

**PROPHETIC MEDICINE IN MALAY MANUSCRIPT:  
A BRIEF STUDY ON 19<sup>TH</sup> CENTURY  
KITAB TIB MANUSCRIPT**

Norhasnira Ibrahim  
norhasnira@usim.edu.my

Associate Professor Dr. Faisal Ahmad Shah  
Department of Quranic and Hadith Studies,  
Academy of Islamic Studies, UM  
faisalas@um.edu.my

**Abstract**

*Malay medical manuscripts produced by the Malay intellectuals have attracted researchers from all over the world. This clearly shows that our manuscripts have great value that caused them to explore and study hidden treasure of Malay traditional medical knowledge in our manuscripts. This study focusses on two selected Malay medical manuscripts which are Tayyib al-Ihsan fi Tib al-Insan and MSS2515. Objectives of this study are to introduce 19<sup>th</sup> Malay medical manuscripts and to study on Malay medicine practice based on hadith described in these manuscripts. Qualitative method has been used by applying the method of subject determination, and data collection obtained from manuscripts, books, paper works, and website related to the research title. The finding shows that Malay authors combined the practices of prophetic medicine and Malay traditional medical in their writing since 19<sup>th</sup> century.*

**Keywords:** *Prophetic Medicine, Malay Manuscript, 19th Century Kitab Tib*

## 1.1 Introduction

Malay manuscript is a reflection of the cultural heritage of the Malay community that has been inherited for centuries. The knowledge contained in Malay manuscripts covers various field of Malay civilization such as literature, history, legends, religious, law and constitution, astronomy, architecture and traditional medical. Malay community has their own medicine knowledge and belief that have been practiced by their ancestors. The practices of Malay medical practitioners are documented in Malay manuscripts known as *Kitab Tib*.

The term *Kitab Tib* is derived from Arabic language, '*kitab*' means 'a book' and '*tib*' means 'physical and spiritual treatment or medical knowledge' (Ibrahim Anis et.al., 1972) which literally means 'Book of Medicine' (Harun Mat Piah, 2006; Haron Daud, 2012; Harun Mat Piah & Zawiyah Baba, 2014). There are almost 100 copies of Malay medical manuscripts have been found in various collections around the world. The biggest collection is in Malay Manuscript Centre at National Library of Malaysia which contains about 40 copies, 20 copies placed at Islamic Art Museum, 26 copies in the European collection (Leiden and The Hague), nine copies at Royal Asiatic Society and British Museum, Great Britain and many more (Harun Mat Piah & Zawiyah Baba, 2014).

Almost all *Kitab Tib* contain a study on medical knowledge, health care practitioner, medical prescription and mostly the books discuss the illnesses and the remedies briefly. It sometimes includes knowledge of horoscope, astrology, prophesy, interpretation of dream

and prediction in Malay beliefs (Harun Mat Piah, 2012; Syed Haashim Syed Abdul Rahman, 2017). Generally, the illness treated by Malay medicine in *Kitab Tib* can be divided into two categories, physical and spiritual (Harun Mat Piah, 2006; Mohd. Affendi Mohd Shafri & Intan Azura Shahdan, 2017). There are discussions on treatment for physical illnesses using pharmacological treatment based on local herbs and animal's organs ingredients. While the latter involves spiritual problems caused by the acts of demon, which requires recitation of incantation, *wafaq* (amulets) with diagrams and certain selected words and prayers. This paper will emphasise on prophetic tradition as a part of traditional Malay medical practices with specific reference to a 19<sup>th</sup> century *Kitab Tib* manuscripts, *Tayyib al-Ihsan* and *Kitab Tib MSS2515*.

