment and cure for the spirit.

The other kind of love is that which is a torment for the soul, and a source of worry, anxiety and constriction of the heart. This is the love for created beings which becomes a source of violating Allah's commandments when it supersedes the love of Allah ﷻ.

#### The Fifth Source:

Perpetual remembrance of Allah ﷻ at all times and in every state is a source of tranquility of the heart. The Dhikr of Allah ﷻ has a strange effect in bringing about peace and contentment of the heart. Just as heedlessness in dhikr also has a strange effect in producing worry and anxiety.

#### The Sixth Source:

Benefitting others is another source of peace and happiness whether it is physical benefit or financial benefit because a benevolent person who gives generously leads a contented and happy life. Whereas a mean, miserly person leads an anxious life full of pain and worry.

The Prophet ﷺ has given the example of a miser and a generous person in the following words.

كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ، كُلَّمَا هَمَّ الْمُتَصَدِّقُ بِصَدَقَةٍ اتَّسَعَتْ عَلَيْهِ وَأَنْبَسَطَتْ، حَتَّى يَجْرَّ ثِيَابَهُ وَيُعْفِي أَنْتَرَهُ، وَكُلَّمَا هَمَّ الْبَخِيلُ بِالصَّدَقَةِ لَزِمَتْ كُلُّ حَلَقَةٍ مَكَانَهَا وَلَمْ تَتَّسِعْ عَلَيْهِ. (رواه البخاري)

“The example of a miser and generous person is like that of two people wearing armours of iron. Whenever the generous person intends to make some sadaqah his armour loosens and expands to the extent that he appears to drag it behind him wiping out the traces of his footsteps as he walks ahead. On the other hand whenever the miser decides to give something in charity every link of his armour remains tightly fixed so that the armour does not expand”.

This parable demonstrates that charity of a miser which is given most reluctantly does not remove the constriction of his heart and is therefore not a source of peace and contentment for him.

### The Seventh Source:

Courage also expands the heart and makes it happy, tender and receptive. Whereas cowardice constricts and narrows the heart so that a coward becomes incapable of experiencing pleasure and delight. He is like an animal dead to the sensations of the soul. Therefore, he is deprived of the joys of the soul. Similarly, the miser who is heedless of the remembrance of Allah ﷻ, ignorant of His names and attributes, deprived of blessings of Deen can never experience true happiness. On the other hand, a person who is close to Allah ﷻ, his heart is filled with the remembrance of Allah ﷻ and is illumined by the light of m’arifah. Such a person experiences spiritual delight in this world which is transformed for him into the gardens of Paradise in his grave until he reaches Paradise itself to enjoy eternal bliss and blessings.

Whereas, the person who is heedless of the remembrance of Allah ﷻ, attached to other than Allah ﷻ such a person leads a wretched life and his grave becomes narrow and confined for him like a prison cell. Sometimes acts of disobedience of Allah ﷻ can provide temporary enjoyment and comfort but this ends as soon as the material source of comfort is removed. In contrast to this the contentment and tranquility derived from obedience to Allah ﷻ is everlasting.

### The Eight Source:

One of the basic sources of peace and contentment of the heart is to cleanse the heart of bad character traits (such as love of worldly goods, jealousy, rancour, hatred, suspicion, arrogance and any disobedience). These are all diseases of the heart which prevent it from being cleansed and purified. Amongst these bad character traits are to gaze, speak and mix with people more than is necessary, eating and drinking too much. When the aforesaid traits exceed a certain limit, they can become a source of worry and anxiety and can involve a person in dire trails in this world and in the Hereafter too.

How unfortunate is the person who is involved in trials and tribulations because of his own excesses so that the quality of his life deteriorates day by day. These evil traits will not only ruin a person's life in this world but also will become a torment for him in the Hereafter as described in the Quran.

﴿وَأِنَّ الْفَجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾﴾ (الانفطار: ١٤)

“Undoubtfully, the sinners shall be in blazing Fire”.

Whereas, a person endowed with good character traits and blessed with magnanimity of the spirit, enjoys a peaceful and pleasurable life in this world and will enjoy the Everlasting peace and happiness in the Abode of Eternity, that is true Success as described by the Quran.

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾﴾ (الانفطار: ١٣)

“Verily, they righteous will be in delight”.

None other besides Allah ﷻ . knows the difference in degrees of the sinner and the righteous.

The crux of the matter is that the Prophet ﷺ possessed in the most exalted degree, all the noble traits which are the means of attaining peace and tranquility of the heart, magnanimity of the spirit and coolness of the eyes. The more a person follows and emulates the Prophet ﷺ , the more will he be blessed with peace and tranquility of the heart and happiness.

فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ. (مسلم، رقم: ٢٥٧٧)

So, whosoever encounters good (well-being, happiness and good deeds) let him be grateful to Allah ﷻ, and whosoever encounter other than that let him not blame anyone but himself. (From Zaad-ul-M'aad)

### 3. Salaat

Allah ﷻ says in the Quran regarding salaat:

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾﴾

(البقرة: ٤٥)

“And take the help of patience and prayer, undoubtedly, it is indeed difficult except for the submissive.”

Another verse states:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ

الصَّابِرِينَ ﴿١٥٣﴾﴾ (البقرة: ١٥٣)

“O you who believe! Take the help of patience and prayer. Undoubtedly, Allah ﷻ is with the patient.”

It is also stated in the Quran:

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ

وَالْحَقِيبَةَ لِلتَّقْوَى ﴿١٣٢﴾﴾ (طه: ١٣٢)

“Enjoin upon the members of your household to offer prayer and yourself to it. We do not ask you for provision. We provide for you. And the happy sequel is for (those who are imbued with) the fear of Allah ﷻ.

Whenever Rasoolullah ﷺ faced any matter of concern or importance he would immediately turn towards Salaat.

#### The Reality of Salaat:

Salaat is the coolness of the eyes of true lovers of Allah ﷻ, the soul's ecstasy of true believers, the garden of the worshippers,

the heart's delight of devout believers, the touchstone of the states of the truthful and gauge of the followers of the spiritual path. And this is Allah's Mercy and Guidance for His believing slaves. Allah ﷻ guided them to it as a great honour and mercy by so drawing near to Him, and not because of any need He has for their worship. Rather, it is a special bounty from Him and a favour He confers upon them, whereby their hearts and limbs can devote themselves to the worship of Allah ﷻ. The heart which is illuminated with the knowledge of Allah ﷻ derives the greatest benefit from Salaat, namely, drawing close to Allah ﷻ and experiencing the incredible sweetness of His Nearness and Love. It experiences the delight of standing before Him, bowing before Him, till the glorious climax of salaat, when the slave falls to the ground in the prostration.

**Salaat is Allah's Banquet and a Shower of Blessings from him:**

Since Allah ﷻ tests His slaves with desires and temptations, outward and inward, His infinite Mercy and Generosity also increases that a beautiful, rich and colourful banquet be prepared for His slave, comprising of all kinds of delicacies, in addition to robes of honour and exquisite gifts. He invites all to this banquet five times daily and He places in each delicacy of that magnificent banquet, an individual taste, benefit and dignity which cannot be found in any other delicacy. So the slave, who has been invited to this banquet, may fully experience the delight of each delicacy of that banquet of devotion and Allah ﷻ may honour him in every conceivable way. Each state in this deed of worship cleanses the slave of impurities, confers upon him a distinctive radiance, for salaat is an illumination and a source of spiritual strength in the heart and body, moreover this salaat will be the means of bestowing upon the slave, a special radiance and a reward on the Day of Judgment.

(Secrets of Salaat-Imam Ibn Al-Qayyim رحمته الله)

Concentration in salaat is the most important thing. It is mentioned in a hadith of the Prophet: عن النبي صلى الله عليه وسلم

فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا؛ فَإِنَّ اللَّهَ يَنْصِبُ وَجْهَهُ لَوْجِهِ عَبْدِهِ فِي صَلَاتِهِ  
مَا لَمْ يَلْتَفِتْ. (رواه الترمذي، رقم: ٢٨٧٢)

“When you offer your salaah do not let your attention wander, for verily, Allah ﷻ faces his slave directly in salaah as long as the slave's attention is not diverted.”

That is in salaah he does not look here and there. The Prophet ﷺ addressed this problem in a hadith in which he told ‘Aisha رضي الله عنها to remove the curtain from her chamber which had figures of birds printed on it. The Prophet said: “O ‘Aisha B! Remove this from here, whenever I look at it, it reminds me of dunya.”

One can remove this type of physical distraction by praying on a white sheet and in front of a wall, so that the mind is not distracted by the colourful designs of the prayer mat and other material objects in the room.

The other kind of distraction is because of one's inner thoughts which is more difficult to deal with. One way of ridding oneself of this kind of distraction is to concentrate on the words being recited during salaah and to remind oneself constantly that I am seeing Allah ﷻ or that Allah ﷻ is seeing me. This is what has been enjoined upon us:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

(رواه البخاري، رقم: ٥٠)

“Worship Allah ﷻ as if you are seeing Him for if you do not see him, He is indeed, seeing you.”

عَنْ عُمَانَ بْنِ أَبِي الْعَاصِ: أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ الشَّيْطَانَ قَدْ حَالَ بَيْنِي وَبَيْنَ صَلَاتِي وَقِرَاعَتِي يُلَبِّسُهَا عَلَيَّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَاكَ شَيْطَانٌ يُقَالُ لَهُ: خِنْزَبٌ، فَإِذَا أَحْسَسْتَهُ فَتَعَوَّذْ بِاللَّهِ مِنْهُ، وَاتَّقِ عَلَى يَسَارِكَ ثَلَاثًا». قَالَ: فَفَعَلْتُ ذَلِكَ فَأَذْهَبَهُ اللَّهُ عَنِّي. (رواه مسلم)

One of the sahabah whose name is uthman bin Abi Al-Aas (may Allah be pleased with him) came complaining to the prophet (peace be upon him) and said: The shaitan comes between me and my salaah, and cause me problems with my recitation so the Messenger of Allah ﷺ . (peace be upon him) said: 'that is a shaitan called khinzab' so if you feel his presence seek refuge in Allah ﷻ, and blow a mist to your left three times. He said: I applied this advise and Allah ﷻ . rid me off him.

Spit softly meaning there by, blowing a minute amount of saliva and taking care not to disturb the person next to him.

Mufti Taqi Usmani quotes from Imam Nawawi's explanation of this hadith that it is desirable to seek the refuge from shaitan by spitting to the left thrice. (Takmilat Fathul-Mulhim).

Beside this it is important that one should work on cleansing purifying one's heart of base desires and attachment to other than Allah ﷻ and shun bad traits. An essential prerequisite for concentration in salaah is that one's attention should be focused exclusively on Allah ﷻ.

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝﴾ ﴿١٥﴾ بَلْ تُؤْثِرُونَ الْحَيَاةَ  
الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ﴿١٧﴾ ﴿(الأعلى: ١٤-١٧)﴾

"He has indeed achieved success who purifies himself and mentions the name of his Lord and prayers. But you prefer the life of this world although the Hereafter is far better and everlasting."

A person whose salaah is devoid of the remembrance of Allah ﷻ and meeting with Him and who is constantly preoccupied with his own thoughts during salaah, such a person can never find peace.

That is why many people who observe the outward form of prayer are a prey to tension, anxiety and depression and often suffer from insomnia. If these people had offered prayer as it ought to be offered (instead of merely observing its outward form), they would have surely gained inner peace and satisfaction.

Hafiz Ibn Taymiyah رحمته الله says:

“If you offer salaah and do not gain peace and contentment of the heart through it, then you have only to blame yourself. Because Allah ﷻ is most Appreciative of his slaves’ efforts, if his actions are sound (inoutward form and spirit) he will inevitably get his reward from Allah ﷻ immediately.

### Wudhu:

Wudhu is a cost-free and almost effortless way of refreshing and rejuvenating the body and spirit. If you think about it, there is no medicine or food which provides the same degree of freshness and vitality in such a short time. These are the beneficial effects of wudhu in dunya, in the Hereafter it will be a forgiveness for one’s sins and will lead to exalting one’s station in Paradise. It is narrated in a hadith that the Prophet ﷺ asked Bilal رضى الله عنه at the time of Fajr prayer:

“Bilal! Tell me about an act of yours, after you accepted Islam for which you hope to get the most reward, for I heard your footsteps ahead of me in Jannah last night in a dream.” Bilal رضى الله عنه replied: “The act about which I am most hopeful is that whenever I have performed wudhu, whether in the day or at night, I have offered the prayer of tahiyyatul-wudhu as many rak‘aat that Allah ﷻ gave me tawfeeq to offer. (Bukhari)

Allah ﷻ has no need for our acts of worship with which we increase in reward and degree of closeness to Him. It is nothing but a sign of His immeasurable love for the believers. Allah ﷻ says in the Quran:

﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾ (البقرة: ٢٥٧)

“Allah ﷻ is the Protecting Friend of those who believe. He takes them out of darkness into light.”

No ummah before the ummah of the Prophet ﷺ was given such detailed instructions for their physical and spiritual well being.

## Miswaak:

The Prophet ﷺ said:

لَوْلَا أَن أَسَقَى عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ وُضُوءٍ. (بخاري)

“Had it not been for the fact that I did not wish to inflict hardship on my ummah, I would have ordered them to do miswaak with every wudhu.”

السَّوَاكُ مَطَهْرَةٌ لِلْفَمِ، مَرْضَاةٌ لِلرَّبِّ. (النسائي، رقم: ٥)

“Miswaak is a means of cleansing the mouth and pleasing Allah.

لَقَدْ أَكْثَرْتُ عَلَيْكُمْ بِالسَّوَاكِ. (بخاري، رقم: ٨٨٨)

“I have mentioned the benefits of miswaak in great detail.”

مَا جَاءَنِي جِبْرِيْلُ عَلَيْهِ السَّلَامُ قَطُّ إِلَّا أَمَرَنِي بِالسَّوَاكِ، لَقَدْ خَشِيتُ أَنْ أُحْفِي مُقَدَّمَ فِيَّ. (مسند أحمد، رقم: ٢٢٢٦٩)

“Jibrail ﷺ never came to me except that he ordered me to do miswaak, so much so that I feared that I might bruise my gums (because of the excessive use of miswaak).

## Istinshaaq (drawing water into the nose) and Istinsaar (blowing it out of the nose):

Taking water into the nose (Istinshaaq) with the right hand and blowing it out of it (Istinsaar), with the left hand are an effective cure for and preventive against respiratory diseases. Generally, people fall ill with diseases like cold and influenza. Especially during winters every year On a national scale large sums of money are spent along with all the side effects. Medicine has been trying in vain since thousands of years to come up with effective cures and prevention against such diseases.

Allah ﷻ is the Creator of the human body and He alone is aware of its working and its complexities. That is why Allah ﷻ.

prescribed cleansing of the nasal air passages and sinuses through istinshaaq and istinsaar as a prevention against these ailments of the upper respiratory system and sinuses. However, very few people perform istinshaaq and istinsaar in the proper manner prescribed in the Sunnah. It is mentioned in a narration by Bukhari that the way to do istinshaaq is that to take a handful of water after doing miswaak and drawing half of it into the mouth and the other half up into the nose (with some force, water drawn up into the nose should reach upto the soft bone, that is why it is important that istinshaaq should be performed with force. If it is performed in the correct manner, the water will come down to the throat after passing through the nose.)

It is mentioned in a hadith that except while fasting, istinshaaq should be performed thoroughly. Allah ﷻ has lined the respiratory passages with tiny hairs known as cilia. These are in constant motion so that the air passages should remain free of phlegm, germs, viruses and dust. Doing istinshaaq in the correct manner is most refreshing and stimulating:

If istinshaaq is done five times a day in the correct manner there will be no need to clean the nose by poking one's finger into it. Learning istinshaaq may take a few days but its benefit will last through the life, Insha Allah, because it will serve as a prevention against the respiratory diseases. Proper istinshaaq provides oxygen to the brain and other organs, thereby helping to rejuvenate the body.

Since most Muslims today are unaware of these facts, they are therefore, deprived of the benefits of wudhu.

### The Fardh Acts of Salaat and the number of Recitations of Tasbeeh:

The Prophet ﷺ enjoined upon the Ummah to pray exactly as he prayed:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي. (صحيح البخاري، رقم: ٢٠٠٨)

“Pray as you see me pray”

Only the Companions رضي الله عنهم of the Prophet صلى الله عليه وسلم were the ones who actually saw in minute detail how the Prophet صلى الله عليه وسلم performed salaah. Therefore, we should seek recourse to the authentic ahadith narrated from them relating to the method of offering salaah. Sahih Bukhari narrates.

عَنْ الْبَرَاءِ قَالَ: كَانَ رُكُوعُ النَّبِيِّ صلى الله عليه وسلم وَسُجُودُهُ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ. (صحيح البخاري، رقم: ٨٠١)

“Baraa رضي الله عنه narrates that the ruku ‘of the Prophet صلى الله عليه وسلم, his sajdahs, his qaumah (i.e. rising from the ruku’ and standing erect) and his jalsah (i.e. sitting between the two sajdahs) were all approximately of the same time duration”.

Imam Abu Dawood رضي الله عنه has mentioned in his Sunan in a chapter bearing the heading: ‘Number of recitations of ruku and sajdah’ that Anas narrated after having offering his prayer behind ‘Umar bin ‘Abdul ‘Aziz رضي الله عنه that: “After the death of the Prophet , I have not prayed behind anyone whose prayer is more similar to the prayer of the Prophet , then this young man (i.e. “Umar bin ‘Abdul ‘Aziz رضي الله عنه ” The narrator says that we estimated the number of recitations of tasbeeh in ruku’ and sajdah and found them to be ten. In another sahih hadith it has been mentioned that this should be an odd number so we can make 11 tasbeehs.

Apart from the tasbeeh of ruku and sajdah, a lot of duas have been transmitted from the Prophet صلى الله عليه وسلم.

The sajdah is the position in which one is closest to Allah ﷻ.

Quran:

﴿وَأَسْجُدْ وَاقْتَرِبْ﴾ (١٩) ﴿العلق: ١٩﴾

“And prostrate yourself and draw near.”

The Prophet صلى الله عليه وسلم said that the slave is closest to his Lord in the sajdah of salaah, that is why he صلى الله عليه وسلم exhorted the Ummah to especially make dua in the state of sajdah saying:

“Dua made in the state of sajdah is more likely to be accepted”.

Dua is accepted in one of two ways; the supplicant is either granted what he prays for, or is given the reward for his dua.

Qaumah and jalsah are important acts of salaah. The Companions رضي الله عنهم of the Prophet ﷺ narrate that the Prophet ﷺ used to prolong the “quoma” i.e the standing up after ruku. at times to the extent that we would think that he ﷺ had forgotten the sajdah. Similarly, he ﷺ would sometimes prolong the jalsah to the extent that we would think that he had forgotten the second sajdah. It is also narrated in hadith that when one rises from ruku to the qaumah position, the back should be absolutely straight. Similarly, during the jalsah between the two sajdahs one should sit absolutely erect. (This can help cure backaches provided one makes 11 recitations of tasbeeh both in qaumah and jalsah).

There are many duas for the qaumah and jalsa narrated in hadith. If it is not possible to memorize these, then one can recite لِرَبِّي الْحَمْدُ 11 times in qaumah This is narrated by Abu Dawood رضي الله عنه. Similarly, one can recite رَبِّ اغْفِرْ لِي during jalsah if one does not remember other sunnah duas. For instance, one can repeat 11 times in qaumah and 11 times in jalsah so that the time period of qaumah and jalsah comes close to the time period of ruku and sajdah as mentioned in the hadith of Bukhari. It is noteworthy to mention that most people in our country including imams of masjids are negligent in performing qaumah and jalsah properly, thus depriving themselves of many of the physical and ‘piritual benefits of salaah. A number of other duas have been mentioned in hadith books which can be used.

Salaah has innumerable spiritual and medical benefits. When performed according to the sunnah, and with complete concentration, it becomes a means of spiritual purification and closeness to Allah ﷻ. It is mentioned in a hadith that there are 360 joints in the human body. Uptill 1995 experts had discovered 340 joints. In 1995 they discovered that there are 10 joints in each ear between the three small bones in each Thus making a

total of 360 joints. in the human body Nothing that the Prophet ﷺ said about any matter related to this world or the Hereafter can ever be incorrect, even if the truth about it is discovered thousand of years later.

The Prophet ﷺ exhorted the ummah to offer the two rak'aat of the Doha prayer as an expression of gratitude to Allah ﷻ for the 360 joints of the body. Thus these two rakaats becomes a means of exercising these joints as well as gaining immense reward in the Hereafter. Allah ﷻ in His infinite mercy has made salaah obligatory on His slaves for its spiritual and physiological benefits which are beyond human comprehension.



Given below are the benefits of salaat enumerated by Imam Ibn ul Qayyim رحمته الله :

1. Salaat increases provision.
  2. Protects health.
  3. Alleviates all kinds of suffering.
  4. Protects against diseases.
  5. Strengthens the heart.
  6. Makes the face radiant.
  7. Soothes the spirit.
  8. Does away with laziness.
  9. Makes the limbs active.
  10. Provides physical strength.
  11. Expands the chest. (Meaning thereby gives a person a better understanding and capacity to deal with his problems.)
  12. Nourishes the soul.
  13. Enlightens the heart.
  14. Preserves blessings.
  15. Wards off the wrath of Allah ﷻ
  16. Brings barakah.
  17. Dispels Shaitan.
  18. Brings the slave close to Allah ﷻ, Most Merciful.
- Salaat plays a vital role in strengthening the body and spirit.

This becomes very apparent in times of serious illness and trials when we compare the attitude of the person who prays regularly in congregation as compared to the person who is negligent of his salaat.

The person regular with his prayer will inevitably emerge successful from every trial. Salaat is very effective in dispelling worries and anxiety especially when performed in the prescribed manner and spirit. Thus, it can be said that salaat is the only thing which provides protection against all worldly ills and afflictions as well as the torment in the Hereafter. It is also the most effective means of acquiring all kinds of benefits of this world and the Hereafter.

The secret behind this is that salaat is what connects the slave to his Lord. The closer he is to Allah ﷻ, the more will he benefit from the bounties and blessings of Dunya and Akhirah and be protected from all kind of evil and corruption. There will be outpouring of Grace from Allah ﷻ and he will enjoy health, well being, prosperity, contentment and happiness.

#### 4. The Tahajjud Prayer is one of the Secrets of Good Health:

The tahajjud prayer is an effective means of improving the health. The person who offers tahajjud prayer feels inner bliss and radiance which remains with him all day long. No medicine or tonic can ever produce this sensation. The tahajjud prayer heals and cures physical illnesses as is illustrated by the following ahadith:

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ، يَضْرِبُ عَلَى كُلِّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللَّهَ تَعَالَى انْحَلَّتْ عُقْدَةٌ، فَإِنِ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنِ صَلَّى انْحَلَّتْ عُقْدَةُ كُلِّهَا، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانَ.

(رياض الصالحين (باب في فضل قيام الليل)، رقم: ١١٦٣)

Abu Hurairah رضي الله عنه narrates that the Prophet ﷺ said: "When one of you sleeps (at night) Satan comes and ties three knots at his bedside saying while tying each knot, 'Keep sleeping! May this be a very long night for you. 'When he wakes up and starts doing dhikr, one of these knots opens "up. When he

performs wudhu another knot opens up, then when he offers his prayer all the knots open up and he feels fresh and energetic. Otherwise, he wakes up in the morning feeling lazy and lethargic.

عَنْ سَلْمَانَ الْفَارِسِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَلَيْكُمْ بِقِيَامِ اللَّيْلِ؛ فَإِنَّهُ ذَابُّ الصَّالِحِينَ قَبْلَكُمْ، وَمُقَرَّبَةٌ لَكُمْ إِلَى رَبِّكُمْ، وَمُكَفِّرَةٌ لِلْسَّيِّئَاتِ، وَمُنْهَاءَةٌ عَنِ الْإِثْمِ، وَمُطْرِدَةٌ الدَّاءِ.  
(المعجم الكبير، رقم: ٦١٥٤)

Salman Al-Farsi رضي الله عنه narrates that the Prophet ﷺ said: “Be steadfast in offering tahajjud prayer for it was a practice of the pious before you. It is a means of bringing you close to your Lord, a forgiveness for past sins, protection against future acts of disobedience and a cure for the physical diseases”.

## 5. Dua:

Bukhari narrates from Abu Hurairah رضي الله عنه that the Prophet ﷺ said: “Allah has not created any disease for which He has not sent down a cure”.

Dua is a most effective medicine against all kinds of diseases and afflictions. It wards off disease and distress and removes illness after a person is afflicted by it. Thus, it is a weapon of the believer as is mentioned clearly in a hadith narrated by ‘Ali رضي الله عنه that the Prophet ﷺ said:

“Dua is the weapon of the believer, a pillar of the Faith, and radiance of the heavens and the earth”.

(Mustadrak Hakim)

**There are Three Conditions of Dua visa-vis Trials and Troubles.**

1. If dua is more powerful than the affliction, it will successfully ward it off.
2. If dua is weak as compared to affliction, the affliction will overpower the dua. As a result, the slave suffers due to the affliction but because of the barakah of dua, though weak, his suffering is decreased.

3. Dua and affliction are of equal strength and stop each other so occasionally it is accepted and at times not accepted.

‘Umar رضي الله عنه narrates that the Prophet صلى الله عليه وسلم said: “Dua wards off every trouble and is of great benefit in every difficult situation, so O slaves of Allah! Adhere firmly to dua. (Hakim-Tirmidhi)

Thauban رضي الله عنه narrates that the Prophet صلى الله عليه وسلم said that: “Dua is the only thing that can change destiny, piety is the only thing that can increase one’s life span and a man may be deprived of his provisions because of sins committed by him”. (Hakim-Tirmidhi).

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾ (الأنبياء: ٨٧)

Sa’ad narrates رضي الله عنه in Mustadrak Hakim that the Prophet صلى الله عليه وسلم said that: “Should I not tell you of something which will deliver you from every trial and trouble if you make dua by these words. The Companions رضي الله عنهم said:

“Please do!” The Prophet صلى الله عليه وسلم replied: “it is the dua of the Prophet صلى الله عليه وسلم Dhun-Noon (Yunus) رضي الله عنه:

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾ (الأنبياء: ٨٧)

“There is no Allah besides you. Perfect are you in Your Glory. Indeed I was of the wrongdoers”:

### 6. The Holy Quran:

Recitation of the Holy Quran is not only an exalted act of worship, it is also a preventive against and cure for spiritual and physical diseases.

Note what Hafiz Ibn-AlQayyim رحمته الله says in this context: Allah جل جلاله says in the Quran.

﴿وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾ (الإسراء: ٨٢)

“And We send down of the Quran that which is a healing and a mercy for the believers.”

It is also stated in the Quran:

﴿يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ﴾  
(يونس: ٥٧)

“O people! There has come to you an exhortation from your Lord and a healing for what is in the breasts”

The Quran is the cure for all the diseases of the heart and body. But not everyone can derive healing from it nor is every one capable of doing so (because this is a Majestic Word and there are preconditions for deriving benefit from it). However, if someone is ill and uses the Quran for healing with complete faith and certitude, believes firmly in it, observes the adaab due to it, no disease can withstand its power.

What disease can withstand the Power of the Speech of the Creator of the heavens and the earth! If it were to descend on a mountain it would be smashed to pieces.

The Quran is a preventive and cure for every physical and spiritual disease but only he benefits fully from it whom Allah ﷻ has endowed with an understanding of this book.

### 7- Remembrance of Allah ﷻ:

Dhikr of Allah ﷻ is an important means of improving physical and spiritual health. We mention here a hadith which illustrates the importance of dhikr.

Abu Musa رضي الله عنه narrated that the Prophet ﷺ said:

عَنْ أَبِي مُوسَى رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: «مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ». (صحيح البخاري، رقم: ٦٤٠٧)

“The example of he who remembers his Lord and he who does not remember his Lord is that of the living and the dead.” Health depends on life. There can be no health when there is no life. Therefore, dhikr of Allah ﷻ protects spiritual and physical health.

### 8. Tableegh:

Allah ﷻ says in the Quran:

﴿قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيَذْهَبُ عَيْظَ قُلُوبِهِمْ﴾ (التوبة: ١٤، ١٥)

“Fight them! Allah ﷻ will punish them at your hands and He will lay them low and give you victory over them and heal the hearts of the faithful. And He will remove the rage from their hearts.”

Tableegh has many features in common with jihad in the way of Allah ﷻ. Like jihad, it is a means of improving health and dispelling grief and anxiety. Innumerable people have been restored to spiritual and physical health through tableegh.

### 9. Dress:

Pure cotton provides comfort and strength to the body and Allah loves white clothes.

Imam Shafi رحمته الله has been quoted as saying that four things strengthen the body: Meat, (but not the farm chicken) perfume, (oudh amber musk original not chemical) frequent bathing (apart from ritual purification bath) and wearing cotton clothes. Try it yourself and you will find it to be true.

عَنْ ابْنِ عَبَّاسٍ رضي الله عنهما أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: «مِنْ خَيْرِ ثِيَابِكُمُ الْبَيَاضُ، فَلْيَلْبَسْهَا أَحْيَاؤَكُمْ، وَكَفِنُوا فِيهَا مَوْتَكُمْ». (السنن الكبرى، رقم: ٨٩٥١)

Ibn ‘Abbas رضي الله عنهما narrates that the Prophet صلى الله عليه وسلم said that: “The best clothes are white. Wear them in your lifetime and clothe your dead in them.”

عَنْ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ؛ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِنُوا فِيهَا مَوْتَكُمْ، وَإِنَّ مِنْ خَيْرِ أَكْحَالِكُمْ «الْإِسْمِدُ»، يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ. (مسند أحمد، رقم: ٢٢١٩)

Ibn ‘Abbas رضي الله عنهما narrates that the Prophet صلى الله عليه وسلم said that: “Wear white clothes, for they are the best and shroud your dead in white and the best of ‘Kohls’ is Ismid for it sharpens the vision and makes hair grow”.

Kohl is antimony powder used in the eyes with an applicator.

## 10. Diet:

Allah ﷻ. says in the Quran:

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا﴾ (الأعراف: ٣١)

“Eat and drink but do not be extravagant”.

Hafiz Ibn –Al-Qayyim رحمته الله says that in this is half of a quranic verse is the summary of medicine.

عَنِ الْمُقَدَّامِ بْنِ مَعْدِيكَرَبَ الْكِنْدِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مَلَأَ آدَمِيٌّ  
وِعَاءً شَرًّا مِنْ بَطْنِهِ، حَسْبُ ابْنِ آدَمَ أُكْلَاتُ يُقَمِّنُ صُلْبَهُ، فَإِنْ كَانَ  
لَا مَحَالَةَ فَثُلُثٌ لِطَعَامِهِ، وَثُلُثٌ لِشَرَابِهِ، وَثُلُثٌ لِتَفْسِهِ.

(شعب الإيمان، رقم: ٥٢٦١)

“Man never filled a vessel worse than his stomach. A few morsels required to keep his back straight are enough for him. However, if he must eat, then let him keep one part (of his stomach) for food, one part for drink and another for breath”.

The above-mentioned hadith is the most basic and comprehensive hadith on the principles of health.

The Prophet صلى الله عليه وسلم used to eat once a day, the Companions رضي الله عنهم used to eat twice a day, and only two meals have been mentioned in hadith:

### (1) Gada (2) Asha

Gada generally refers to a meal taken between 10 a.m. and 11 am., and Asha is taken at night.

Treatment with a Sunnah diet gives a remarkable and permanent cure of a vast majority of diseases. And a person does not generally require any medications if the instructions below are followed precisely:

#### Hadith No. (1)

Al Makdam son of Madi Karb Alkindi رضي الله عنه relates that Rasool Allah ﷺ said that the son of Adam has not filled any vessel worse than his stomach; a few morsels are enough to straighten the back of the son of Adam. If he has to eat, then 1/3 for food, 1/3 for drink and 1/3 for his breathing. Related by Baihaqui in Shoabal Iman.

This hadith has been written on the walls of a German Hospital. It would be most appropriate if it was written on the walls of every hospital and clinic of the world.

#### Hadith No. (2)

Hazrat Abu Huraira رضي الله عنه Narrates that the Allah's Messenger ﷺ said, On the Day of judgement, a huge fat man will come who will not weigh, the weight of the wing of a mosquito in Allah's Sight. Bukhari (4729).

#### Hadith No. (3)

Hazrat Yahya Al-Bakka' رضي الله عنه narrates from Ibn umar رضي الله عنه that: A man belched in the presence of the prophet ﷺ, so He said: Restrain your belching from us. For indeed those who are filled most in the world will be the hungriest on the Day of Judgement. Related by Tirmidhi.

#### Hadith No. (4)

Imran bin Husain رضي الله عنه says that Allah' Messenger ﷺ said, The best of my followers are those living in my generation (i.e my contemporaries). and then those who will follow the latter. Imran رضي الله عنه added, I do not remember whether he mentioned two

or three generations after his generation, then the Prophet (ﷺ) added there will come after you, people who will bear witness without being asked to do so, and will be treacherous and untrustworthy, and they will vow and never fulfill their vows, and obesity will appear among them. Related by Bukhari and Muslim.

#### Hadith No. (5)

Hadhrat Jahdata Al Jashmi رضي الله عنه said I saw Rasool Allah ﷺ pointing his hands towards the belly of a man and saying if this was somewhere else it would have been better for you. (Meaning thereby that obesity and a fat belly are not desirable things.) Related in Al Mustadrak of Hakim on the condition of sahiheen.

#### Hadith No. (6)

Nafe رضي الله عنه says that Ibn Umar رضي الله عنه never used to take his meals unless a poor man was called to eat with him. One day I brought a poor man to eat with him, the man ate too much, whereupon Ibn Umar رضي الله عنه said, O Nafe رضي الله عنه ! Don't let this man enter my house, for I heard the prophet (ﷺ) saying, A believer eats in one intestine (is satisfied with a little food), and a kafir (unbeliever) eats in seven intestines (eats much food). Related by Bukhari and Muslim. Imam Shafi رحمته الله said that I did not fill my stomach up in the past 16 years except once when I deliberately vomited it out. This is because eating to a full stomach makes the body heavy, hardens the heart, decreases intelligence, brings on sleep and makes the person weak in the worship of Allah ﷻ. Related by Imam Razi رحمته الله in The etiquette and virtues of Imam shafi.

#### Hadith No. (7)

Urwa رضي الله عنه relates that Aisha رضي الله عنها said to Urwa: O son of my sister we would see three moons one after another in two months and no fire was burnt in any of the houses of Rasool Allah ﷺ. Urwa رضي الله عنه said how did you survive. She said two black things, Dates and Water except that there were some neighbours of Rasool Allah ﷺ who had some milk giving animals and they would gift

some milk from their houses and Rasool Allah ﷺ used to give the milk to us for drinking. (Saheeh Bukhari.) From this Hadith I have derived one principle that there should be no food cooked on fire. Because Rasool Allah ﷺ used this diet for only two months, out of caution I only use this diet on patients for 40 days. That is for 40 days the patient will not eat any bread, or rice, or meat and nothing from the bakery like biscuits and cakes. No bottled juices and no soft drinks.

### What will the diet be?

All types of uncooked vegetables, like salad, carrots, tomatoes, reddish and cucumber.

They can eat all fruits without restriction. Apples are in fact very good as they have few calories and are filling for the stomach and also lower cholesterol.

They can drink half a glass of milk mixed with half a glass of water morning and in the evening.

Two tablespoons of extra virgin olive oil, should be taken once daily along with salad.

Every day walk for one hour briskly in the morning. If they have problems of the knee joint they should cycle for one hour or use an exercise cycle.

If they feel weak they should mix one table spoon honey in a glass of water and drink it.

If the patient feels giddy or very weak he can mix 2 tablespoons of Ghee (Butter oil) with Milk and drink it.

If some one would like to drink juices then he should drink it fresh within half an hour.

If you want to make a milk shake this should also be drunk within half an hour.

With this diet I have treated all types of patients. Patients with Heart Disease, Hypertension, patients with depression and all types of Psychiatric diseases, all types of skins diseases and allergies. Cancer patients have also benefited.

For these patients within 3 days I stop all medications. Those diabetic patients who are on insulin their requirement drops considerably. Obviously these diabetics should preferably be controlled by a qualified doctor.

If this diet is used conscientiously as described then I have not seen any patient who did not benefit.

These patients should not eat with the family but eat alone, because if one is eating in the company of other people, one then he/she will not be able to control his/ her hand.

After six weeks this diet should be stopped and the diet mentioned below should be started.

The average sahaba رضي الله عنهم used to eat twice a day and Rasool Allah ﷺ only once.

Their lunch was around 10 to 11 am then they would sleep (qeloolah) then wake up for Zuhr. Their dinner was after Isha when Rasool Allah used to distribute guests to eat with them. Normally I advise patients to eat dinner after maghrib as one should preferably sleep 2 and half hours after dinner.

Imam Ibn Qayyim I says that after dinner one should walk at least 100 steps.

Because Rasool Allah ﷺ said 1/3 for food, hence one should eat one chapati made at home or 2 slices of brown bread. The best grain to use is barley because it is beneficial for cholesterol, obesity, and diabetes.

Be used in any form whatsoever chapatis, pasta or biscuits. Only local forms of wheat should be used (desi gandum) At present it is difficult to get as farmers grow it only for their personal usage.

This is because the Per acre yield is 1/3 of the yield of American wheat which is unfortunately harmful for health.

If barley dose not suit him then he should use wheat.

However the wheat available in our countries is American wheat which is genetically modified and is one of the main causes of coronary heart disease hence this should never be used in any form whatsoever.

If barley does not suit you then use wheat. In either case tell the grinders to only grind once and to keep his gauge thick so that all the fiber is preserved. Ordinarily the grinders grind twice which destroys all the fibre.

Aisha رضي الله عنها says that Rasool Allah ﷺ did not even see a sieve. After grinding she used to blow on the flour and the big fibres used to be thrown out but all of the rest of the fibres were left behind.

Two meals of meat can be taken per week. No cow meat and no farm chicken. Fish or goat or camel meat or (desi) chicken should be eaten. Besides this all types of lentils and vegetables. Olive oil gets bad by cooking.

It should be poured on cooked food. Obese patients should keep alternating the two diets for six weeks each until the desired weight is achieved. With very obese patients this may take a few months.

### 11. Talbeena:

It is narrated in a hadith:

التَّلْبِينَةُ حِمْمَةٌ لِفُؤَادِ الْمَرِيضِ، تَذْهَبُ بِبَعْضِ الْحُزَنِ.

(صحيح البخاري، رقم: ٥٤١٧، وصحيح مسلم، رقم: ٢٢١٦)

“Talbeena strengthens the heart of the sick person and does away with his depression”.

Talbeena is a thin mixture of barley flour and water. Harawi narrates that the word talbeena is derived from ‘laban’ i.e. Milk because it resembles milk in whiteness and in its thin flowing consistency. Talbeena is extremely beneficial for the sick person provided it is prepared properly and has the consistency of milk. Talbeena has the same properties as the barley water, in fact, the Arabs have it in the place of barley water. The difference between barley water and talbeena is that barley water is made from whole barley grain while talbeena is made from barley flour. Talbeena is more beneficial than barley water because the effectiveness of barley grains is enhanced after grinding. The effect of medicine and diet have a lot to do with habit. It is a practice of some nations

to cook barley flour rather than barley grain in water. This is far more nutritious and makes the complexion glow.

The recipe of talbeena as made by the people of Yemen: ‘Mix a tablespoon of barley flour in a litre of water, add three tablespoons of sugar to it and bring it to boil. Honey can be used as a sweetener instead of sugar but it should be added after taking it off the fire.

Let it cook for about five minutes on a low flame after boiling. When it cools down add a cup of milk to it. Those who are not able to digest barley flour can use wheat flour. Talbeena should be taken as per requirement. Healthy people can also use it and it is equally beneficial for them. It is a pity that we use expensive products like “Ensure” as food for the sick, although, the prophet ﷺ recipe is far more beneficial and far less expensive.

## 12. Kalonji (Black Seeds)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: عَلَيْكُمْ بِهَذِهِ الْحَبَّةِ السُّودَاءِ؛ فَإِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ.

(جامع الترمذي، رقم: ٢٠٣٩ وصحيح البخاري، رقم: ٥٦٨٨، واللفظ له)

Abu Hurairah رضي الله عنه narrates that the Prophet ﷺ said:

“I strongly exhort you to have this black seed, for it is a cure for every disease except death”. The black seed strengthens and revitalizes the immune system. This is why it is beneficial in every illness.

عَنْ أَبِي بِنِ أُمِّ حَرَامٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: عَلَيْكُمْ بِالسَّنَا وَالسَّنَوْتِ؛ فَإِنَّ فِيهِمَا شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ. قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا السَّامُ؟ قَالَ: «الْمَوْتُ».

(رواه ابن ماجه والحاكم والطبراني في «مسند الشاميين»)

Ibn Majah hakim and Tabrani narrate that Oby Bin Umm Haram رضي الله عنه said:

I heard Rasool Allah ﷺ saying that certainly use Senna and Fennel because in both of them there is cure of all diseases except saam. it was said: O Rasool Allah ﷺ what is saam? He said: “death.”

### صححه الألباني في «سلسلة الأحاديث الصحيحة».

Senna is available in powder form from any Herbalist (Attar or Pansari) Tablet forms are also available by the name of Ezilax but they are expensive and not so effective as the powder form. The dose of the powder is ½ teaspoon at night with water.

### 13. Thareed

فَضْلُ عَائِشَةَ عَلَى النَّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ.

(البخاري ومسلم، رقم: ٣٤٣١)

Bukhari and Muslim narrate that the Prophet ﷺ said: “The superiority of ‘Aisha رضي الله عنها over women is like the superiority of thareed over all foods”.

The components of thareed are meat and roti. Roti is the most superior nutrient and meat is the king of all gravies. When they are both mixed together, the resulting dish is no doubt replete with nutrition. The Prophet ﷺ was fond of mutton. Mutton is the most beneficial meat for everyone and it is certainly better for the sick. It has 2.6 gm% fat, 63mg% cholesterol and omega 3 oil 147mg%. Therefore, as a doctor. I advise that people ‘with heart problems should have either mutton or fish (but not farm fish). However, they should not have it more than twice a week.

### 14. Exercise:

The Prophet ﷺ is an example for us in all the matters related to health. He, during the last year of his life undertook the journey to Tabook, which was thousand kilometers from Madinah. This journey was undertaken in intense heat, partly on foot and partly on camel back. The temperature at that time goes up to 50°C and no animal except a Camel can survive. The Prophet ﷺ overpowered the strongest wrestlers of his time. To acquire health of this quality, exercise is a must. No man or woman, can dispense with it. The Prophet ﷺ used many ways of wisdom to maintain good health. (refer to Ibn-Al-Qayyim رحمته الله). Below are ahadith which emphasize the importance of health:

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ، احْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِزْ بِاللَّهِ، وَلَا تَعْجِزْ. (رواه مسلم، رقم: ٢٦٦٤)

Abu Hurairah رضي الله عنه narrates that the Prophet ﷺ said that: “The strong believer is better and more beloved to Allah than the weak believer and there is good in both. Try and acquire what is beneficial for you, seek Allah’s help and do not be helpless (Meaning thereby don’t say I can’t do this)”.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنهما أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَإِنَّ لِحَسَدِكَ عَلَيْكَ حَقًّا. (رواه مسلم، رقم: ١١٥٩)

‘Abdullah bin ‘Amr narrates that the Prophet ﷺ said:

“That your body has a right over you (so look after it)”.

قَالَ ابْنُ عُمَرَ رضي الله عنهما: كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي قُبَاءَ رَاكِبًا وَمَاشِيًا، فَيَصِلِي فِيهِ رَكَعَتَيْنِ. (رواه البخاري، رقم: ١١٩٤)

Ibn ‘Umar narrates رضي الله عنهما that the Prophet would often go to Quba on foot or on a mount and would say two rak’ah over there.

Quba Masjid is three kilometers from Masjid Nabawai. The above-mentioned hadith implies that walking is a good exercise.

كُلُّ شَيْءٍ لَيْسَ مِنْ ذِكْرِ اللَّهِ فَهُوَ لَهُوَ وَسَهْوٌ، إِلَّا أَرْبَعُ خِصَالٍ: مَشْيُ الرَّجُلِ بَيْنَ الْغُرَضَيْنِ، وَتَأْدِيبُهُ فَرَسَهُ، وَمَلَاعَبَتُهُ أَهْلَهُ، وَتَعَلُّمُ السَّبَاحَةِ. (رواه الطبراني في الأوسط، رقم: ٨١٤٧)

“Every thing besides dhikr of Allah is idleness and meaningless, except the following four things:

- 1- To walk between two fixed points
- 2- To exercise on horse for jihad
- 3- To amuse oneself with one’s wife
- 4- Learning to swim

عَنْ أَبِي جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ رُكَانَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ: أَنَّ رُكَانَةَ  
صَارَعَ النَّبِيَّ ﷺ، فَصَرَعه النَّبِيُّ ﷺ. (أخرجه أبو داود في سننه، رقم: ٤٠٧٨)

‘Ali bin Rukana رَضِيَ اللَّهُ عَنْهُ narrates on the authority of his father, Rukana رَضِيَ اللَّهُ عَنْهُ that:  
‘Once the Prophet ﷺ had a wrestling match with Rukana رَضِيَ اللَّهُ عَنْهُ in which the  
Prophet ﷺ overpowered Rukana.’

Rukana رَضِيَ اللَّهُ عَنْهُ was the most powerful wrestler of his time. We would advise that every person, man or woman should walk at least one hour a day. The best time for this is morning. Apart from this, forty minutes should be devoted to exercise such as yoga, which can be practised by men and women of all ages. It is very beneficial and a cure for many diseases. Yoga is especially useful for ulema as in it there is training of the breathing, this is very useful in recitation of the Qura’n and also in giving lectures and sermons.

### 15. Fasting:

Optional fast is also extremely beneficial for the health like the obligatory fast. Given below is an excerpt from Hafz Ibn-Al Qayyim’s رَضِيَ اللَّهُ عَنْهُ book ‘Prophetic Medicine’:

“Fasting is a protection against spiritual and physical diseases. Its benefits are numerous. For example, it has proved to be most effective in protecting general health, expelling waste matters from the body and increasing immunity especially if it is kept according to the schedule prescribed by the sunnah and the person fasting is not suffering from a health problem. This is because fasting gives the internal organs a chance to rest and recuperate. It also rests and revitalizes the heart. Fasting provides immediate benefit to such persons.

Fasting is a physical and spiritual cure apart from being an act of worship. When the person fasting observes the rules of the fast, his body and heart benefit with immediate effect and all the poisons festering in their body that are hazardous for the health,

start dissipating. Of course, the extent of the benefit depends on the nature and quality of the fast.

Furthermore, fasting enables the body to protect itself against everything it should be protected from. In fact, the very nature of the fast is such that it aids in fulfilling its purpose, which is to detach the heart from worldly preoccupations and make it turn to Allah ﷻ with sincere devotion. The purpose of fast is not merely abstaining from food and drink, rather it is an act of worship about which Allah ﷻ has said in a hadith Qudsi:

“Fasting is exclusively for Me and I shall give the reward for it.”

The fast then serves as shield against all the worldly diseases as well as those of the Hereafter Allah ﷻ says in the Quran:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ

مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ (البقرة: ١٨٣)

“Fasting is prescribed for you as it was prescribed for those before you so that you may fear Allah ﷻ.”

Thus, fasting has a dual purpose, one is to protect against spiritual and physical diseases for which it is the most effective regimen, the other is to attach the heart to Allah ﷻ and devote the energies of the soul to the love and obedience of Allah ﷻ.

Given below are a few ahadith which mention particular days on which fasting is recommended:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْصَانِي خَلِيئِي ﷺ بِثَلَاثٍ: صِيَامٍ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكَعَتِي الضُّحَى، وَأَنْ أُؤْتِرَ قَبْلَ أَنْ أَنَامَ.