## 2.1 The Background of *Tayyib al-Ihsan*

*Tayyib al-Ihsan fi Tibb al-Insan* manuscript or known as *Pembukaan Mata Hati pada Bicara Mengubati* is the first Malay medical manuscript written by the famous Pattani's scholar, Syeikh Wan Ahmad bin Wan Muhammad Zain al-Fatani (1856-1908M). He received his early education from his father in Pattani and later further his study to Mecca, Palestine and al-Azhar University of Egypt in Medical Science courses. He was inspired to write *Tayyib al-Ihsan* while studying with Syeikh Abdul Rahim al-Kabuli in Palestine (Wan Muhammad Shaghir Abdullah, 2005. Ahmad Fathy al-Fatani, 2002). It took him four months to write the manuscript. The manuscript was completed at the time of Dhuha on Monday 3 Zulhijjah 1312H or May 28, 1895M in Mecca (Wan Ahmad Muhammad Zain al-Fatani, 2015). The first copy was printed in 1313H/1895M by Matba'ah al-Miriyah al-Ka'inah in Mecca.

The manuscript contained 14 chapters starting with a general information of Islamic medicine followed by traditional local medicine and the practice of pseudo-science in Malay community. There were also discussions on medicine based on Ibn Sina's views as well as Galen's theory of health and illness. The author then wrote Malay medical treatment for head, face, chest and stomach diseases, genitals, uterus, hips, thighs, and feet. The last chapter of this manuscript is about the treatment of various injuries such as wounds, burns, hot water scalding, dog bites and many more. The combination of Greek, Persian, Islamic and Malay medicine knowledge is the special features and uniqueness of this manuscript. It also includes a variety of information on the basic of medicine, types of diseases, pathology (the diagnosis of disease) and pharmacology (the study of drug or medication action).

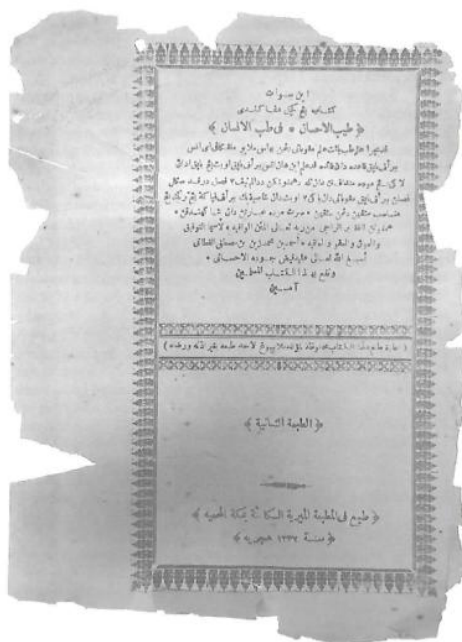


Figure 1: *Tayyib al-Ihsan fi Tibb al-Insan*

## 2.2 The Background of *Kitab Tib MSS2515*

*Kitab Tib MSS2515* manuscript is preserved by the Malay Manuscript Centre, National Library of Malaysia. The manuscript was owned and copied by Ibrahim bin Muhammad Fabian in Kampung Pujut, Pattani in 1829. It has 232 pages, 21.4x16.8cm in size and has 'Hertfordshire Made In England' watermark and a queen in a crowned circle. The writing style of this manuscript very consistent and not specific to any khat calligraphy such as nasakh, thuluth, diwani, farisi, riq'ah and others. Meanwhile the language used is the Malay Johor-Riau dialect with some Kelantan-Pattani dialect and Arabic language style writing.

This manuscript can be considered the best and most complete to be presented as a manuscript on Malay traditional medicine. The author mentioned the factors of writing, the requirements to become a medical practitioner or doctor and ways to identify the illness. Later, followed by a discussion on Malay traditional remedies for typhoid fever, cough, sinusitis, stomach ache, constipation, hemorrhoids, kidney stone disease, eye pain, fainted, hair treatments and so on. The author also described the use of herbs as well as prayers from Quranic verses and prophetic traditions as a treatment of the diseases (Harun Mat Piah & Zawiyah Baba, 2014; Harun Mat Piah, 2017).



Figure 2: *Kitab Tib MSS2515* manuscript

### 3.1 Prophetic Medicine in *Tayyib al-Ihsan*

There are a lot of medical treatment based on Prophetic traditions included in *Tayyib al-Ihsan*. Syekh Wan Ahmad bin Wan Muhammad Zain al-Fatani has stated Malay medical treatment adapted from the Prophet Muhammad's (ﷺ) hadiths such as remedies by using vinegar, honey, cupping, wearing eye liner and drinking camel's urine. The examples are listed below:

#### 3.1.1 Benefits of Vinegar

*(Bermula) Sakit Kepala yang panas:*

*(Dan) apabila diulikan hinna dengan **cuka** yang amat masam, dicitumkan dia dan dibarutkan kepala dengan dia, nescaya memberi manfaat.*

*(Dan) apabila dibarutkan kepala dengan daun bidara dan **cuka** dan kapur barus, berhenti ia.*

*(Dan) afyun apabila diambil kadar kacang hummus iaitu kadar puting cekati dan dihancurkan dia dengan **cuka** dan dilumurkan dia akan dahi hingga pelipisnya, nescaya berhenti sakit kepala itu (Wan Ahmad Muhammad Zain al-Fatani, 2015).*

We can relate the usage of vinegar in Malay treatment a hadith of Prophet Muhammad (ﷺ) narrated by Imam Muslim (number 2052) and Ibn Majah (number 3318):

قَالَ رَسُولُ اللَّهِ (ﷺ): "نِعْمَ الْإِدَامُ الْخَلُّ اللَّهُمَّ بَارِكْ فِي الْخَلِّ فَإِنَّهُ كَانَ إِدَامَ الْأَنْبِيَاءِ قَبْلِي وَلَمْ يَفْتَقِرْ بَيْتٌ فِيهِ خَلٌّ"

Narrated by Ummu Saad the messenger of Allah (ﷺ) said:

“The best condiment is vinegar. Allah has put blessing in vinegar, for truly it was used by the prophets before me. A household which has vinegar will never suffer from poverty.”

### 3.1.2 Honey Remedies

*Pada beberapa penyakit pada dada dan perut:*

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

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

Honey as a cure for stomach ache can be found in the hadith narrated by Imam al-Bukhari in Book of Medicine (number 5684):

عَنْ أَبِي سَعِيدٍ، أَنَّ رَجُلًا، أَتَى النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فَقَالَ أَخِي يَشْتَكِي بَطْنَهُ. فَقَالَ " اسْقِهِ عَسَلًا ". ثُمَّ أَتَى الثَّانِيَةَ فَقَالَ " اسْقِهِ عَسَلًا ". ثُمَّ أَتَاهُ فَقَالَ فَعَلْتُ. فَقَالَ " صَدَقَ اللَّهُ، وَكَذَبَ بَطْنُ أَخِيكَ، اسْقِهِ عَسَلًا ". فَسَقَاهُ فَبُرَأَ.

Narrated Abu Sa'id al-Khudri:

A man came to the Prophet (ﷺ) and said, “My brother has some abdominal trouble.” The Prophet (ﷺ) said to him “Let him drink honey.” The man came for the second time and the Prophet (ﷺ) said to him, “Let him drink honey.” He came for the third time and the Prophet (ﷺ) said, “Let him drink honey.” He returned again and said, “I have done that”. The Prophet (ﷺ) then said, “Allah has said the truth, but your brother's abdomen has told a lie. Let him drink honey.” So, he made him drink honey and he was cured.

### 3.1.3 Cupping Therapy (*al-Hijamah*)

*Ubat Sakit Mata:*

*(Dan) Apabila takut oleh sakit mata ertinya membawa kepada ketakutan.*

*Maka ubatnya berbekam pada lubang tengkuk dan makan segala yang masam seperti makanan yang dimasakkan dengan cuka atau delima masam dan minum sedikit daripada*

*cuka dan tertahan daripada segala yang lainnya memberi manfaat demikian itu akan dia. Intaha, Rahmah. (Wan Ahmad Muhammad Zain al-Fatani, 2015).*

The act of performing *hijamah* (cupping) forms an integral part of Prophetic medicine in Islam. It is a sunnah of Prophet Muhammad (ﷺ) (as reported in *Sahih al-Bukhari* (number 5680, 5681, 5683):

قَالَ رَسُولُ اللَّهِ (ﷺ): " الشِّفَاءُ فِي ثَلَاثَةِ شَرَبَةِ عَسَلٍ، وَشَرْطَةِ مِحْجَمٍ، وَكَيْهِ نَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيِّْ".