(صحيح البخاري: ١٨٤٥)

“Abu Hurairah b narrates that my Friend enjoined three things upon me: to fast three days every month, to offer two rak’aat of duha prayer and to offer witr prayer before going to sleep”.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يُفْطِرُ أَيَّامَ الْبَيْضِ فِي

حَضْرٍ وَلَا سَفَرٍ. (سنن النسائي، رقم: ٢٣٤٧)

“Ibn’Abbas رضي الله عنه narrates that the Prophet صلى الله عليه وسلم never left the fasts of the three days of the full moon (13th, 14th and 15th of the lunar month) whether on journey or at home”.

عَنْ عَبْدِ الْمَلِكِ بْنِ الْمِنْهَالِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: -وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم - قَالَ: كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَأْمُرُنَا بِصِيَامِ أَيَّامِ الْبَيْضِ الثَّلَاثَةِ، وَيَقُولُ: هُنَّ صِيَامُ الدَّهْرِ (مسند أحمد، رقم: ٢٠٣٢١)

Abdul Malik bin Minhaal narrates that this father who was from the Companions رضي الله عنهم said that the Prophet صلى الله عليه وسلم used to exhort us to fast on the three days of the full moon saying:

‘that is (like) fasting for ever’.

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَتَحَرَّى صَوْمَ الْإِثْنَيْنِ وَالْحَمِيسِ. (رواه الترمذي، رقم: ٧٣٦)

‘Aisha رضي الله عنها narrates that the Prophet صلى الله عليه وسلم was very particular about fasting on Mondays and Thursdays.

## 16. Sleep:

Sleep in moderation is also essential for good health. Nowadays, people in general are careless about regulating their sleep schedule. There are those who sleep too much and those who sleep too little. Furthermore, people no longer follow the natural pattern of sleep. Let us take a look at the Prophet’s صلى الله عليه وسلم sleep habit.

Hafiz Ibn-Al Qayyim رحمته الله writes:

“The Prophet صلى الله عليه وسلم would sleep in the first part of the night and remained awake in the later part. Sometimes he صلى الله عليه وسلم would sleep late when he صلى الله عليه وسلم needed to attend to some need of the Muslim community. The Prophet’s صلى الله عليه وسلم eyes would sleep but his heart never slept, nor would he ever have to be woken up. He would wake up himself. While travelling if the caravan camped in the early hours of the night, he would lie down on his right side as was his habit. However, if the caravan camped a few hours before dawn, then the Prophet صلى الله عليه وسلم would prop up his right elbow on the

ground and rest on it and sleep, so as to remain alert”.

Thus, the Prophet’s ﷺ habit and pattern was to sleep early and wake up in the middle of the night.

According to doctors, the normal quota of sleep should not exceed 8 hours in the entire day, this amounts to a third of the day. Some pious people say one should not sleep more than six hours.

### 17. Avoiding Sins:

Giving up sins and sinful habits is also essential for preserving health. ‘Abdullah bin Al-Mubarak رضي الله عنه who is the teacher of Imam Bukhari رضي الله عنه and one of the great narrators of hadith says:

رَأَيْتُ الذُّنُوبَ تُمِيتُ الْقُلُوبَ      قَدْ يُورِثُ الدَّلَّ إِذْمَانَهَا  
وَتَرَكَ الذُّنُوبَ حَيَاةَ الْقُلُوبِ      خَيْرٌ لِتَفْسِكَ عِصْيَانَهَا

“I saw sins deadening the heart. And persisting in sins brings disgrace (to the sinner). Giving up sins brings life to the heart. It is far better for your ‘Nafs’ that you disobey it”.

### 18. Sadaqah (Charity)

It is narrated in a hadith:

عَنْ عَبْدِ اللَّهِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ذَاوُوا مَرَضَاكُمْ  
بِالصَّدَقَةِ». (السنن الكبرى للبيهقي، رقم: ٦٥٨٩)

‘Abdullah narrates that the Prophet ﷺ said:

“Treat your sick with sadaqah”.

According to hadith, sadaqah wards off disasters and disease. Therefore, sadaqah is the best possible remedy for disasters and disease. Sheikh ‘Abdul Qadir jilani رضي الله عنه says that charity should be given early in the morning implying thereby that this will be a protection for the disasters of the day.

## A Summary Of The Basic Rules Of Health

1. Offering the five times prayer in congregation. This is the most important and effective way of preserving physical and spiritual health. On the one hand it is a spiritual exercise in which he is advised to worship Allah ﷻ as if he is seeing Allah ﷻ or Allah ﷻ is seeing him and on the other hand it is a physical exercise which involves the whole body.
2. Regularity in offering the tahajjud prayer and reciting the masnoon duas. The duas transmitted from the Prophet ﷺ are an invaluable gift to the Muslim Ummah. If they are recited with their meaning in mind, they can be a means of gaining closeness to Allah ﷻ and a great source of happiness.
3. Being particular about sadaqah, for the Prophet ﷺ said: 'Treat your sick with sadaqah.'
4. Avoiding overeating.

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا﴾ (الأعراف: ٣١)

“Eat and drink but avoid excess.”

This half of a Quranic verse which summarizes the whole of medicine. According to hadith: “A few small morsels are enough for the son of Adam to keep his back straight. If eating is a must, then a third is for food, a third for water and a third for breath”. One should only eat when hungry, and not eat one's full but leave a little hunger. Meat should not be consumed more than twice a week. Vegetables and fruits should suffice one. People with joint problems and sciatica should avoid meat, yogurt, banana and rice. The Companions رضي الله عنهم of the Prophet ﷺ habitually ate two meals a day, one between 10 and 11 in the morning and the other at night. Rasoolullah ﷺ ate only once a day.

5. Walking continuously for an hour is also very beneficial for the health. The ideal time for this is early morning. If this is not possible, then any other time. Apart from this other exercises learnt from an expert are also extremely beneficial

## Cupping Belief & Benefits

It should be noted that the patients complete belief on the truthfulness of Rasool Allah () Hadith that this is the best form of treatment has a very beneficial effect on the healing he gets. It is the experience of many practioners that those patients who have a strong belief, benefit the most.

## Basic Rules of Cupping

Generally hijama is done on the site of the disease e.g. If someone has digestive problems, hijama is done on the stomach. Similarly, if someone has a kidney problem hijama is done on the part of the abdomen where the kidneys are located. For liver patients, hijama is done on the right side of the chest where the liver is. If someone suffers from headache, the Prophet would recommend that hijama be done on the head. In many diseases an additional cup is applied between the shoulders. This is a sunnah site, known as **كابل** in Arabic.

## How Frequent Should Hijama Be Done?

If the patient is not cured by one hijama then hijama may be repeated from three to seven times with a gap of at least two weeks to one month between consecutive cuppings. This should be decided according to the doctor's advice.

## Hijama in the light of Hadith

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: الشِّفَاءُ فِي ثَلَاثَةٍ: فِي شَرْطَةِ مِحْجَمٍ أَوْ شَرْبَةِ عَسَلٍ أَوْ كَيْتَةِ بِنَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيْ.

(رواه البخاري، الطب، رقم: ٥٧٨١)

Ibn 'Abbas رضي الله عنهما narrates that the Prophet صلى الله عليه وسلم said:

“Healing is in three things:

1. In the cut of the blade (used for hijama).
2. In a drink of honey
3. In branding with iron

However I forbid my ummah from branding with Iron”.

عَنْ جَابِرٍ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ خَيْرٌ فَنِي شَرْطَةِ مِحْجَمٍ أَوْ شَرْبَةِ عَسَلٍ أَوْ لَدَعَةِ بِنَارٍ تُوَافِقُ الدَّاءَ، وَمَا أَحَبُّ أَنْ أَكْتُوبِي. (رواه البخاري، رقم: ٥٧٠٢)

Jabir رضي الله عنه narrates that the Prophet صلى الله عليه وسلم said:

“If there is healing in any mode of treatment, then it is in the cut of the blade (with which hijama is done) or drinking honey or branding with iron. However, I am not in favour of branding with iron”.

عَنْ أَنَسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: إِنْ أَمَثَلَمَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَالْقُسْطُ الْبَحْرِيُّ. (رواه البخاري، رقم: ٥٧٣٨)

Anas b narrates that the Messenger صلى الله عليه وسلم of Allah said:

“The ideal cure is hijama and costus”.

Costus is the root of a plant which is called in Pakistan and India قشیریں. In pharyngitis or tonsillitis whether bacterial or viral the patient gets cured by one or two doses. The dose is prepared by one table spoonfull of the powder of قشیریں mixed well with two tablespoons of honey and taken in the morning and evening' prepare a fresh dose and eat it immediately.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه: أَنَّهُ عَادَ الْمُقَنَّعَ، ثُمَّ قَالَ: لَا أَبْرُحُ حَتَّى تَحْتَجِمَ؛ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ: إِنَّ فِيهِ شِفَاءً.  
(رواه البخاري، رقم: ٥٧٩٧)

Jabir Ibn 'Abdullah رضي الله عنه narrates that he visited Al-Muqanna', who was ill and said to him, 'I will not leave until you get yourself cupped, for I have heard the Prophet ﷺ saying that there is healing in Hijama.'

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رضي الله عنه قَالَ: دَخَلَ أَعْرَابِيٌّ مِنْ بَنِي قَزَارَةَ عَلَى رَسُولِ اللَّهِ ﷺ، وَإِذَا حَجَّامٌ يَحْجِمُهُ بِمِحَاجِمَ لَهُ مِنْ قُرُونٍ، فَشَرَطَهُ بِشَفْرَةٍ، فَقَالَ: مَا هَذَا يَا رَسُولَ اللَّهِ؟ قَالَ: هَذَا الْحُجْمُ، وَهُوَ خَيْرٌ مَا تَدَاوَى بِهِ النَّاسُ. (رواه النسائي، رقم: ٥٧٥٢ وأحمد، رقم: ٢٠١٧٢، وقال محققه: إسناده صحيح)

Samura bin Jundub narrates that a Bedouin from Banu Fazarah came to the Prophet ﷺ and found him being cupped with the aid of horns. When the hajjam struck the Prophet ﷺ with a blade, the Bedouin asked (in surprise): 'What is this that you are doing O Prophet ﷺ of Allah. He ﷺ replied:

“This is Hijama which is the best thing people treat themselves with”.

عَنْ مَالِكِ بْنِ صَعْصَعَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مَرَرْتُ لَيْلَةً أُسْرِي بِي عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا أَمْرُونِي بِالْحِجَامَةِ.

(المعجم الأوسط للطبراني، رقم: ١٨١ والكبير، رقم: ٢٠٠، وقال الهيثمي: رجاله رجال الصحيح)

Malik bin Sa'sa 'ah رضي الله عنه narrates that the Messenger ﷺ of Allah ﷻ said:

“On the night of my ascent to the heavens, I never passed by a company of angels, except that they exhorted me to practice hijama by the way of treatment”.

Tirmidhi narrates another hadith to the same effect from ‘Abdullah bin masood رضي الله عنه, which is as follows:

عَنِ ابْنِ مَسْعُودٍ رضي الله عنه قَالَ: حَدَّثَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ لَيْلَةِ أُسْرِي بِهِ: أَنَّهُ لَمْ يَمُرَّ عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا أَمَرُوهُ: أَنْ مُرَّ أُمَّتَكَ بِالْحِجَامَةِ  
(رواه الترمذي. وقال: حديث حسن غريب، رقم: ٢٠٥٢)

‘Abdullah bin Masood رضي الله عنه narrates that the Messenger صلى الله عليه وسلم of Allah عز وجل spoke about his ascent to the heavens saying:

“I did not pass by a single company of angels except that they exhorted me to command my ummah to practice Hijama”.

عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَالَ نَبِيُّ اللَّهِ صلى الله عليه وسلم: نِعَمَ الْعَبْدُ الْحِجَامُ، يَذْهَبُ بِالْدَّمِ، وَيُخَفِّفُ الصُّلْبَ، وَيَجْلُو عَنِ الْبَصَرِ. وَقَالَ: إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم حِينَ عُرِجَ بِهِ، مَا مَرَّ عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: عَلَيْكَ بِالْحِجَامَةِ.  
(رواه الترمذي. وقال: حديث حسن غريب، رقم: ٢٠٥٣)

Ibn’ Abbas رضي الله عنهما narrates that the Prophet صلى الله عليه وسلم of Allah عز وجل said: “What a good person is the hajjam (i.e. the one who does hijama) who sucks out blood, and lightens the back and sharpens the vision”.

He also said that: “When the Messenger صلى الله عليه وسلم of Allah عز وجل was taken up to the heavens (on the night of Mairaj) he صلى الله عليه وسلم did not pass by a single company of angels except that they said: “You must practice hijama”.

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: إِنَّ كَانَ فِي شَيْءٍ مِمَّا تَدَاوَوْنَ بِهِ خَيْرٌ فَالْحِجَامَةُ. (رواه ابن ماجه، رقم: ٣٤٧٦، وأبو داود واللفظ له كلاهما في الطب، رقم: ٣٨٥٧، وقال محقق ابن ماجه: إسناده حسن)

Abu Hurairah رضي الله عنه narrates that the Prophet صلى الله عليه وسلم said:

“If there is any good in anything that you treat yourselves with, then it is Hijama”.

عَنْ أَبِي كَبِشَةَ الْأَنْمَارِيِّ رضي الله عنه أَنَّهُ حَدَّثَهُ: أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَحْتَجِمُ عَلَى هَامَتِهِ وَيَبِينُ كَتْفَيْهِ، وَيَقُولُ: مَنْ أَهْرَاقَ مِنْهُ هَذِهِ الدِّمَاءَ فَلَا يَضُرُّهُ أَنْ لَا يَتَدَاوَى بِشَيْءٍ لَشَيْءٍ. (رواه ابن ماجه، واللفظ له، رقم: ٣٤٨٤، وأبو داود، رقم:

٣٤٨٤ كلاهما في الطب، وقال محقق ابن ماجه: إسناده حسن.)

Abu Kabshah Al-Anmaari رضي الله عنه narrates that the Prophet صلى الله عليه وسلم used to get himself cupped on his head and between the shoulders, saying:

“Whoever lets (out) blood through hijama, need never fear if he does not get himself treated for any illness”.

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي أَنْعَمَ قَالَ: دَخَلْتُ عَلَى أَبِي هُرَيْرَةَ رضي الله عنه وَهُوَ يَحْتَجِمُ، فَقَالَ لِي: يَا أَبَا الْحَكَمِ، احْتَجِمْ. قَالَ: فَقُلْتُ: مَا احْتَجَمْتُ قَطُّ. قَالَ: أَخْبَرَنِي أَبُو الْقَاسِمِ رضي الله عنه أَنَّ جَبْرِيلَ عليه السلام أَخْبَرَهُ أَنَّ الْحَجْمَ أَفْضَلُ مَا تَدَاوَى بِهِ النَّاسُ. (رواه الحاكم، وقال: صحيح على شرط الشيخين، ووافقه الذهبي)

‘Abdur-Rehman Ibn Abi An’am narrates: I went to Abu Hurairah رضي الله عنه while he was getting cupped. He said to me:

“O Abul Hakam! Get yourself cupped”. I said: “I have never had cupping done”. He said: “Abul Qasim said to me,

“Hijama is the best thing people treat themselves with”.

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَنْ احْتَجَمَ لِسَعِ عَشْرَةَ مِنْ الشَّهْرِ، كَانَ لَهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ».

(رواه الحاكم، وقال: صحيح على شرط الشيخين، ووافقه الذهبي.)

Abu Hurairah رضي الله عنه narrates that the Messenger صلى الله عليه وسلم of Allah سبحانه وتعالى said:

“Whoever has hijama done on the 17th of the lunar month, will be cured of every disease”.

## Treatment of Sehr (Black Magic) by Means of Hijama

قَالَ ابْنُ الْقَيْمِ فِي «زَادِ الْمَعَادِ». (١٢٥/٤): وَقَدْ ذَكَرَ أَبُو عُبَيْدٍ فِي كِتَابِ «غَرِيبِ الْحَدِيثِ» لَهُ بِإِسْنَادِهِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى: أَنَّ النَّبِيَّ ﷺ أَحْتَجَمَ عَلَى رَأْسِهِ بِقَرْنٍ حِينَ طُبَّ. قَالَ أَبُو عُبَيْدٍ: مَعْنَى «طُبَّ»: أَيُّ سُحْرٍ.

Ibn Al-Qayyim رحمته الله has quoted from Abu 'Uбайд in that Abdur Rahman Ibn Abu Laila has narrated that when the Prophet ﷺ was afflicted by black magic, he had hijama done on his head.

Ibn Al-Qayyim رحمته الله has remarked in Al Tib-e-Nabwi.

وَقَدْ أَشْكَلَ عَلَى هَذَا مَنْ قَلَّ عِلْمُهُ، وَقَالَ: مَا لِلْحِجَامَةِ وَالسُّحْرِ؟ وَمَا الرَّابِطَةُ بَيْنَ هَذَا الدَّاءِ وَهَذَا الدَّوَاءِ؟ وَلَوْ وَجَدَ هَذَا الْقَائِلُ بُقْرَاطَ أَوْ ابْنَ سَيْنَا أَوْ غَيْرَهُمَا قَدْ نَصَّ عَلَى هَذَا الْعِلَاجِ، لَتَلَقَّاهُ بِالْقَبُولِ وَالتَّسْلِيمِ، وَقَالَ: قَدْ نَصَّ عَلَيْهِ مَنْ لَا يُشَكُّ فِي مَعْرِفَتِهِ وَقُضِيهِ.

“Some people with little knowledge may say: What has hijama to do with black magic? What is the connection between the affliction and the cure? If such a person were to be told that Socrates and Ibn Seena or some other renowned Philosopher or Physician has recommended hijama as a cure for black magic, he would have believed it, (IBN Al-Qayyim رحمته الله goes on to say) which hijama has been prescribed as a cure for black magic by a person about whose knowledge and superiority there is no doubt.

## Women performing Hijama and Getting it done on themselves

However if there is no Competent Woman or Mehram Man than this Non Mehram Man should teach his Mehram Woman how to perform Hijama so that she may perform Hijama on Women.

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا اسْتَأْذَنَتْ رَسُولَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فِي الْحِجَامَةِ، فَأَمَرَ النَّبِيُّ رَضِيَ اللَّهُ عَنْهُ أَبَا طَيْبَةَ أَنْ يَحْجِمَهَا. قَالَ: حَسِبْتُ أَنَّهُ قَالَ: كَانَ أَخَاهَا مِنْ الرِّضَاعَةِ، أَوْ غُلَامًا لَمْ يَحْتَلِمَ. (رواه مسلم، رقم: ٢٢٠٦)

Jabir رضي الله عنه narrates that when Umm Salamah رضي الله عنها sought permission from the Rasool Allah صلى الله عليه وسلم to be cupped, he صلى الله عليه وسلم ordered Abu Taibah رضي الله عنه to cup her. The narrator says that he thinks that Abu Taibah رضي الله عنه was her foster (breastfeeding) brother or a young boy who had not attained puberty.

In case this is not possible and for this disease only Hijama is appropriate then in these circumstances the opinion of a competent Mufti should be taken.

However no Man is permitted to do Hijama by himself on non mahram Women. Similarly no woman should do Hijama on non mahram Men.

A fatwa in this context is available from Darul uloom, korangi, Karachi, Pakistan



## In which dates should Hijama be done?

The 17th, 19th and 21st of the lunar month are ideal for hijama, as prescribed by the sunnah.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: إِنَّ خَيْرَ مَا تَحْتَجِمُونَ فِيهِ يَوْمَ سَبْعِ عَشْرَةَ وَيَوْمَ تِسْعِ عَشْرَةَ وَيَوْمَ إِحْدَى وَعِشْرِينَ.

(رواه الترمذي، رقم: ٢٠٥٣)

Ibn ‘Abbas رضي الله عنهما is reported to have said: ‘The best dates for hijama are the 17th, 19th and 21st (of the lunar month).

## Hijama during the Fast

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: احْتَجَمَ النَّبِيُّ ﷺ وَهُوَ صَائِمٌ.

(صحيح البخاري، رقم: ١٩٣٩)

Ibn ‘Abbas رضي الله عنهما narrates that the Prophet ﷺ had hijama done while fasting.

## Charging a Fee for Hijama

It is permissible to charge a fee for hijama.

أَخْبَرَنَا حَمِيدُ الطَّوِيلُ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سُئِلَ عَنْ أَجْرِ الْحَجَّامِ. فَقَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ، حَجَمَهُ أَبُو طَيْبَةَ، وَأَعْطَاهُ صَاعَيْنِ مِنْ طَعَامٍ، وَكَلَّمَ مَوَالِيَهُ، فَحَقَّقُوا عَنْهُ. وَقَالَ: إِنَّ أَمْثَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ.

(صحيح البخاري، رقم: ٥٦٩٦)

Bukhari narrates from Humaid At Taweel who reports from Anas رضي الله عنه that when he was asked about the hajjam’s fee, he replied: The Messenger ﷺ of Allah had hijama done by Abu Taibah and gave him (as remuneration) two measures of grain (which amounts to about 7 kilo) and told his master to reduce his share in Abu Taibah’s earnings. He رضي الله عنه remarked: “Hijama is the best possible treatment”.

### The General Benefits of Hijama

1. It purifies the blood and enhances the activity of the medulla.
2. Improves blood flow in the arteries.
3. Helps to tone muscles.
4. Is beneficial for asthma, respiratory diseases and angina.
5. Cures headaches, migraines, toothaches and boils on the face and head.
6. Useful in treating conjunctivitis.
7. Beneficial in diseases of the uterus and menstrual problems.
8. Beneficial in arthritis and varicose veins.
9. Effective in controlling high blood pressure.
10. Beneficial in shoulder pains, chest pains and backaches.
11. Effective in removing sloth and lethargy and curing insomnia.
12. Beneficial in ulcers, furuncles, pimples.
13. Beneficial in pericarditis and nephritis.
14. Beneficial in cases of poisoning.
15. Beneficial for festering wounds.
16. Beneficial in allergies.
17. Relieves pain anywhere in the body, if the cup is applied to the site of pain.
18. Perfectly healthy people can also have Hijama done because it is a sunnah and helps in the prevention of diseases.

## Diseases That Have Been Cured By MeansOf Hijama In Our Experience

Any treatment may cure some people completely, some partially, some temporarily and some don't benefit. Shifa is from Allah ﷻ Following is a list of diseases which hijama has proved effective in curing in most cases.

1. Headaches
2. Tension headaches
3. Depression
4. Migraine
5. Shoulder aches
6. Kidney pain
7. Blood pressure
8. Dizziness
9. Tinnitus
10. Backache
11. Varicose veins
12. Pain in the heel
13. Leg pains
14. Psychiatric illnesses
15. Black Magic:
16. Leucoderma
17. Knee pains
18. Allergies
19. If there is pain in a part of the body, applying a cup to the site of pain can provides instant relief.

### Materials Needed For Hijama

1. Disposable gloves (to be used only once).
2. Tissue paper. (sterilize gauze).
3. Disposable blade (to be used only once).
4. Cups (used for hijama / glass cups).

## The method for doing Hijama

1. Put on the gloves and clean the area of the skin where hijama has to be done. Remove the hair on this area with a safety razor. If there is any hair, the cup will not stick. Put a small piece of burning tissue paper in the cup and press the cup firmly on the hijama site. The burning tissue will consume the oxygen in the cup, thereby creating a vacuum, and the external pressure will make the cup stick to the body. Because of the negative internal pressure, the skin inside the glass will swell up in the shape of a ball and blood will accumulate in this spot.
2. Let the cup stick for five minutes.
3. On the swollen area of the skin, put light cuts with a blade at small distances, making sure that the cuts do not cut any blood vessel.
4. Be extremely careful to avoid touching the cutting edge of the blade while removing its cover.
5. Once again, put a burning tissue in the cup and stick it on the hijama site. Because of the pressure created by the vacuum, blood will gush out of the cuts and accumulate in the cup. Let the cup remain until the blood starts coagulating, then remove.
6. It is better to do hijama during the days prescribed by the Sunnah i.e. 17, 19 and 21 of the lunar month. However, if the need arises it can be done on other days.
7. It is better to perform hijama early in the morning. It must be done on an empty stomach. It should be noted that stomach becomes empty four hours after eating solids and one hour after drinking liquid.
8. After completing Hijama, dispose off the gloves, blade and glass with caution. Preferably these should be buried in the ground as per instructions given by the Prophet ﷺ.
9. The Prophet ﷺ took a bath after Hijama, hence, this is recommended. One should avoid eating anything till one hour after Hijama.

10. Because the Prophet ﷺ exhorted the ummah to treat their sick with sadaqah, therefore those having hijama done should be advised to give sadaqah after hijama and to offer two rak'at nafl, begging Allah ﷻ to grant them shifa through hijama and thanking Him for the tawfeeq to act on Sunnah.

**Warning:**

1. Extreme caution must be exercised in carefully disposing off the cups used for hijama, to ensure that the cups used for one person are not used by anyone else, as this can be a means of transmitting Hepatitis B, C and AIDS viruses.
2. Many kinds of instruments are available for cupping these days. They can be certainly used. However, one should never use cups either of glass or plastic on another person. Also some people use balloons inside the plastic cups. This is very dangerous as viruses can penetrate the balloons, particularly, Hepatitis C and Aids viruses. These viruses can penetrate surgical gloves what to talk of balloons.
3. No amount of boiling can disinfect these cups from Hepatitis B, C and Aids viruses.

## Precautionary Measures for Hijama

1. Very weak and debilitated persons should not have Hijama done.
2. Elderly and weak people should be assessed by the physician before hijama.
3. Dehydrated children should not have Hijama done.
4. People with chronic liver disease should not have Hijama done except by the permission of the doctor.
5. Women should not have Hijama done after abortion.
6. Hijama should not be done immediately after a bath.
7. Hijama should not be done immediately after vomiting.
8. Patients on dialysis should consult a doctor before Hijama is done.

9. Patients with valve transplant should not have Hijama except under the supervision of a doctor.
10. After Hijama avoid eating for one hour.
11. In case of swollen knees, the cup should not be applied directly on the swelling, rather a little away from it.
12. If the veins of the foot are swollen, the cup should be applied well away from the swollen veins with extreme care.
13. Persons suffering from hemophilia and blood disorders in which blood does not clot, should not have Hijama done.
14. Caution must be taken in cupping patients, with low blood pressure.
15. Anemic patients should not be subjected to a second Hijama without making sure of their physical fitness and endurance. In case the patient faints, he should be given a sweet drink and hijama instruments should be removed from his body immediately.
16. If someone is being cupped for the first time, he should be mentally prepared by making him watch someone being cupped and by telling him about the benefits of Hijama.
17. Pregnant women should not be cupped during the first trimester of pregnancy.
18. Before cupping the patient should be asked about the following diseases: diabetes, heart diseases, liver diseases, cancer, ligament rupture and swelling in the knees.
19. Women should be cupped by women or a mahram male relative.
20. Blood donors should wait two to three days before having hijama done.
21. Patients with psychiatric illness should also be preferably cupped by doctors.
22. Hijama should not be done on anyone in a state of fright or panic until they calm down.
23. If anyone has a pace maker, Hijama should not be done on his heart except by consultation of a doctor.

24. Persons on blood thinners (aspirin, clopidogrel) should not have Hijama done until they temporarily discontinue these drugs for a day or two. However, patients on warfarin should never have Hijama done until their doctor allows them after checking their A.P.T.T. Time.
25. Diabetic patients should have their sugar tested just before Hijama. It should be approximately between 100 to 140 mg.% And cuts should be very light.

**Note:**

1. Dry cupping is that in which cuts are not applied, but our experience is that this is not so beneficial, especially since the Prophet ﷺ said:  
“Healing is in the cutting edge of the blade.”
2. We advise that Xylocaine cream 5% should be rubbed on the hijama site, before applying the cuts. The pain sensation of the patient will be lessened. This is especially important for children and elderly patients.

To maintain good health it is essential to exercise and eat a sunnah diet the details of which has been mentioned previously in the book.

The practitioner should decide how many points he will use For instance in constipation 31 points have been given.

However a sensible practitioner will probably use only 3 to 7 points.

Correct diagnosis is the basis of Treatment however the sunnat points which Rasool Allah ﷺ used are the only points which are certainly beneficial, because they come from the knowledge bestowed to Rasool Allah ﷺ from Allah ﷻ. All other points are the result of human experience. Wisdom is the lost property of the beleiver and he will use it from the wherever he gets it.

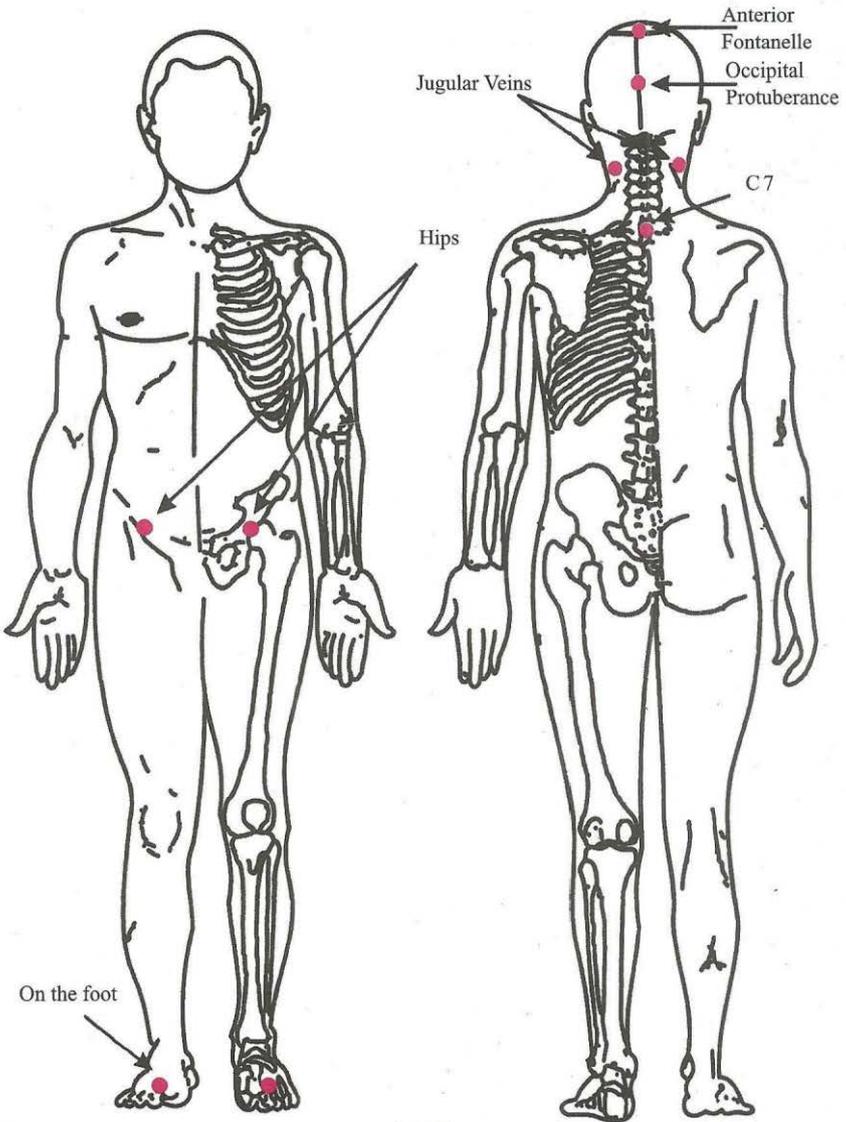
In these days so many investigations have come in like Laboratory blood tests CT scans MRI, ECG, EEG, stress thallium

scans coronary angiography, biopsy reports which are necessary for a correct diagnosis. Hence only a qualified physician who is able to interpret these tests should practice Hijama.

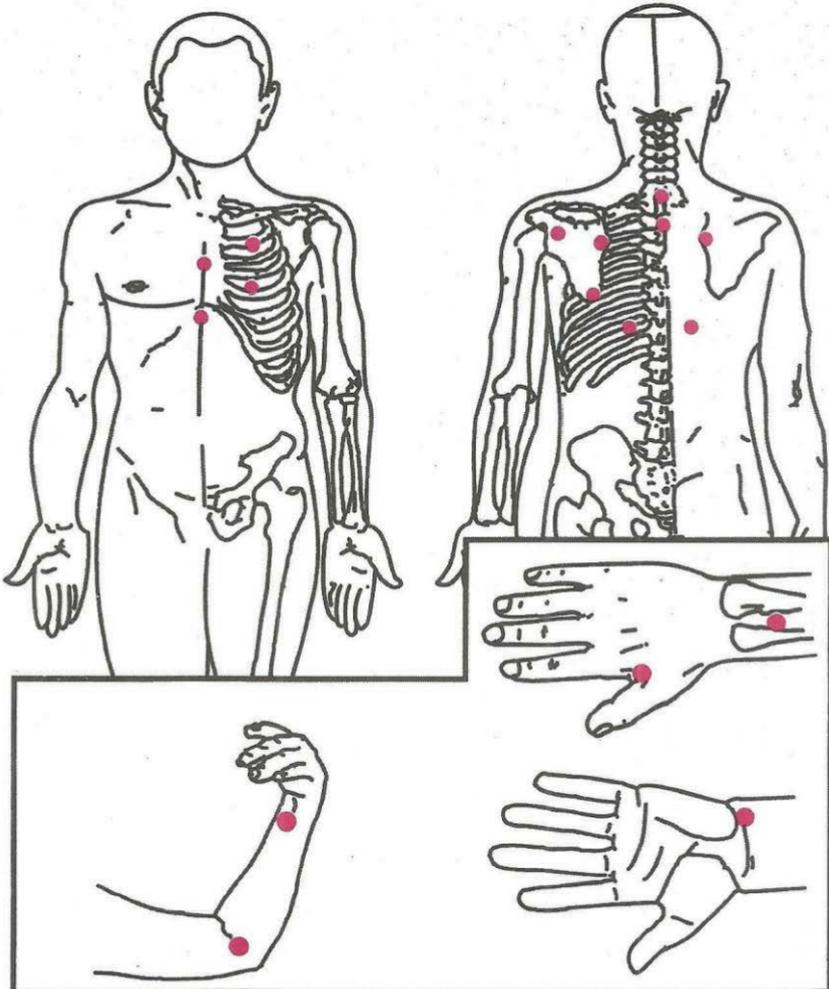


THE SUNNAH HIJAMAH SITES

THE SUNNAH HIJAMAH SITES

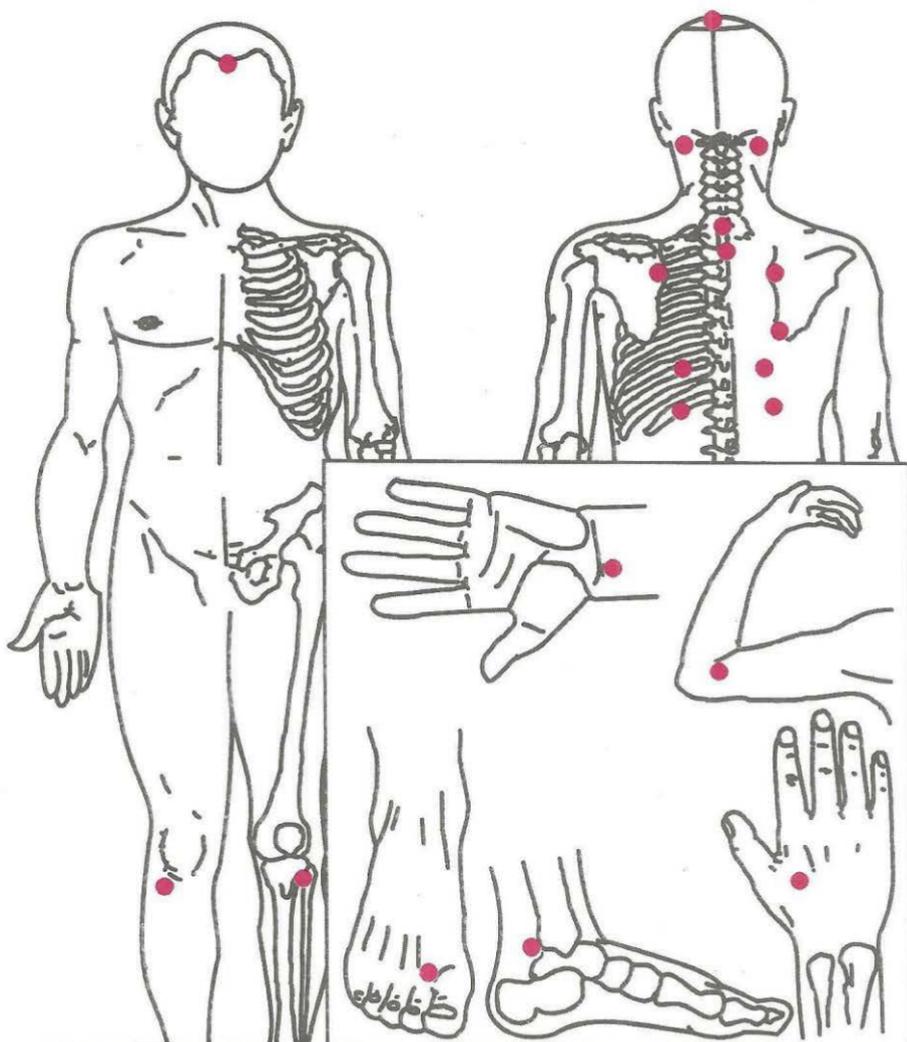


CARDIOVASCULAR DISORDERS



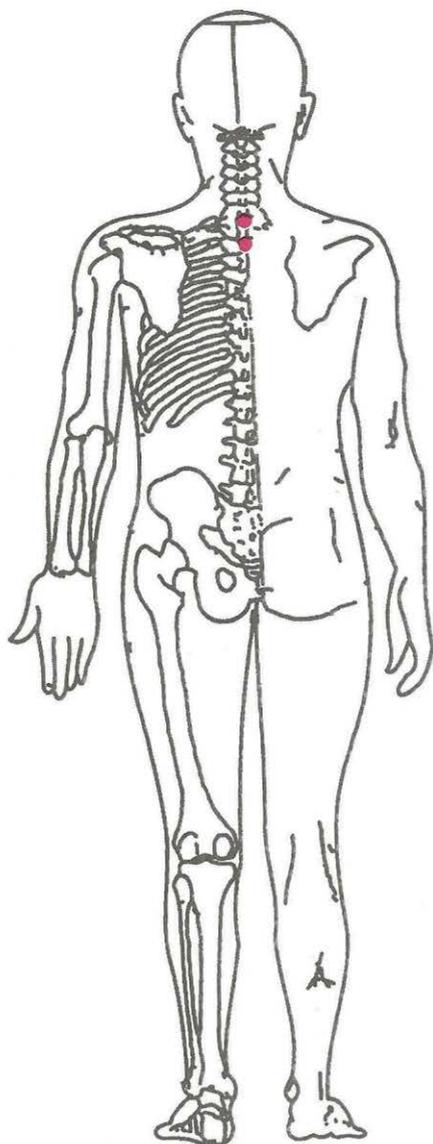
**Note:** In heart disease hijama may be done for about seven times. These Sessions should be done at weekly, two-weekly or monthly intervals or according to the treating physician's advice.

## HYPERTENSION AND HYPERTENSIVE CRISIS

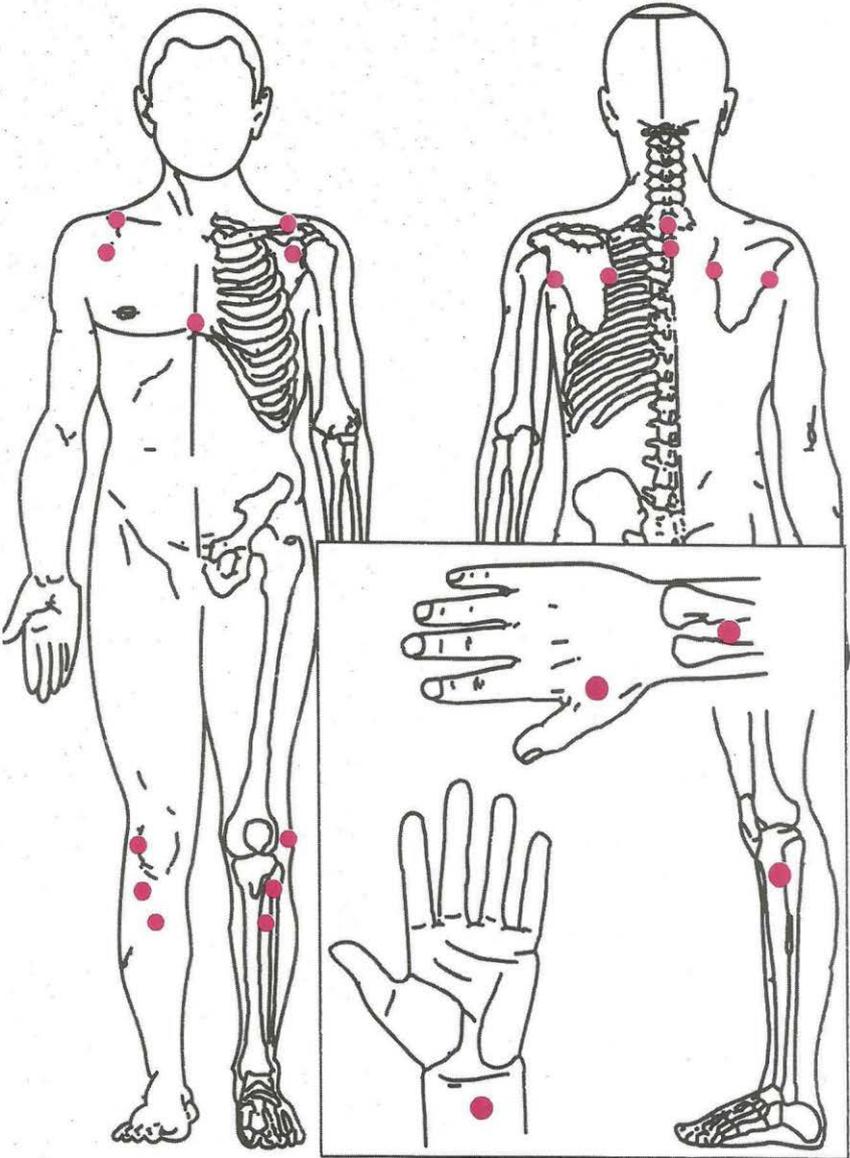


**Note:** In hypertension the response of the patient should be considered. Some settle down with 1 session of hijama, others may be given a trail of upto 10 hijamas at weekly, two weekly or monthly intervals.

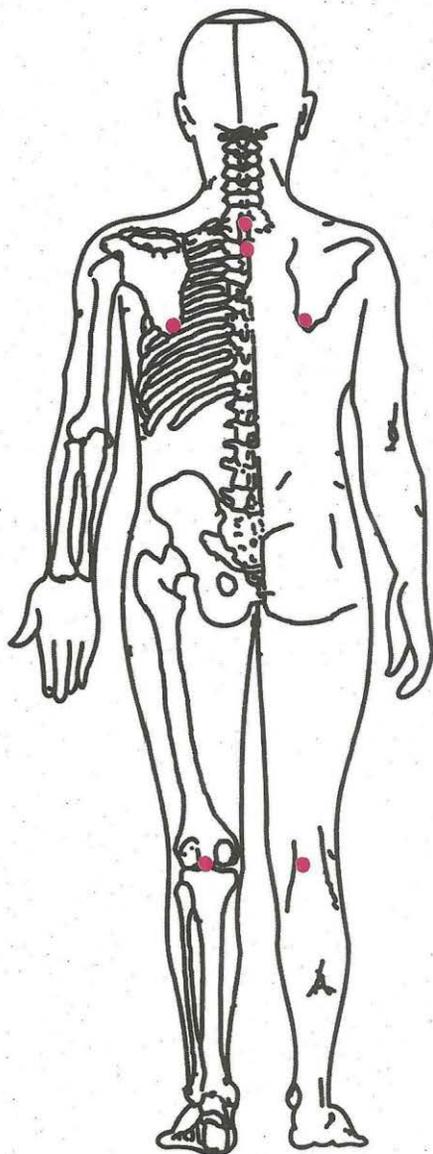
# HYPOTENSION



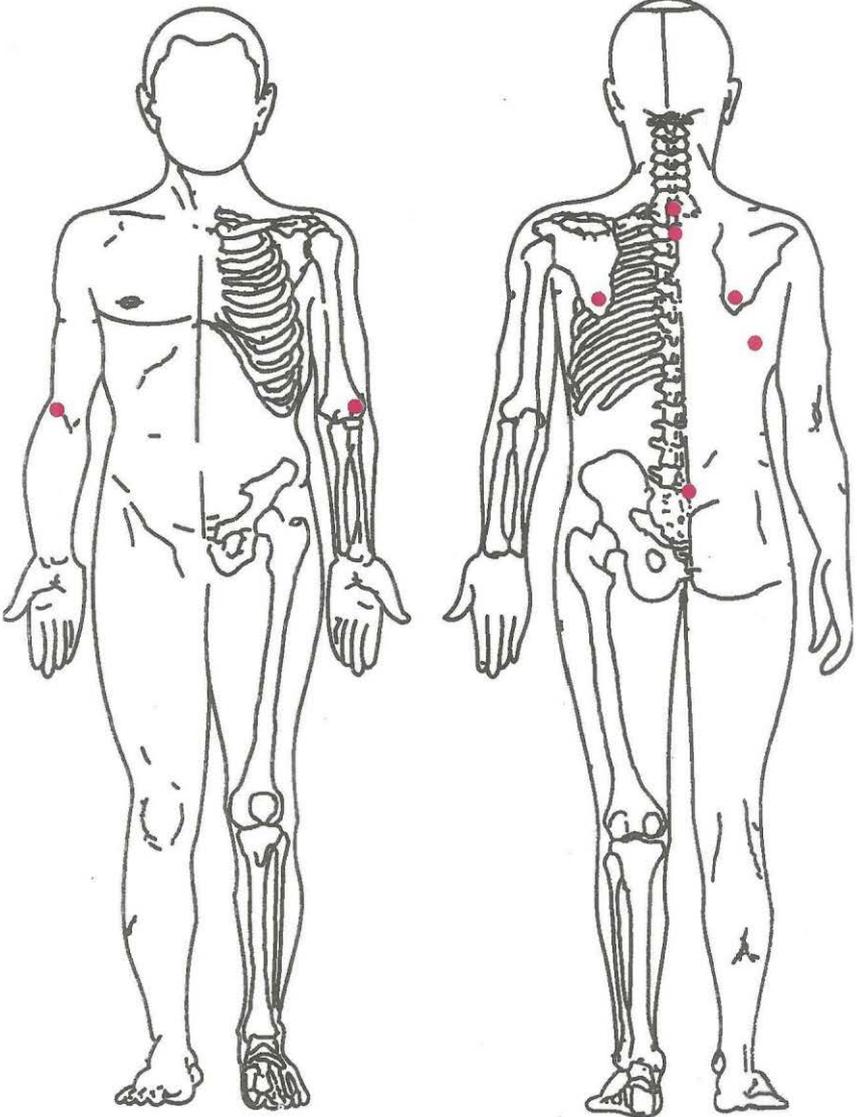
# CHEST PAIN OF DIFFERENT CAUSES



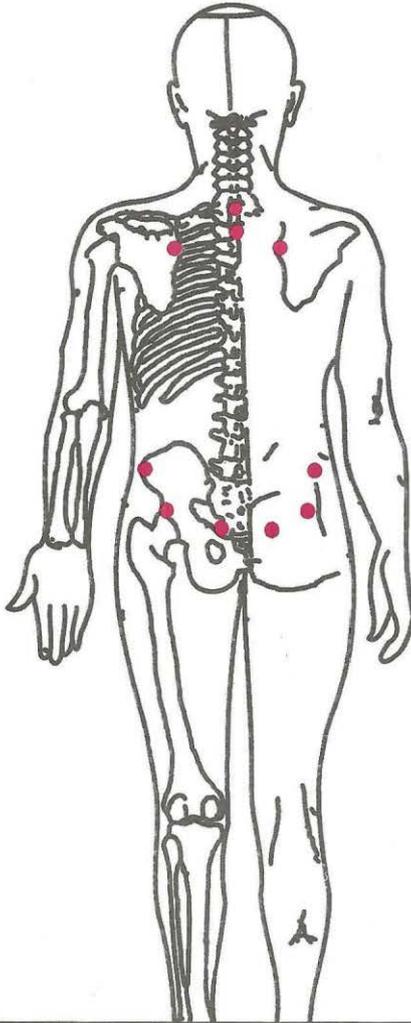
## HYPOCHOLESTOLEMIA



## DISORDERS OF BLOOD CIRCULATION

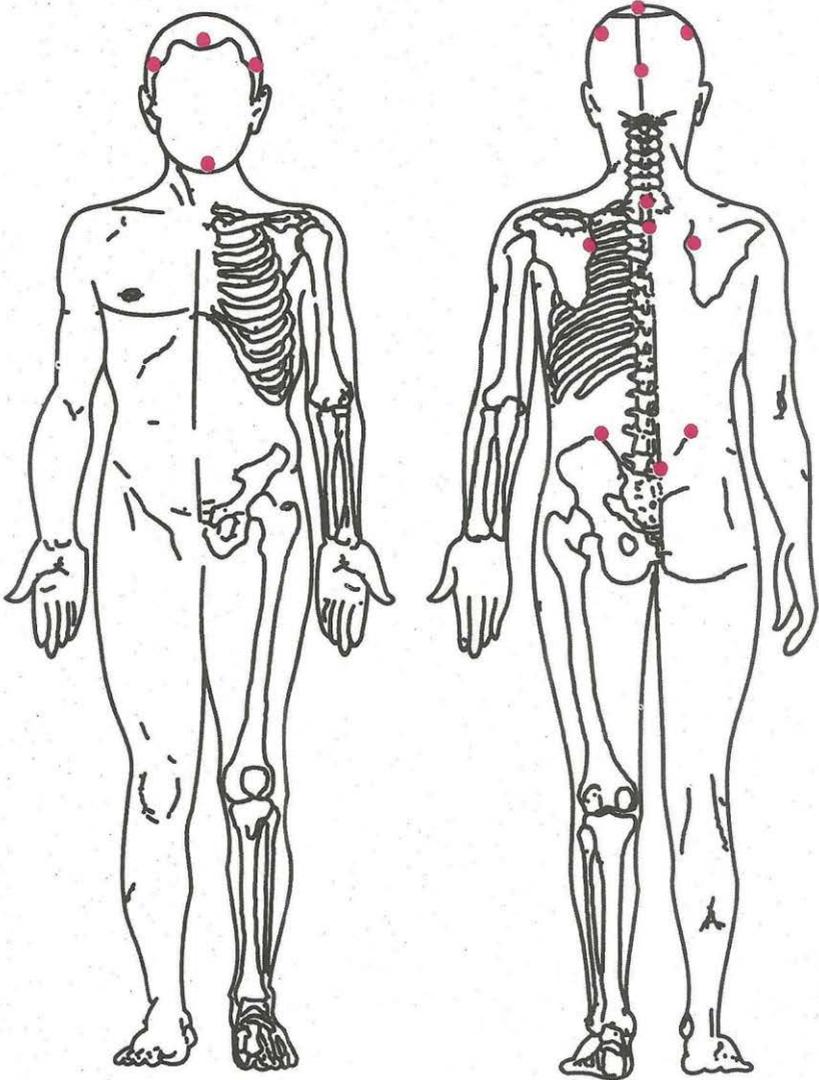


## VARICOSE VEINS

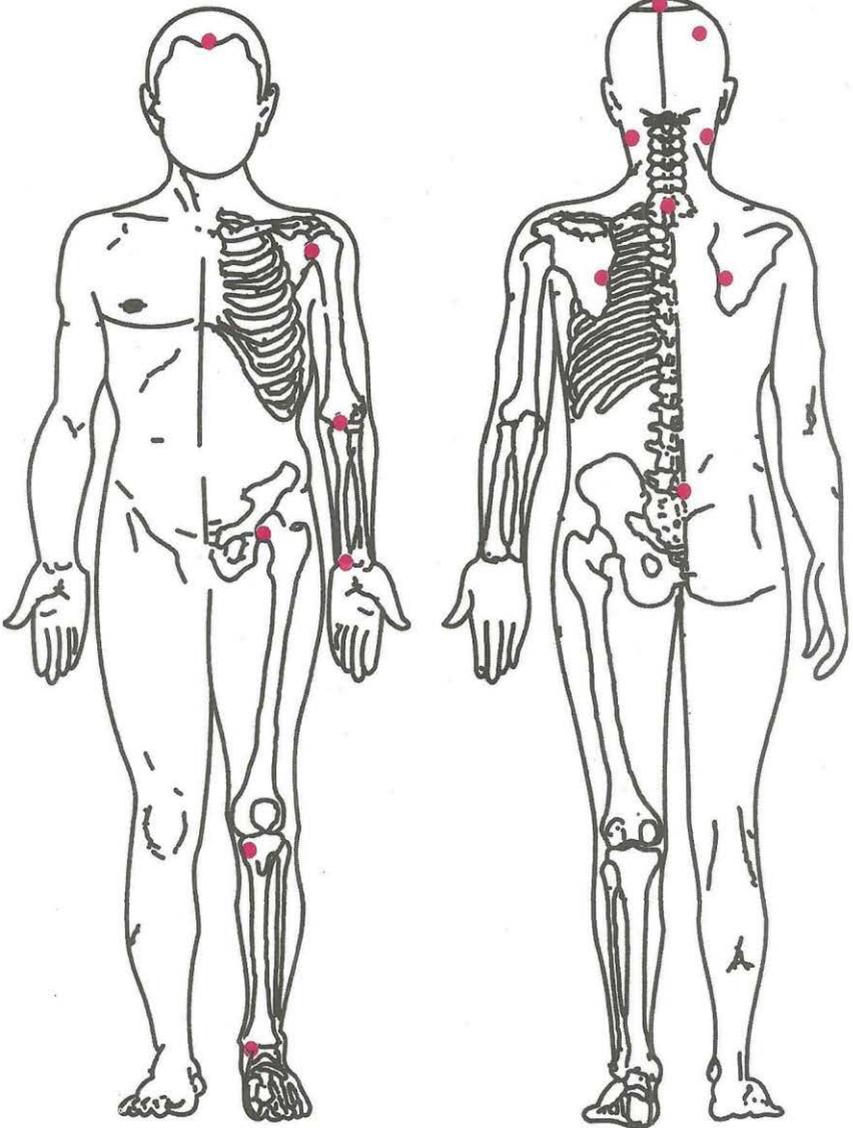


**Note:** These patients may be given a trial of three to seven times, cuts being made avoiding the veins.

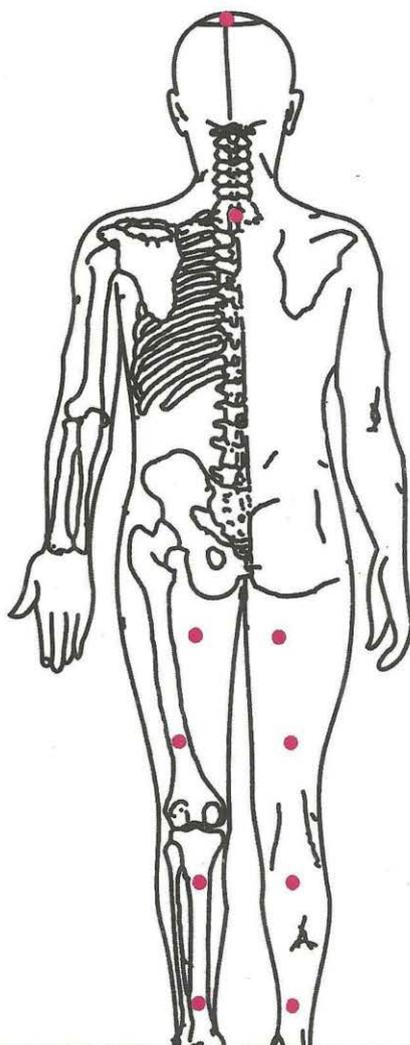
SEIZURES AND EPILEPSY



## HEMIPLEGIA (PARALYSIS)

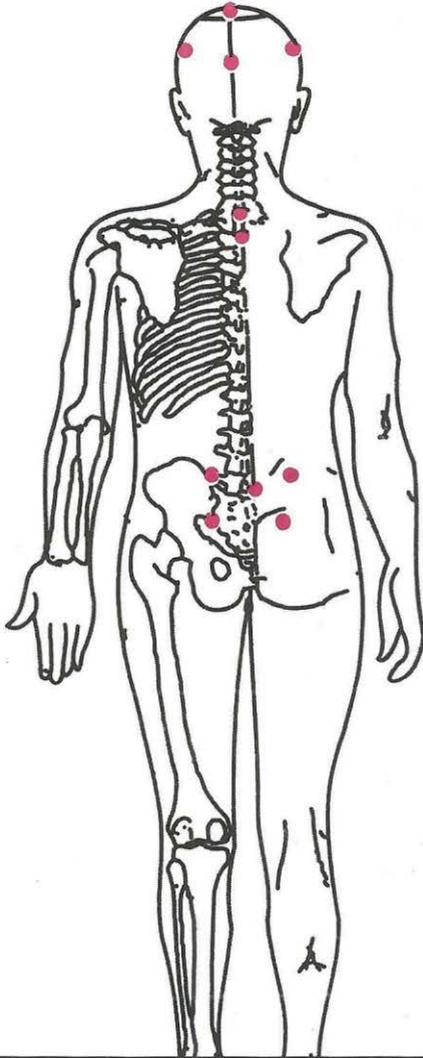


## PARAPLEGIA



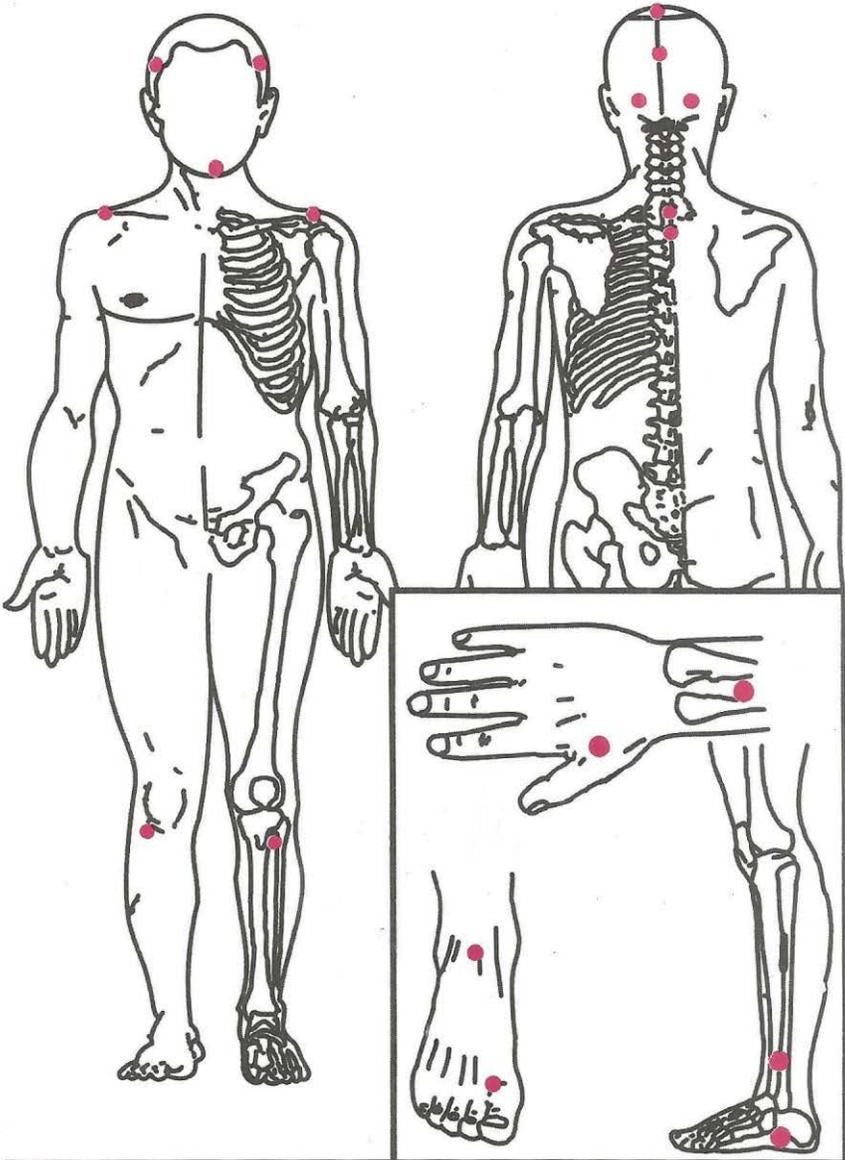
**Note:** Paraplegics should have hijama particularly at the site of the lesion.

## QUADREPLEGIA



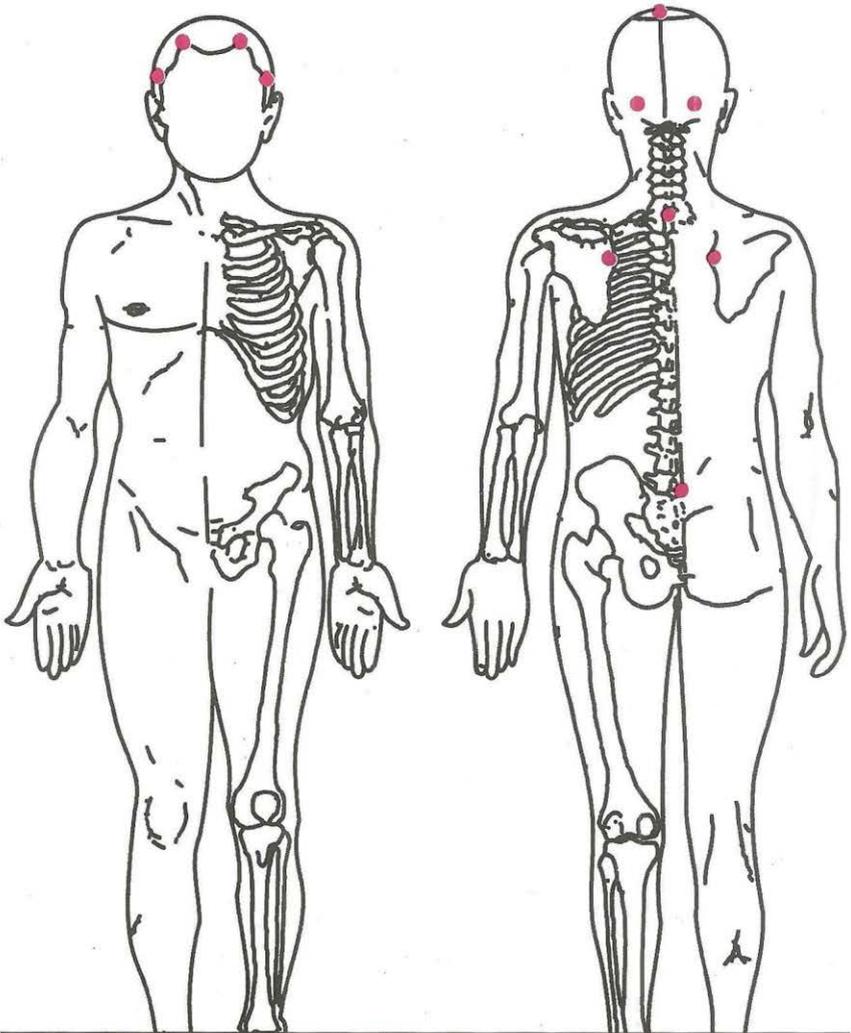
**Note:** Many patients benefit by hijama from three to seven times

# MIGRAINE



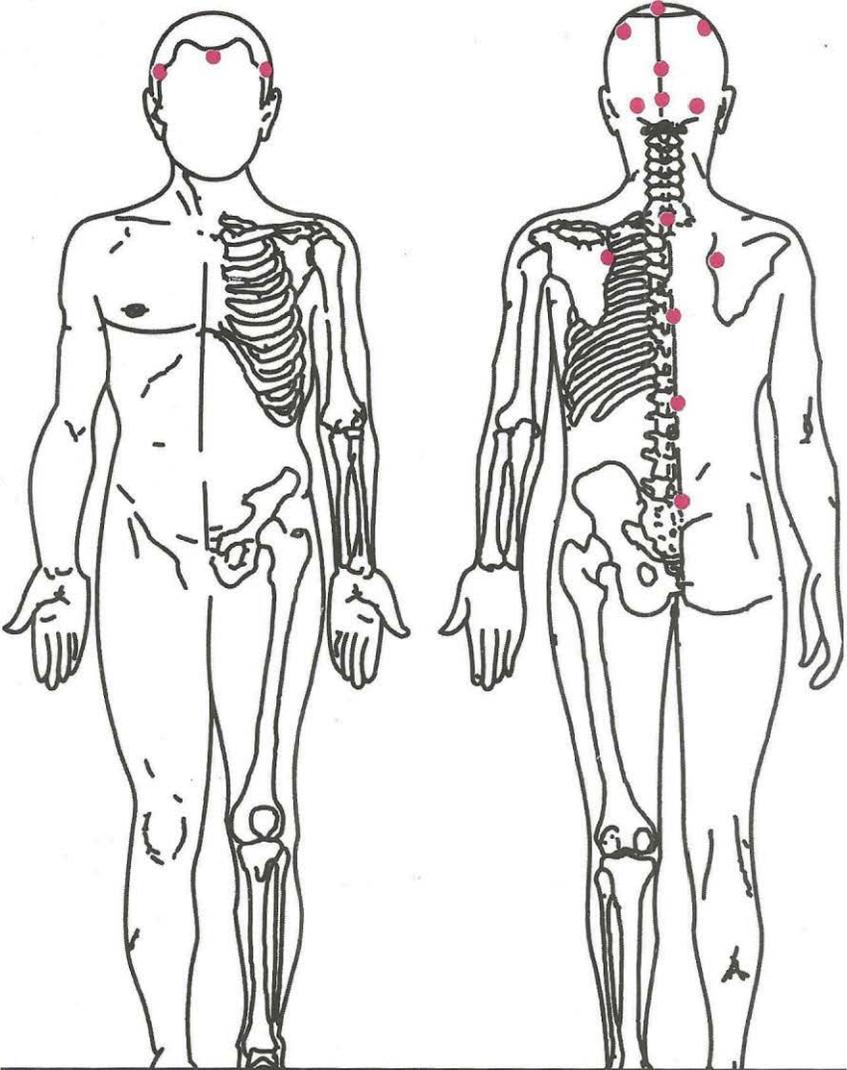
**Note:** Many patients benefit dramatically. Hijama to be repeated as necessary.

## HEADACHE AND CRANIAL ARTERITIS



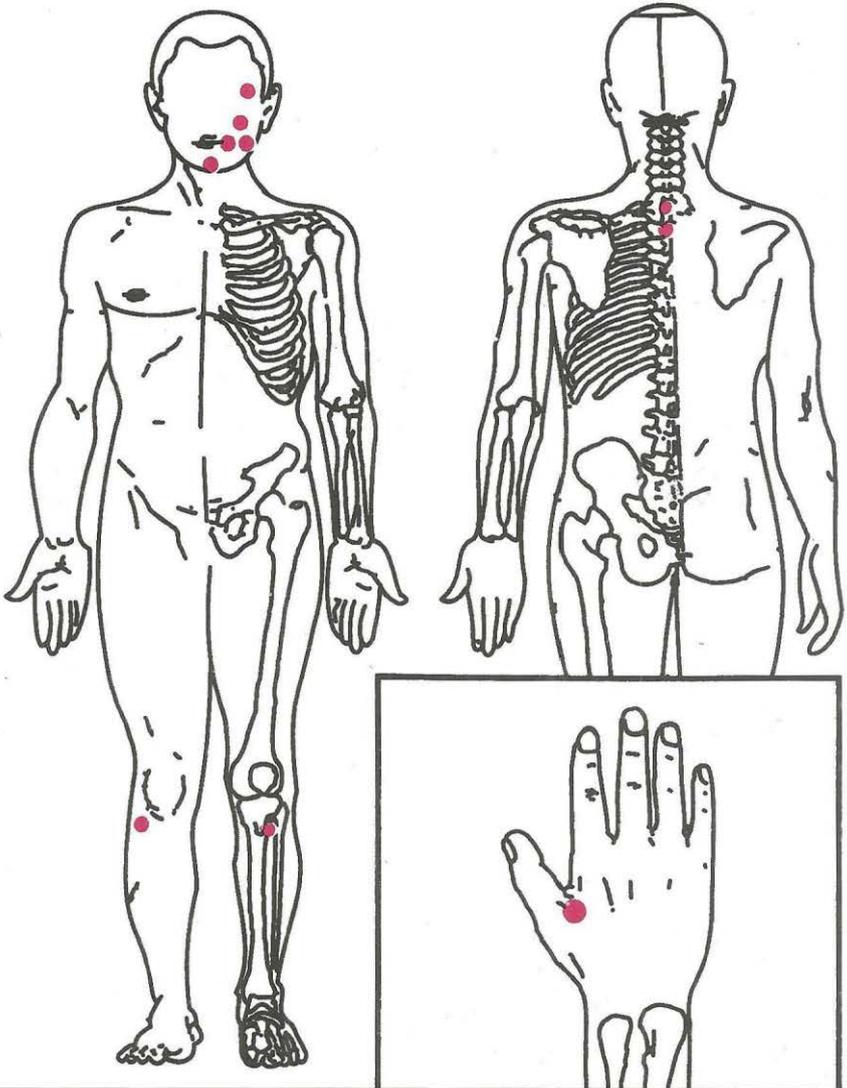
**Note:** Hijama to be repeated as necessary. As for cranial arteritis, hijama should be done on all the sites of pain. Dramatic and immediate relief of headaches. To be repeated as and when necessary.

## CEREBRAL PALSY



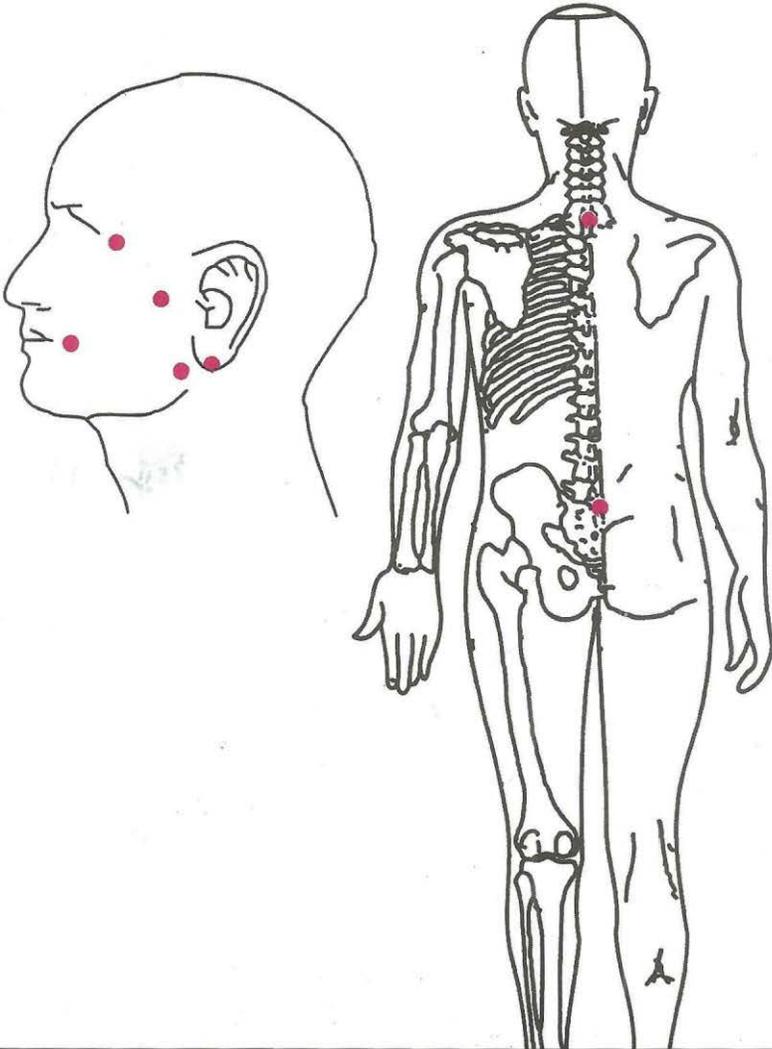
**Note:** Most children benefit, though to varying degrees.  
Hijama to be done three to seven times

## FACIAL PALSY



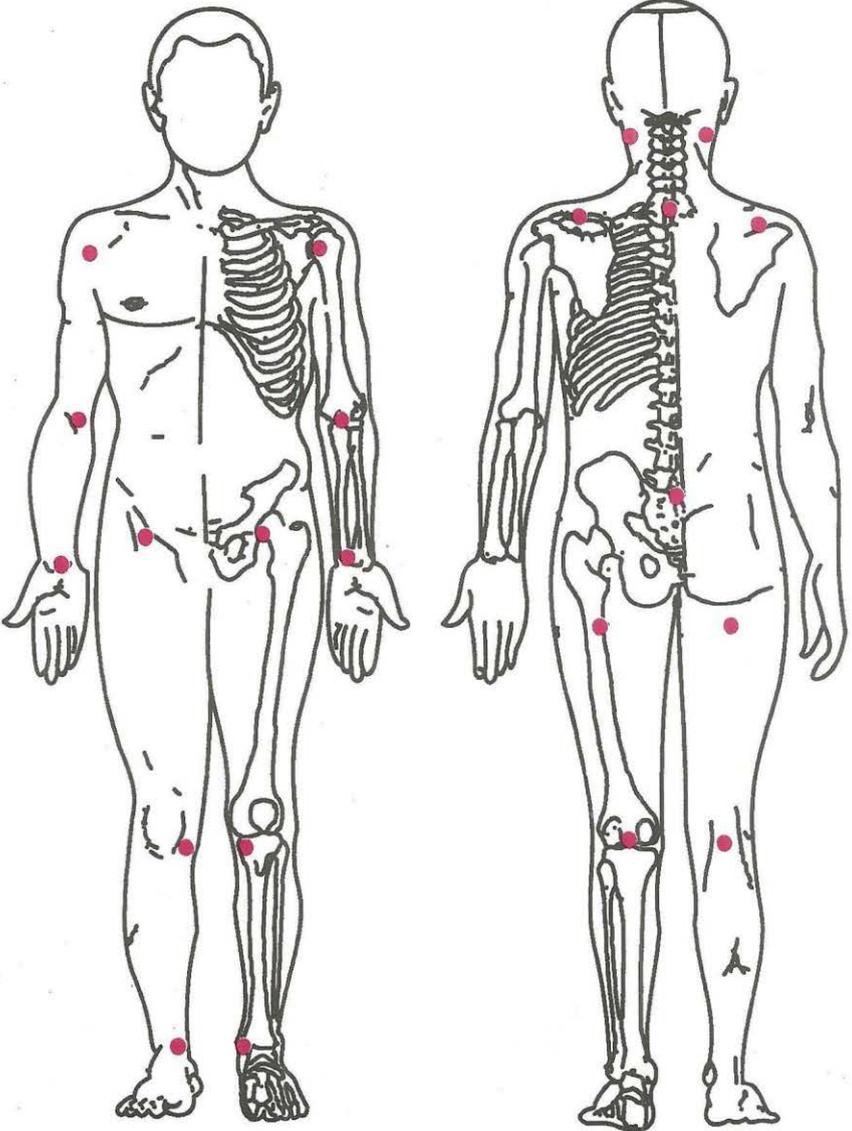
**Note:** Note: Most benefit from three to seven time

## TRIGEMINAL NEURALGIA

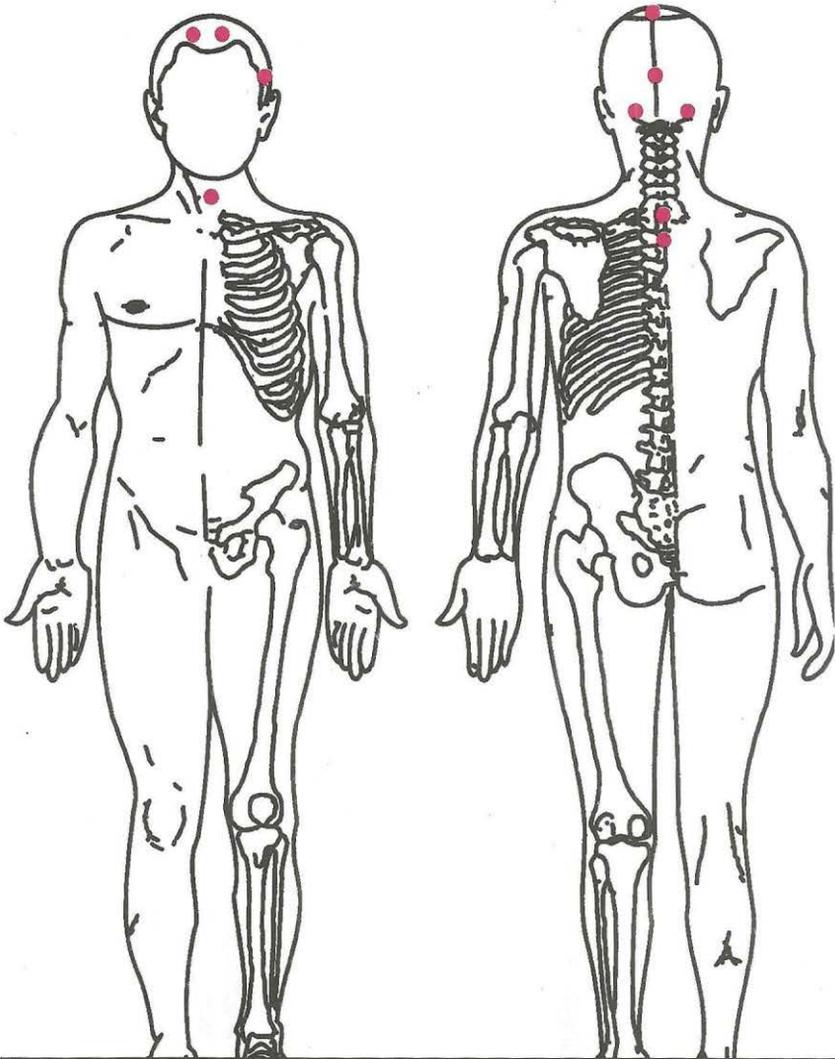


**Note:** Some dramatic results and complete cures. In any case, most patients benefit and medications can be cautiously withdrawn. Trial of upto seven times.

# PERIPHERAL NEUROPATHY

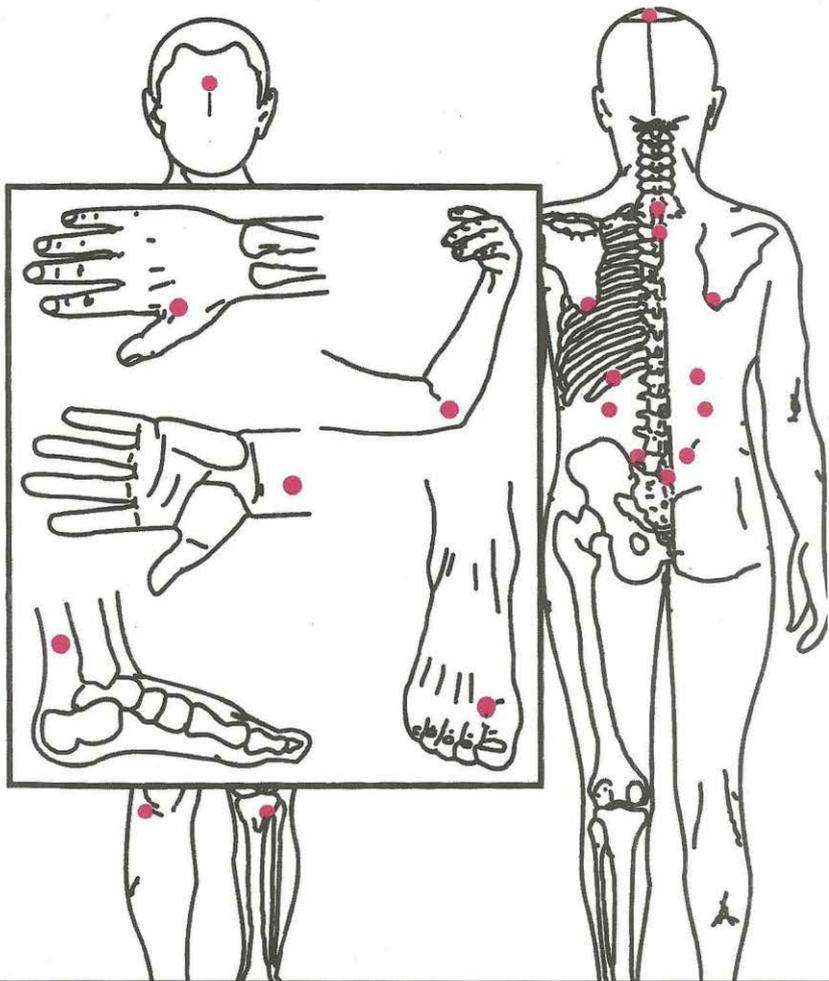


## SPEECH DISORDERS



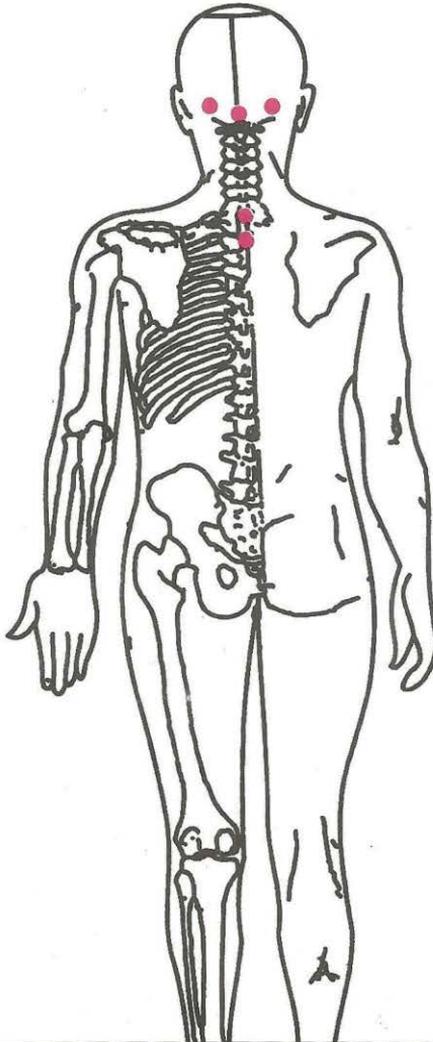
**Note:** Brilliant results in hearing defects and speech disorders of small children ranging from one to ten years. Hijama as necessary .

## DEPRESSION AND ANXIETY



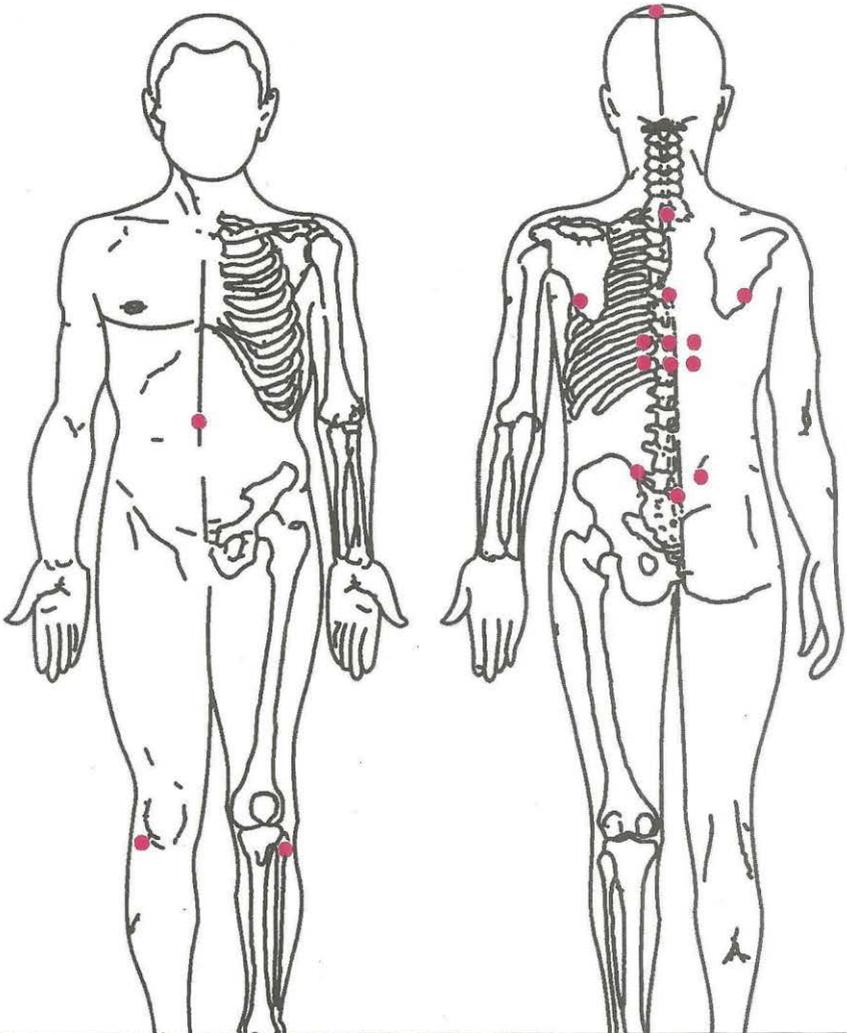
**Note:** The most important sites are on the head and 'Kahil', C7. The other sites may be used according to the discretion of the patients. Hijama may need to be done for many months on a monthly basis, on the 17th lunar date. Along with this cautions withdrawal of medications.

## MEMORY DISORDER



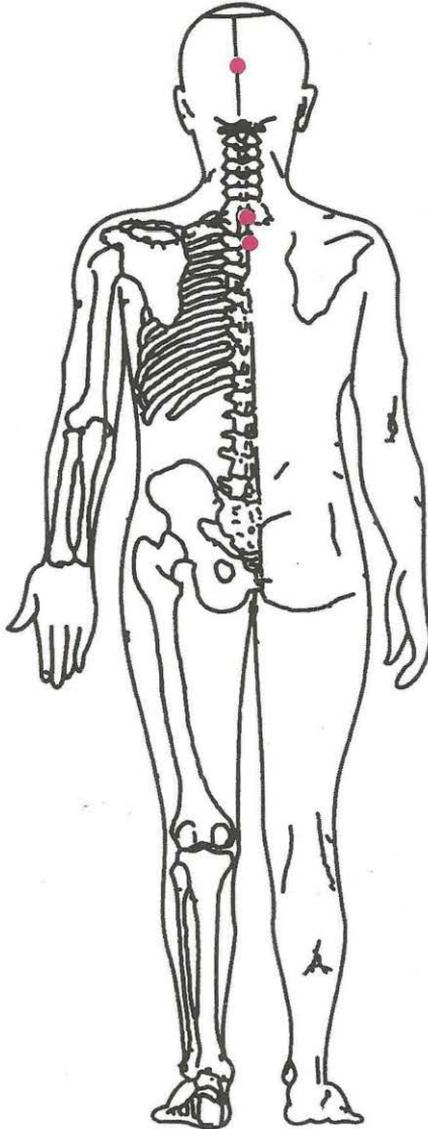
**Note:** Hijama may be done a couple of times. It is important to note that excessive hijama may even result in loss of memory.

# INSOMNIA

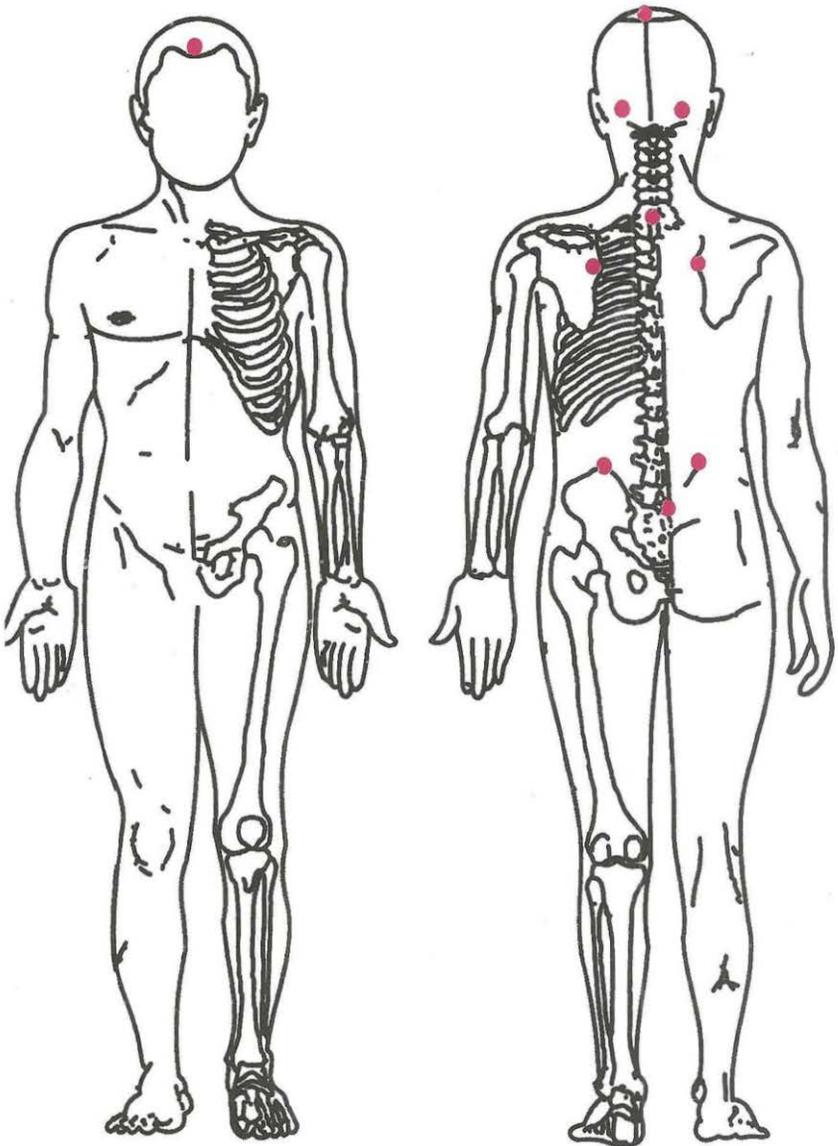


**Note:** The head site and kahil, C7, is the most important. The other sites can be used at the discretion of the practitioner.