Narrated by Ibn Abbas The Prophet (ﷺ) said:

“Healing is in three things: A gulp of honey, cupping and banding with fire (cauterizing), but I forbid my followers to use banding with fire (cauterization).”

### 3.1.4 Wearing Eyes Liner (*Kuhl*)

*(Dan) Ini ubat putih yang tumbuh pada mata:*

Apabila **dicelakkan mata** itu dengan *lu'lu'* yang ditumbuk atau; dengan batu aqiq yang ditumbuk, dicelak pada tiap-tiap pagi dan tiap-tiap petang lima kali di dalam lima hari berturut-turut atau dengan misk atau dengan kulit gewang yang dibakar dan ditumbuk, dicelak dengan dia padahal ia panas beberapa kali. (Wan Ahmad Muhammad Zain al-Fatani, 2015)

The Messenger of Allah (ﷺ) described of the beneficial effects of eye health by wearing eye liner as reported by Imam al-Tirmidhi (number 2048), Ibn Majah (number 3497), Abu Daud (number 3878) and al-Nasa'i (number 5113) :

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

Ibn ‘Abbas narrated that the Messenger of Allah (ﷺ) said:

“Indeed, the best of what you treat is *al-Sa'ut*, *al-Ladud*, cupping and laxatives”. And the best of what you use for *kuhl* is *Ithmid*, for it clears the vision and grows the hair (eyelashes)”. And he said: The Messenger of Allah (ﷺ) had a *kuhl* holder with which he would apply *kuhl* before sleeping three in each eye.

### 3.1.5 Camel Urine As Medicine

*(Dan) Penyakit bengkak perut serta ternipis kulitnya dan ter hijau segala uratnya:*

*Ubatnya diminum air susu unta dicampur dengan air kencingnya tiap-tiap hari pada pagi dan petang dan tiada diisti'alkan ia akan yang lainnya. (Wan Ahmad Muhammad Zain al-Fatani, 2015)*

The use of camel urine as medicine is stated in hadith narrated by Imam al-Bukhari (number 5686):

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَاسًا، اجْتَوَوْا فِي الْمَدِينَةِ فَأَمَرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَلْحَقُوا بِرَاعِيهِ — يَعْنِي الْإِبِلَ — فَيَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، فَلَحَقُوا بِرَاعِيهِ فَشَرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، حَتَّى صَلَحَتْ أَيْدَانُهُمْ فَفَقَتَلُوا الرَّاعِيَّ وَسَاقُوا الْإِبِلَ، فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَعَثَ فِي طَلَبِهِمْ، فَجِيءَ بِهِمْ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَرَ أَعْيُنَهُمْ.

Narrated Anas r.a., the climate of Madinah did not suite some people, so the Prophet (ﷺ) ordered them to follow his shepherd, in other words his camels, and drink their milk and urine (as a medicine). So, they followed the shepherd that is the camels and drank their milk and urine till their bodies became healthy. Then they killed the shepherd and drove away the camels. When the news reached the Prophet (ﷺ) he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated pieces of iron. (al-Bukhari, 2000)

### 3.2 Prophetic Medicine in *Kitab Tib MSS2515*

In *Kitab Tib MSS2515* manuscript, Ibrahim bin Muhammad Fabian stated five hadiths as part of the prayers (doa) that should be recited by medical practitioners:

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

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

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

ويشف صدور قوم مؤمنين  
يا أيها الناس قد جاءكم موعظة من ربكم وشفاء كافي صدوره ومن  
يخرج من بطونها شراب مختلف ألوانه فيه شفاء للناس

ونزل من القرآن ما هو للذين آمنوا هدى وشفاء

اللهم اشف وانت الشافي اللهم اكف وانت الكافي

اللهم عاف وانت العافي برحمتك يا ارحم الراحمين (MSS2515, pp. 100)

These prayers are combinations of several Quranic verses from surah al-Taubah 9:14, Yunus 10:57, al-Nahl 16:69, al-Isra' 17:82 and Fussilat 41:44. Meanwhile words اشف وانت الشافي was recorded in hadith narrated by Imam al-Bukhari (number 5742):

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

Narrated Abdul Aziz:

Thabit and I went to Anas bin Malik, Thabit said: "O Abu Hamzah, I am sick." On that Anas said, "Shall I treat you with the ruqyah of Allah's Messenger (ﷺ)?" Thabit said: "Yes." Anas recited: "O Allah, The Lord of the people, the Remover of trouble, please cure (heal this patient), for You are The Healer. None brings about healing but You, a healing that will leave behind no ailment."