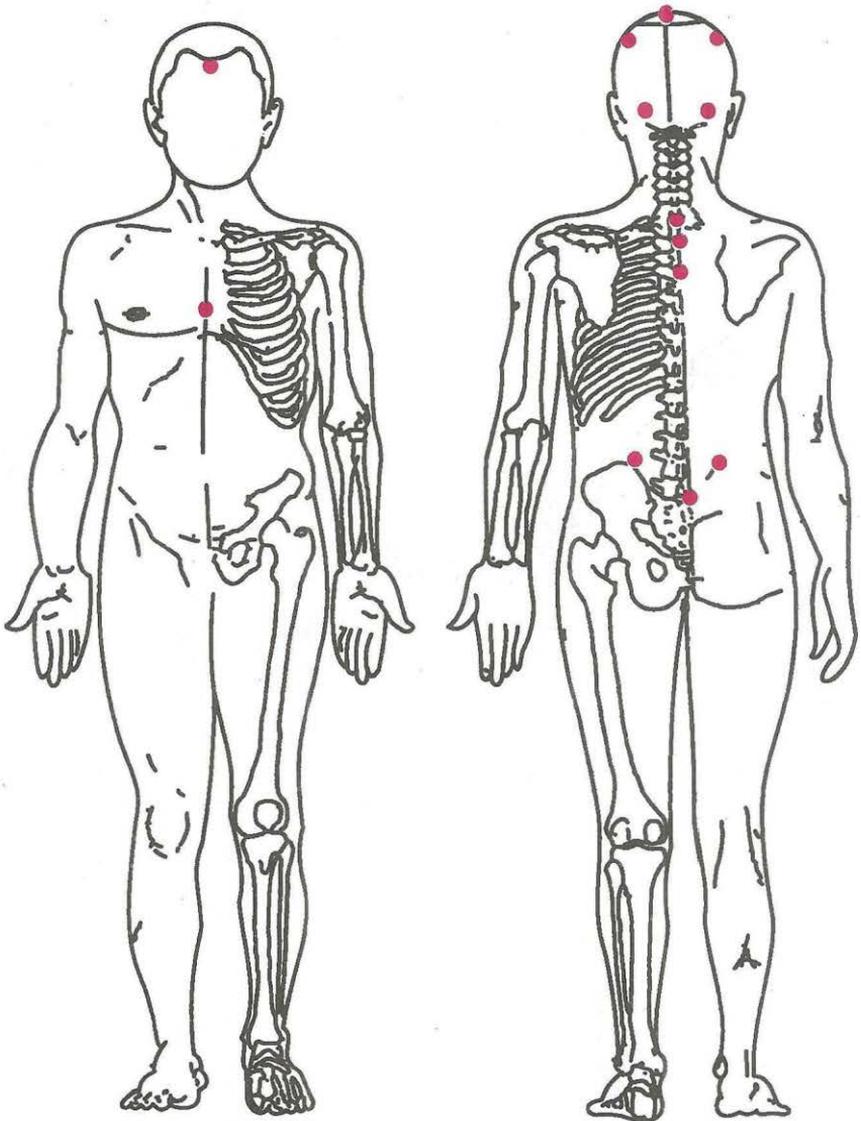
## EXCESSIVE SLEEP



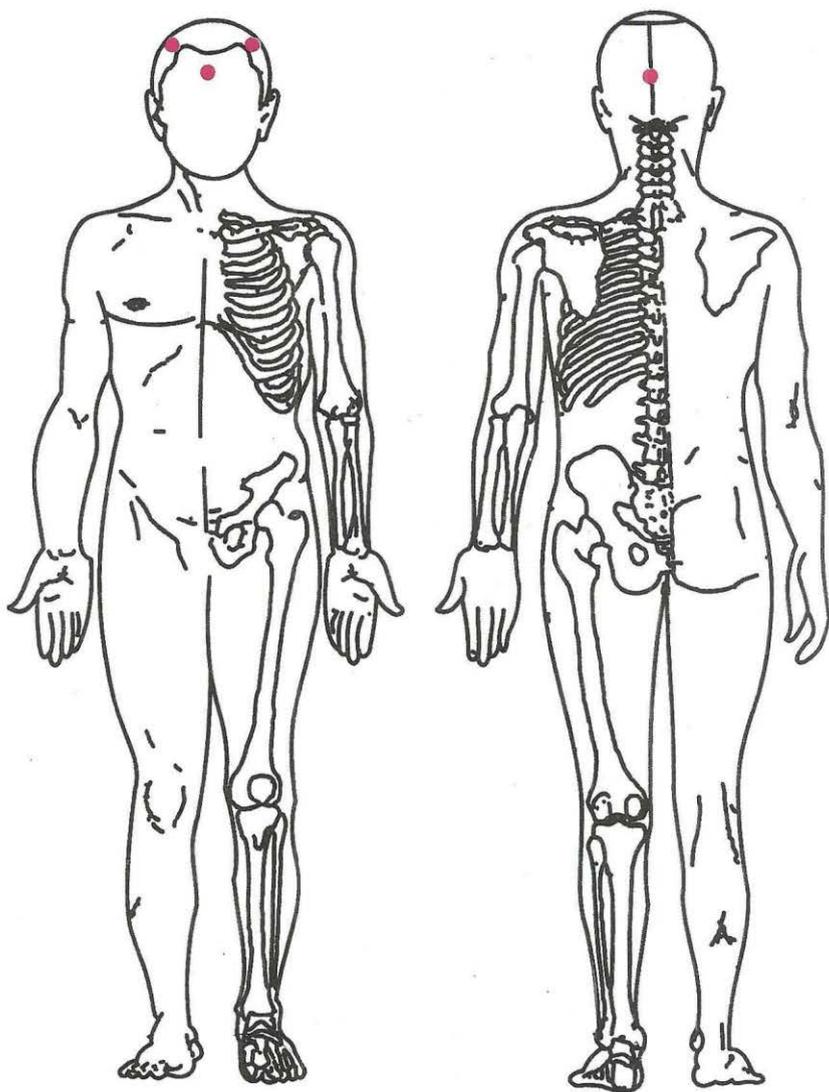
# MENTAL RETARDATION



## DECREASED INTELLIGENCE

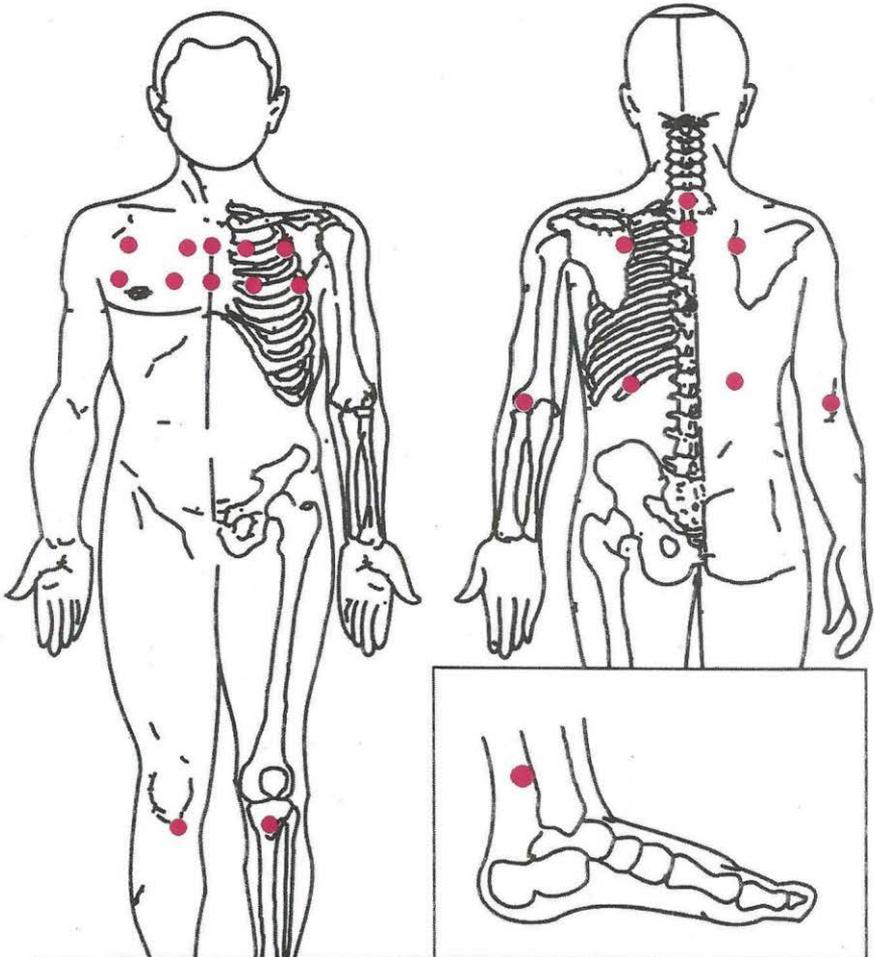


## GENERAL HIJAMAH SITES IN PSYCHIATRY



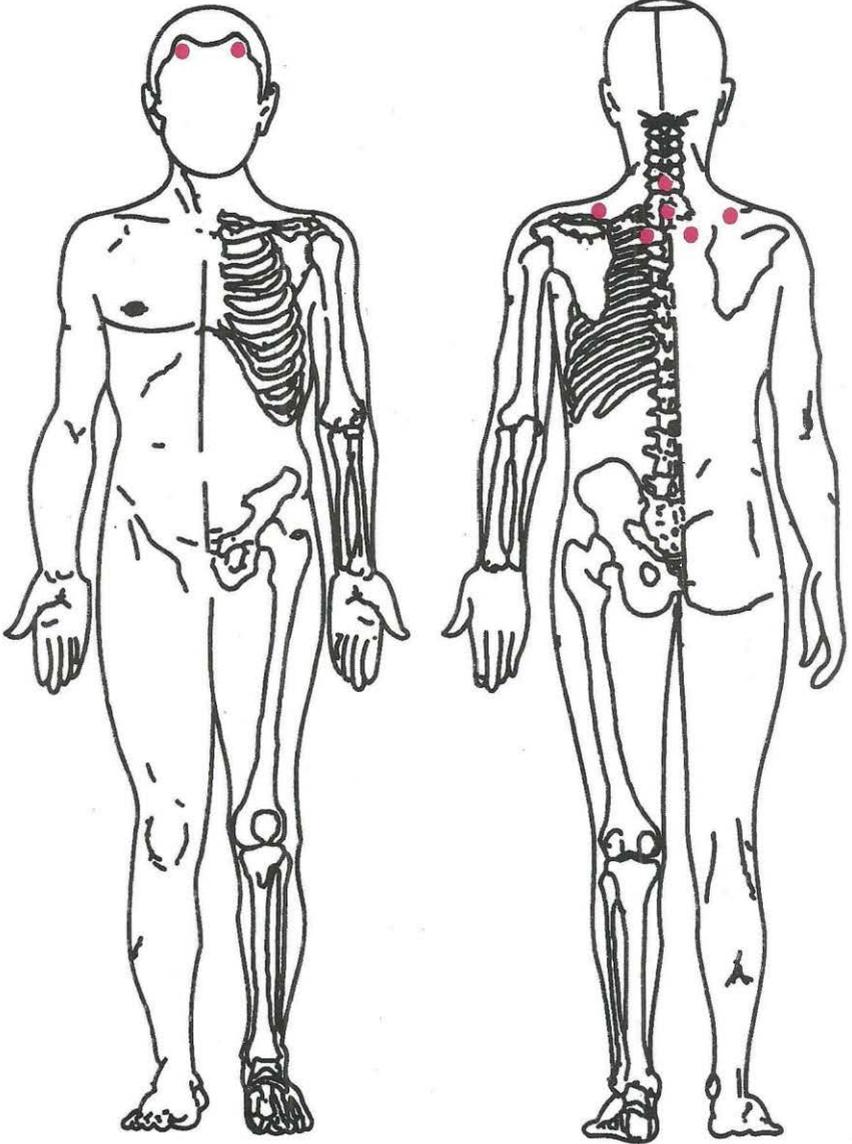
**Note:** Generally psychiatric patients require hijamah five to seven times, according to the discretion of the physician, at monthly intervals or less.

## RESPIRATORY SYSTEM DISORDERS INCLUDING BRONCHIAL ASTHAMA, CHRONIC BRONCHITIS COPD, PNEUMONIA AND TUBERCULOSIS

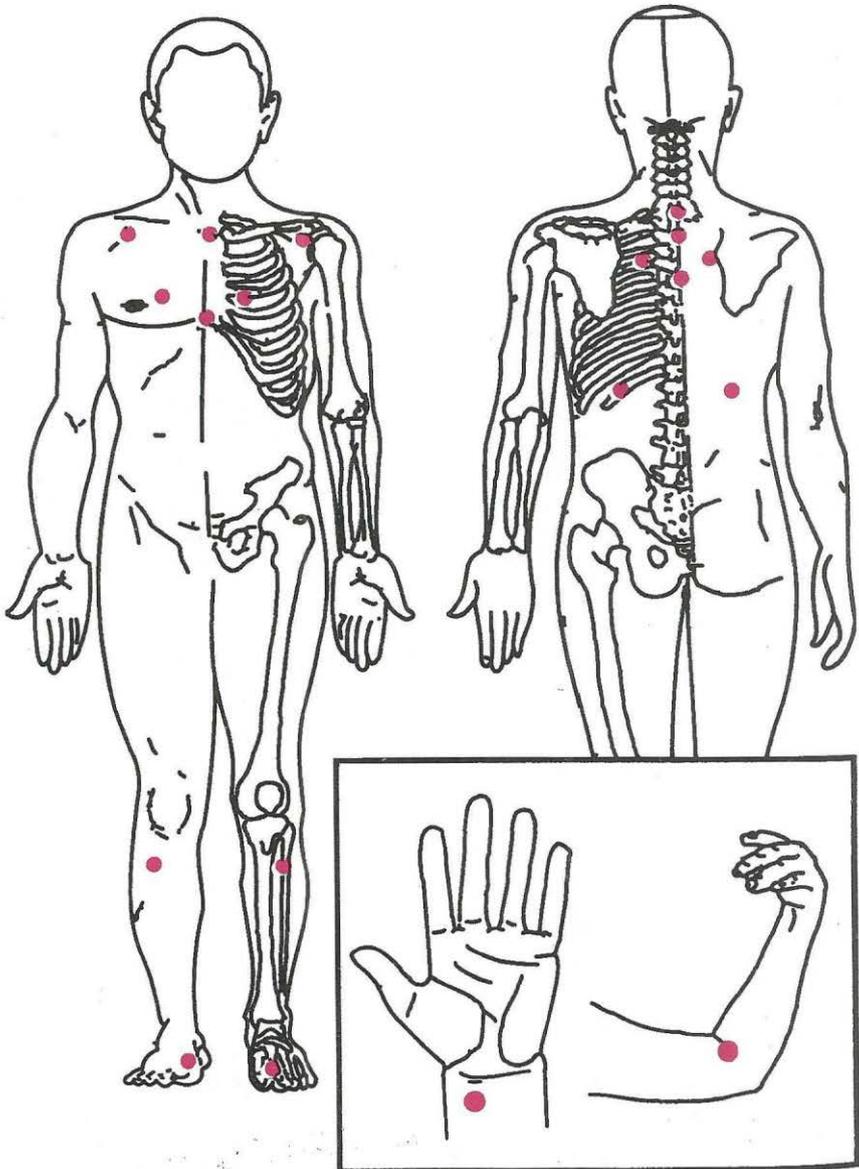


**Note:** Asthmatic patients may need hijama done five to seven times.

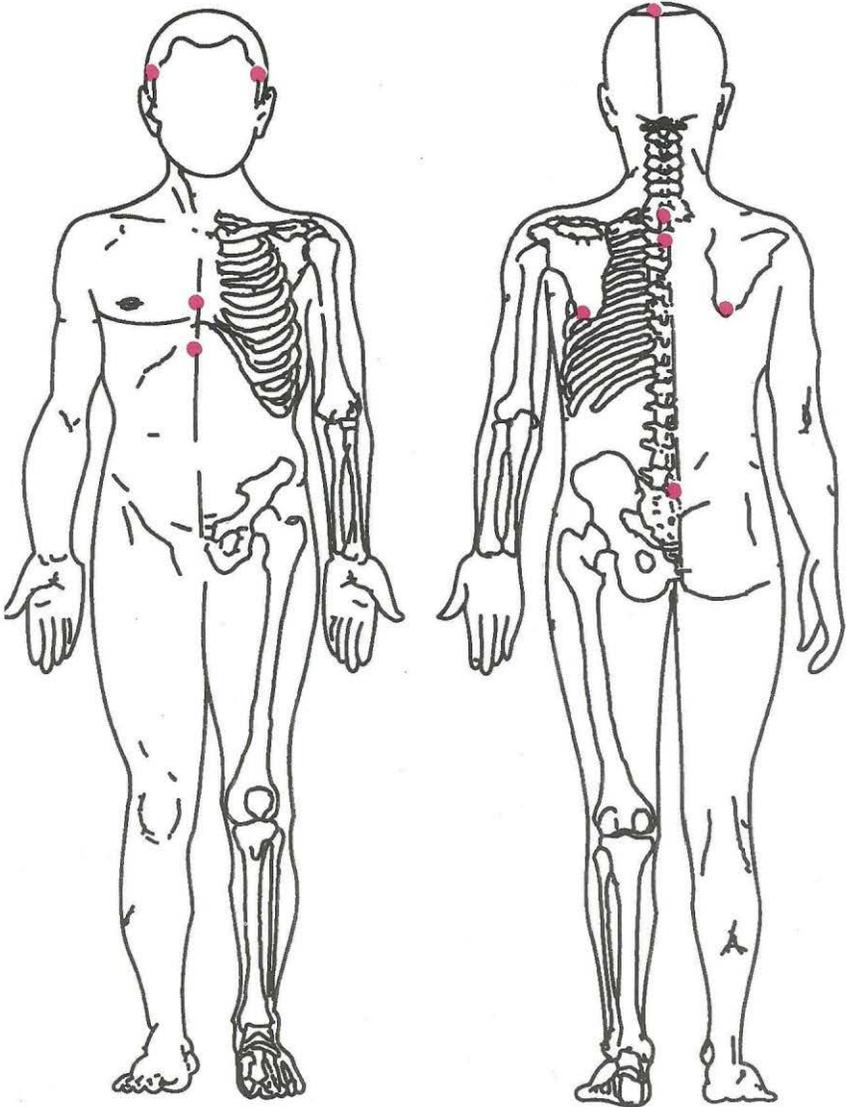
# INFLUENZA



# COUGH

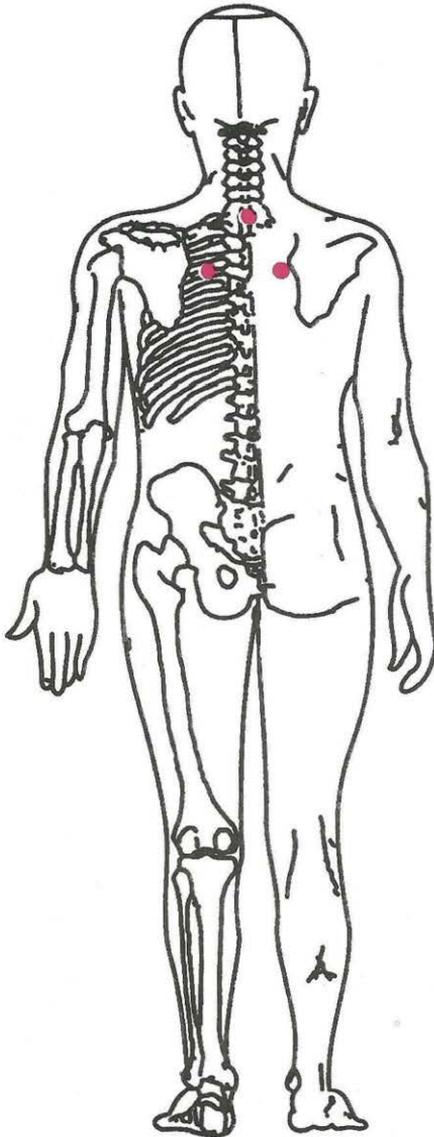


## TO STOP SMOKING

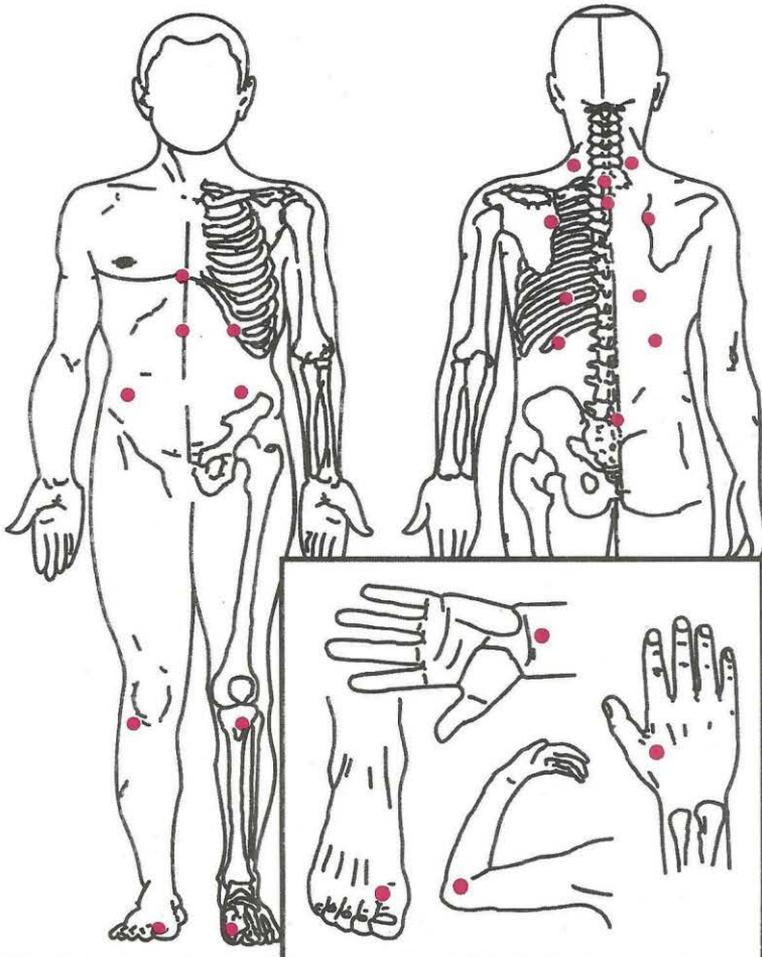


**Note:** Also use homeopathic medicine for this R 77 ten drops in one tablespoon of water three times daily 1/2 hr for before meals.

## RESPIRATORY ALLERGIES

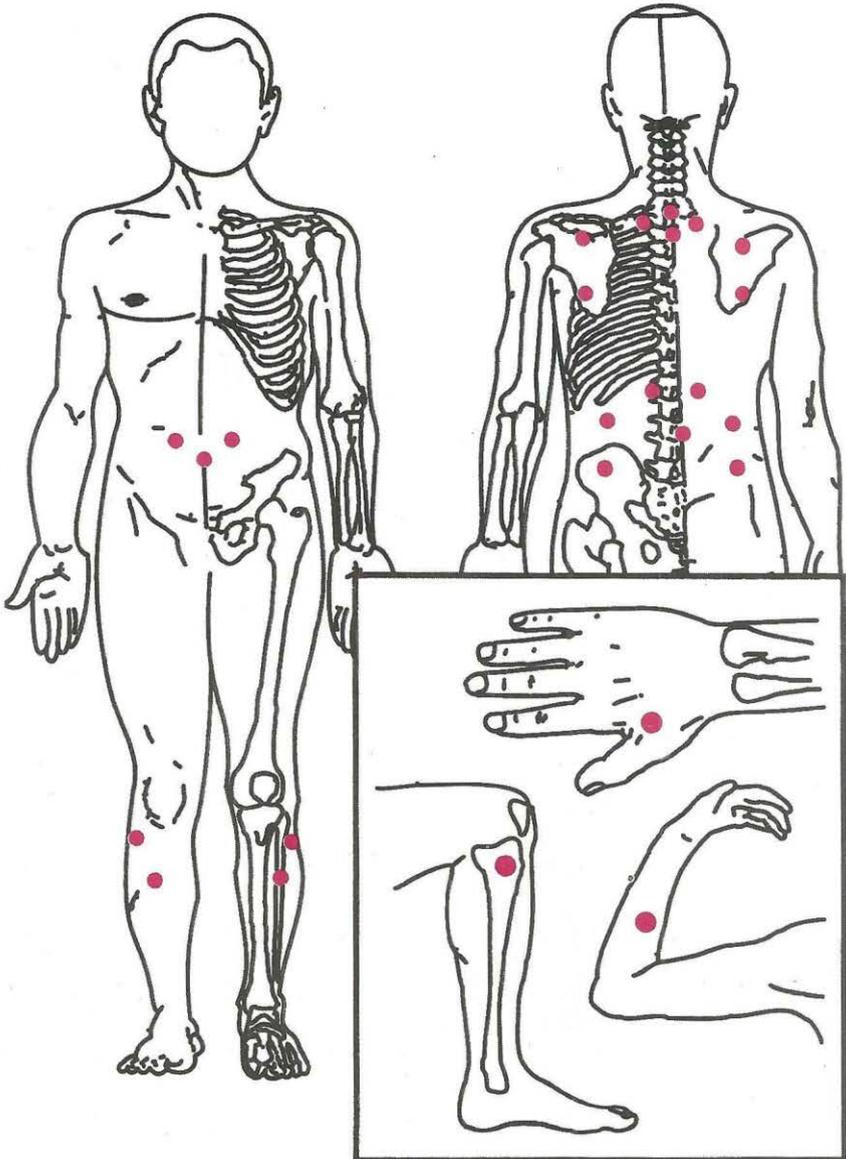


## PEPTIC ULCER, HEARTBURN, INDIGESTION, ABDOMINAL DISTENTION, HIATUS HERNIA

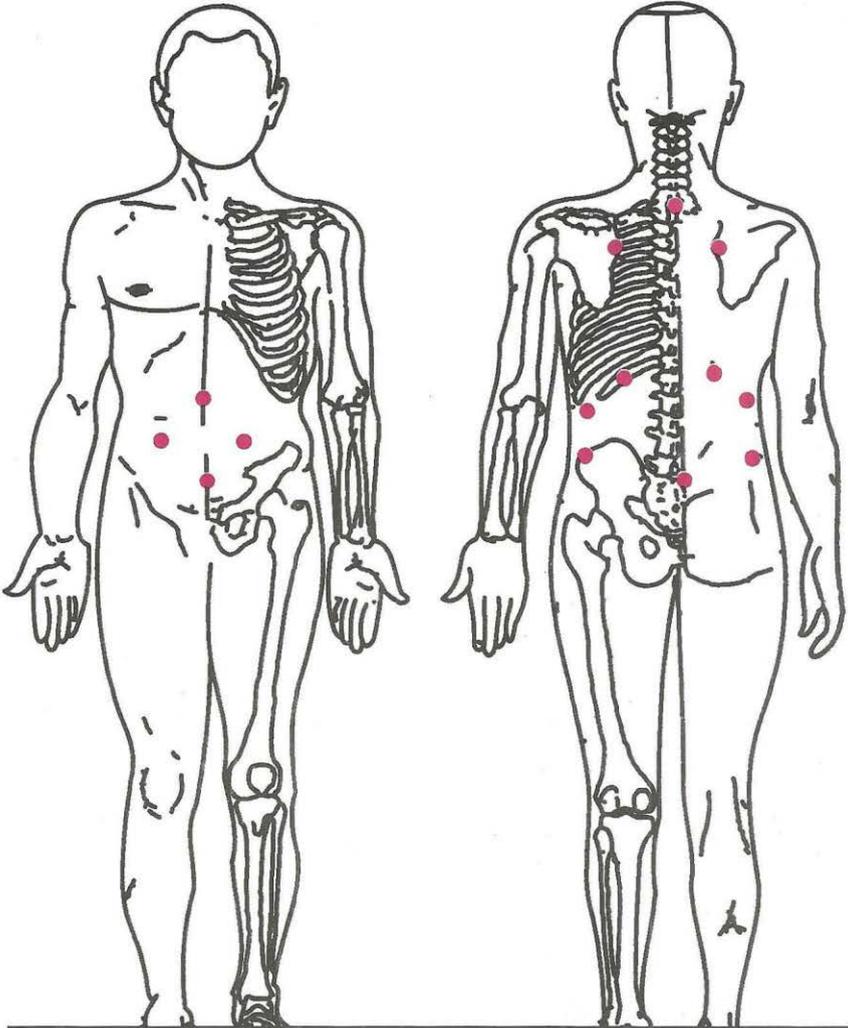


**Note:** Patients with peptic ulcer may need hijama for five to seven times at monthly intervals or less.

# INFLAMMATORY BOWEL DISEASES

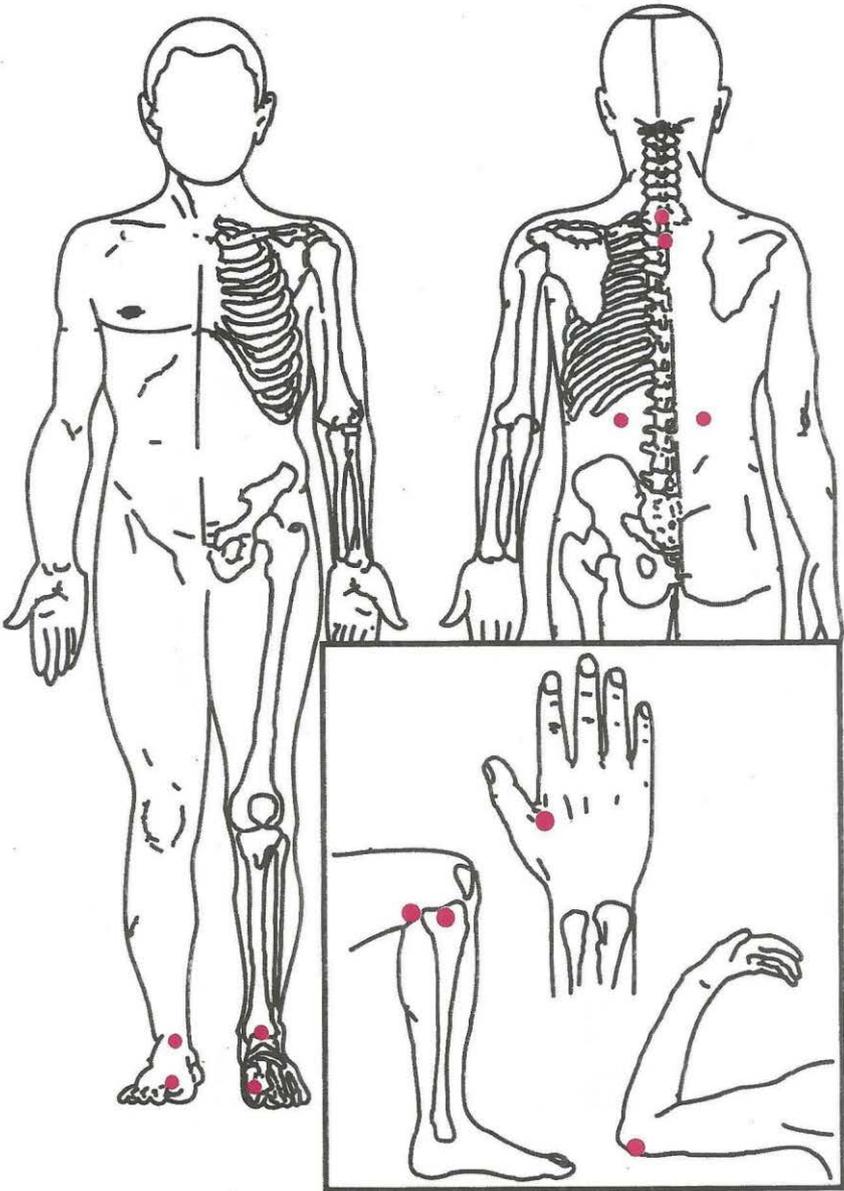


## IRRITABLE BOWEL SYNDROME

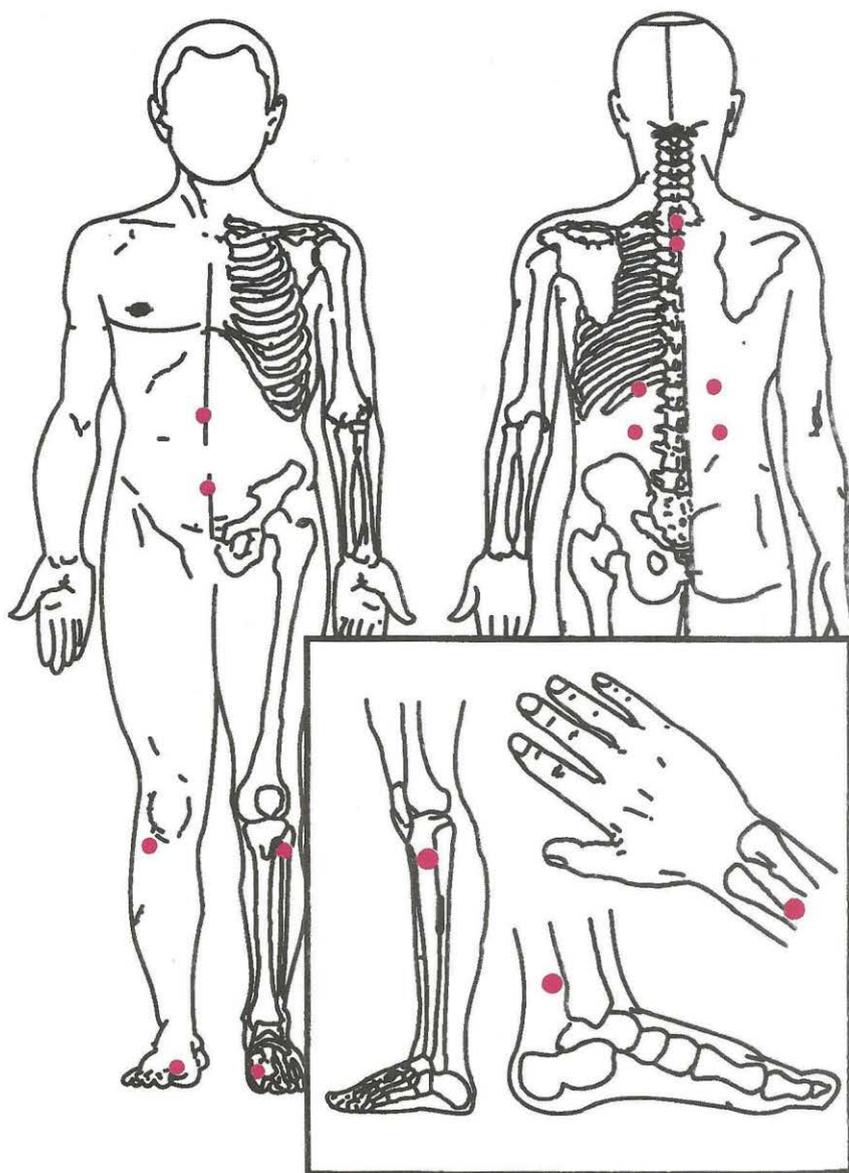


**Note:** As this is a chronic illness, it may require hijama five to seven times, along with dietary precautions.

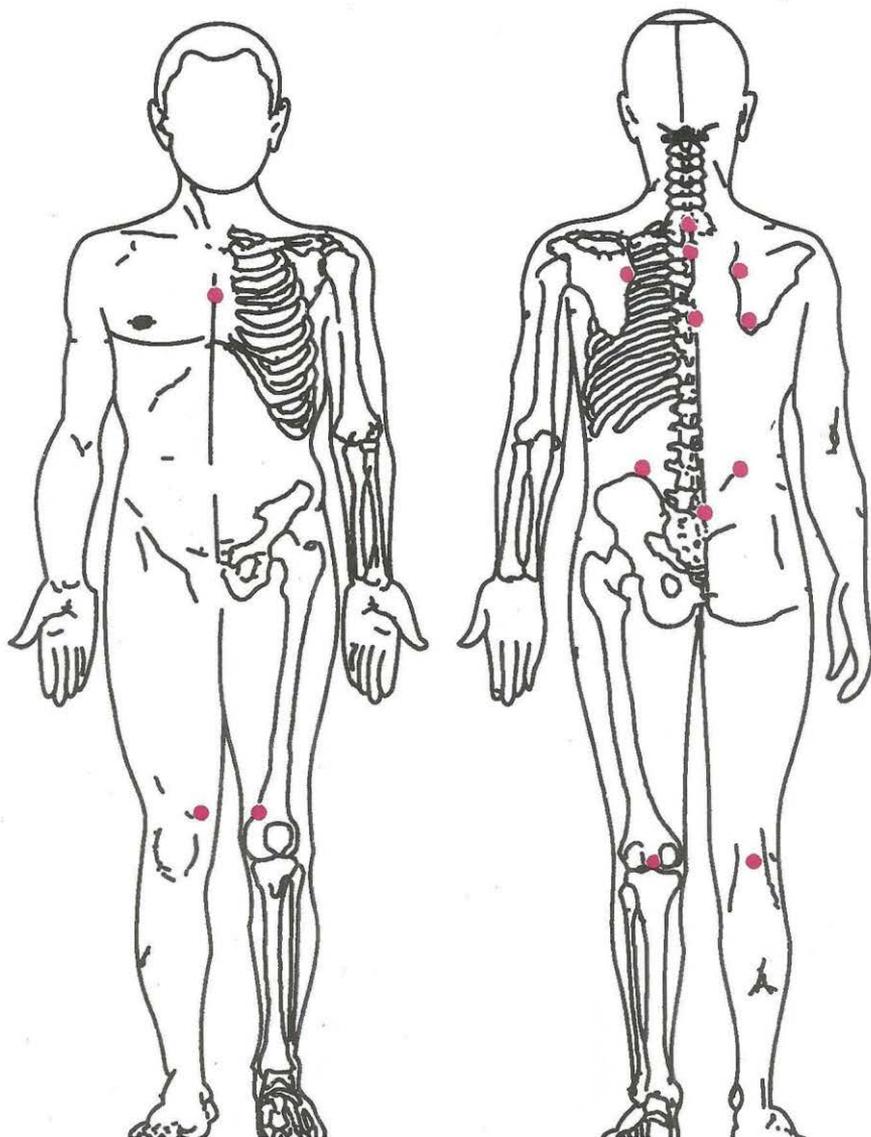
# UMBILICAL HERNIA



# ABDOMINAL PAIN



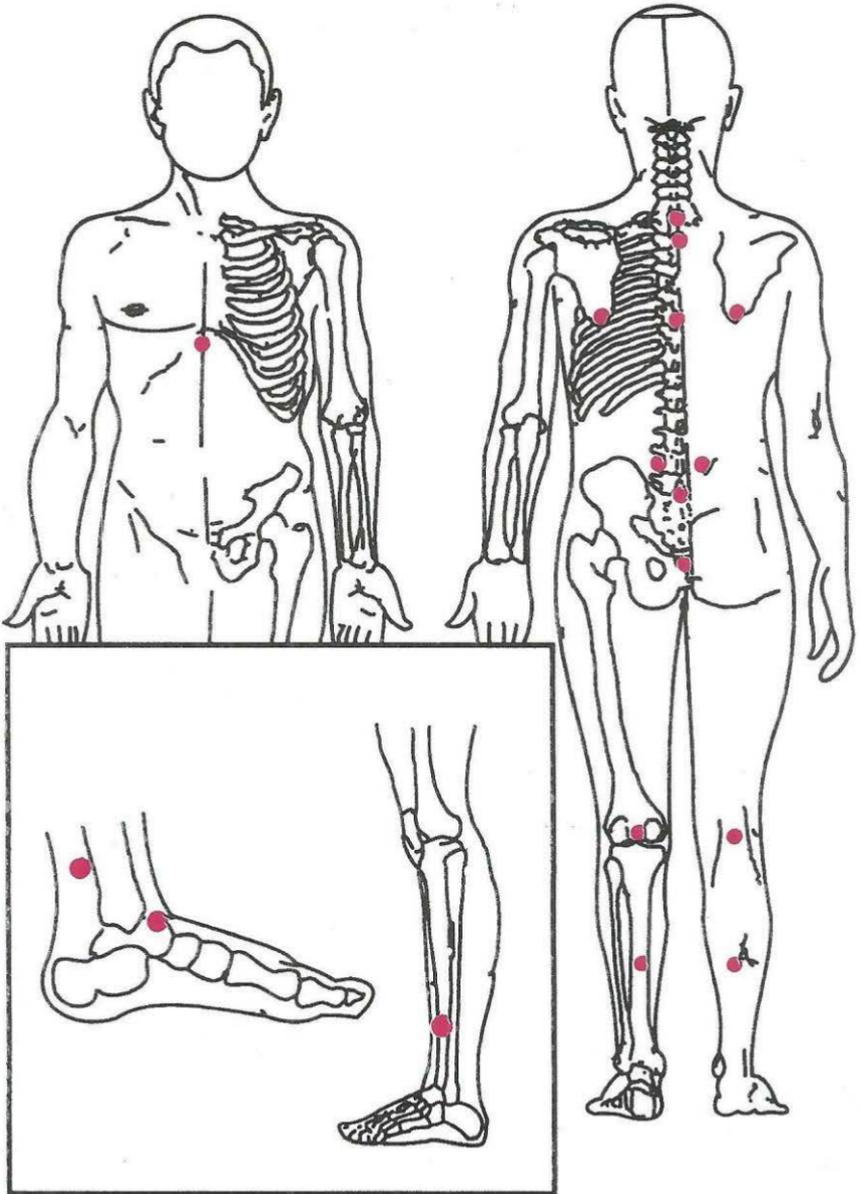
## ANAL FISTULA



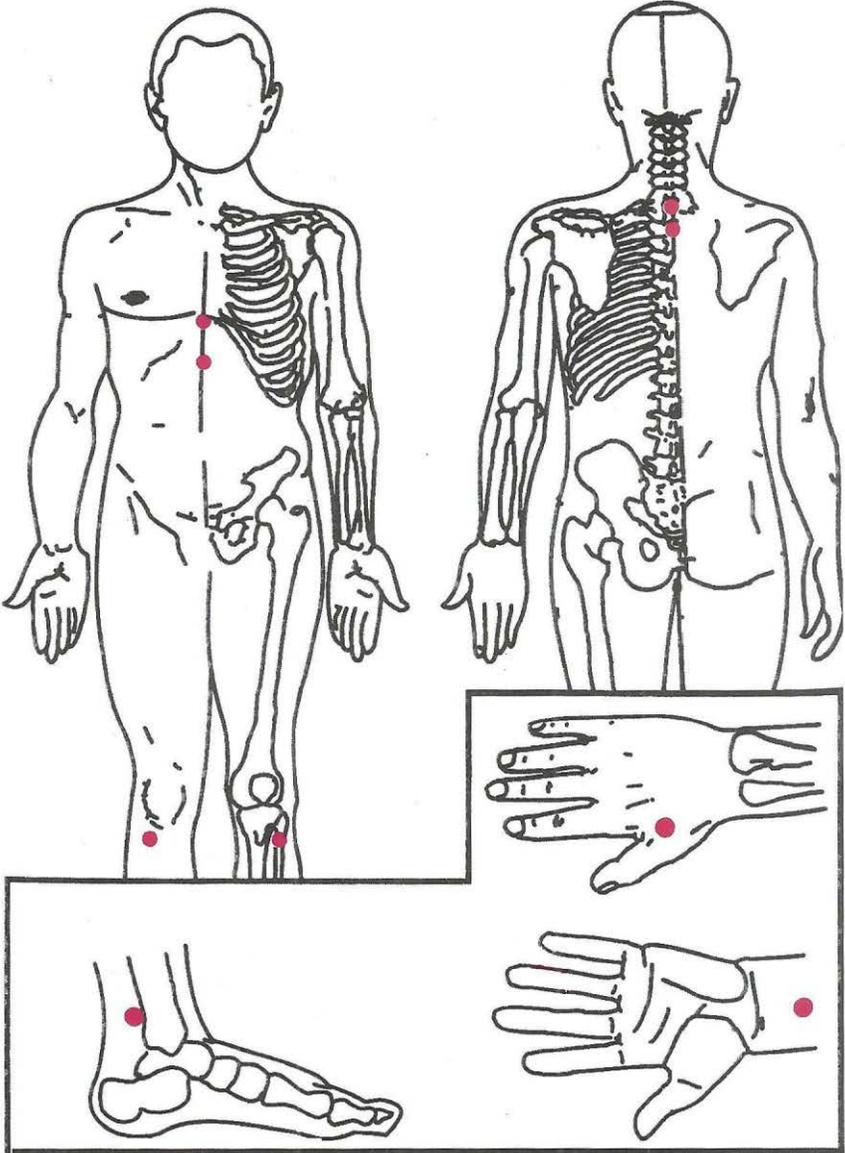
**Note:** Hijama may be done about five times. A competent homeopathic can also be helpful.



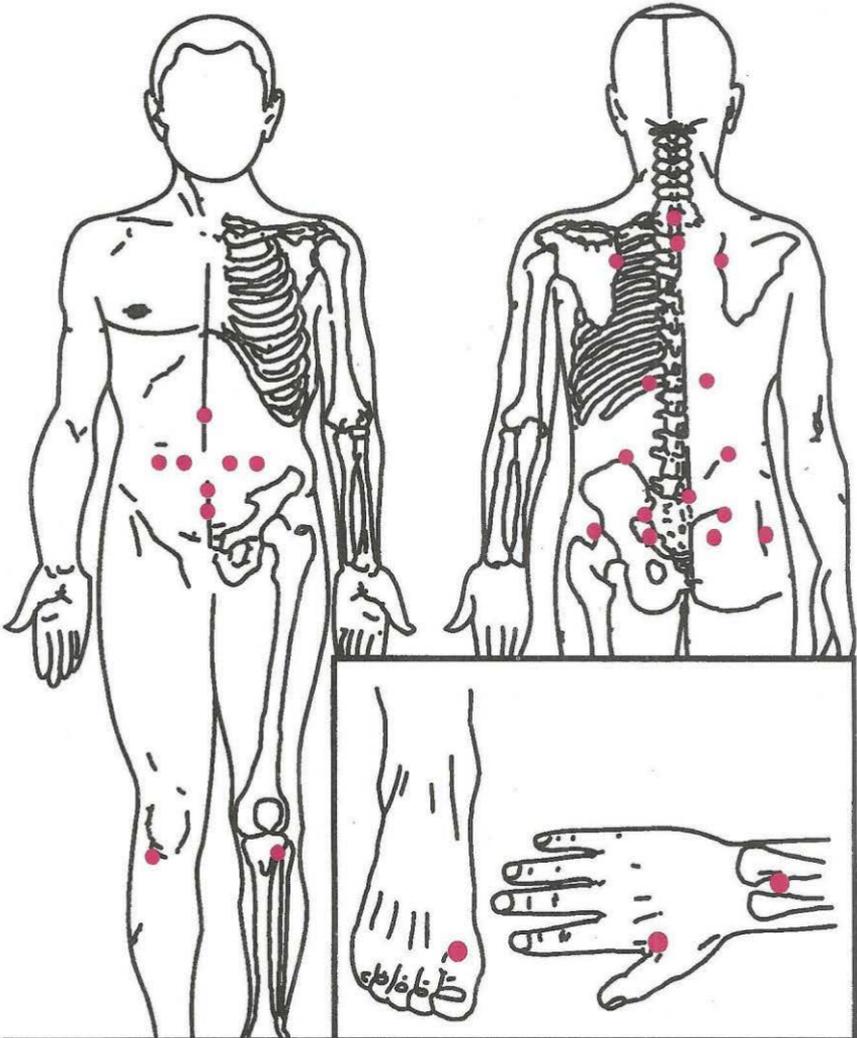
## ANAL FISSURE AND RECTAL PROLAPSE



## NAUSEA AND VOMITING

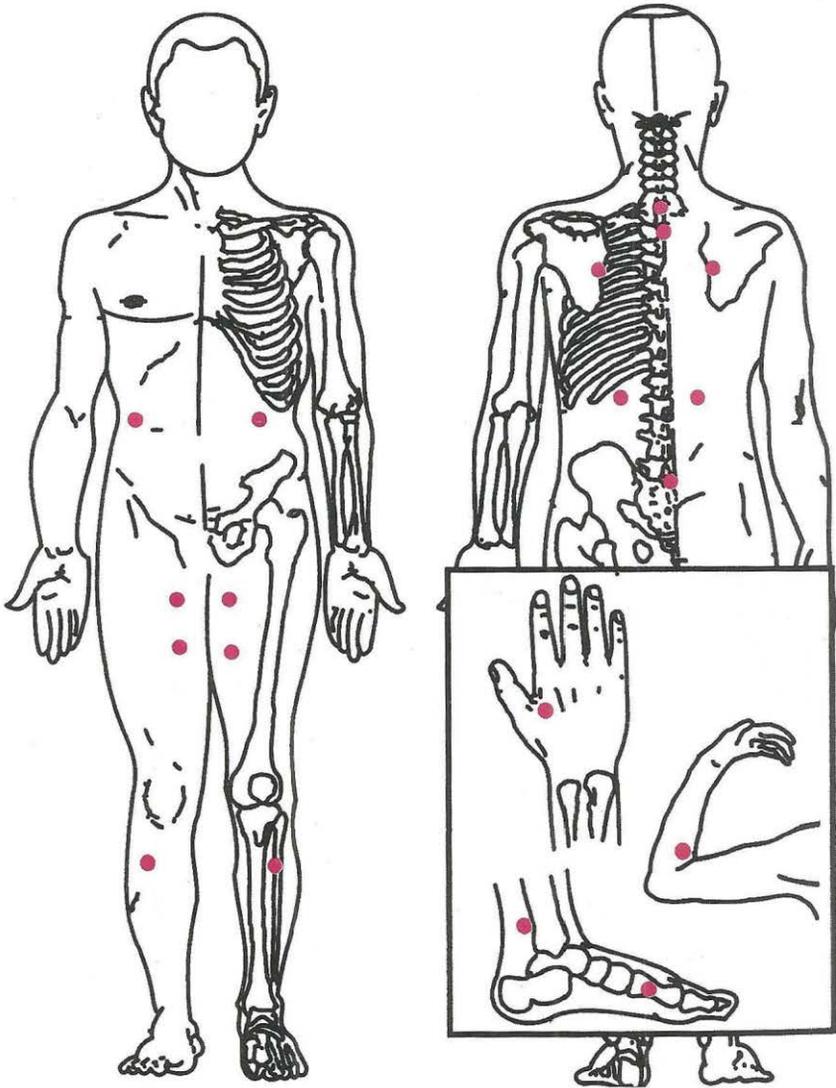


## CONSTIPATION



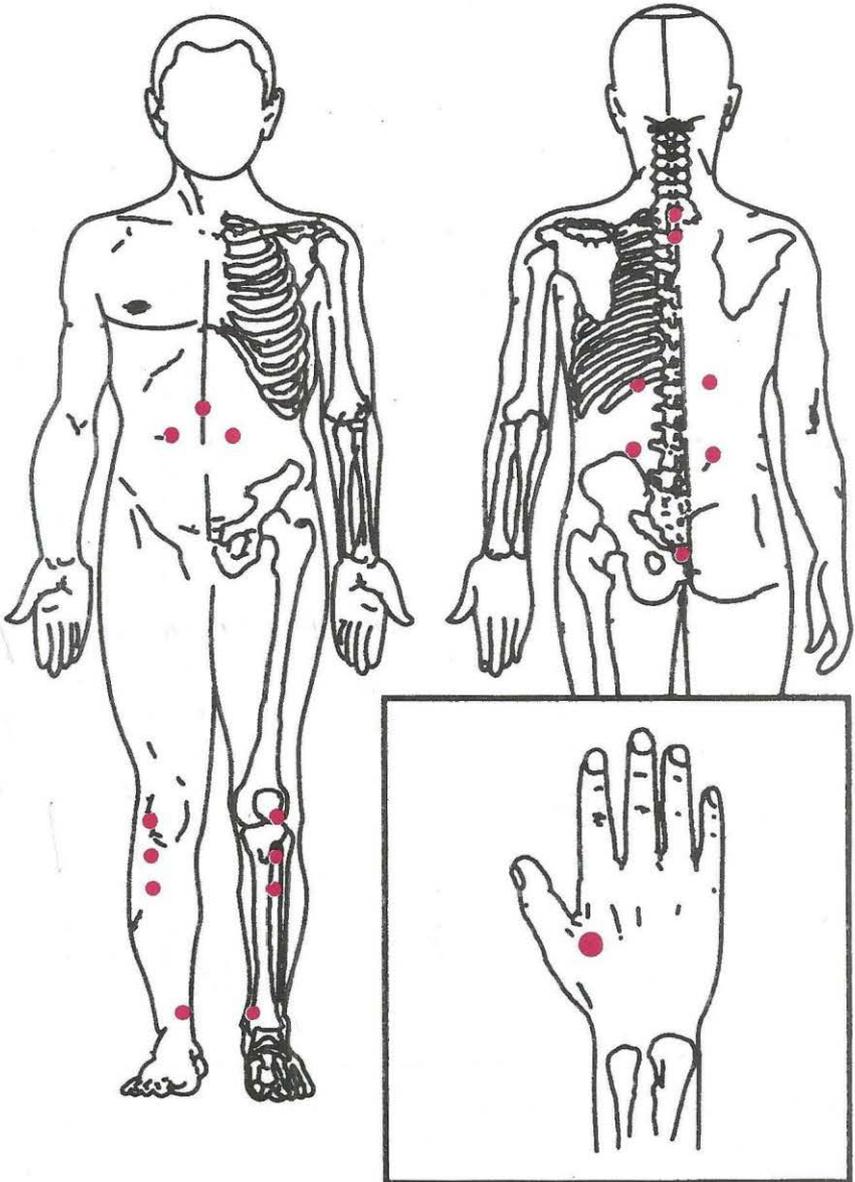
**Note:** Hijama may be done four to five times. A fruit vegetable diet will be helpful, with adequate quantity of water. Walking for at least 40 minutes daily. Rasool ullah w advised Senna Makki (Bukhari). This is available Medical stores by the name of Ezilax. Two tablets can be taken when the heed arises.

## DIARRHOEA

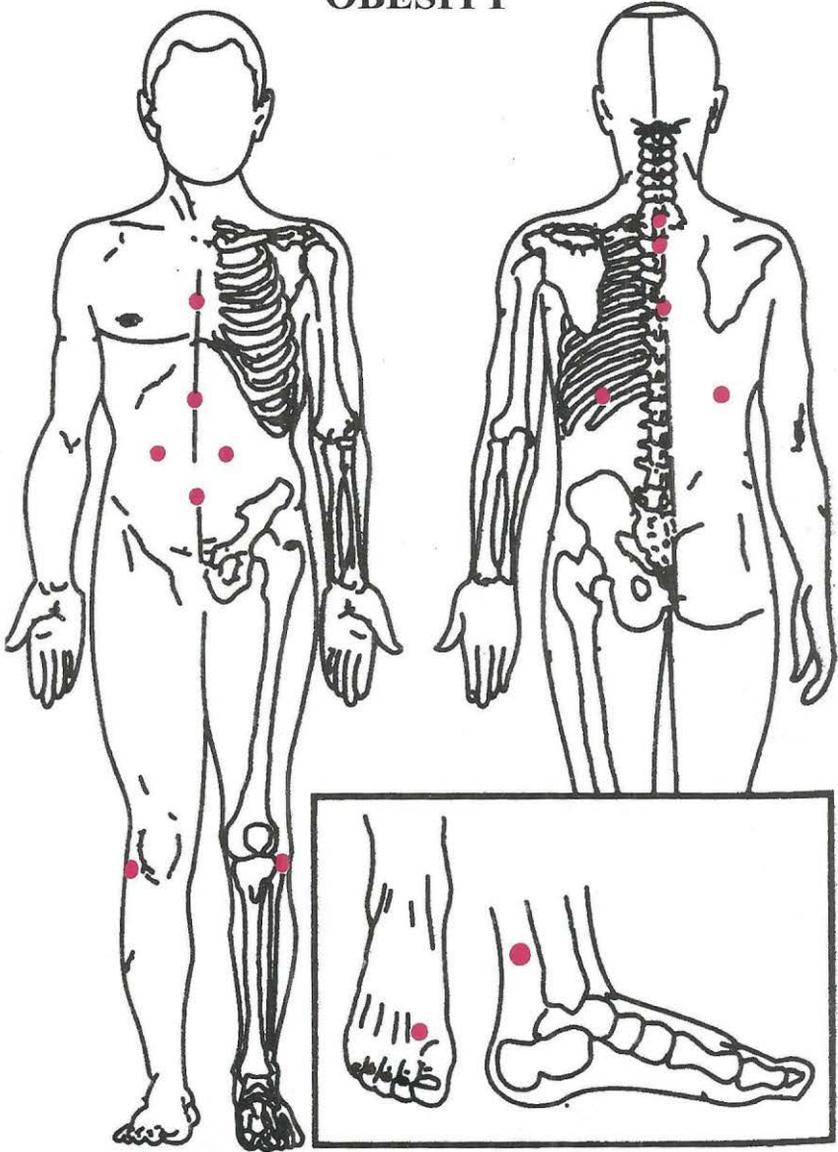


**Note:** If diarrhoea is because of an unknown cause, one may get hijama done four to five times along with a light diet.

# DYSENTERY

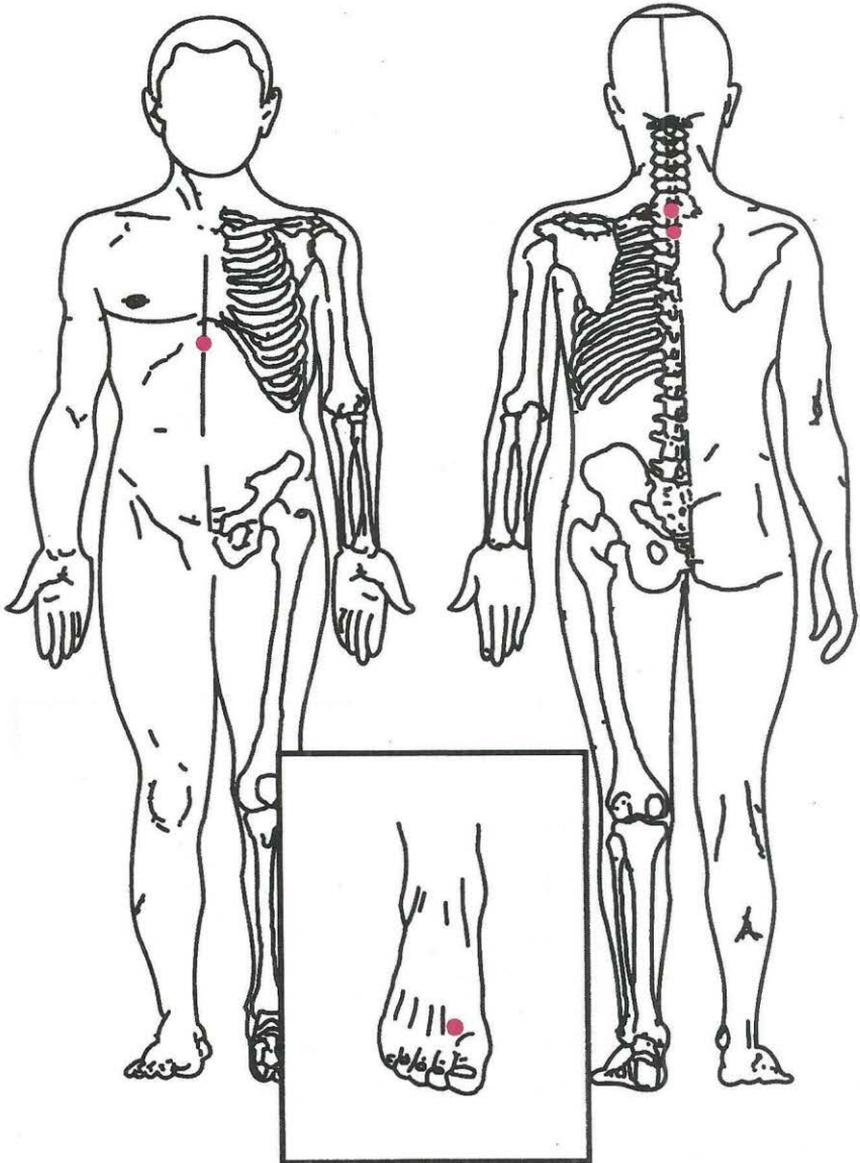


## OBESITY

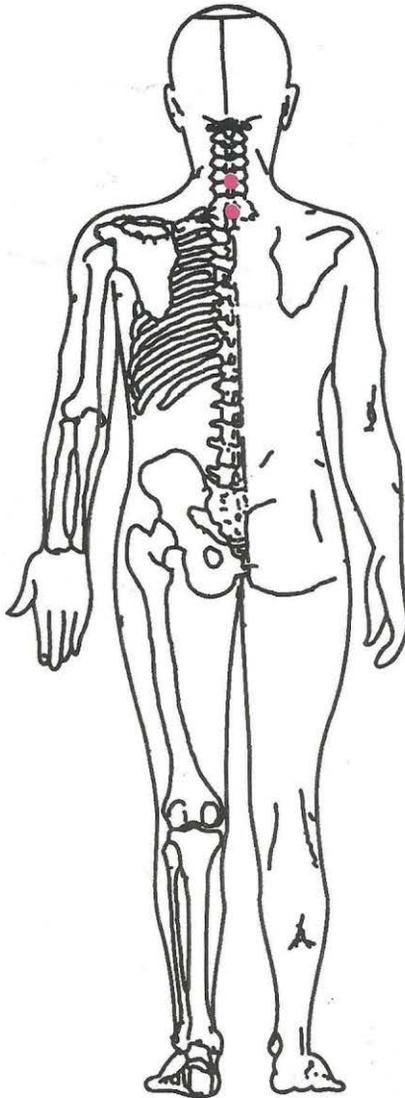


**Note:** In obesity the most important thing is diet. The sunnah diet is the most helpful.

## LOSS OF APPETITE

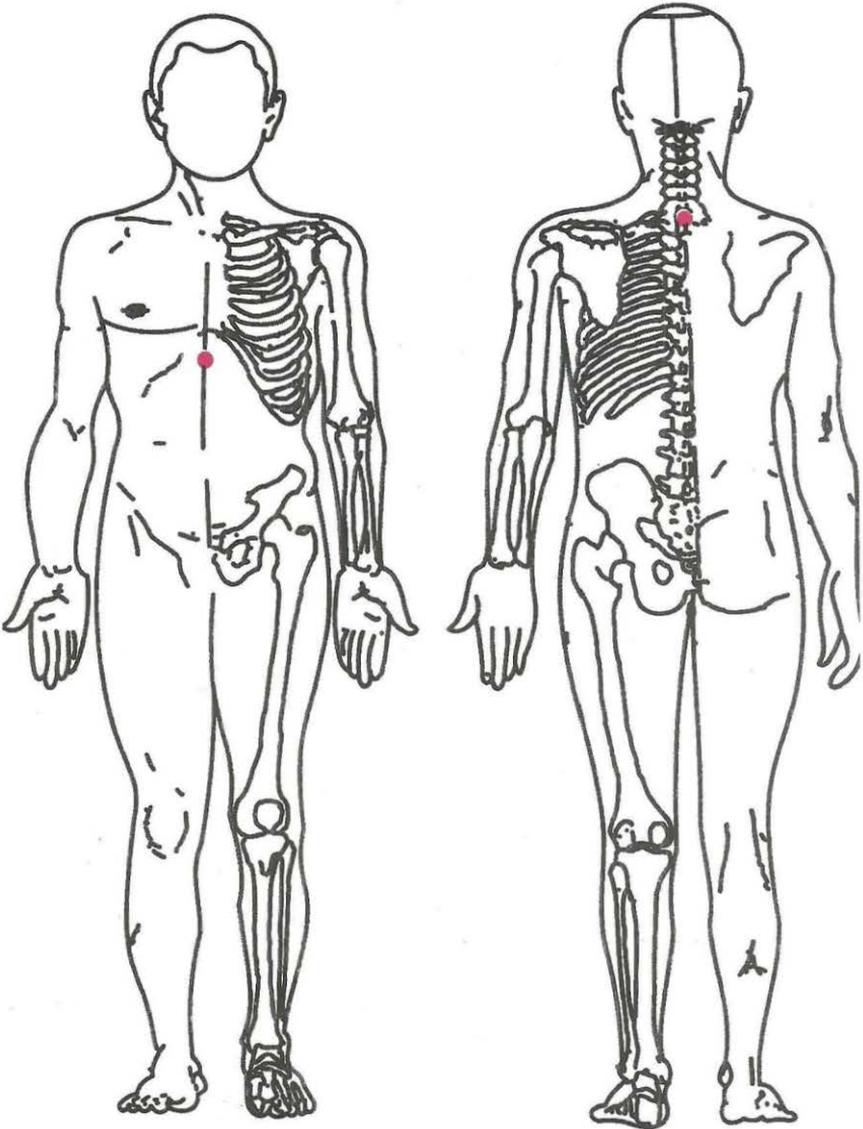


## UNDER WEIGHT

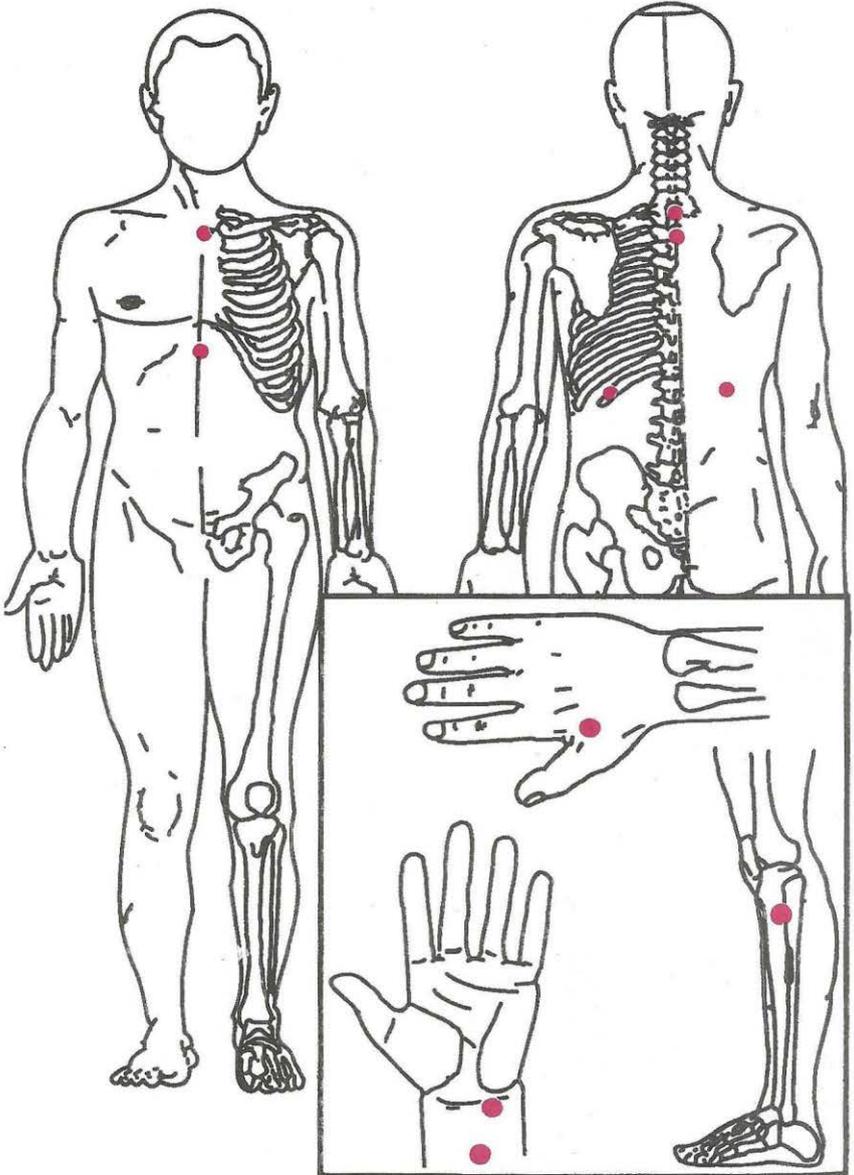


**Note:** These patients can benefit from ghee (Butter oil).

# FOOD ALLERGIES

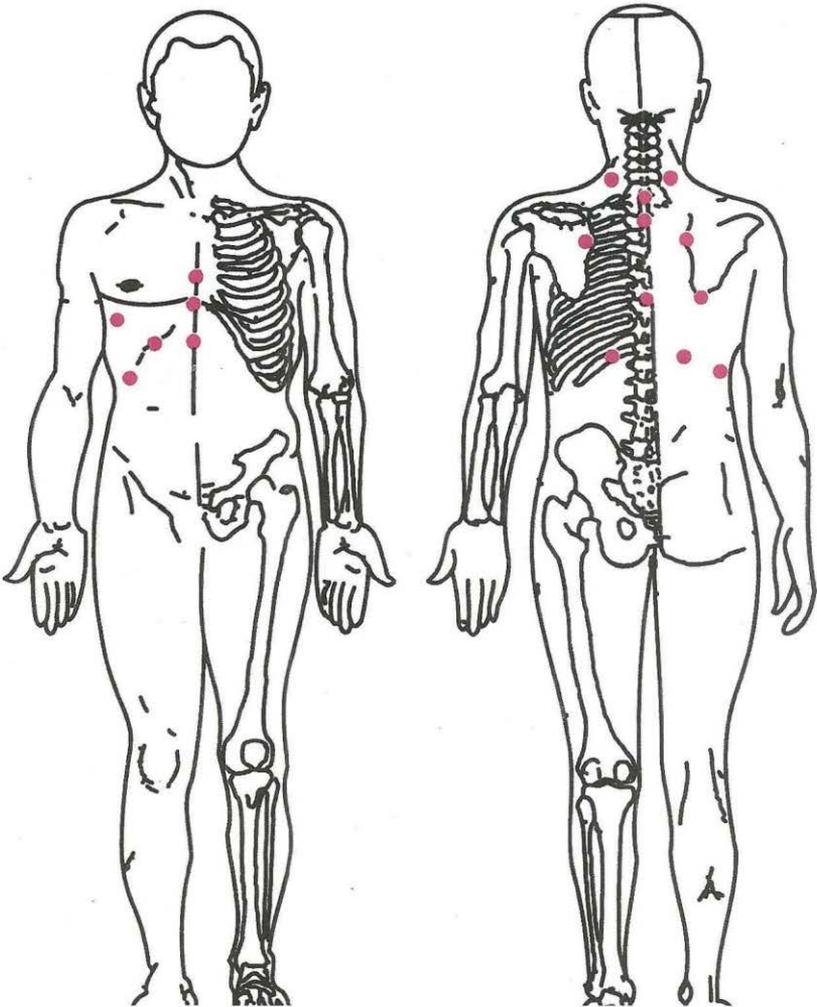


# HICCUPS



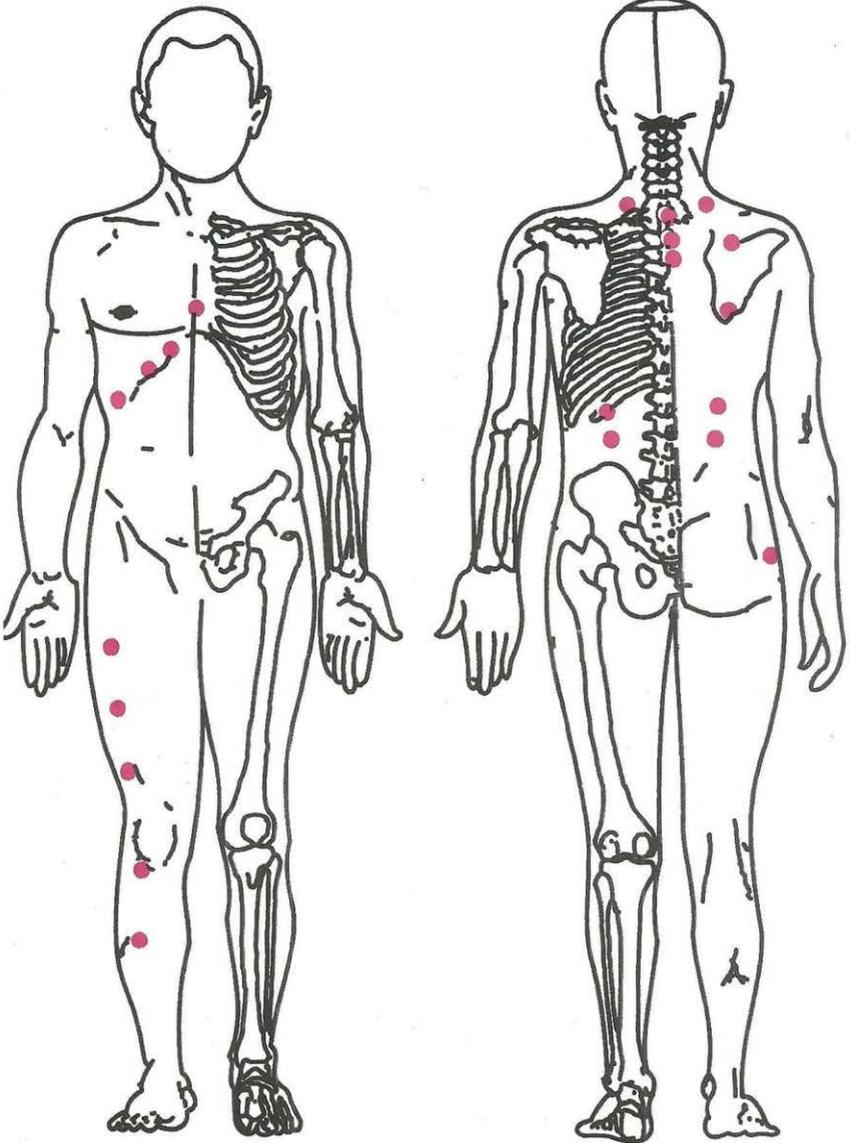
## Liver and Biliary Tract Diseases

### HEPATITIS (INCLUDING VIRAL HEPATITIS A,B,C,D,E)

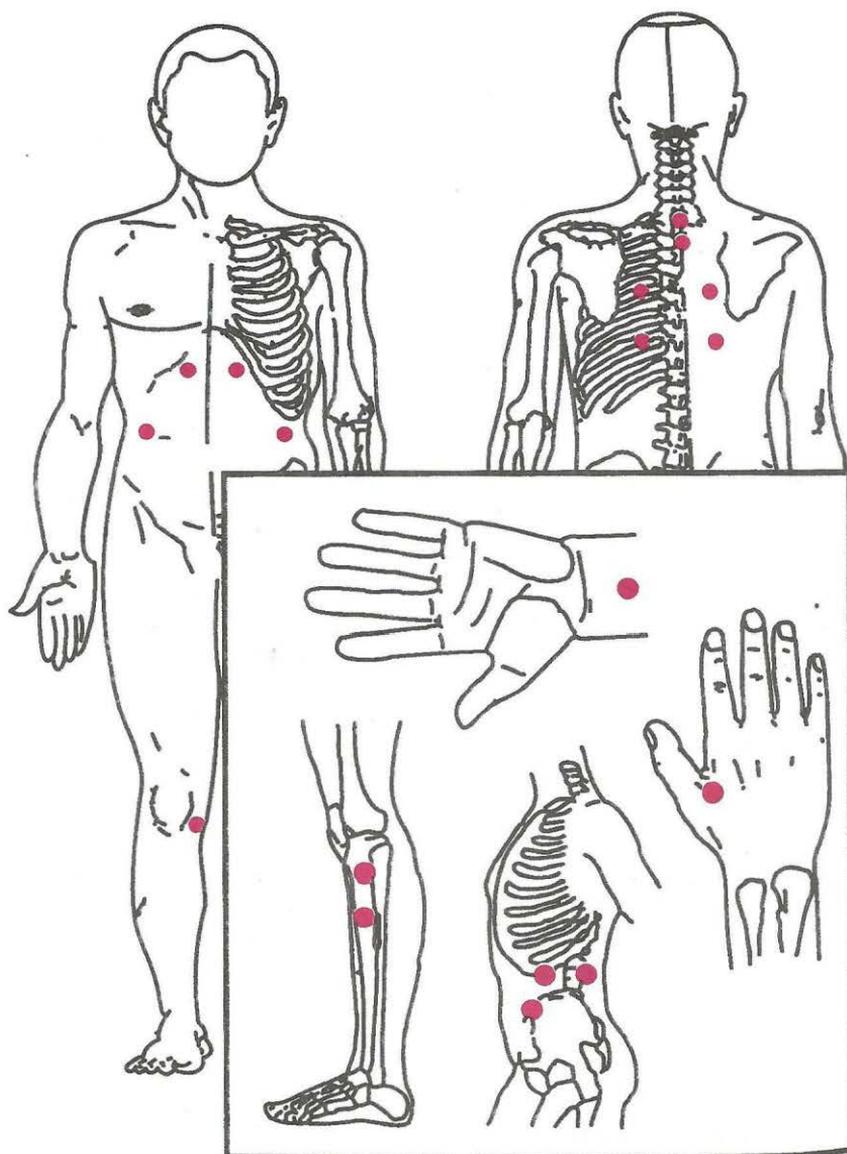


**Note:** In these patients hijama should be done in consultation of a physician. Hijama may be done five to seven times.

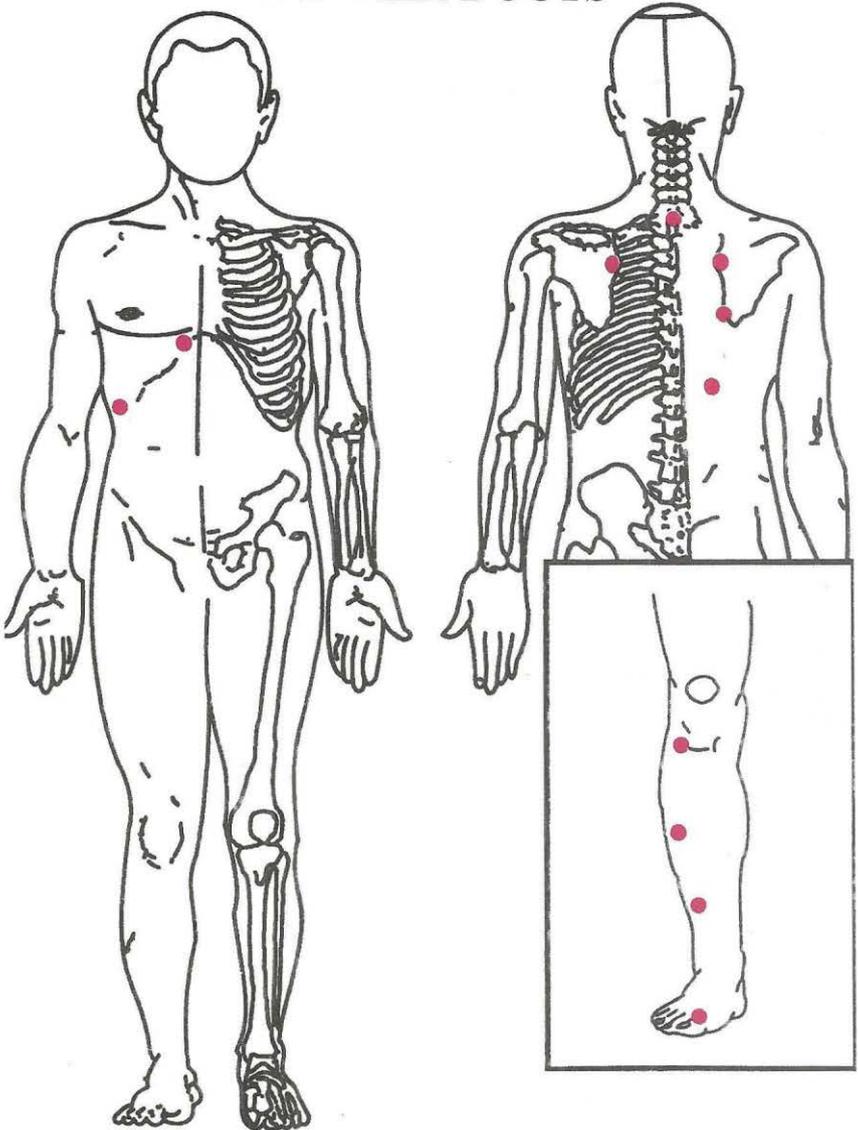
# LIVER DISORDERS



# JAUNDICE



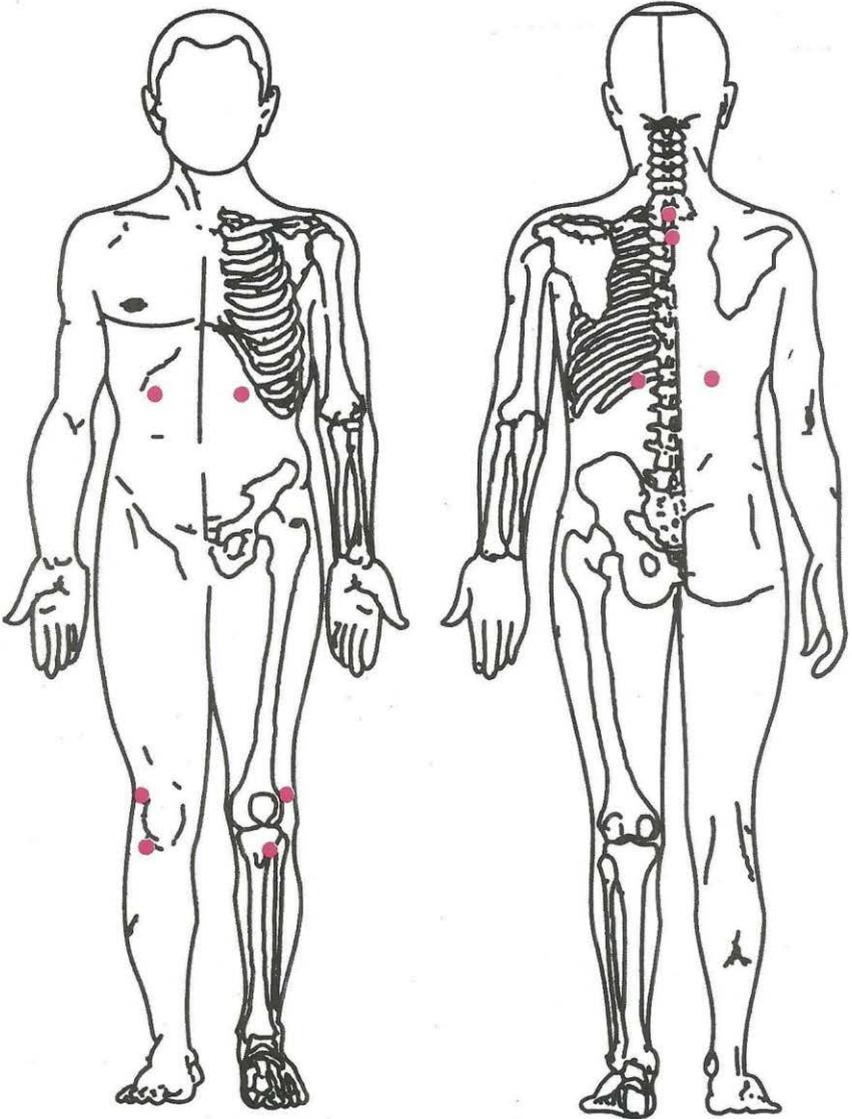
## DISEASES OF THE GALL BLADDER AND BILE DUCTS



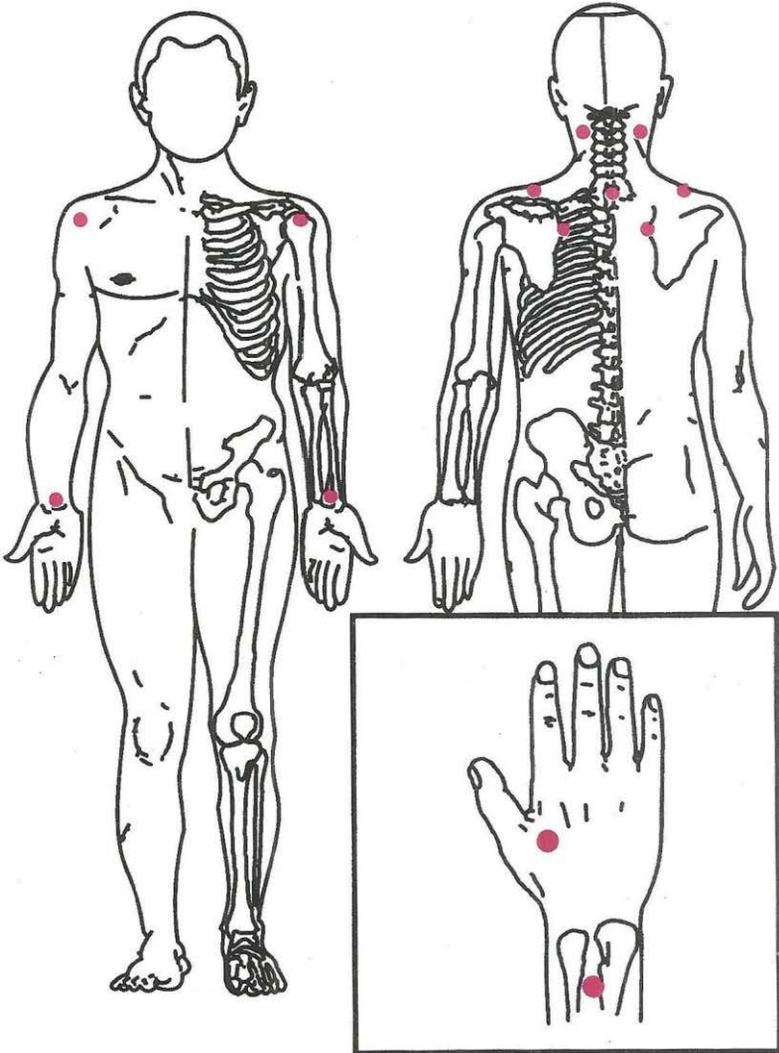
**Note:** Some patients with gallstones have been benefited with a sunnah diet Page no. 65 and the stones have disappeared.

## Disorders of the Pancreas

### DISORDERS OF THE PANCREAS PANCREATITIS

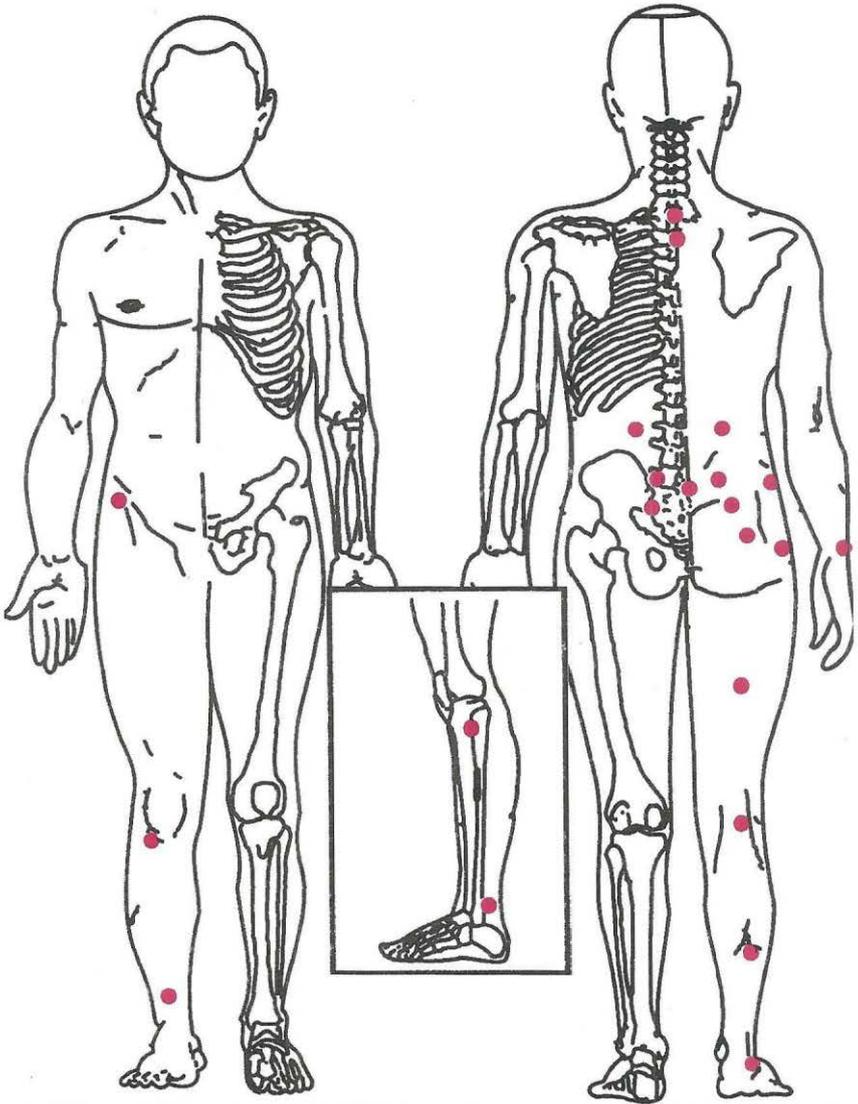


## CERVICAL SPONDYLOSIS



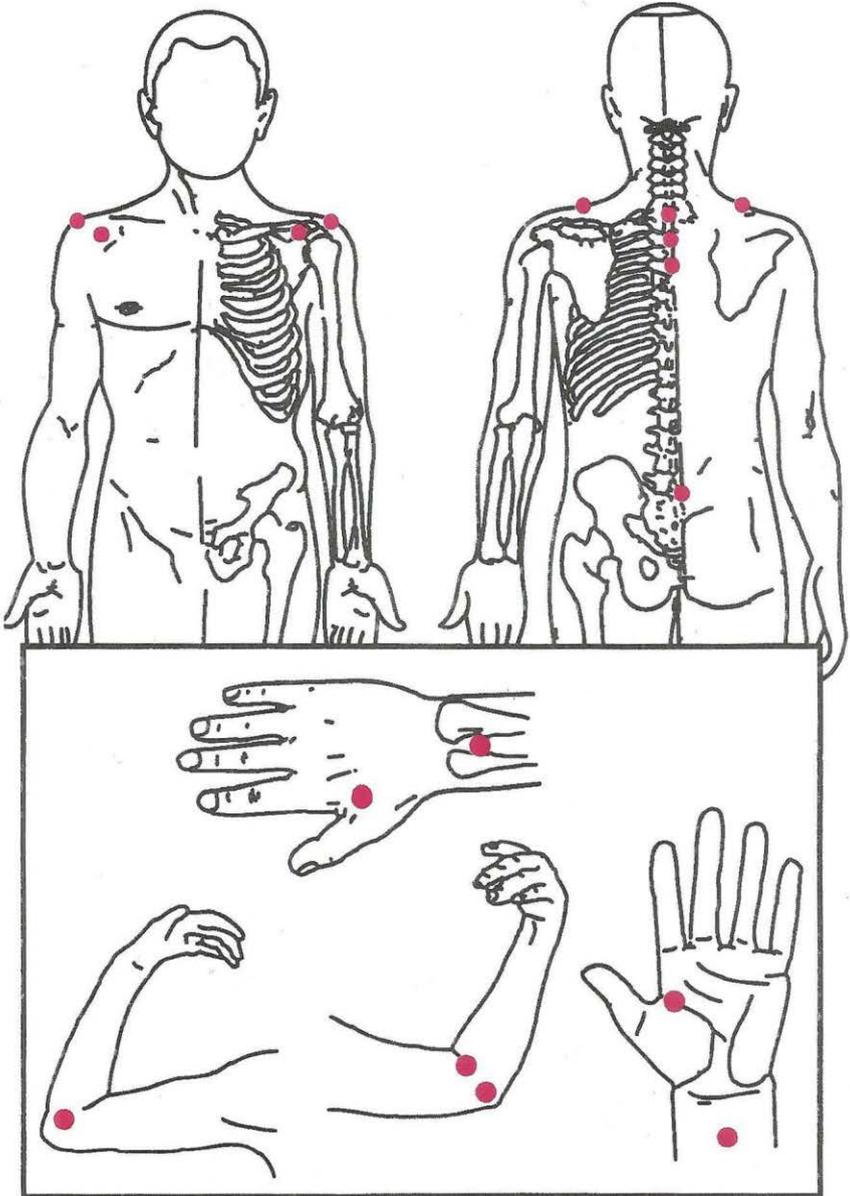
**Note:** Hijama may be done five to seven times along with physiotherapy.

## SCIATICA, INTERVERTEBRAL DISC HERNIATION, LUMBAR DISC PROLAPSE.

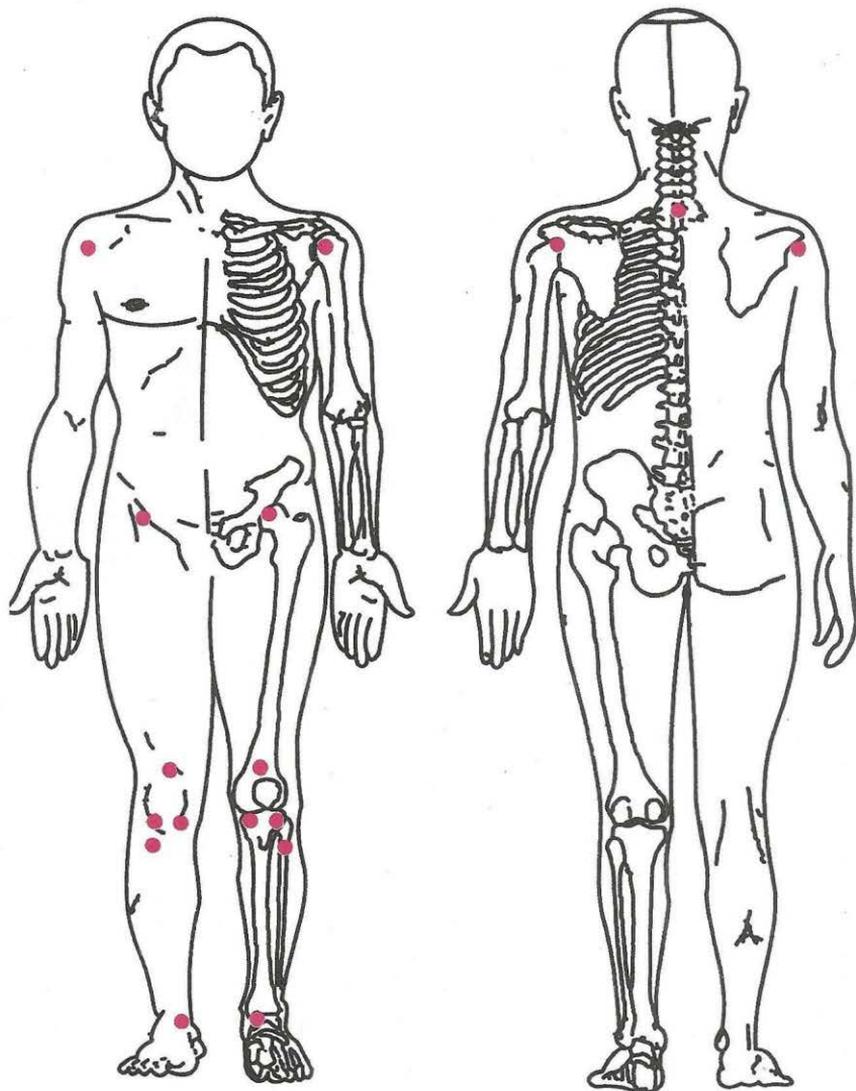


**Note:** Hijama may be done five to seven times along with physiotherapy. Rice, yogurt and bannans should be avoided. Meat not more than once per week, preferably mutton or fish.