3.2.3 *Sabda Nabi Muhammad SAW: "Pertama-tama dijadikan Allah SWT itu lembaga Adam itu dengan empat anasir maka jadilah Adam itu. Pertama tanah, kedua air, ketiga api, keempat angin, tiada ada ia bersalahan."* (MSS2515, pp.20)

No hadith can be found to relate to these four elements except a hadith narrated by Imam al-Bukhari (number 3208) and Muslim (number 2643) about human creature as below:

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

Narrated Abdullah ibn Mas'ud, Allah's Messenger (ﷺ), the true and truly inspired said:

"(The matter of the creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and paradise and then what has been written for him decides his behaviour and he start doing (evil) deeds



characteristic of the people of the (hell) Fire. And similarly, a man amongst you may do (evil) deeds till there is only a cubit between him and the (hell) Fire, and then what has been written for him decides his behaviour, and he starts doing deeds characteristic of the people of Paradise.”

A hadith about Adam was created from a handful of clay was recorded by Imam al-Tirmidhi (number 2955) in his *Sunan al-Tirmidhi*:

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

Narrated Abu Musa al-‘Asy’ari that The Messenger of Allah (ﷺ) said:

“Indeed, Allah Most High created Adam from a handful that He took from all of the earth. So, the children of Adam come in according with the earth, some of them come red, and white and black, and between that, and the thin, the thick, the filthy, and the clean.”

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الشَّافِي بِسْمِ اللَّهِ الْكَافِي بِسْمِ اللَّهِ الْمَعَايِي

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ (MSS2515, pp.34)

This prayer can be found in hadith narrated by Imam al-Tirmidhi (number 3388), Abu Daud (number 5088) and Ibn Majah (3869):

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

Aban bin Uthman said: “I heard `Uthman bin `Affan (ra) saying: ‘The Messenger of Allah (ﷺ) said: “There is no worshiper who says, in the morning of every day, and the evening of every night: ‘In the Name of Allah, who with His Name, nothing in the earth or the heavens can cause harm, and He is the Hearing, the Knowing - three times,

(except that) nothing shall harm him.” And Aban had been stricken with a type of semi-paralysis, so a man began to look at him, so Aban said to him, “What are you looking at? Indeed, the hadith is as I reported it to you, but I did not say it one day, so Allah brought about His decree upon me.”

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

اذهب انت الشافي لا شفاء الا شفاءك شفاء لا يغادره اللهم سقما ولا الم  
بسم الله المعافي بسم الله الشافي  
بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم  
ربطاً ربوطاً وربطنا إياك نعبد وإياك نستعين ربي إني مغلوب فانتصر  
برحمتك يا ارحم الراحمين (MSS2515, pp. 126)

There is a hadith narrated by Imam al-Bukhari (number 5750) regarding prayer recitation for healing of diseases:

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

Narrated Aisyah (r.a.):

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

#### 4. Conclusion

Malay medical tradition is inseparable from Islamic believes because most of the treatments and remedies in *Kitab Tib* includes prayers derived from the Quran, hadith or practice of the Prophet Muhammad (ﷺ). There is a difference between these manuscripts. In *Tayyib al-Ihsan*, the author didn't mention any hadith text, but the Malay traditional treatment being mentioned does have a relation with Prophetic medicine based on an example about the usage of vinegar written in the manuscript and a hadith about the benefit of vinegar. There are also other hadiths explaining about the benefit of honey, cupping, wearing eye liner and camel's urine as a cure. Meanwhile *MSS2515* manuscript contains prayers as a method of healing. The author stated five prayers recitation taken from hadith. However, only four of them are based on the *sahih* hadith of Prophet Muhammad (ﷺ). The hadiths mentioned in *MSS2515* are written in simple form without mentioning Arabic text (*matan al-hadith*), chain of

narrators (*sanad al-hadith*), hadith status (*darajah al-hadith*) nor verification and authentication of hadith (*takhrij al-hadith*).