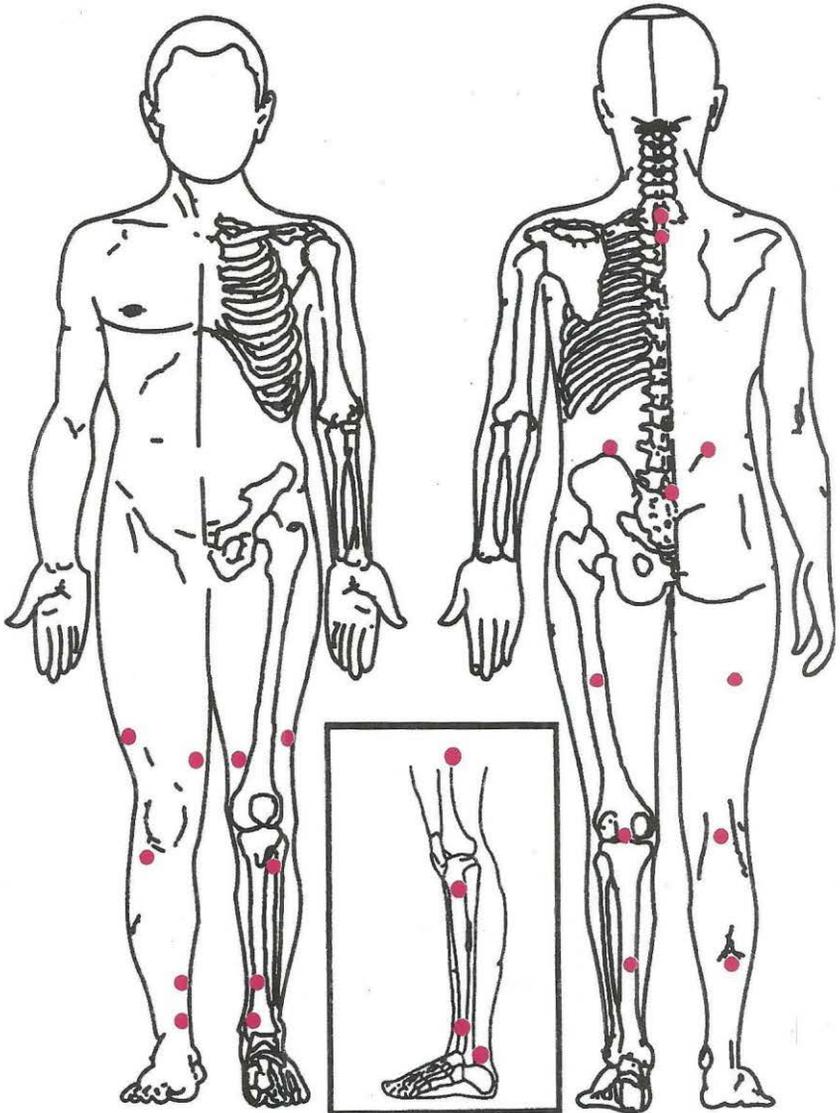
# CARPAL TUNNEL SYNDROME, ARM NUMBNESS AND ELBOW DISORDERS



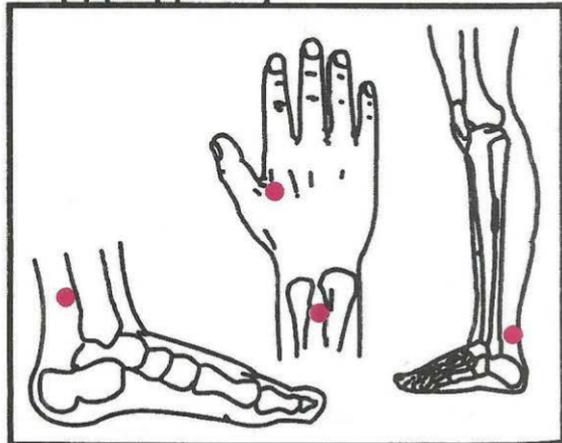
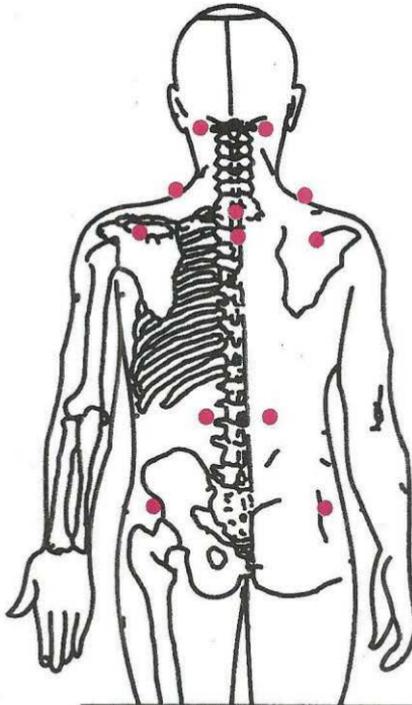
## OSTEOARTHRITIS AND ANY KNEE JOINT PAIN AND MENISCUS TEAR



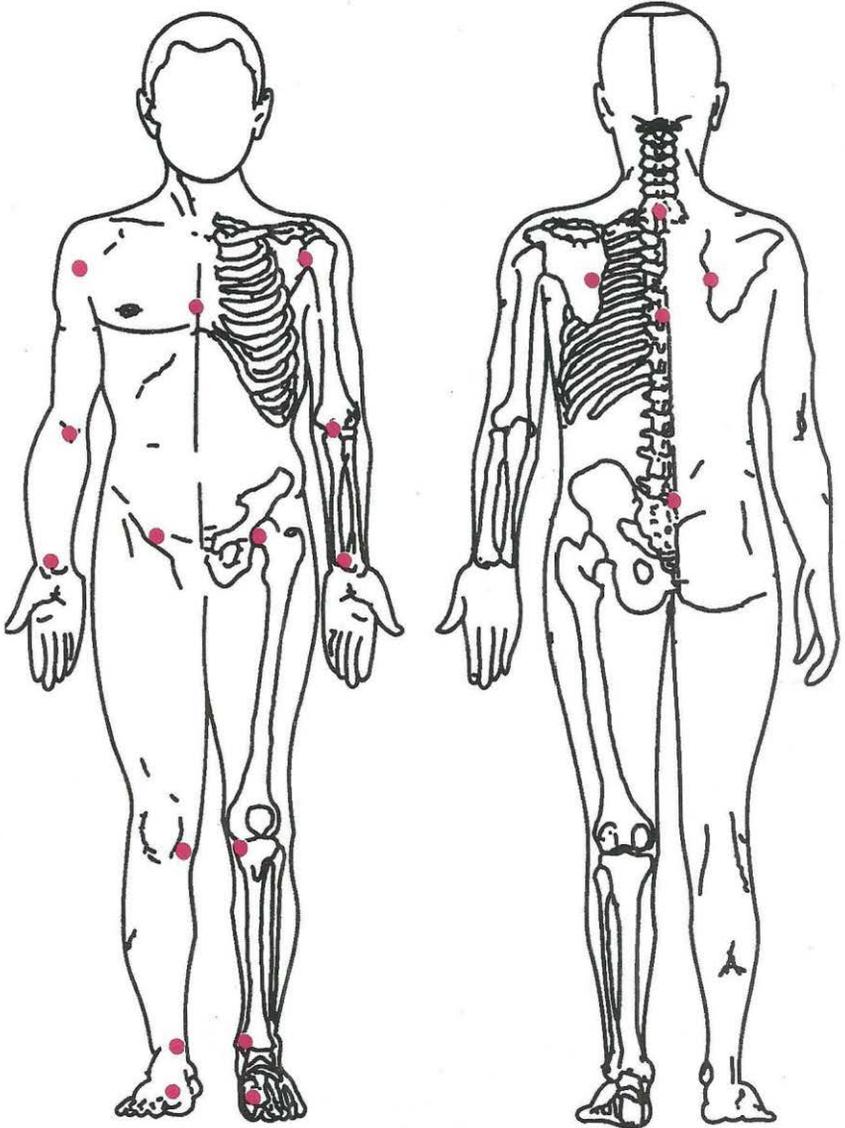
# LEGS CRAMPS



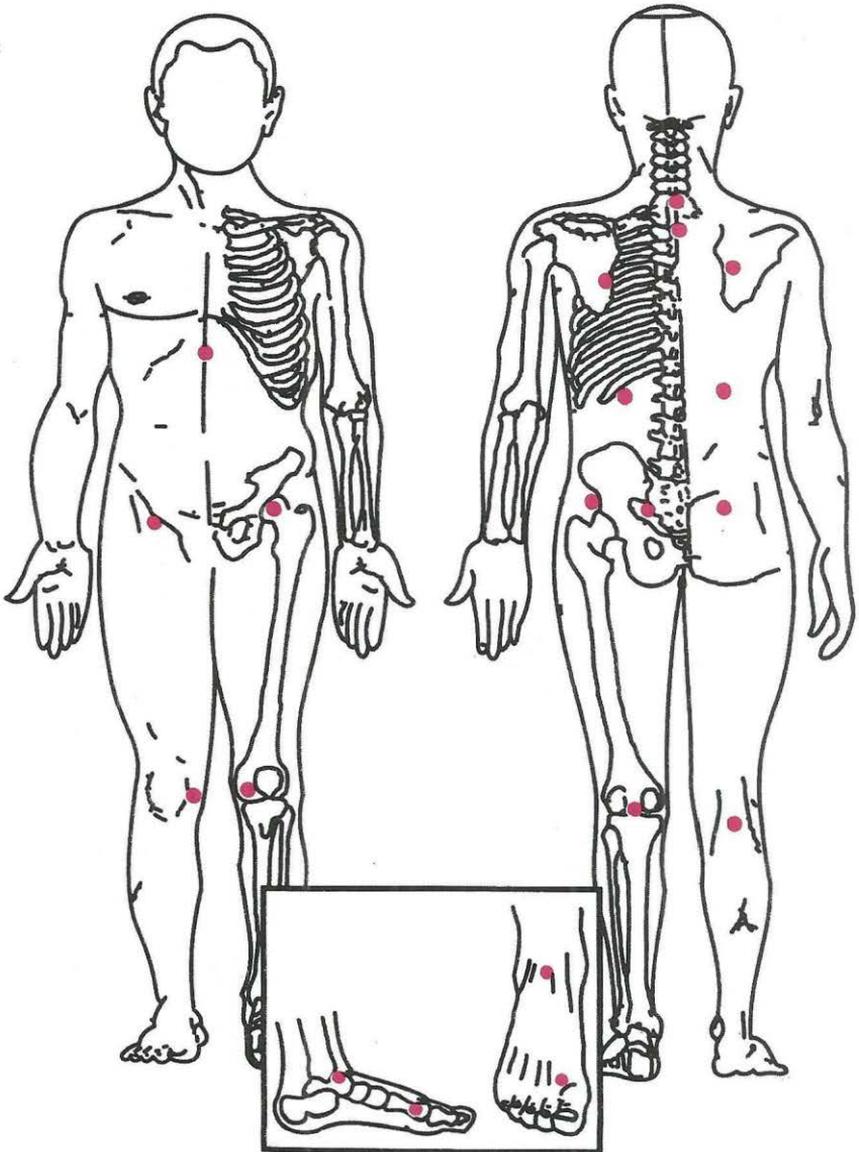
## DISORDERS OF THE JOINTS, CONNECTIVE TISSUE AND IMMUNE SYSTEM IN GENERAL



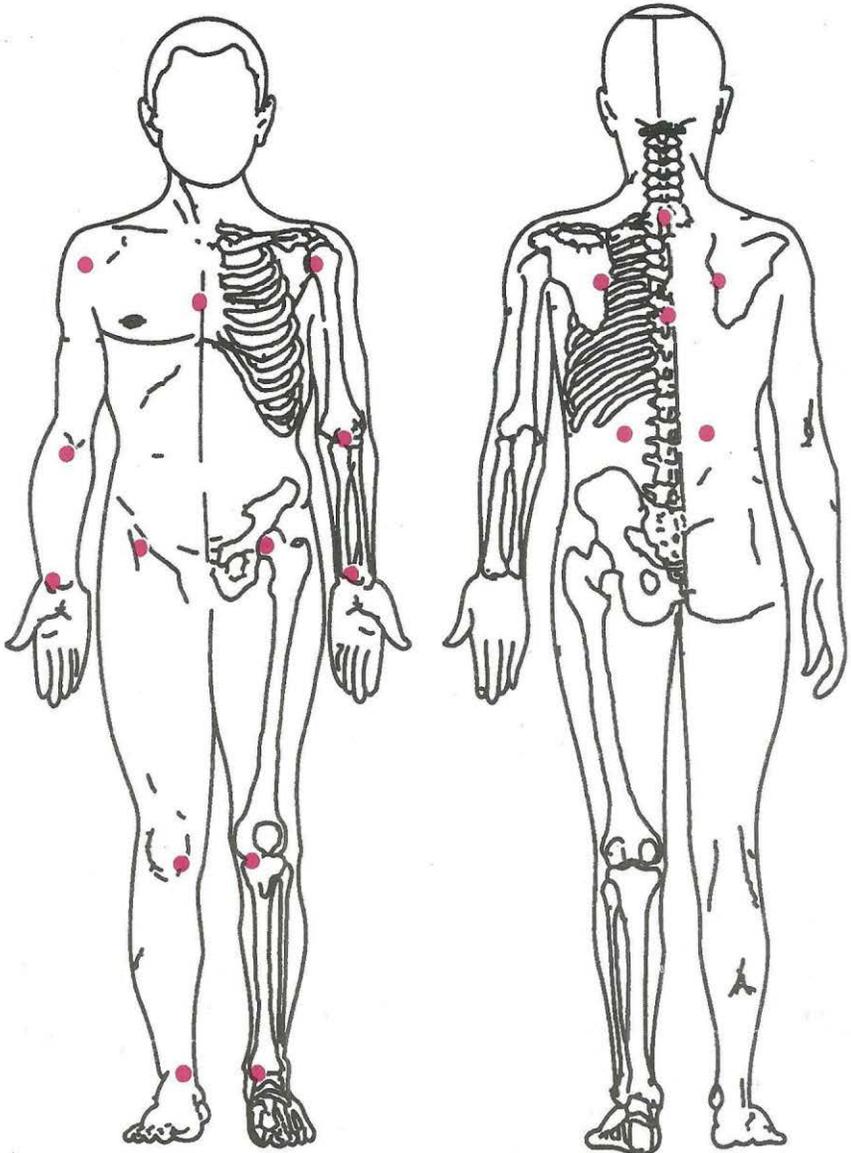
# RHEUMATOID ARTHRITIS



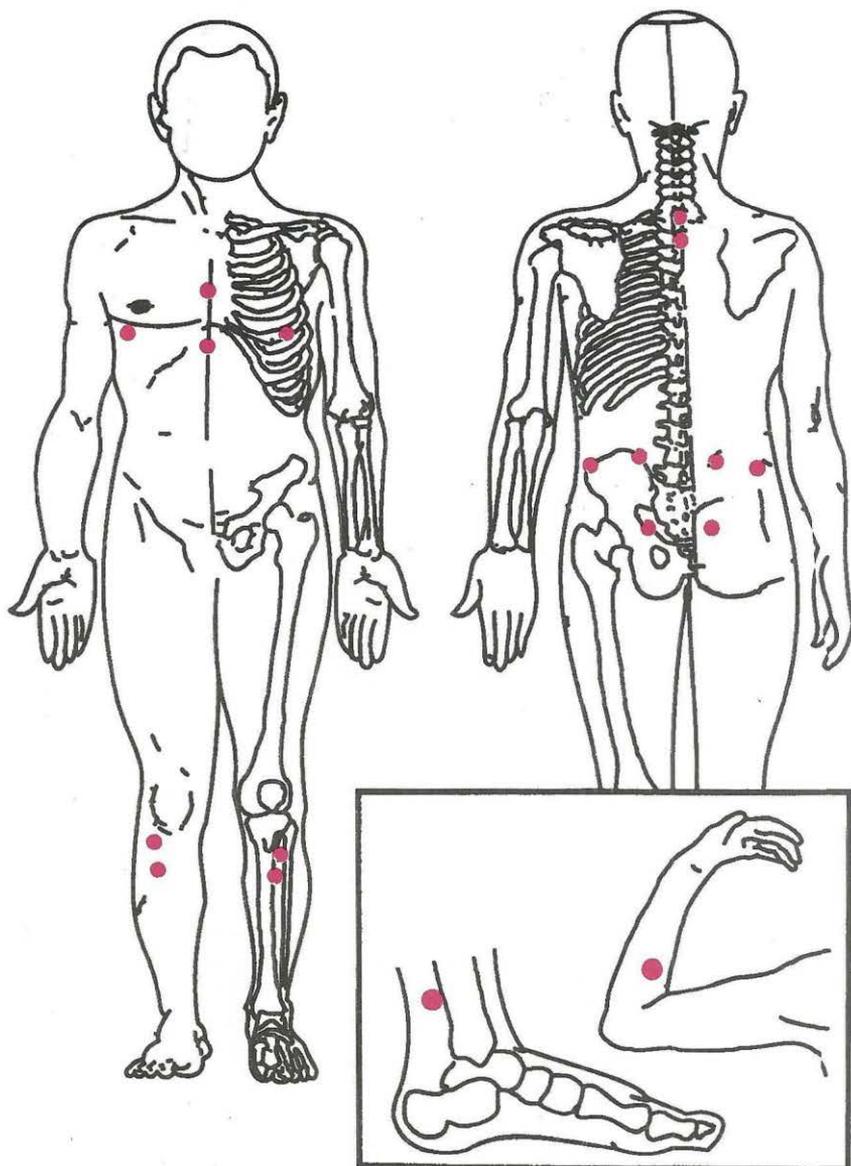
# GOUT



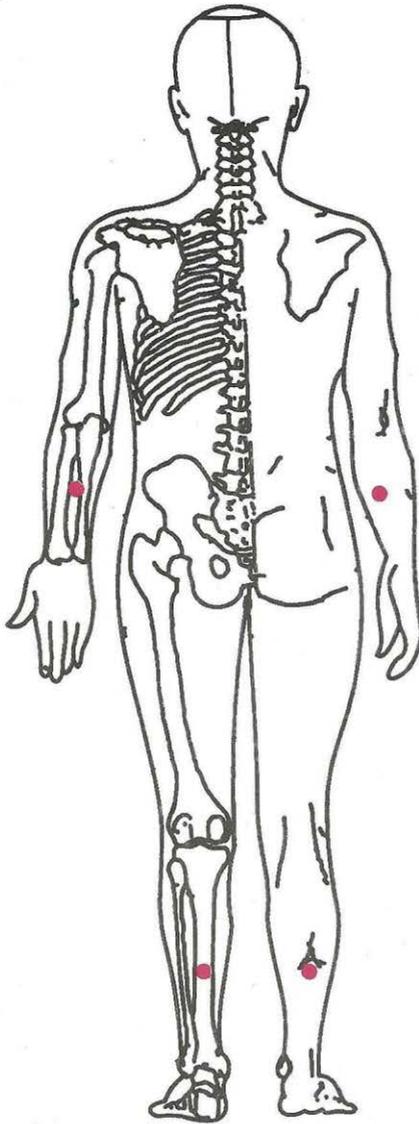
# SYSTEMIC LUPUS ERYTHEMATOSUS



## DISORDERS OF THE IMMUNE SYSTEM

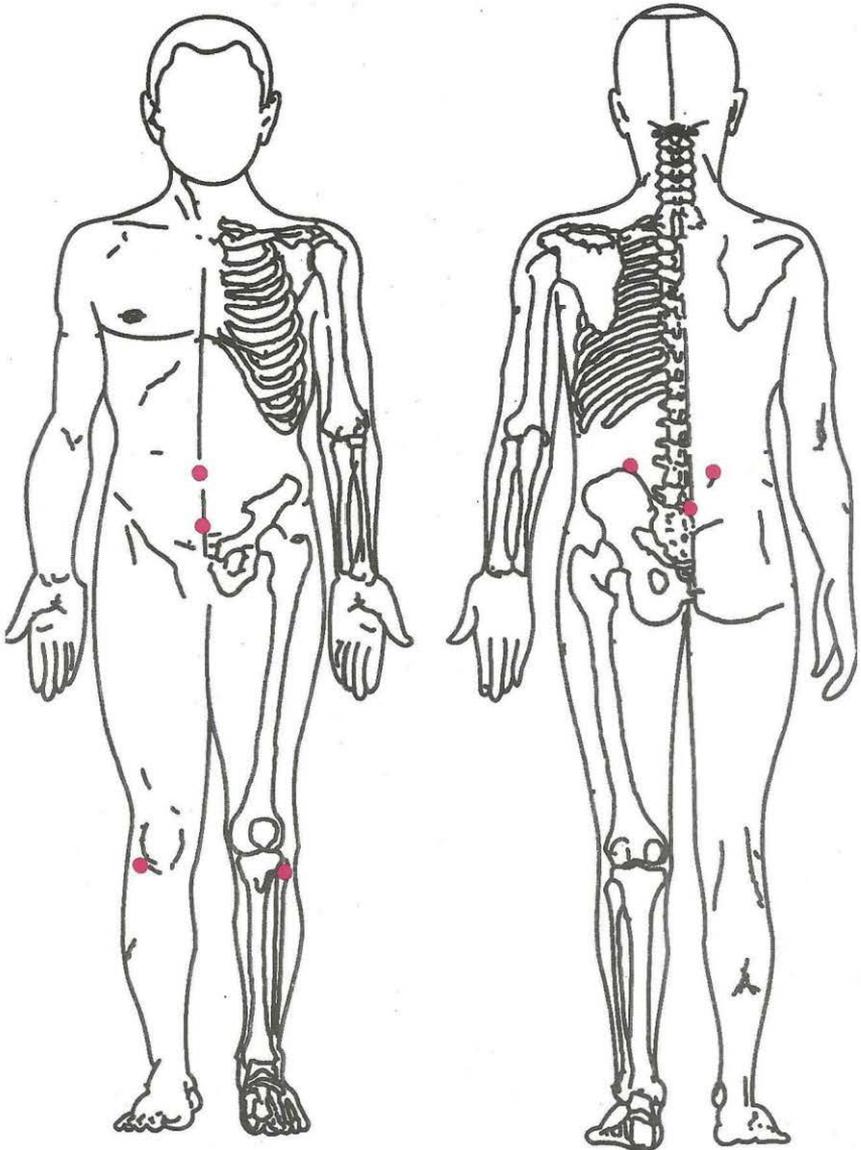


## BURNING HANDS AND FEET SYNDROMES



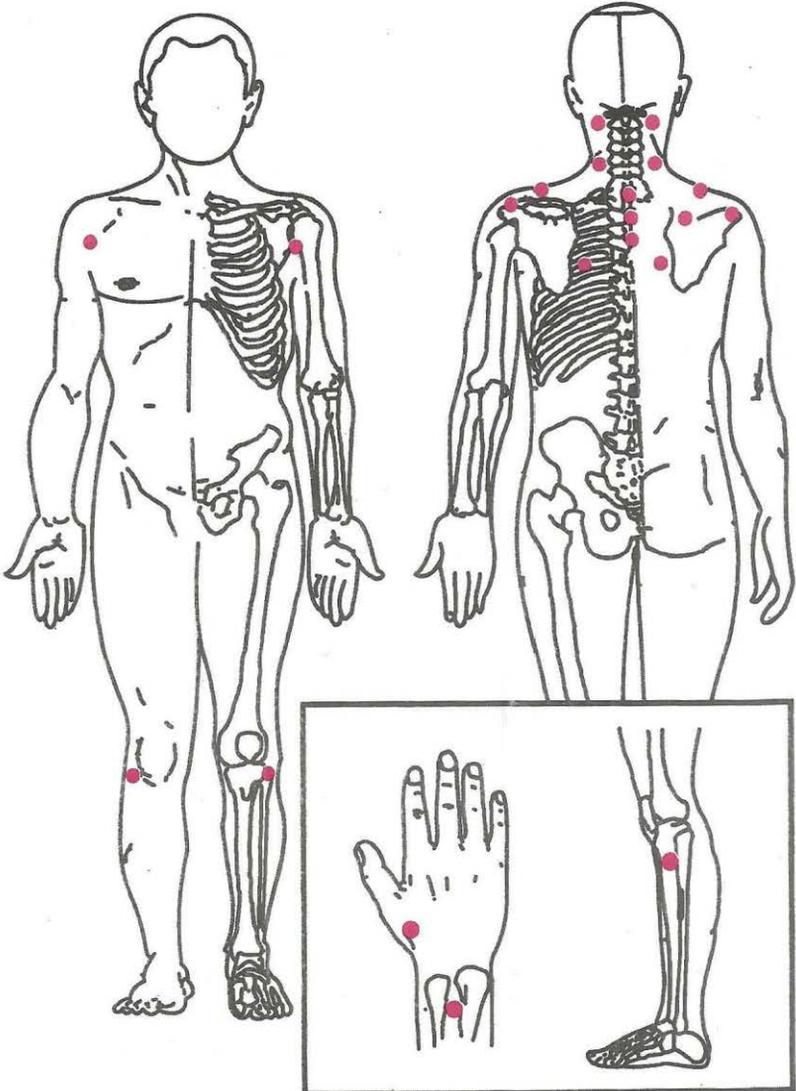
**Note:** Injection of calcian pantothenate inj (calcipan) alternate day 5 times I.M.

# FATIGUE

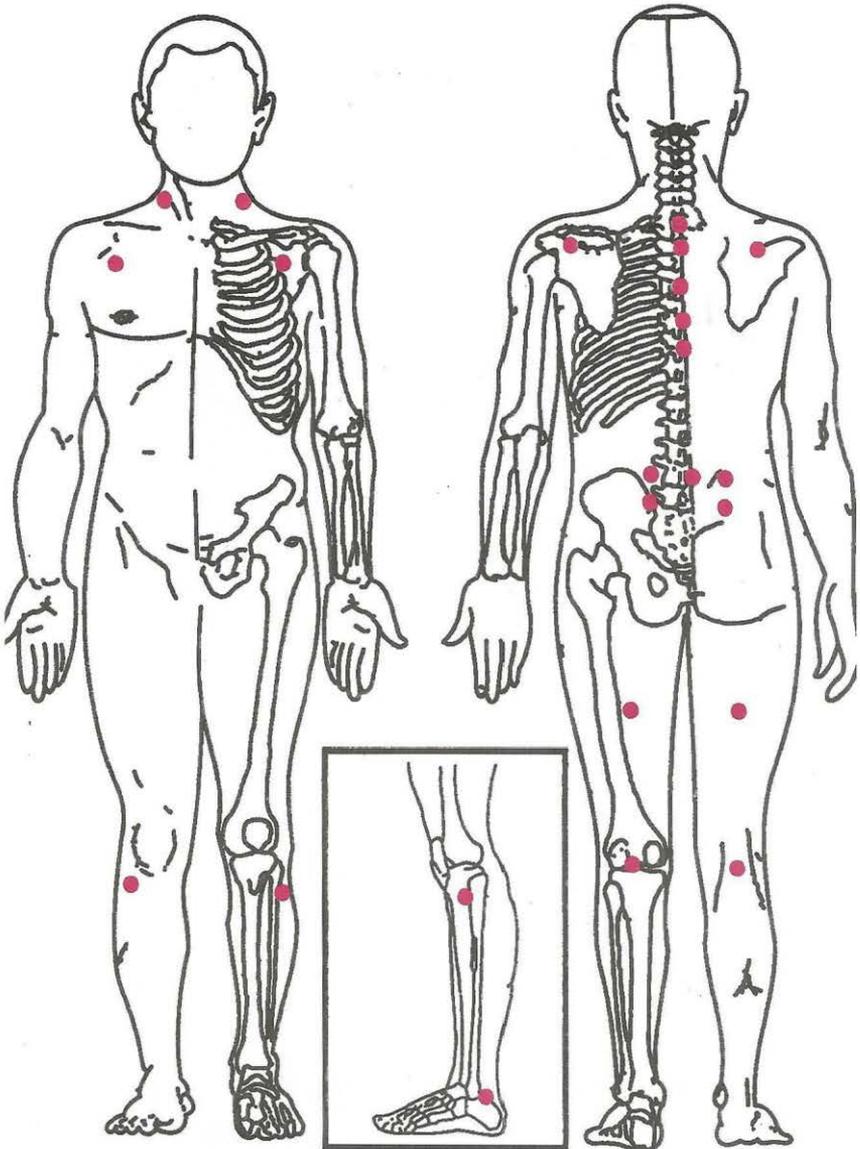


# Pain

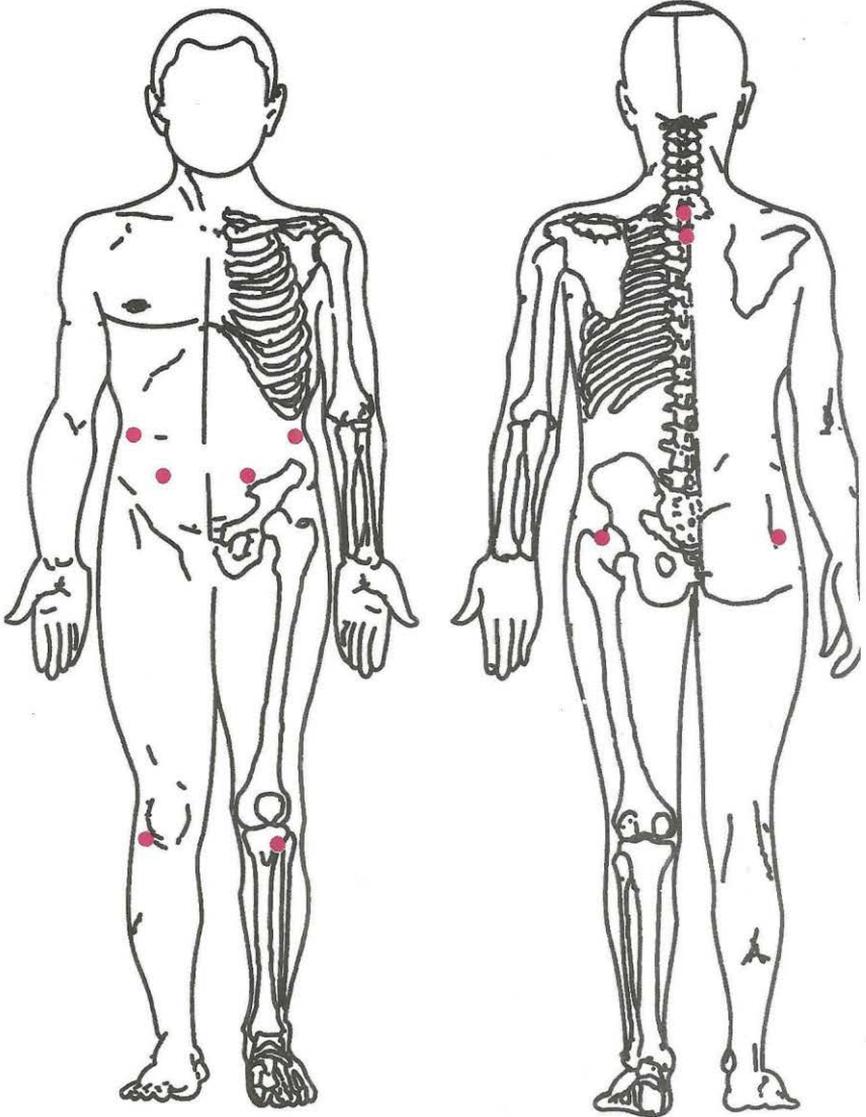
## NECK AND SHOULDER PAIN



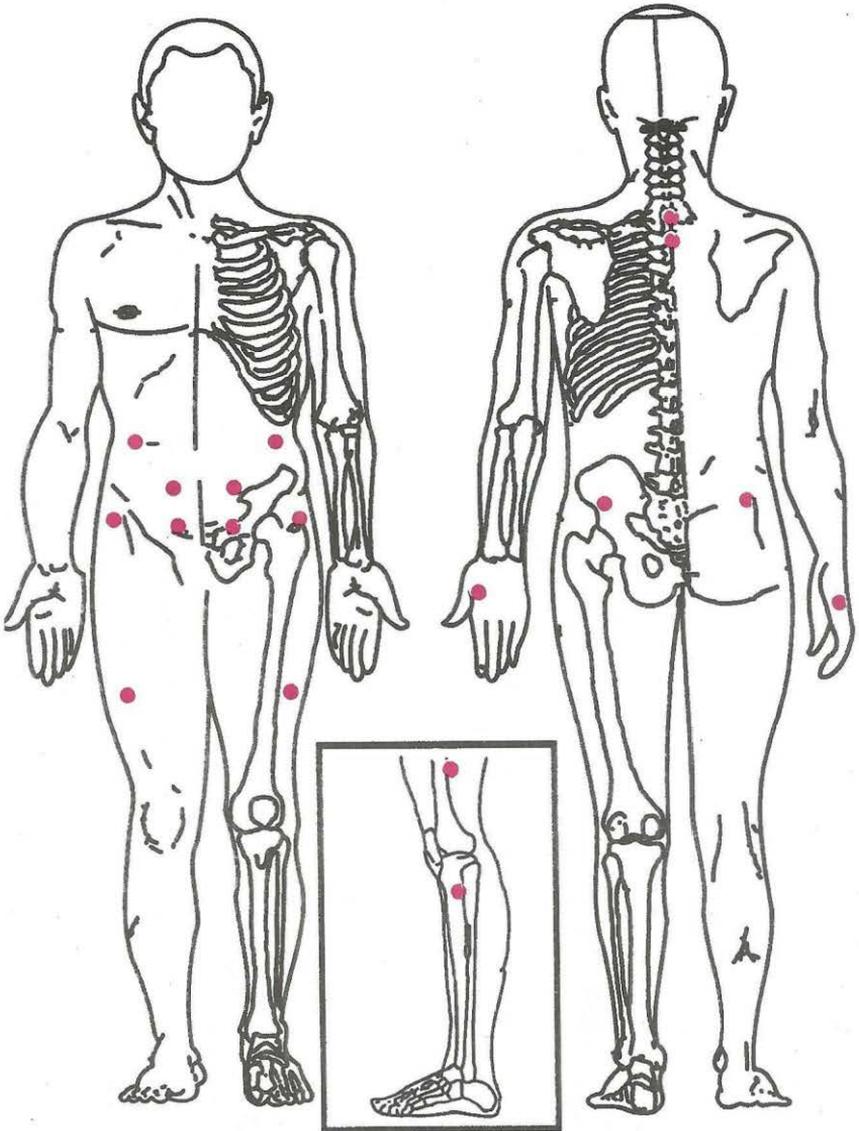
## BACK PAIN (MUSCULAR)



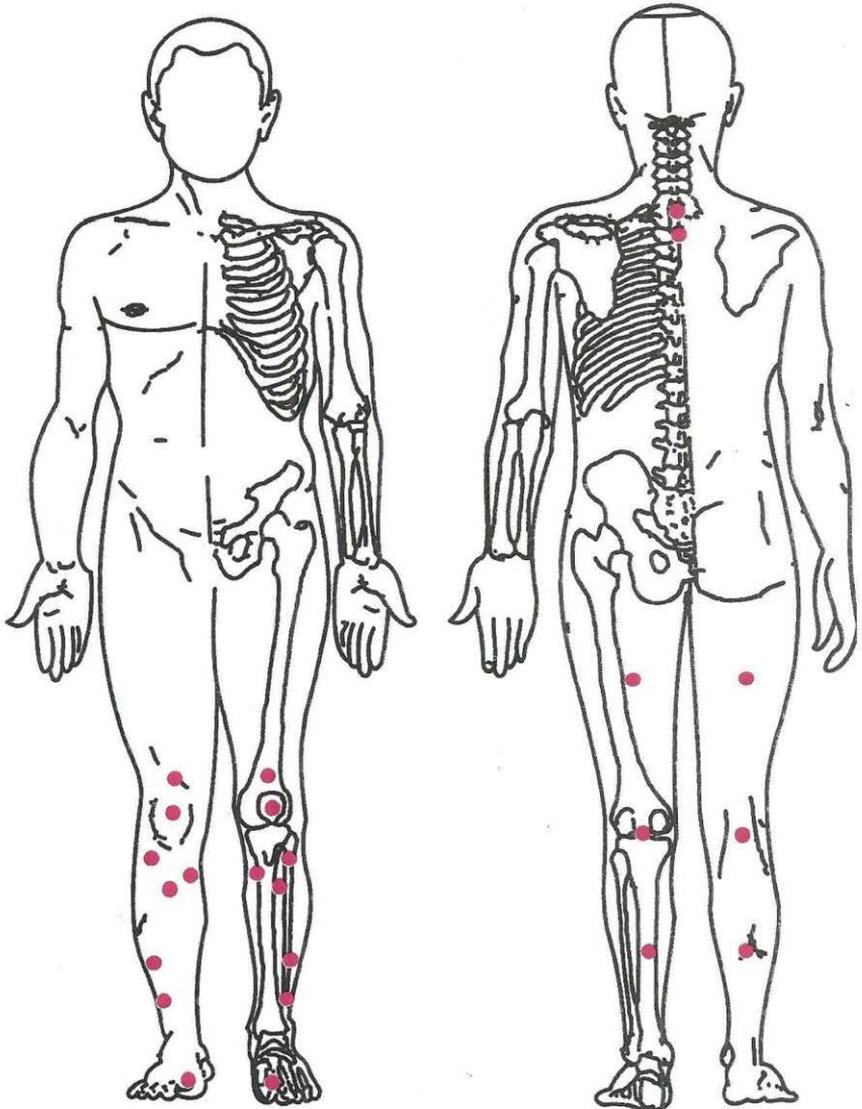
## PELVIC PAIN



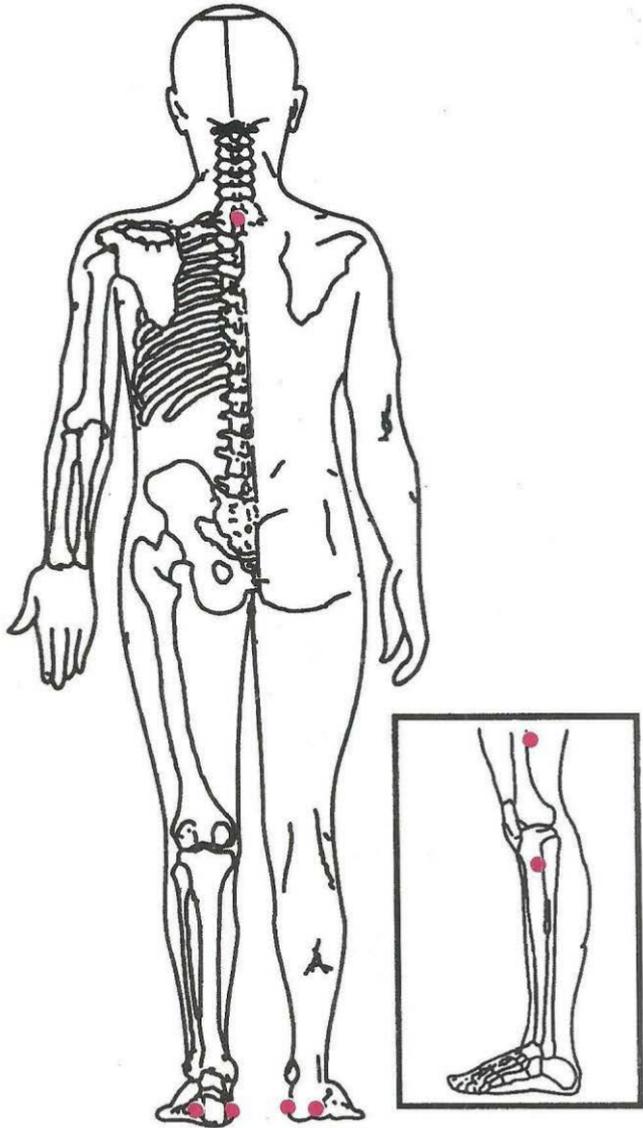
# THIGH PAIN



## LEG AND KNEE PAIN

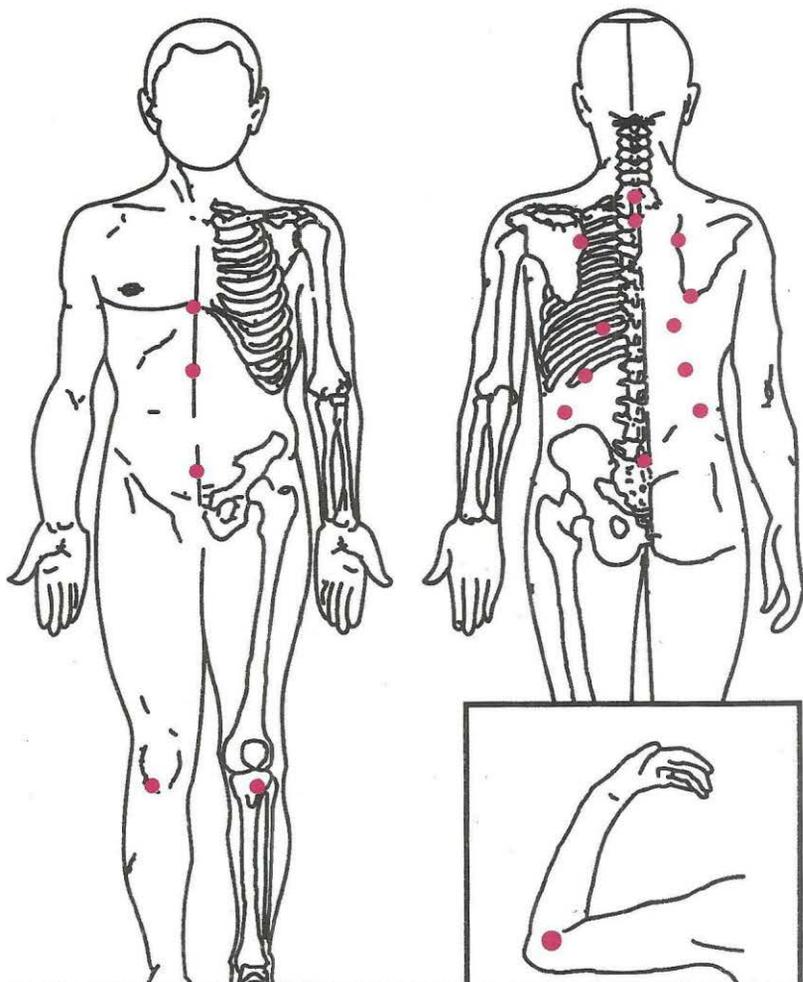


## HEEL PAIN



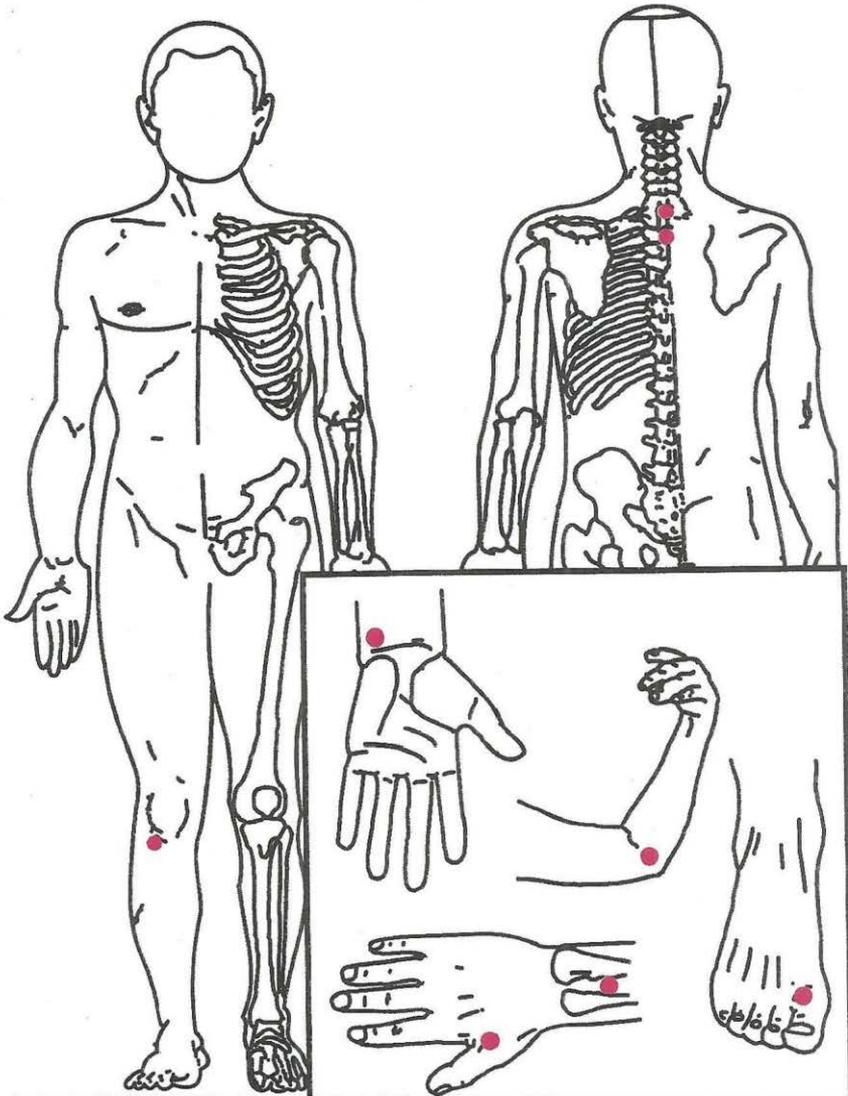
**Note:** On top of the foot which is a sunnah point and on both sides of the heels can be repeated three or five times.

## DIABETES MELLITUS



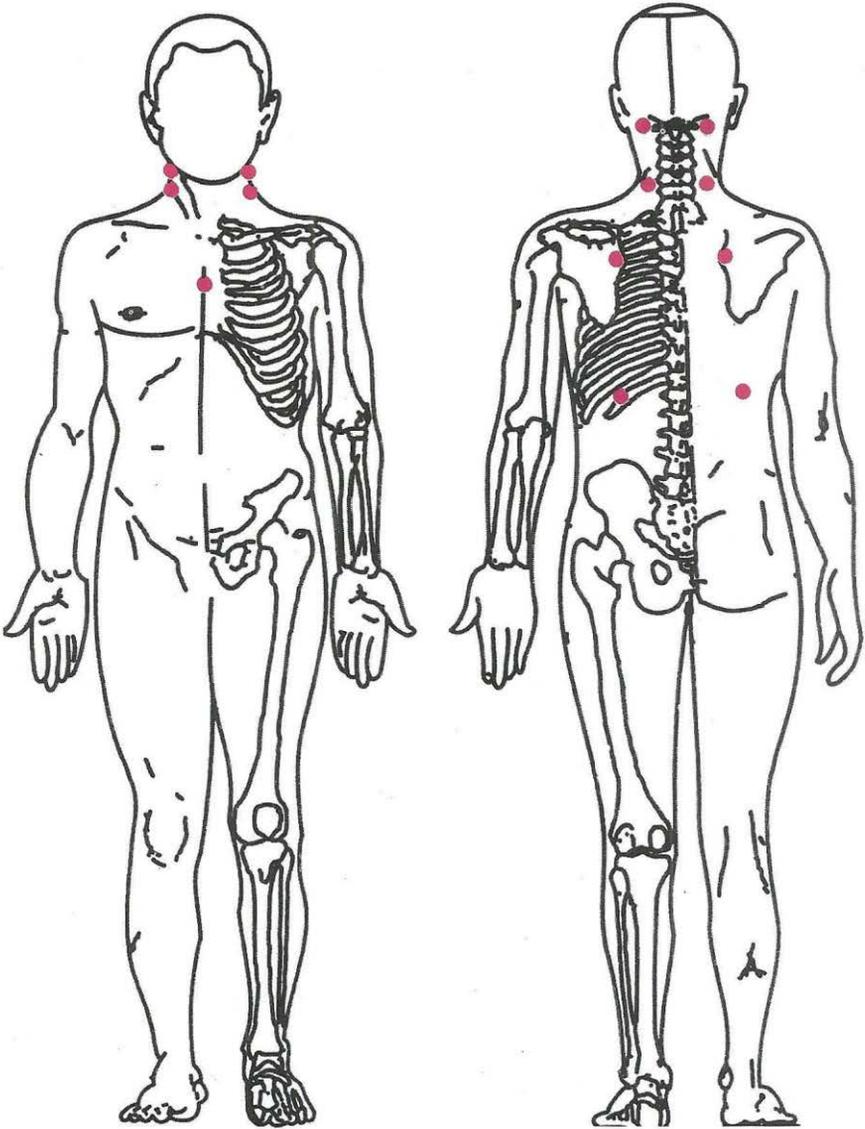
**Note:** Hijama may be done in consultation with a doctor, about three to seven times. The blood sugar should be below 150mg.% at the time of Hijama.

## HYPOGLYCEMIA



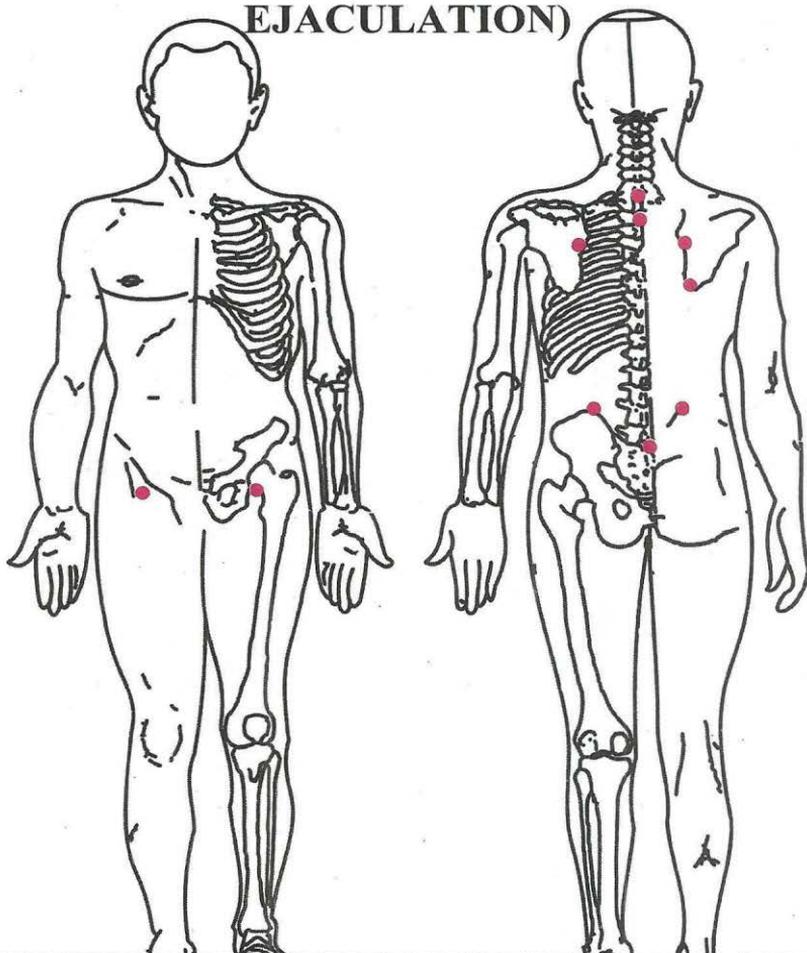
**Note:** Hijama may be done three to seven times.

## DISORDERS OF THE THYROID GLAND



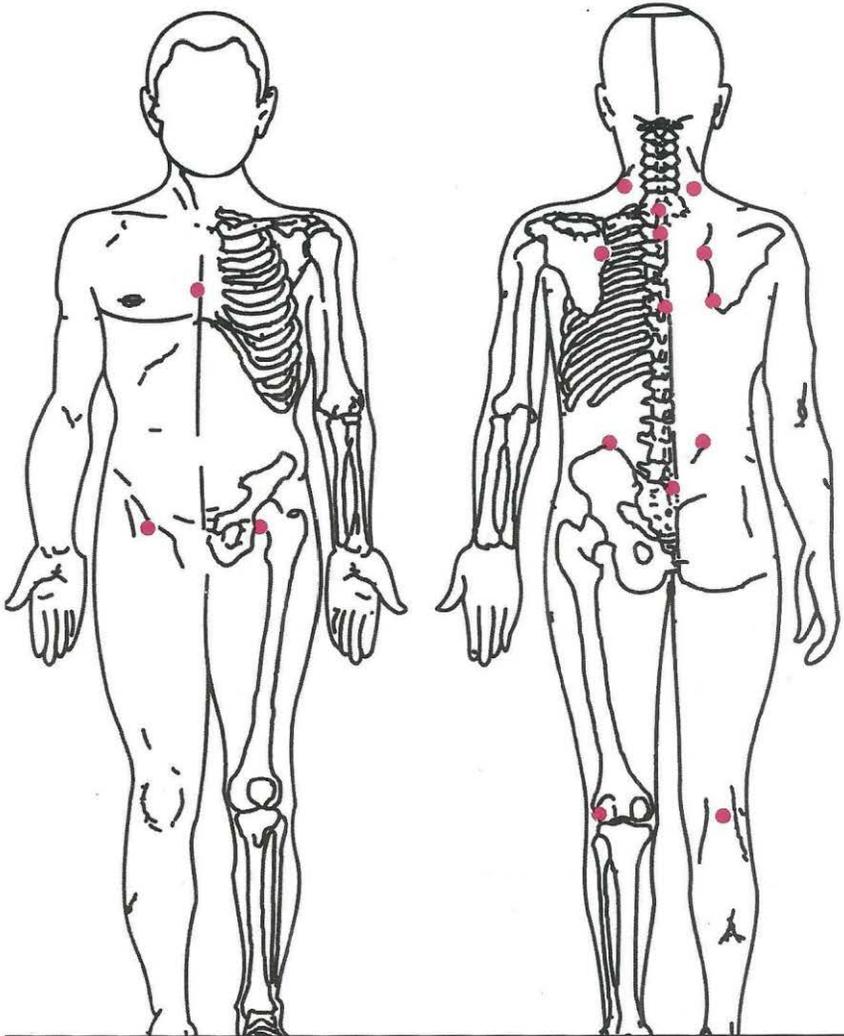
**Note:** Hijama may be done three to seven times.

## SEXUAL WEAKNES (INCLUDING IMPOTENCE, LOSS OF SEXUAL DESIRE AND PREMATURE EJACULATION)



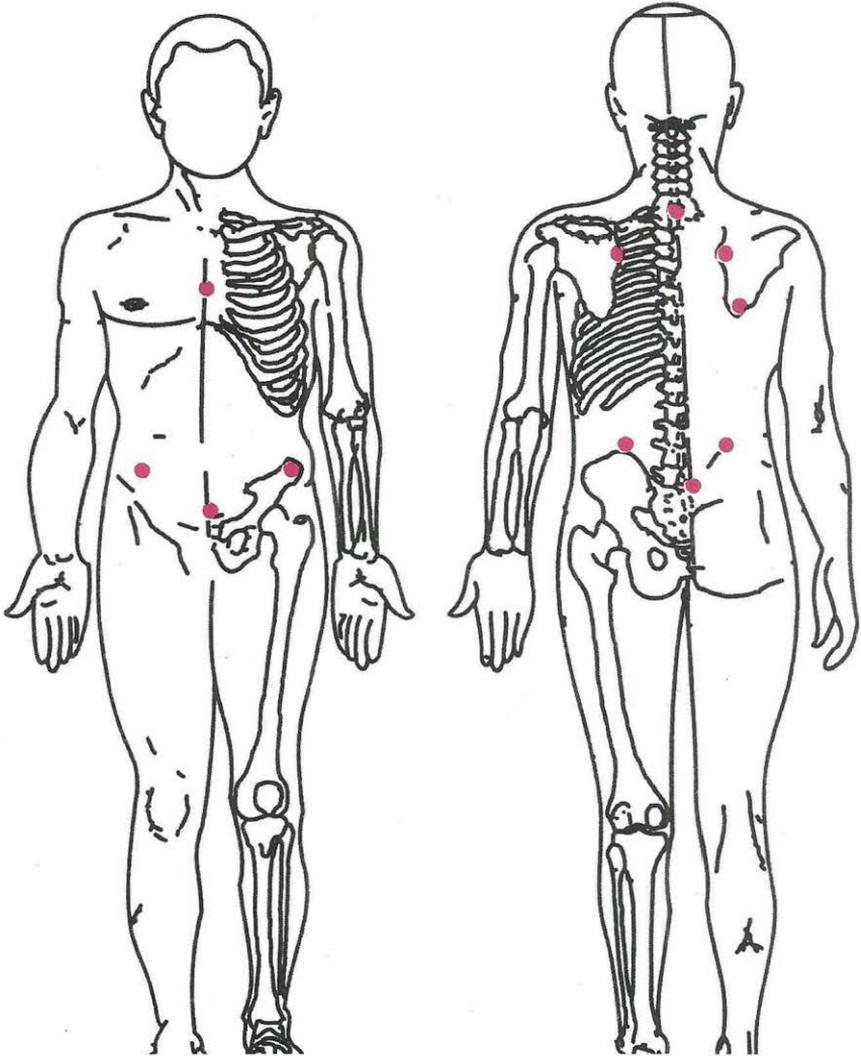
**Note:** Hijama may be done three to five times.

## MALE STERILITY



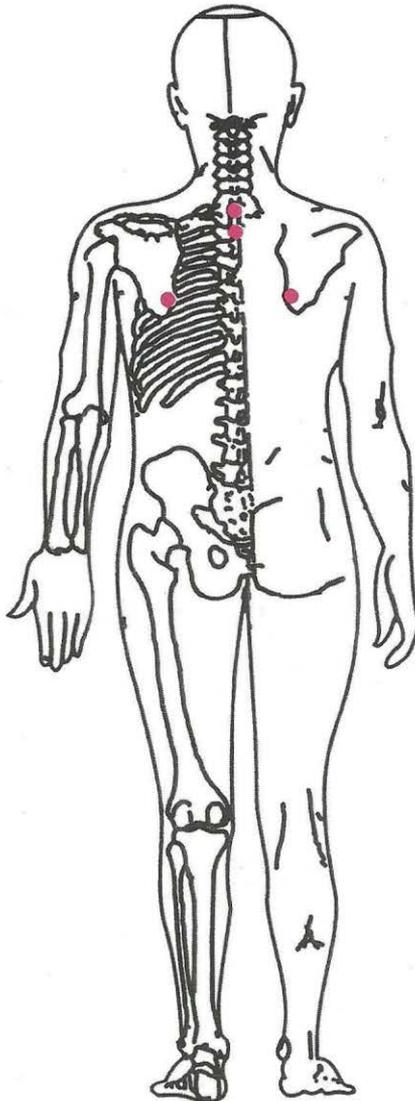
**Note:** Hijama may be done upto seven times.

## FEMALE INFERTILITY

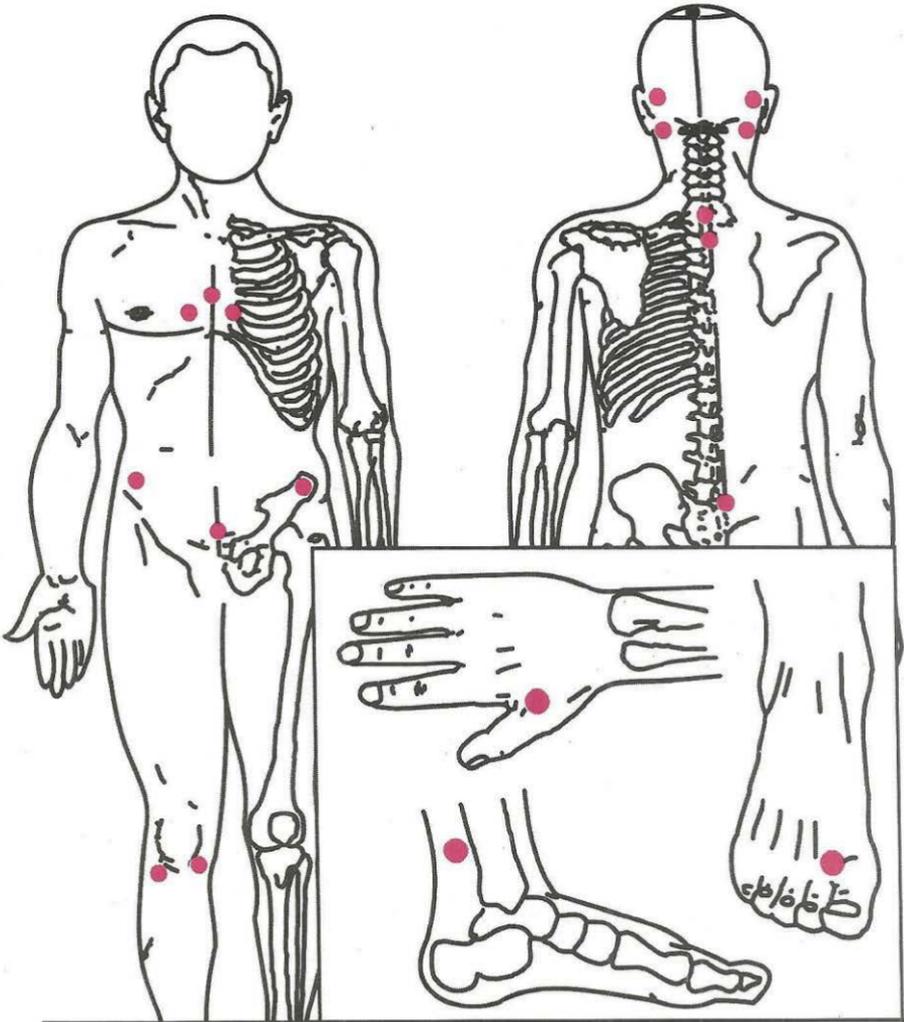


**Note:** Hijama may be done three to seven times.

## OVARIAN STIMULATION

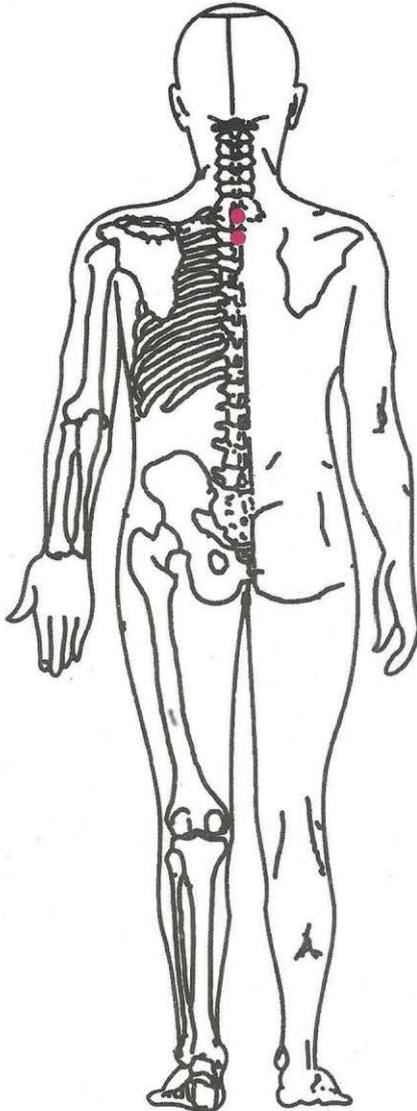


AMENORRHOEA

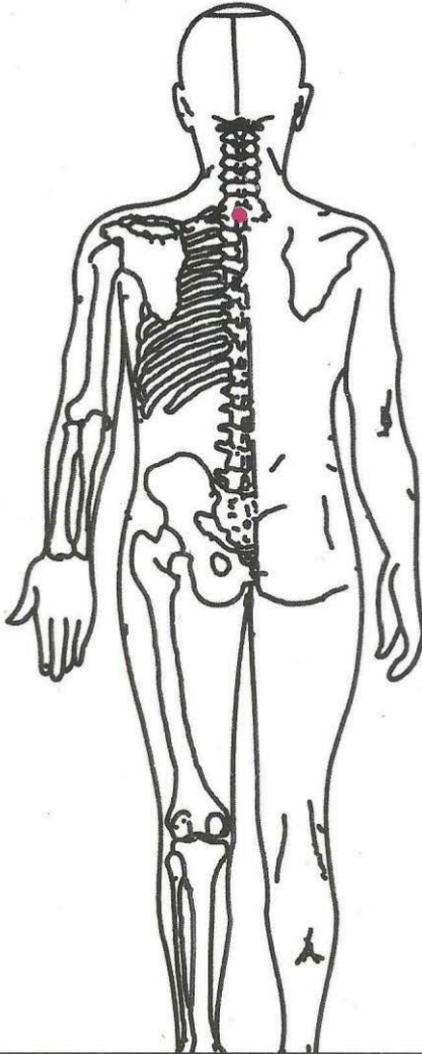


**Note:** Hijama may be done about five times.

## POLYMENORRHIA

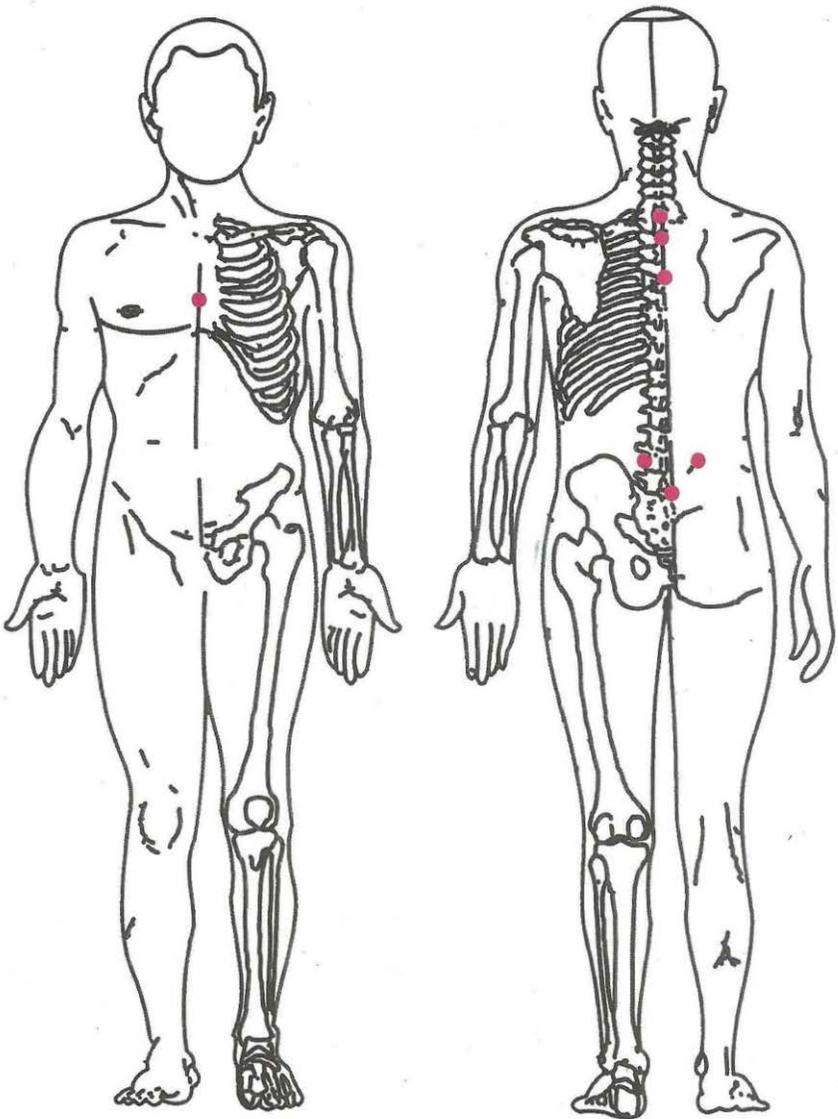


## DYSMENORRHEA

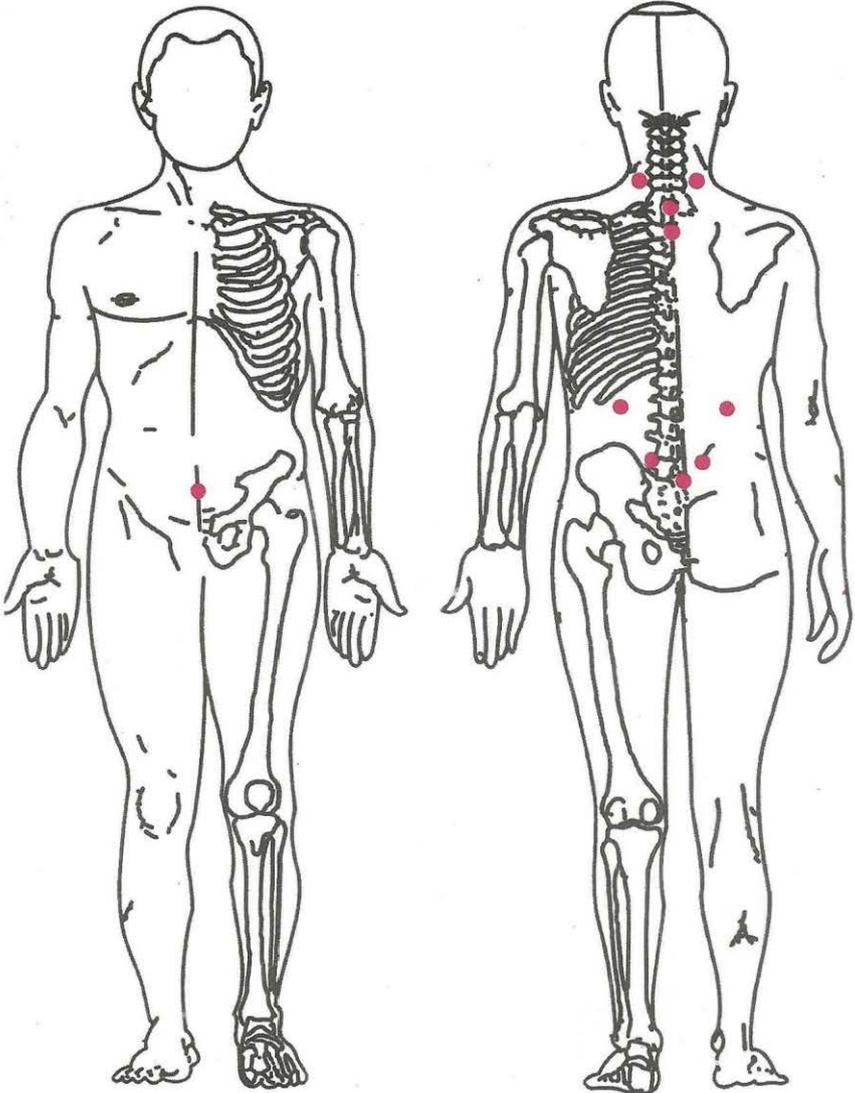


**Note:** Hijama may be done three to seven times.

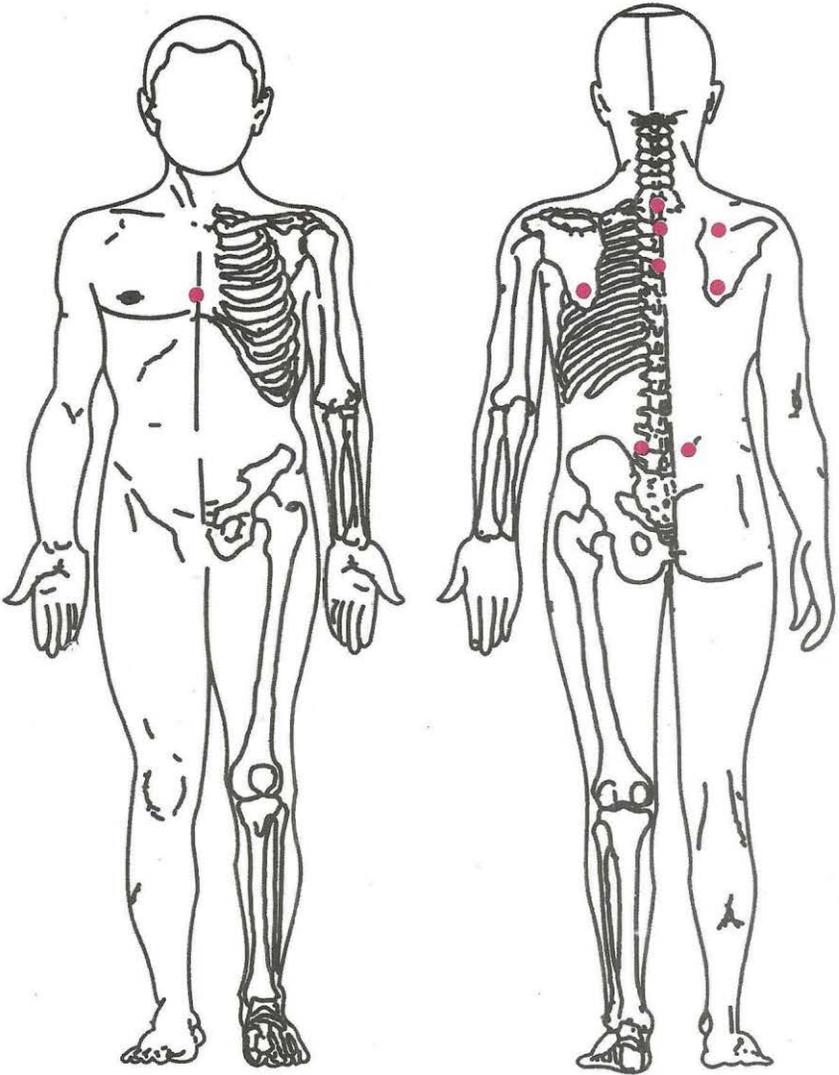
## BROWN VAGINAL DISCHARGE



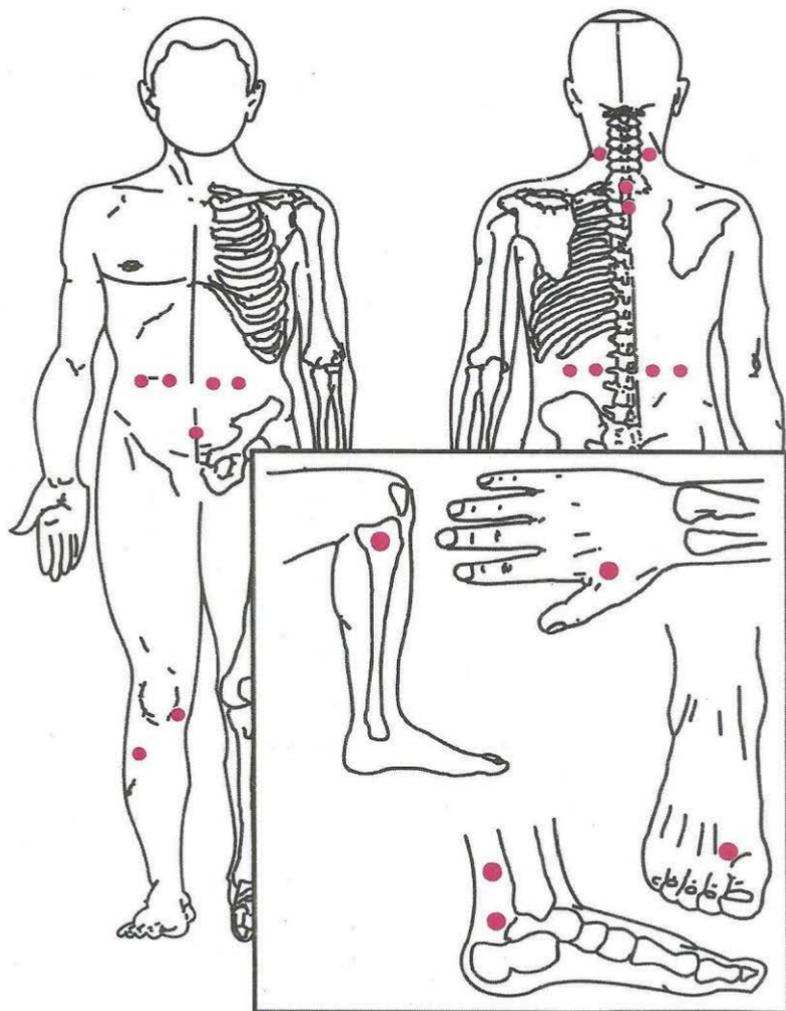
## VAGINAL SECRETIONS WITHOUT COLOUR OR ODOUR



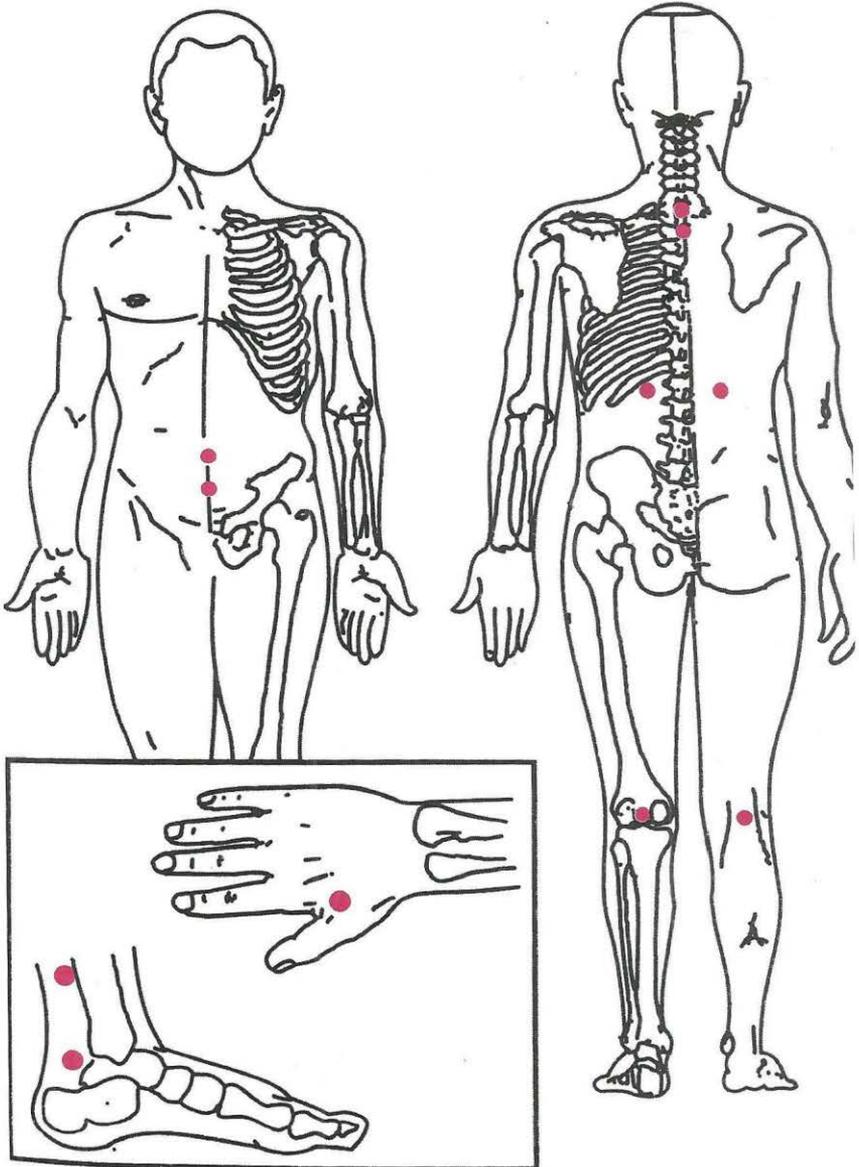
# PAIN AFTER OBSTETRIC SURGERY



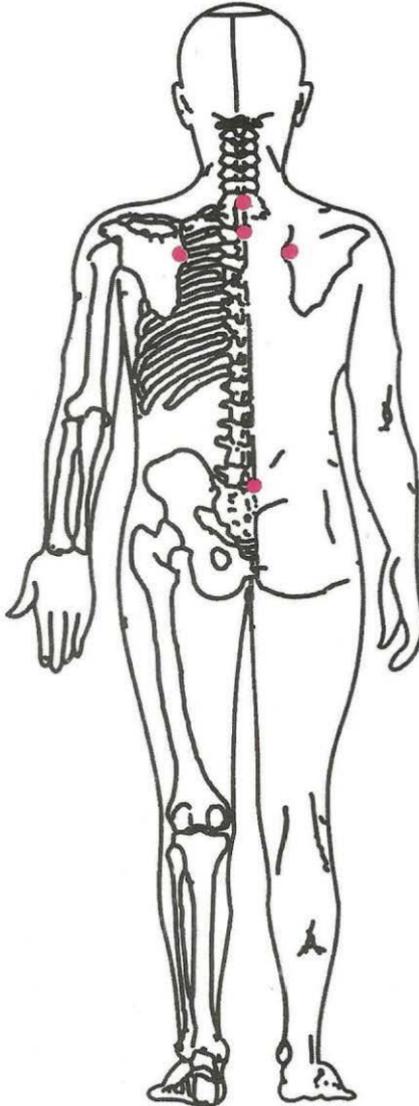
## DISORDERS OF THE KIDNEY (INCLUDING RENAL COLIC AND NEPHROLITHIASIS)



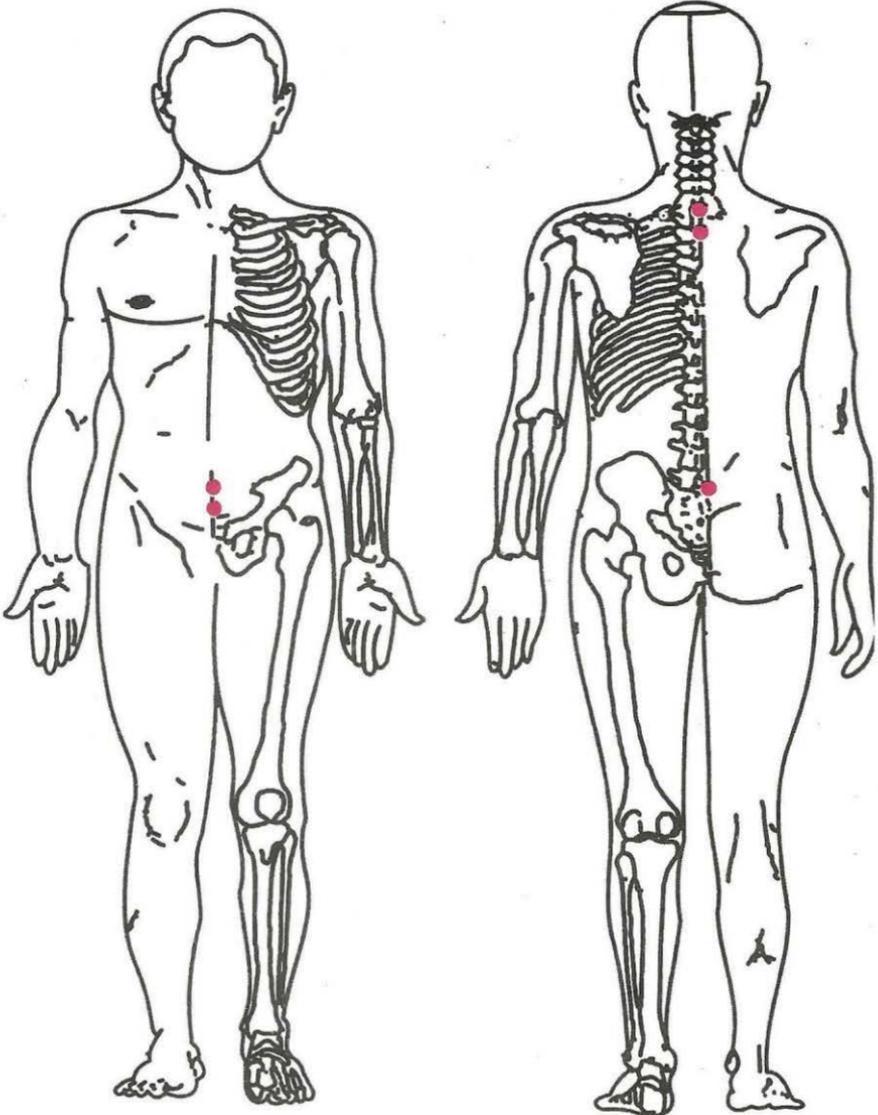
# CYSTITIS



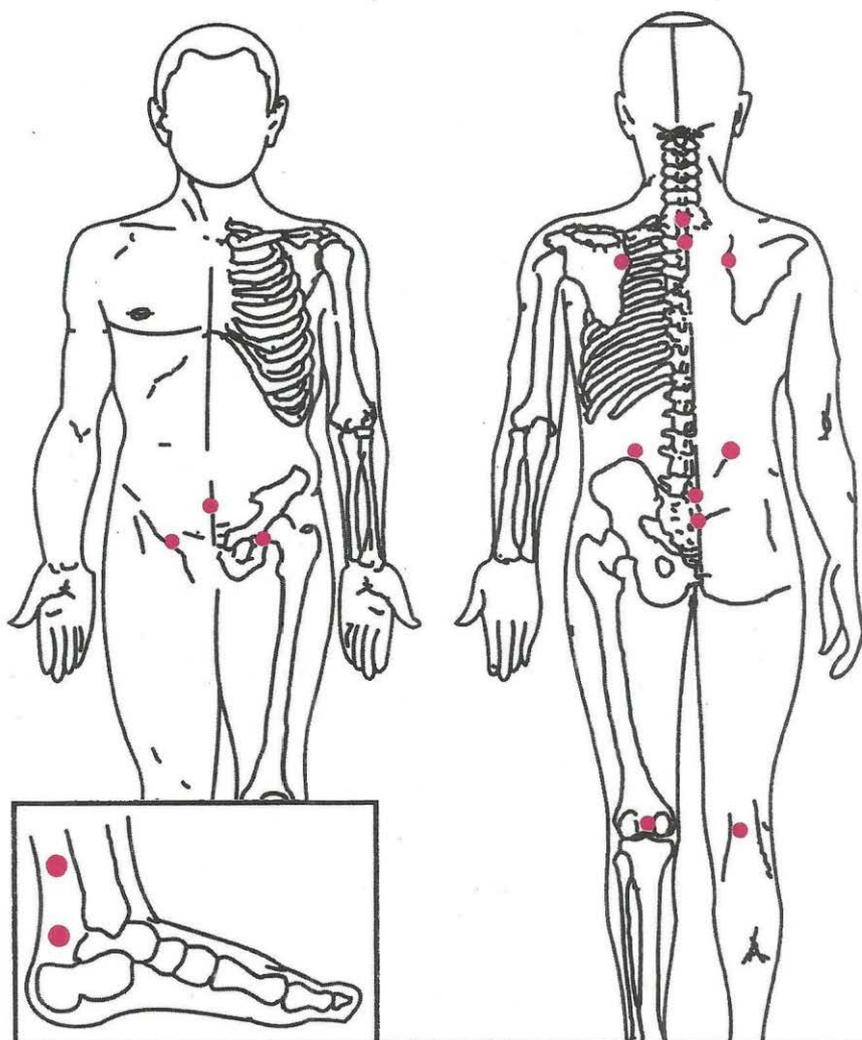
## URINARY INCONTINENCE AND NOCTURNAL ENURESIS



## DISORDERS OF THE URINARY TRACT INCLUDING URINARY RETENTION

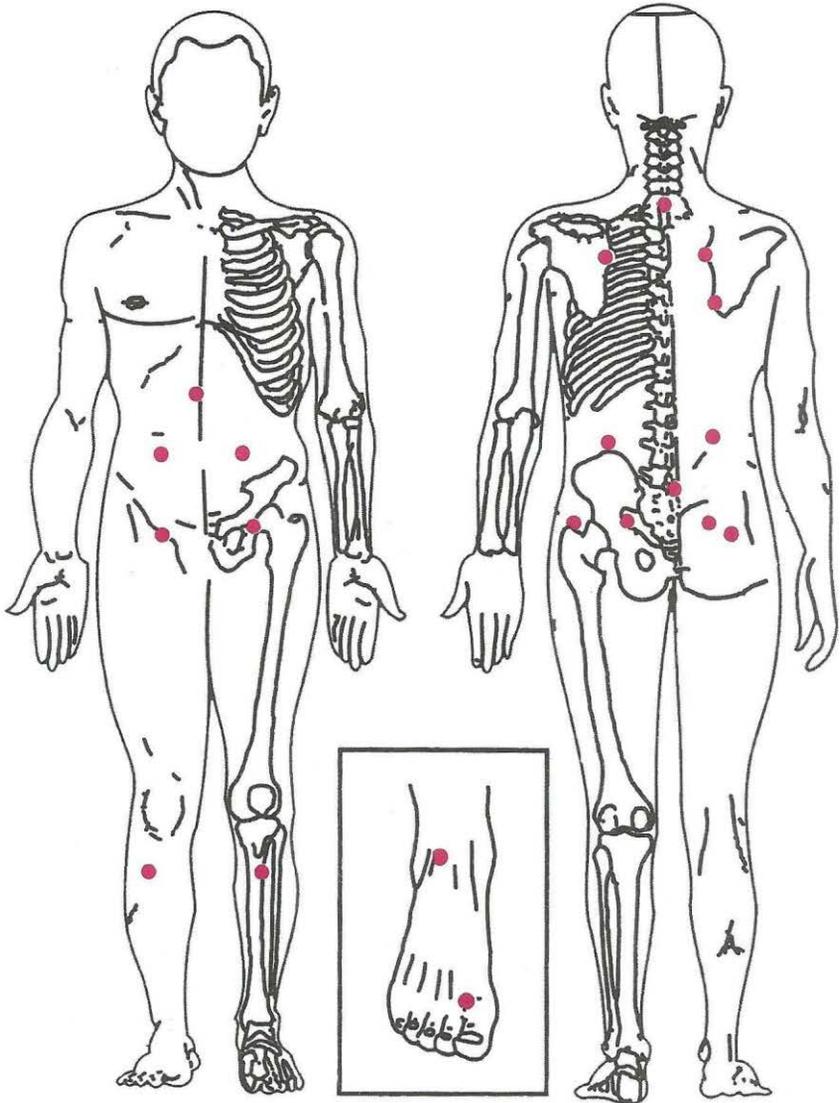


## DISEASES OF THE PROSTATE

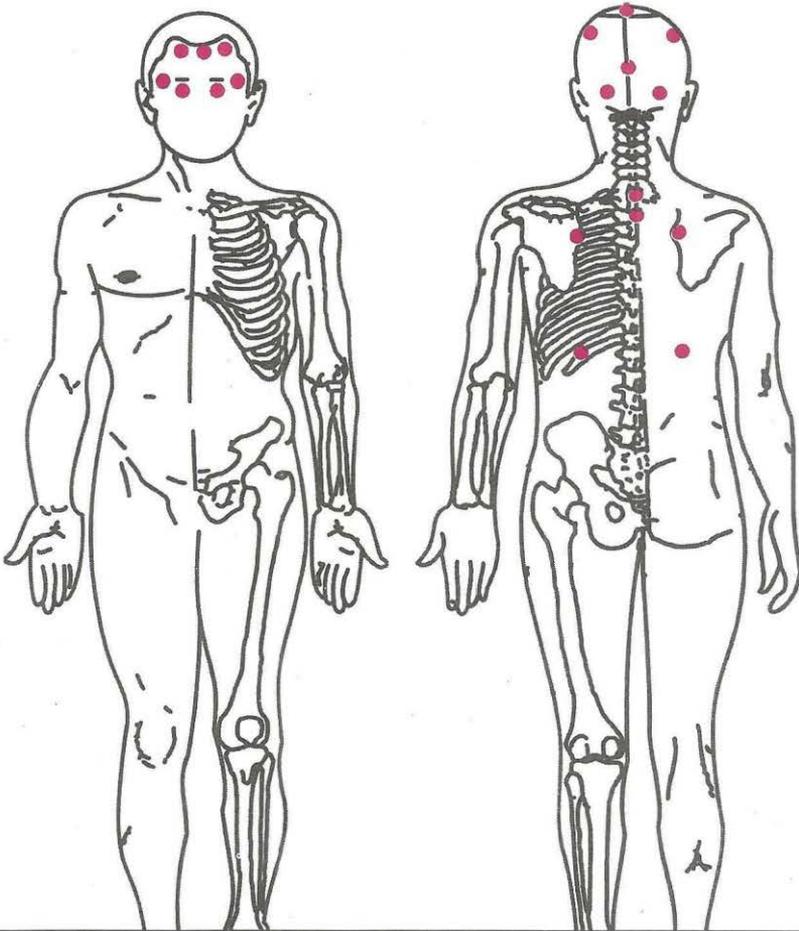


**Note:** Hijama may be done about five times if necessary The herbal preparation of Hamdard gulmandin. Homeopathic medicine R 25. Both of them are useful.

# VARICOCELE

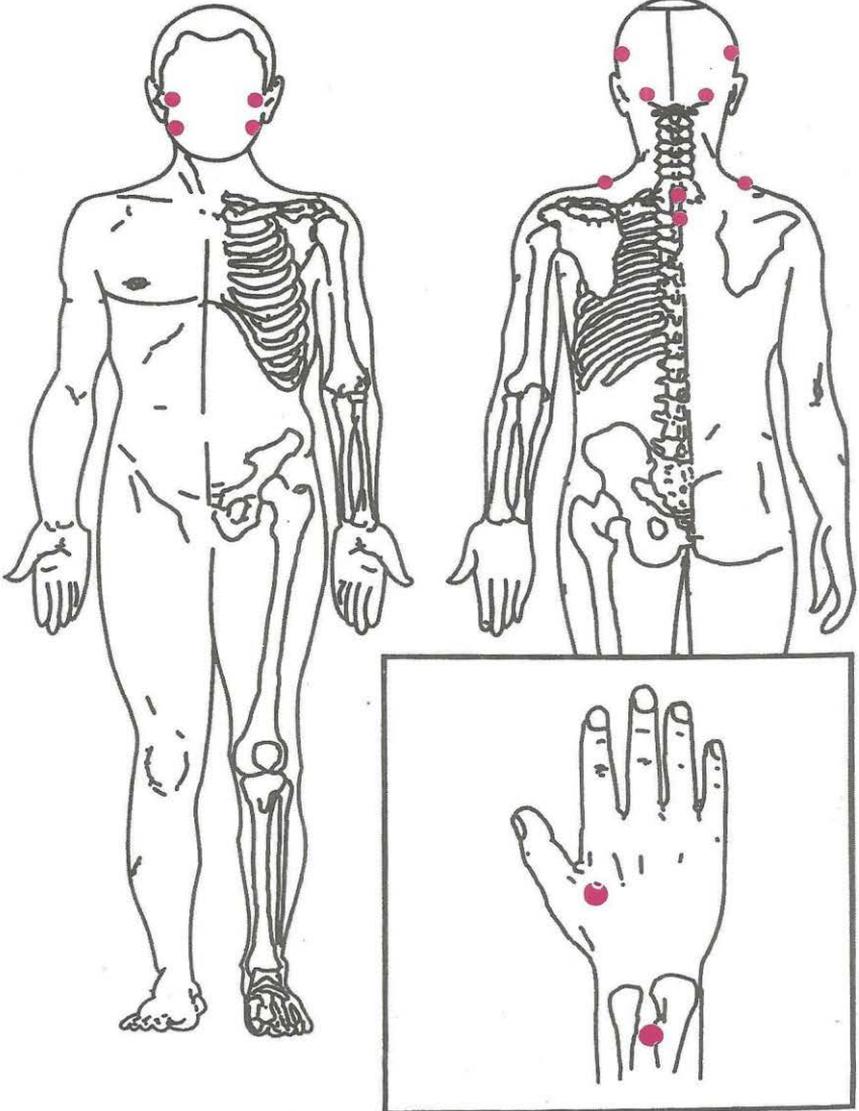


DISORDERS OF THE EYE

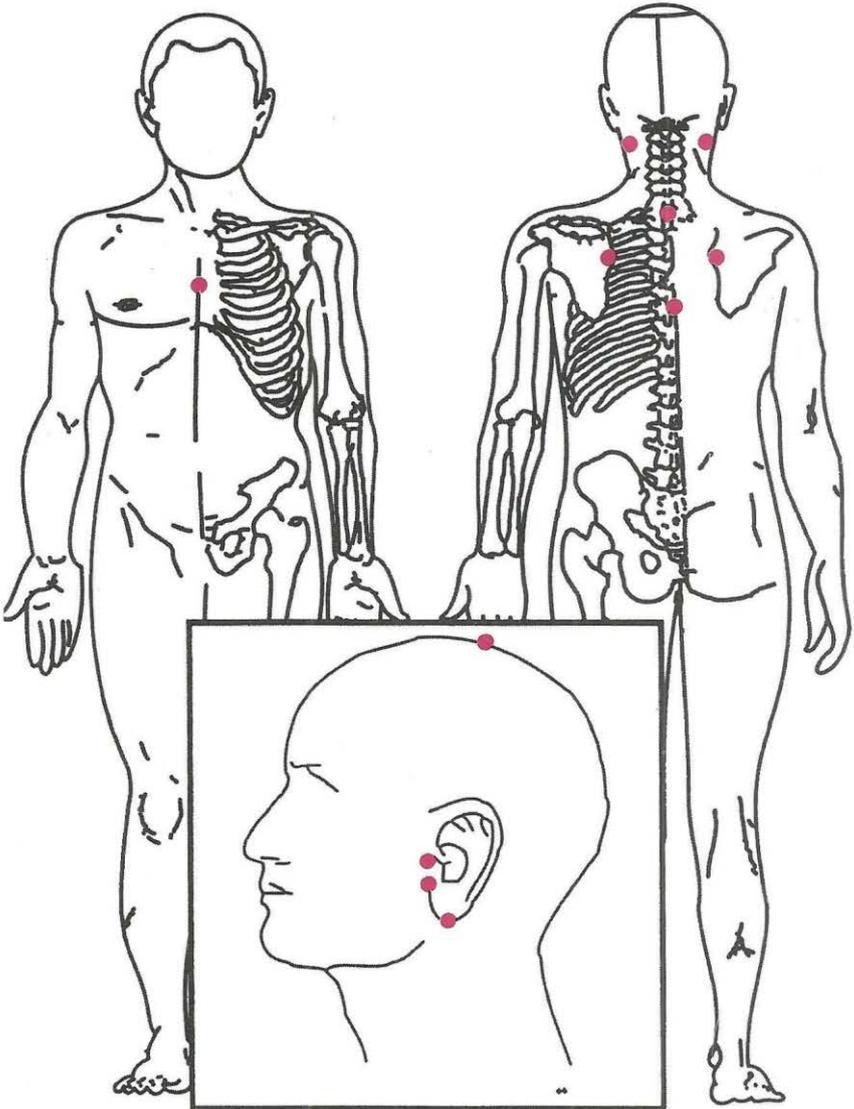


**Note:** Hijama may be done three to five times.

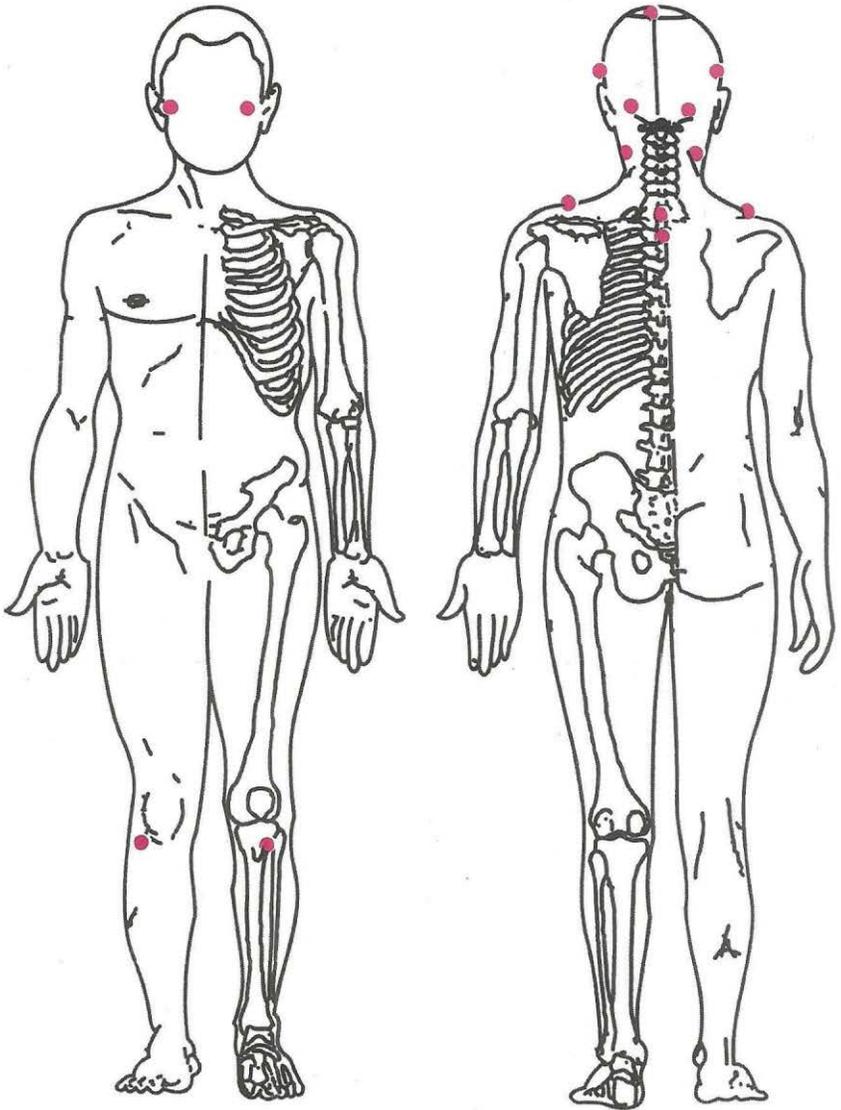
DISORDERS OF THE EAR



## DISORDERS OF THE MIDDLE EAR (INLCUDING OTITIS MEDIA)

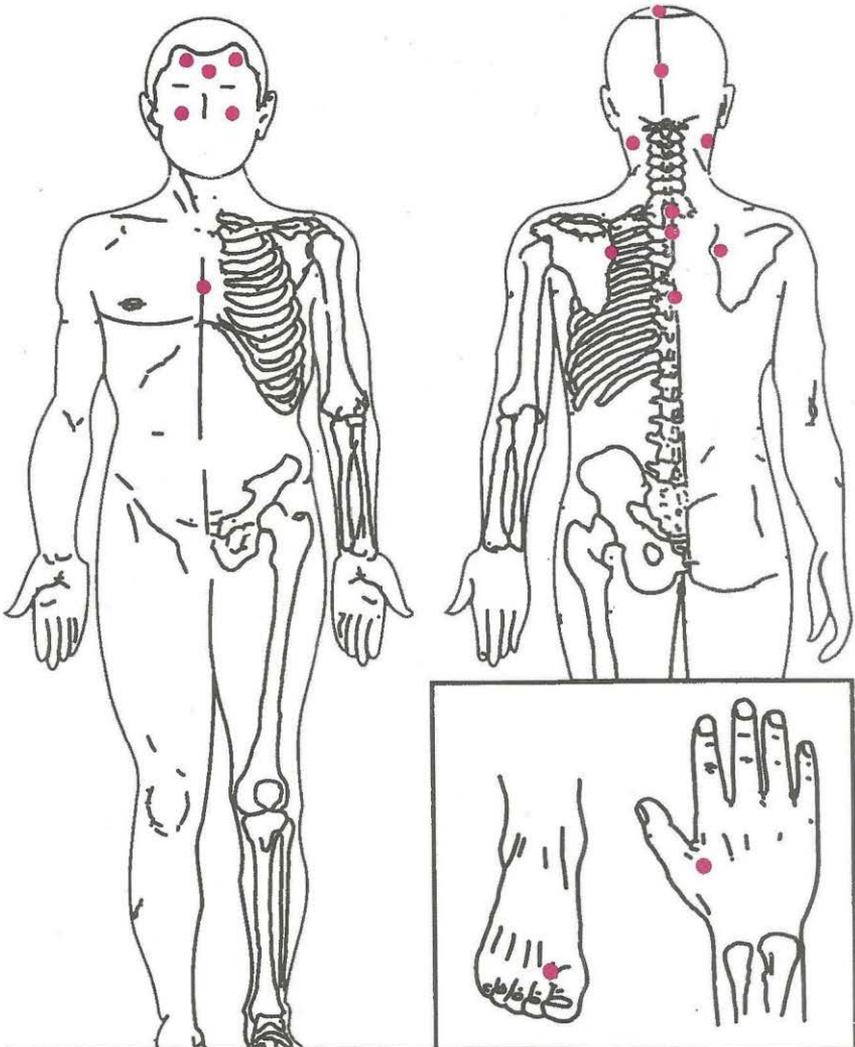


## DEAFNESS



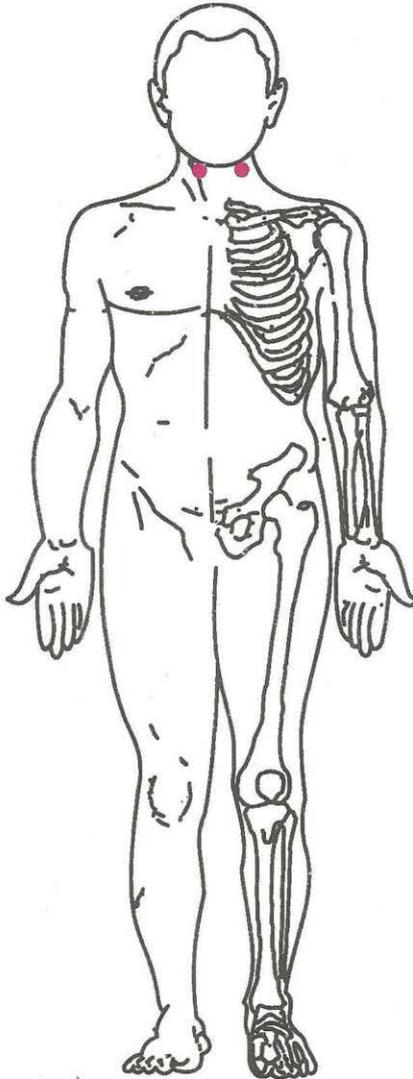
**Note:** Excellent results in small children.