## References

- Ab. Razak Ab. Karim (2017). “D.I.Y (Do It Yourself) Dalam Perubatan Melayu: Kegeniusan Masyarakat Melayu Klasik” in *Prosiding Persidangan Antarabangsa Manuskrip Melayu*. (pp. 69-76). Kuala Lumpur: Perpustakaan Negara Malaysia.
- Ahmad Fathy al-Fatani (2002). *Ulama Besar Dari Patani*. Bangi: Penerbit Universiti Kebangsaan Malaysia.
- Ahmad Fathy al-Fatani (2002). *Ulama Besar Dari Patani*. Bangi: Penerbit UKM.
- Bukhari, Muhammad bin Ismail al. (2000). *Sahih al-Bukhari*. Damsyik: Dar al-Fayha’.
- Haron Daud (2012) “Manuskrip Melayu Mengenai Ubatan dan Pengubatan” in *Jurnal Filologi Melayu*, vol.19, 101-115.
- Harun Mat Piah & Zawiyah Baba (2014). *Kitab Tib MSS 2515 Perpustakaan Negara Malaysia Kajian Teks dan Suntingan*. Bangi: Penerbit UKM.
- Harun Mat Piah (2006) *Kitab Tib Ilmu Perubatan Melayu*. Kuala Lumpur: Perpustakaan Negara Malaysia.
- Harun Mat Piah (2012) “Kitab Tib: Malay Medicine” in *The Legacy of Malay Manuscripts*. (pp.171-190). Kuala Lumpur: Perpustakaan Negara Malaysia.
- Harun Mat Piah (2017) “Kitab Tib Dalam Konteks Pemantapan dan Pemerksaan Ilmu dan Amalan Perubatan Melayu” in *Prosiding Persidangan Antarabangsa Manuskrip Melayu*. (pp.77-94). Kuala Lumpur: Perpustakaan Negara Malaysia.
- Ibn Majah, Abu Abdullah Muhammad (n.y.). *Sunan Ibn Majah*. Beirut: Dar Ihya’ al-Kutub al- ‘Arabi.
- Ibrahim Anis et.al. (1972) *al-Mu’jam al-Wasit 1-2*, Cairo.
- Mohd. Affendi Mohd Shafri & Intan Azura Shahdan (2017) *Malay Medical Manuscripts Heritage from The Garden of Healing*. Kuala Lumpur: The Islamic Manuscript Association & Klasika Media.
- Muslim bin al-Hajjaj al-Naisaburi (n.y.). *Sahih Muslim*. Beirut: Dar Ihya’ al-‘Arabi.
- Nasa’i, Abu Abdul Rahman al-Khurasani, al. (1986). *Al-Sunan al-Sughra li al-Nasa’i*. Halab: Maktab al-Matba’ah al-Islamiyyah.
- Sijistani, Abu Daud Sulaiman al. (n.y.). *Sunan Abi Daud*. Beirut: al-Maktabah al-‘Asriyyah.
- Syed Haashim Syed Abdul Rahman & Wan Fariza Alyati Wan Zakariya (2017) “Kosmologi Kitab Tibb Melayu: Satu Penghayatan Awal” in *Jurnal Filologi Melayu*, vol.24, 67-83.
- Tirmidhi, Muhammad bin ‘Isa Sawrah al. (1975). *Sunan al-Tirmidhi*. Egypt: Maktabah wa Matba’ah Mustafa al-Babi al-Halabi.
- Wan Ahmad bin Muhammad Zain al-Fatani (2015). *Kitab Perubatan Melayu Tayyib al-Ihsan fi Tibb al-Insan*. Mohd Affendi bin Mohd Shafri (ed.). Kuala Lumpur: Khazanah Fathaniyyah dan Klasika Media.
- Wan Mohd Shaghir Abdullah. 2005. *Syeikh Ahmad al-Fathani Pemikir Agung Melayu dan Islam Jilid 1*. Kuala Lumpur: Khazanah Fathaniyyah.