## ACUTE AND CHRONIC SINUSITIS



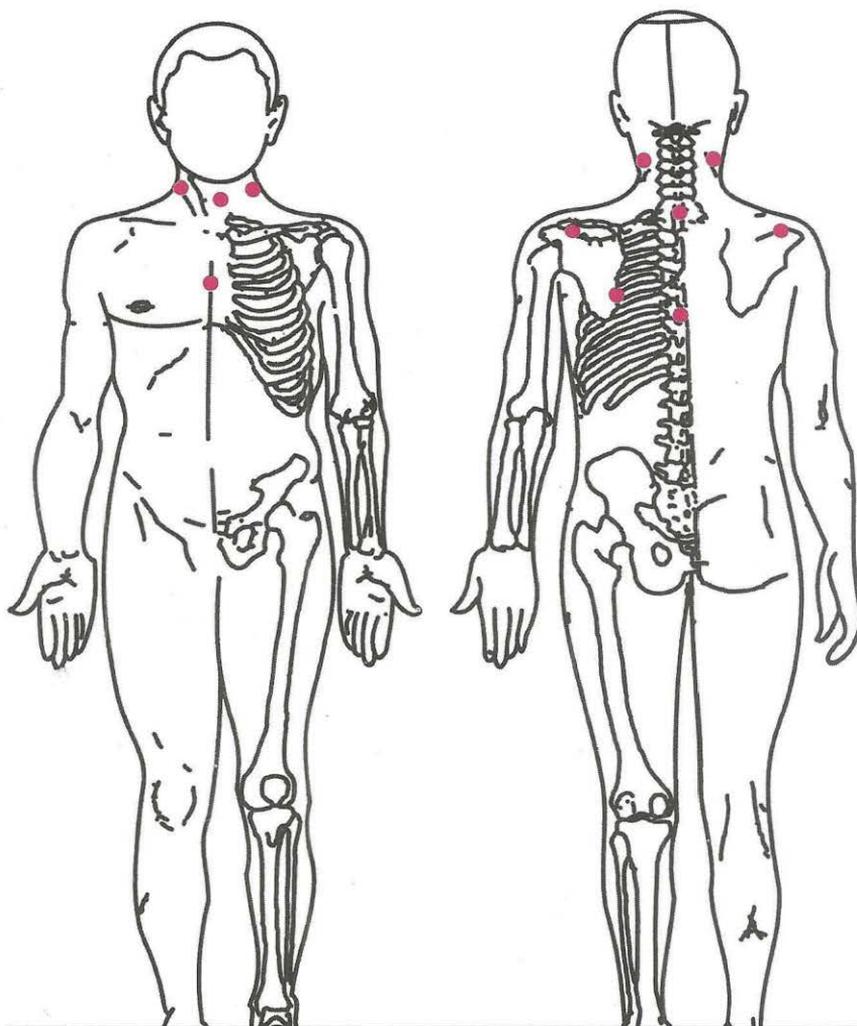
**Note:** Hijama may be done three to five times.

## PHARYNGITIS AND TONSILITIS



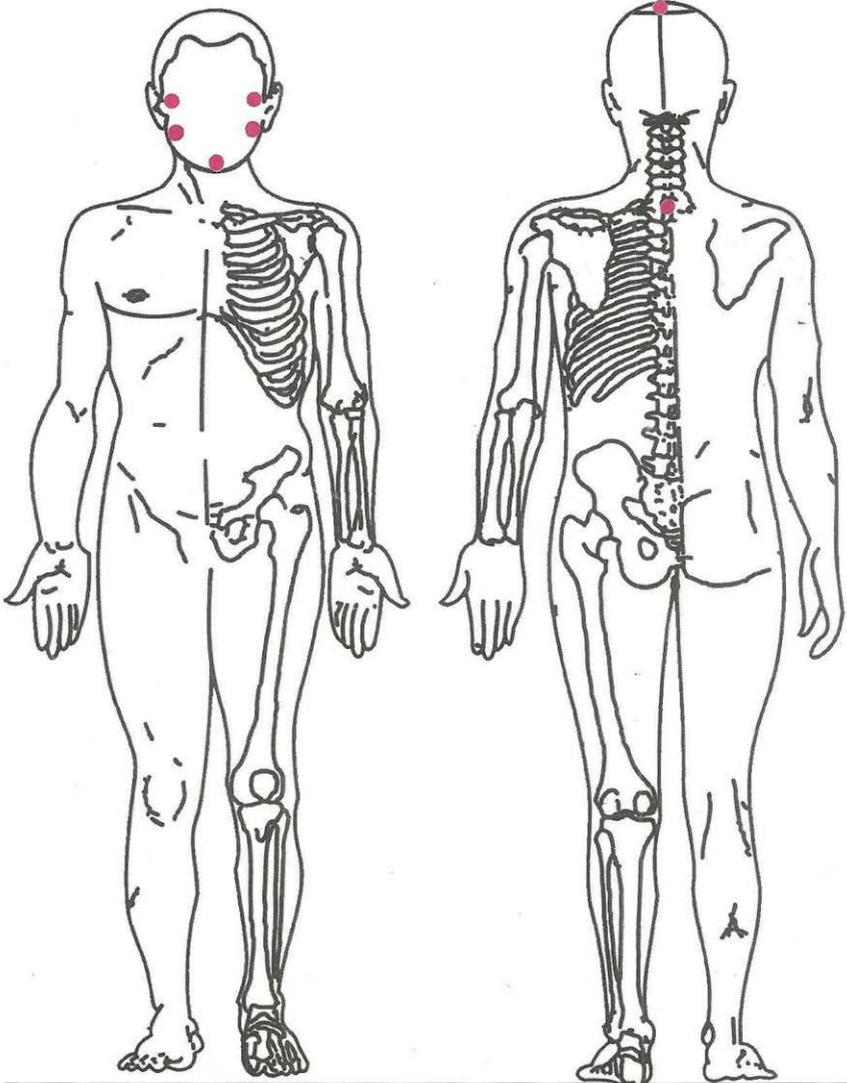
**Note:** In treating pharyngitis and tonsilitis the first step is to use costus as Mentioned in Sahih Bukhari for the details please refer to page no. 87

## LARYNGITIS



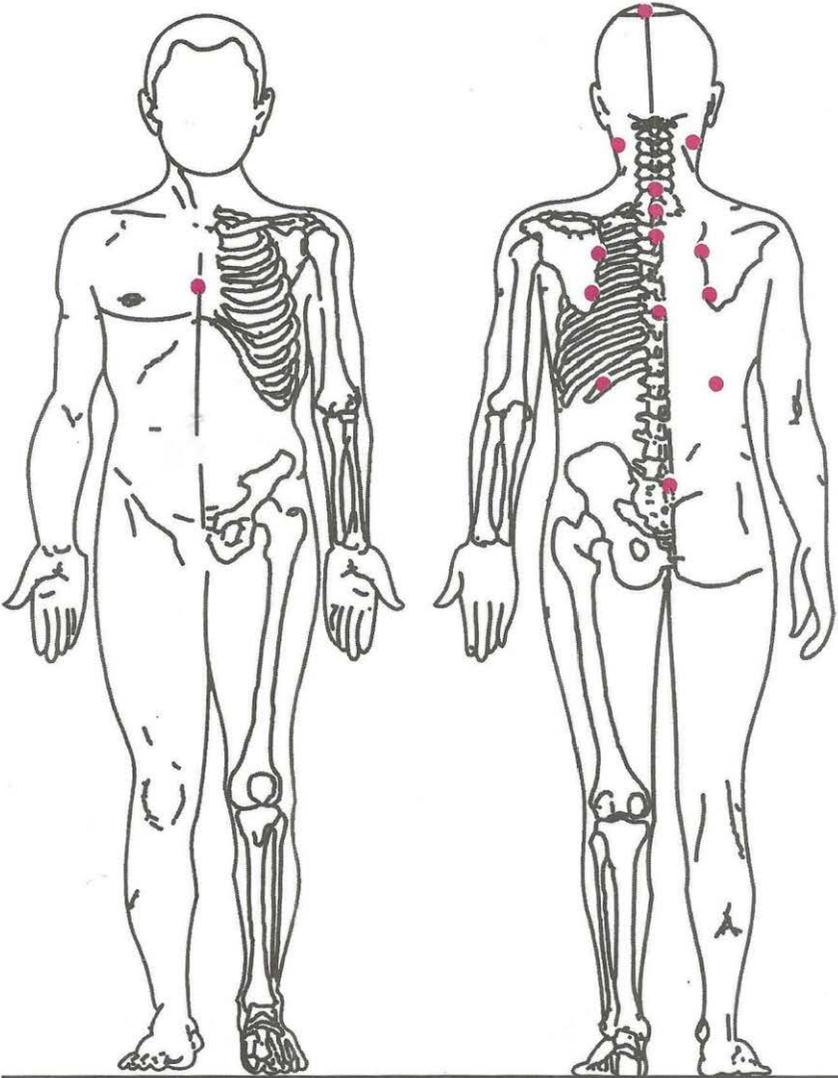
**Note:** Hijama may be done three to seven times.

DISORDERS OF THE TEETH



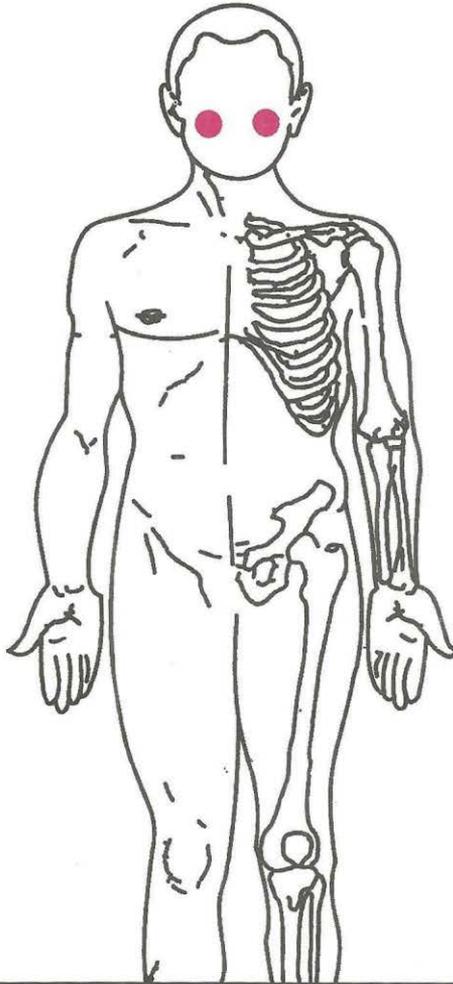
**Note:** Hijama cups to be applied at the site of the pain.

## ALOPECIA



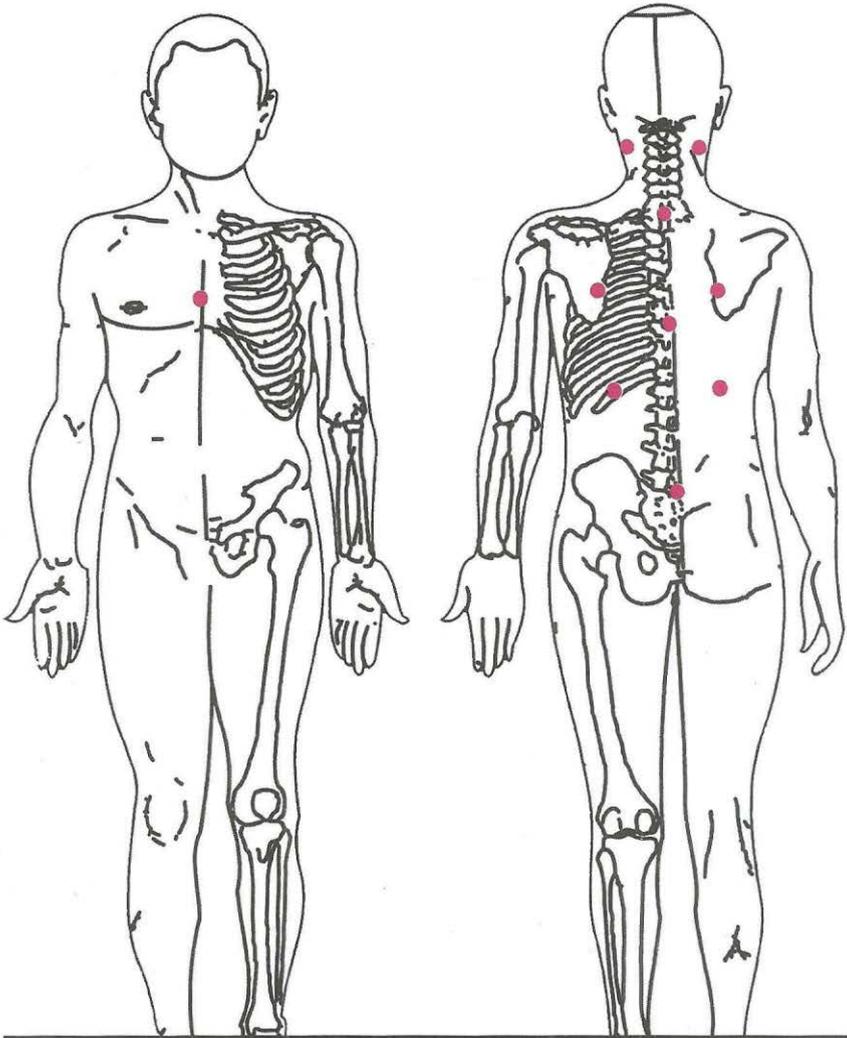
**Note:** Hijama may be done at the sites of alopecia. The other sites are not important.

## ACNE



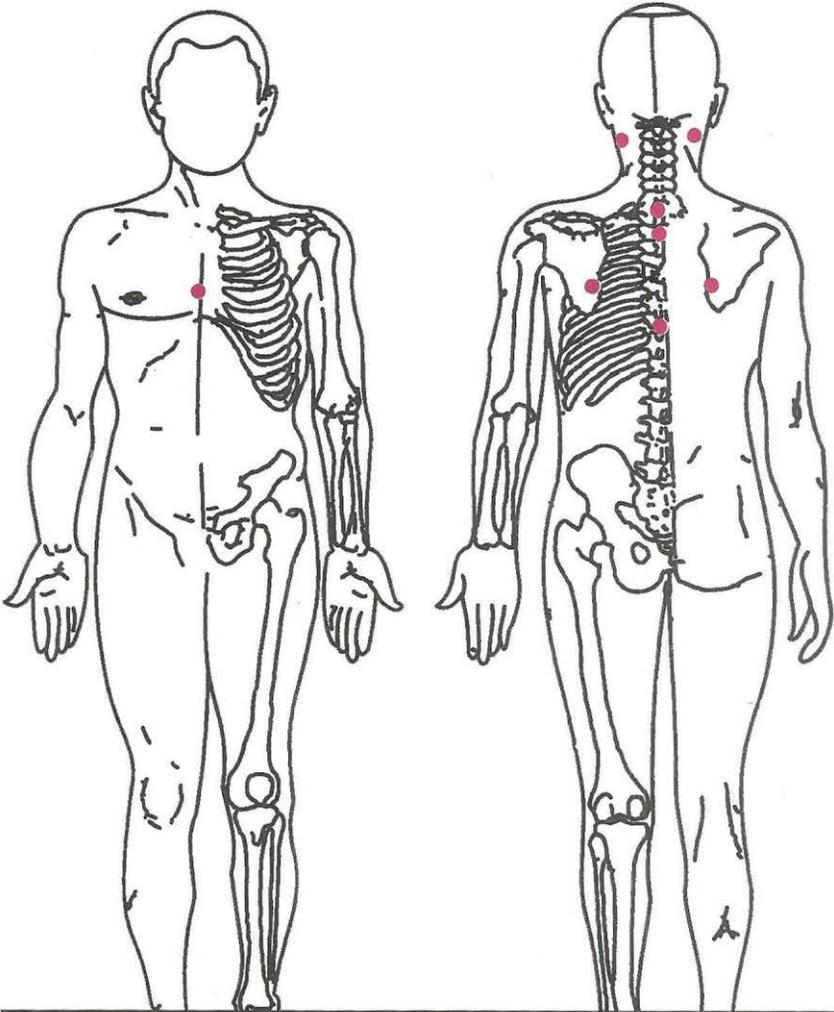
**Note:** Light cuts to be applied on the face, immediately followed by the application of honey which will prevent scars. Avoid meat, fish, eggs, dry fruits and fried foods. Fruit-vegetable diet is appropriate.

## VITILIGO



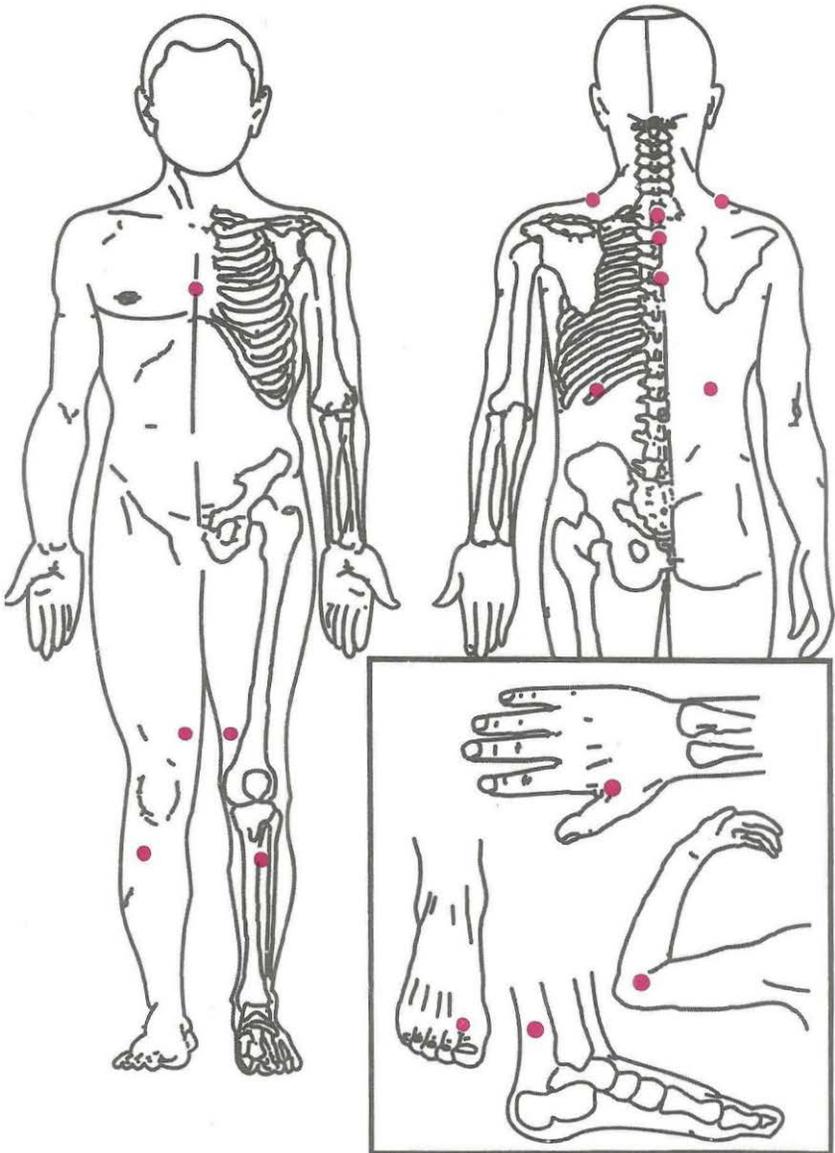
**Note:** Hijama should be done on the site of vitiligo and may be done frequently according to the discretion of the practitioner.

## PSORIASIS

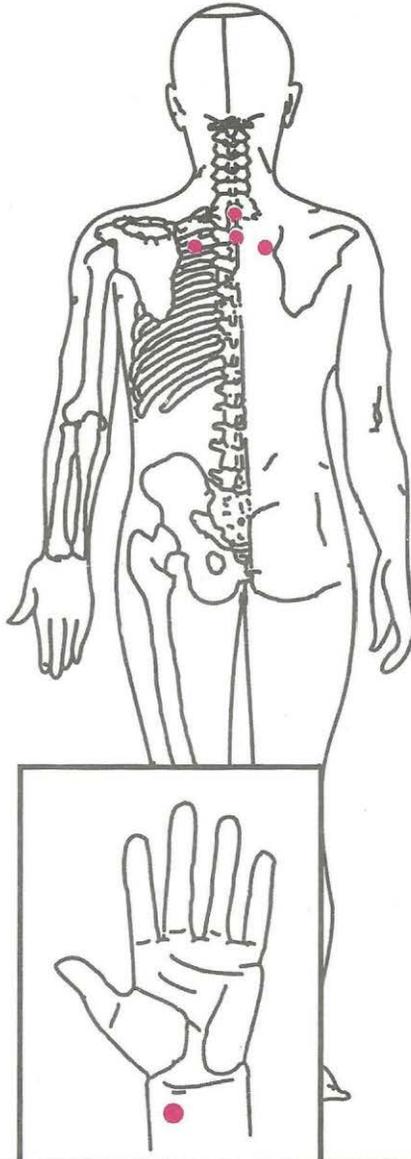


**Note:** Hijama may be done five to seven times. Sunnah diet is very helpfull in curing psoriasis.

# PRURITIS

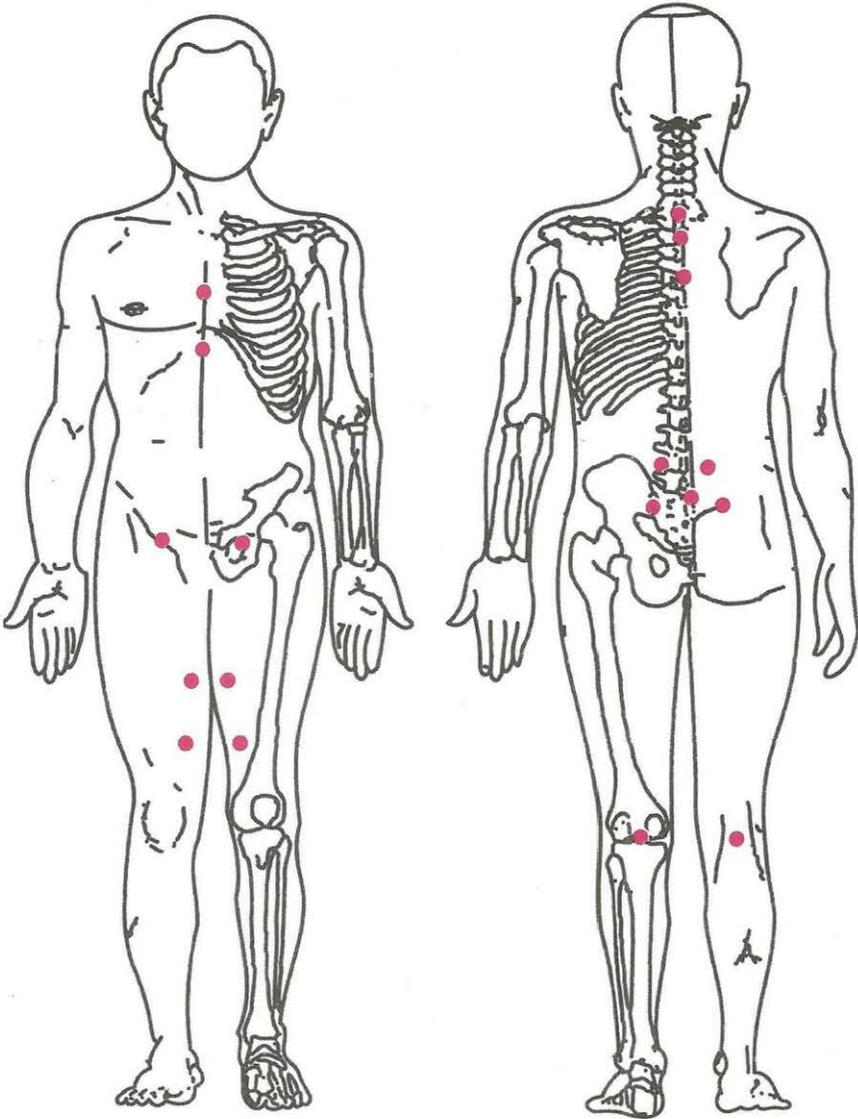


## ECZEMA



**Note:** Sunnah diet is curative.

# ELEPHANTITIS



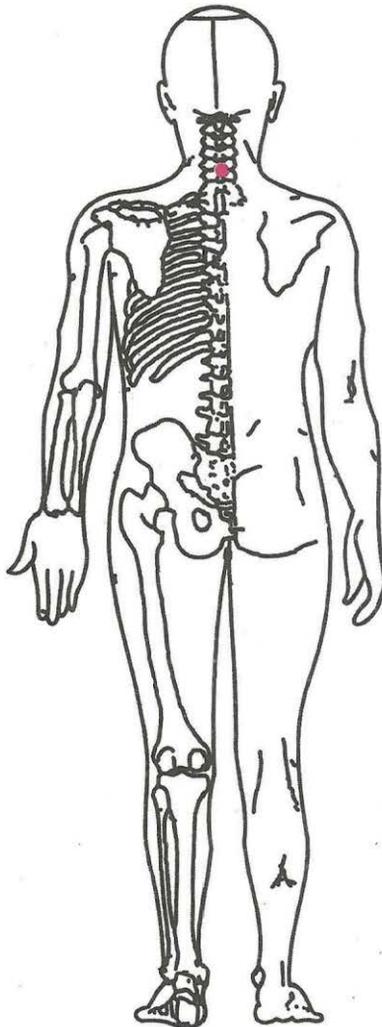
**Note:** 5 to 7 times.

## Hijama For Cosmetic Purposes

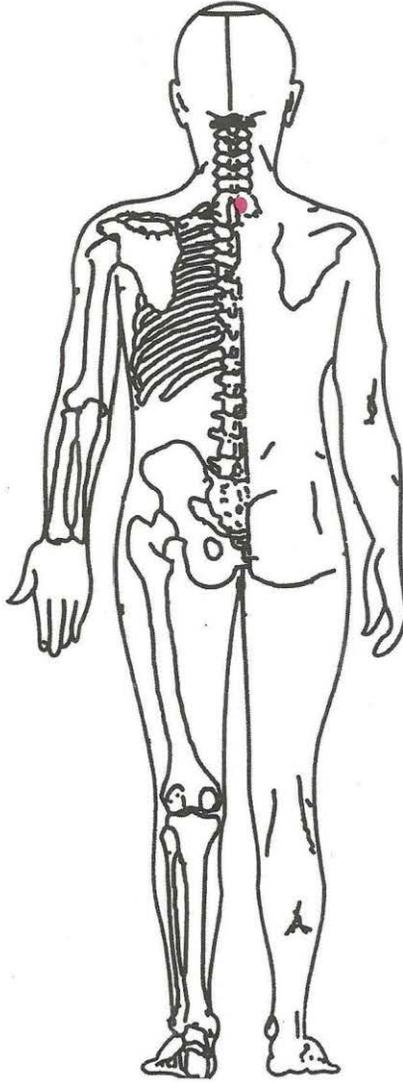
- Hijama is remarkably beneficial for the skin and complexion.
- Hijama can be done on cheeks or any part of the face but the cuts should be extremely light and honey should be applied immediately afterwards. It has proved to be beneficial in removing wrinkles and tightening the loose skin.
- It is better to get hijama done by an experienced person.



**POISONING OR DRUG OVERDOSE**

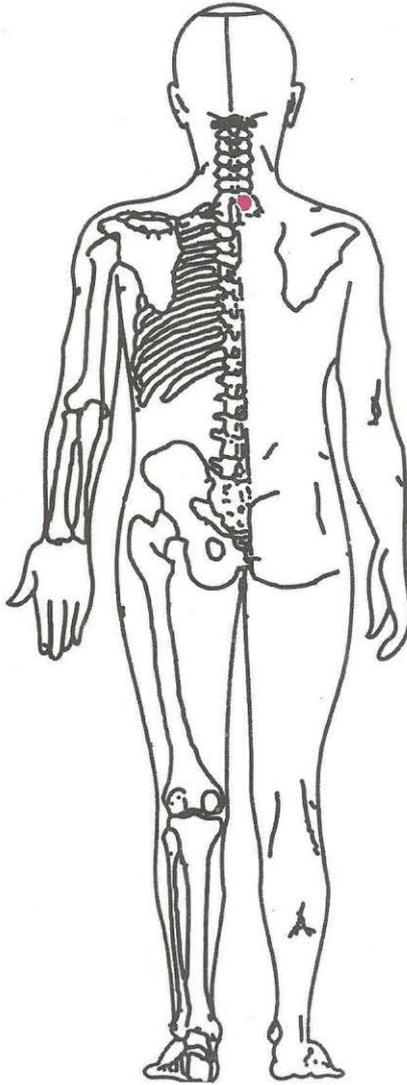


## SIDE EFFECTS OF DRUGS



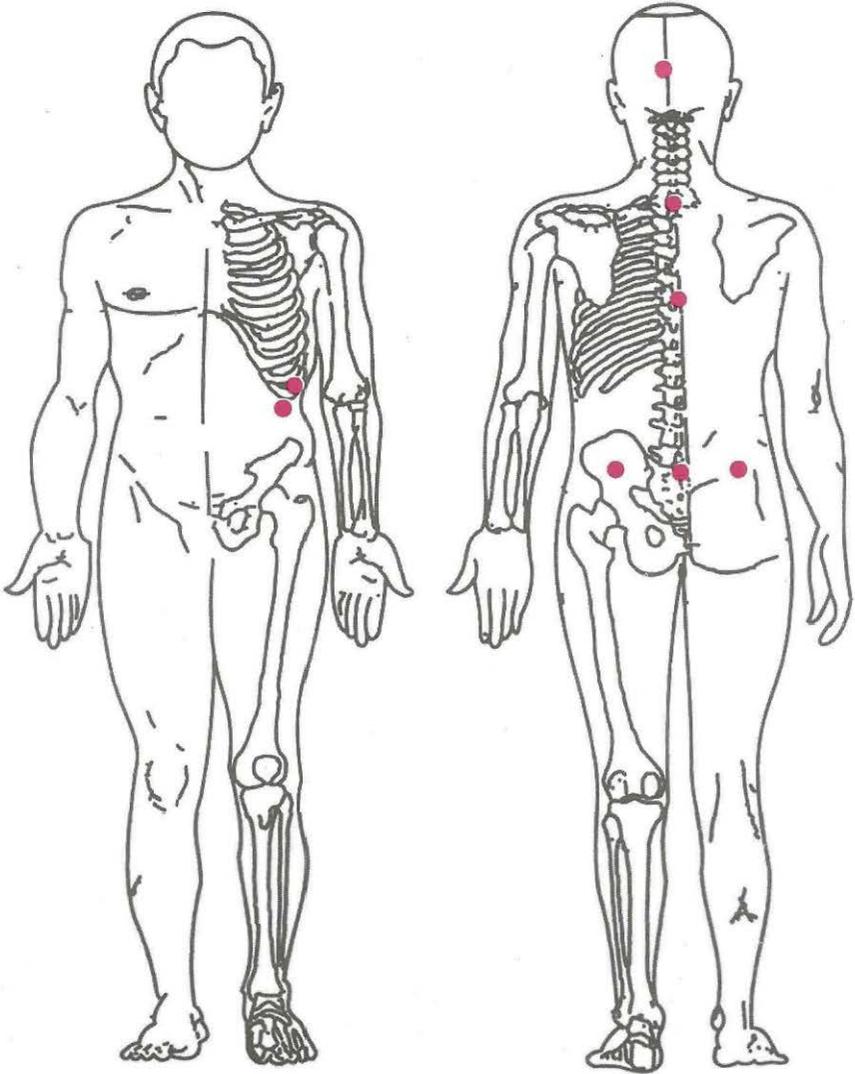
**Note:** Hijama may be done around the sites of the skin lesions apart from kahil, C7.

## POISONING INSECT BITES



**Note:** Hijama should be done immediately on the site of the insect bite and the surrounding area of cellulitis apart from the Kahil C7.

## THALASSAMIA MAJOR



**Note:** Hijama may be done on the 17th of the lunar month at monthly intervals. The general health of the child markedly improves, the serum iron drops and the transfusion required may become less.

## MALE HIJAMA THERAPIST LIST

Sr.	NAME	COUNTRY	CITY	AREA	CONTACT DETAILS
1	MUHAMMAD YOUSUF ABDULLAH	PAKISTAN	KARACHI	AKHTAR COLONY DHA	0092-332-2266-095
2	YOUNUS	PAKISTAN	KARACHI	AL HAMRA SOCIETY	0092-322-215-1735
3	MUHAMMAD AYUB	PAKISTAN	KARACHI	BALDIA	0092-300-269-2863
4	MOHAMMED SHAHID KHIYANI	PAKISTAN	KARACHI	BAHDURABAD	0092-323-254-4572
5	HAFIZ MUSTAFA	PAKISTAN	KARACHI	BAHDURABAD	0092-322-250-0499
6	HAFIZ MUHAMMAD AZIZ	PAKISTAN	KARACHI	BAHDURABAD CITY CENTER	0092-306-906-6276/ 320-889-0254
7	DR. NASIR ALI	PAKISTAN	KARACHI	BILAL COLONY	0092-333-390-2480
8	MAULANA KHUBAIN	PAKISTAN	KARACHI	BAHDURABAD	0092-321-206-9922
9	SALMAN LATIF	PAKISTAN	KARACHI	CLIFTON	0092-321-923-1436
10	MOHAMMAD NASIR	PAKISTAN	KARACHI	CP BERAR SOCIETY	0092-331-231-2407(WHATSAPP)
11	DR. ASIF	PAKISTAN	KARACHI	DEFENCE	0092-300-210-2678
12	DR. RASHID	PAKISTAN	KARACHI	DEFENCE	0092-321-212-3447
13	SYED ALAM	PAKISTAN	KARACHI	DEFENCE PHASE 4	0092-321-267-1162
14	Dr. KASHIF (SURGEON)	PAKISTAN	KARACHI	DEFENCE PHASE 5	0092-300-829-8545
15	DR. REHAN (HOMEO)	PAKISTAN	KARACHI	DEFENCE PHASE 7	0092-321-235-3595
16	MOHAMMAD ASAD NAVEED	PAKISTAN	KARACHI	DEFENCE PHASE 7 MANZOOR COLONY	0092-305-5709-475
17	BAKHT DEEDAR	PAKISTAN	KARACHI	DEFENCE PHASE 1	0092-345-2736-120
18	HAKEEM MAULANA TAHIR MAHMOOD	PAKISTAN	KARACHI	DEHLI MERCHANTILE SOCIETY	0092-300-239-7028
19	MUZAMMIL	PAKISTAN	KARACHI	DHORAJI COLONY	0092-333-350-7989
20	MAULANA FURQAN	PAKISTAN	KARACHI	GULSHAN E IQBAL	0092-322-483-8624
21	MEHBOOB ALAM	PAKISTAN	KARACHI	GULSHAN E HADEED	0092-321-248-8680
22	DR. TABISH	PAKISTAN	KARACHI	GULSHAN E IQBAL	0092-347-3584-447
23	DR. AJMAL	PAKISTAN	KARACHI	GULSHAN E IQBAL	0092-321-378-3890
24	DR. BULAND IQBAL	PAKISTAN	KARACHI	GULSHAN E IQBAL	0092-321-828-8630
25	FARRUKH SAEED (Homeo)	PAKISTAN	KARACHI	GULSHAN E IQBAL	0092-345-303-2694
26	IQBAL ABU BAKR	PAKISTAN	KARACHI	GULSHAN E IQBAL	0092-300-345-5378
27	MOHAMMED ASHFAQ	PAKISTAN	KARACHI	GULSHAN E IQBAL	0092-322-220-8607
28	NAEEM ASHRAFI	PAKISTAN	KARACHI	GULSHAN E IQBAL	0092-331-262-6303
29	NAEEM UDDEEN	PAKISTAN	KARACHI	GULSHAN E IQBAL	0092-311-105-8157
30	NAJEEBURRAHMAN PARACHA	PAKISTAN	KARACHI	GULSHAN E IQBAL	0092-313-200-3727/336-253-4988
31	MAULANA AHMED VAYANI (MOBILE HIJAMA THERAPIST)	PAKISTAN	KARACHI	MOOSAMIAT	0092-334-393-7995

32	SHEIKH MUSA	PAKISTAN	KARACHI	JAMIA BINORIA SITE	0092-332-021-5436
33	IFTIKHAR	PAKISTAN	KARACHI	GULZAR HIJRI	0092-333-2237-011
34	HAKIM ASIF IQBAL	PAKISTAN	KARACHI	HAMDARD UNIVERSITY	0092-321-242-9088 0092-321-228-4112
35	MAULANA OMAR ALI	PAKISTAN	KARACHI	KASBA COLONY	0092-341-252-4498
36	IFTIKHAR KUNDI	PAKISTAN	KARACHI	KEMARI	0313-205-1888
37	SAJJAD NASIR	PAKISTAN	KARACHI	KHARADAR	0092-322-221-4235
38	HAKEEM IBRAHIM (BEMS)	PAKISTAN	KARACHI	KORANGI	0092-308-258-9797
39	MAULANA HAKEEM AKMAL	PAKISTAN	KARACHI	KORANGI	0092-300-362-4963
40	SYED AMEER UL HAQ	PAKISTAN	KARACHI	KORNGI/ HILL PARK	0092-331-283-4819/ 0092-213-454-2685
41	HAKEEM AHMED SHAH (CERT)	PAKISTAN	KARACHI	LANDHI	0092-300-227-1339
42	MUHAMMAD ANEES	PAKISTAN	KARACHI	LIYAQATABAD B-1 AREA	0092-323-356-6120
43	JAAN MUHAMMAD	PAKISTAN	KARACHI	LIYAQATABAD NO.6	0092-321-205-5305
44	ABDULLAH	PAKISTAN	KARACHI	LINES AREA	0092-333-224-7226
45	JAN MUHAMMAD	PAKISTAN	KARACHI	LIYAQATABAD	0092-321-205-5305
46	DR. ABDUL RAUF	PAKISTAN	KARACHI	LIYARI	0092-333-340-7843
47	TAJ UDDIN	PAKISTAN	KARACHI	M.A JINNAH ROAD	0092-322-232-0803
48	DR. AAMIR	PAKISTAN	KARACHI	MALIR	0092-333-823-4422
49	AJAZ AHMAED NIAZI (HOMEO)	PAKISTAN	KARACHI	MALIR	0092-321-2302-3111 0092-311-214-7487
50	MUHAMMAD ABDULLAH	PAKISTAN	KARACHI	MEHMOODABAD	0092-333-226-6095
51	DR. ASAD KHAN	PAKISTAN	KARACHI	MUHAMMAD ALI SOCIETY	0092-323-290-4037
52	DR. SAAD AHMED KHAN	PAKISTAN	KARACHI	MUHAMMAD ALI SOCIETY	0092-323-267-9813
53	HAKIM. A BARI M.PHIL	PAKISTAN	KARACHI	N.NAZIMABAD	0092-300-256-0968
54	INAYAT ULLAH HASAN ZIA	PAKISTAN	KARACHI	NAZIMABAD	0092-300-279-7993/- 321-212-0740
55	MUHAMMAD ZIA ASIF	PAKISTAN	KARACHI	NAZIMABAD	0092-300-567-8606
56	DR.SHAYAN	PAKISTAN	KARACHI	NEW KARACHI	0092-321-920-6315
57	Hakim. ZAHOORUL HASSAN ZAIDI	PAKISTAN	KARACHI	NORTH KARACHI	0092-333-718-9811
58	HAKEEM MAQBOOL	PAKISTAN	KARACHI	ORANGI TOWN	0092-345-219-1151
59	AYAZ	PAKISTAN	KARACHI	PAKISTAN CHOWK	0321-202-2977
60	YOUSUF	PAKISTAN	KARACHI	PIB COLONY	0092-300-217-9766 / 0092-311-325-6470
61	MAULANA FAREED AHMED	PAKISTAN	KARACHI	RAM SUAMI	0092-324-236-0060
62	SHAREEF GUL	PAKISTAN	KARACHI	SABZI MANDI	0092-334-375-5614
63	MUALANA GULAM RABBANI	PAKISTAN	KARACHI	SHORAB GOTH	0092-334-3021-916
64	SHAH NAWAZ	PAKISTAN	KARACHI	SINDHI MUSLIM	0092-331-274-0000
65	FAREED MACHIARA	PAKISTAN	KARACHI	SINHDI MUSLIM	0092-322-341-3414
66	HAKEEM MAULANA NIZAMUDDIN	PAKISTAN	KARACHI	SITE JAMIA BINORIA	0092-333-777-7162
67	MUNAWAR MOOSANI (CERT)	PAKISTAN	KARACHI	SOLDIER BAZAAR	0092-336-206-6978

68	AAMIR EDHI	PAKISTAN	KARACHI	SOLDIER BAZAAR	0092-300-9246-806
69	ABDULLAH SALIM	PAKISTAN	KARACHI	SOLDIER BAZAAR	0092-312-291-3436
70	ANEES MEMON	PAKISTAN	KARACHI	SOLDIER BAZAAR	0090-321-920-4234
71	ABID IQBAL KHANANI	PAKISTAN	KARACHI	SOLDIER BAZAAR	0092-300-820-2165
72	ARIF LAKHANI	PAKISTAN	KARACHI	SOLDIER BAZAAR	0092-300-927-9712
73	NOFIL NINI	PAKISTAN	KARACHI	SOLDIER BAZAAR	0092-321-246-5576
74	YAMEEN ISMAIL	PAKISTAN	KARACHI	SOLDIER BAZAAR	0092-333-225-6046
75	MUZZAMMIL ABUBAKAR CHAUDRY	PAKISTAN	KARACHI	SOLDIER BAZAAR	0092-321-229-9400
76	MUHAMMAD SAQIB CHAUDRY	PAKISTAN	KARACHI	SOLDIER BAZAAR	0092-321-229-9500
77	M. FAWAD TABANI	PAKISTAN	KARACHI	SOLDIER BAZAR	0092-322-2949811
78	HAFIZ ALI ASAD	PAKISTAN	KARACHI	MALIR HAULT	0092-312-2110710 0092-333-2110710
79	USAMA M. AJAZ	PAKISTAN	KARACHI	SOLDIER BAZAR	0092-331-2765397
80	MR. RAHEEAL MUZZAMMIL CHOUDHARY	PAKISTAN	KARACHI	139/ L.P.E.C.H.S	0092-321-3888322
81	SHABBIR ABBAS RASHANWALA (BOHRA COMMUNITY)	PAKISTAN	KARACHI	CLIFTON	0092-321-2299008
82	M. FARHAN	PAKISTAN	KARACHI	P.E.C.H.S	0092-321-3870040
83	ANAS LAKHANI	PAKISTAN	KARACHI	SOLDIER BAZAR	0092-335-2100726
84	M. FURQAN	PAKISTAN	KARACHI	BIHAR COLONY	0092-315-4463736
85	ASLAM KHAN	PAKISTAN	HAYDER ABAD	GULSHAN ZAIL PARK	0092-315-4324-176
86	QARI FAYAZ	PAKISTAN	HAYDER ABAD	GULSHAN ZAIL PARK	0092-300-2484-104
87	DR. FAYAZ MEMON	PAKISTAN	TANDOJAM		0092-306-3015-216
88	RAFEEQ	PAKISTAN	TANDOJAM		0092-300-305-463
89	DR. KHURSHIED	PAKISTAN	SUKKAR		0092-300-318-1941
90	MASOOD AHMED MEC.DHMS.(HOMEO)	PAKISTAN	NAWAB SHAH		0092-307-700-6070
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Respected Ulema, dear students and readers, we would like to state that by the grace of Allah, we have made every effort in the correction of this edition. However, if you find any mistake, or you have any comments, we would be deeply obliged if you kindly inform us so that subsequent editions can be improved. May Allah reward you generously.







# الحجامة

باللغة الإنجليزية

About this book

Getting Hijama done is the sunnah of  
Rasoolallah ﷺ .

He himself got Hijama done and advised others to get it done, as this was advised to him by the angels when he was on Mairaj (Ascension to the heavens). Its authenticity and importance can be accessed from the fact that Imam Bukhari has allotted 5 chapters to Hijama in his Sahih. In this brief book, we have dealt with some general principles of attaining physical and spiritual health in the Sunnah way. After this, we have given an account of Hijama, and illustrated this with diagrams on the sites to be used in various diseases.



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