

Islamic Medicine Based on Shariat

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Abstract

Islamic treatment is a healing effort based on Islamic law by Islamic nurses skilled in Islamic treatment methods. The concept of Islamic treatment is very broad and it covers various spiritual and physical diseases that can be treated through certain methods. These Islamic treatment methods are diverse by using verses from the Qur'an, prayers quoted from al-Hadith as well as the practices of previous and current scholars. Islamic treatment is widely applied in cases that are not treated or can be detected clinically or modern medicine. Most of these cases involve disturbances of subtle beings such as perennial disturbances and magic. These disorders, especially witchcraft, have become a disease that is feared in society. The methodology used in this study involves a qualitative approach including highlights and secondary data analysis. Data findings are systematically analyzed using content analysis techniques. The findings of the study show that spells can be cast on oneself, family or other people who are in trouble because spells are protective prayers based on sharia.

Keywords: Islamic Treatment, Qur'an, Magic, Medicine and Spells

Introduction

Islamic medicine is a medical system that has paradigms, values, and procedures that are parallel and not contrary to the Quran and Sunnah. It is not only subject to medical procedures or therapeutic agents used at one time or place. Therefore it can come from any existing medical system as long as it meets the mentioned characteristics (Kasule, 1999). Strictly speaking, the main legal principle of any treatment that uses other than the Qur'anic verse is against the Islamic law which leads to shirk. Muslims should always be wary of witchcraft activities that are against the Islamic Shari'a because nowadays there are many cases of deviation of faith due to these activities. Witchcraft is an easy way to mislead and

influence the fanatics so that they do not need modern medicine while the act of dismissing physical medicine is also against the teachings of Islam. Islamic medicine is an effort to treat diseases based on divine revelation taken from the guidance of the Quran and the Sunnah. It is also known as the Medicine of the Prophet Muhammad SAW and is an alternative branch of the branch of medical science. While witchcraft is a method of trying to cure diseases traditionally using certain herbs and spells based on experience learned from generation to generation. Allah SWT instructs each of His servants to try to find a cure for every disease they suffer from. The effort is an act of worship for a Muslim who seeks the pleasure of Allah SWT. The law of practicing alternative or complementary medicine is obligatory, provided that it does not contain things that are contrary to the Sharia. Al-Quran is not only a meaningful miracle granted to Rasulullah SAW, but also a spiritual, physical and ruqyah treatment guide using al-Quran verses (Yusoff et al., 2022). According to Ahmad et al. (2018), there is a problem of a more global perspective, Islamic medicine is seen as not yet fully accepted as a component of the main health care and treatment in society (Mokhtar et al., 2018). The current generation prefers modern treatments that are believed to be technological and scientific advances and have more impact in the field of modern medicine than Islamic medicine or herbal medicine (Kottaparamban, 2019). In principle, the practice of witchcraft according to an Islamic perspective must be based on certain sources either from the Quran and Sunnah as well as legal sources recognized by Islam. If there is a contradiction with the principles of Islamic belief, then the practice is considered to be out of line with Islam.

In order to control the practice of witchcraft or traditional medicine not to violate Islamic law, there are many fatwas and legal statements that have been issued by fatwa institutions, legal authorities and scholars past and present. The fatwas cover various aspects related to belief, sharia and ethics of witchcraft that all parties need to be aware of. First, in the context of the relationship between some forms of traditional medical practices with Islamic sources, then generally the medical principles associated with the Prophet SAW (Al-Tibb al-Nabawi) are classified into three (Ibn al-Qayyim, 1994) as follows: Natural medicine. Medicine by nature does not conflict with the will of Sharia. There is also a part of the cure revealed to the Prophet SAW. For example, the specialty of bee honey as a cure for disease. Divine medicine (spiritual). The second method of treatment is based on prayers quoted from the Quran and Sunnah. Combination of natural medicine with medicine based on ruqyah. This method was also practiced by Prophet Muhammad SAW and his companions. In al-Azkar, al-Nawawi (t.t.) brings several hadiths that report that His Majesty SAW and his companions perform ruqyah by reciting verses of the Qur'an such as surah al-Fatihah, the first four verses of surah al-Baqarah, two verses in the middle (verse 163-164), verse al-Kursi, the last three verses of surah al-Baqarah (284-286) and a few more verses. Ruqyah reading is done for the treatment of venomous animal stings, headaches, mental illness and other illnesses. Ibn Hajar al-Asqalani (t.t.) also discussed the connection of this hadith with the obligation to take wages for reciting ruqyah which is not categorized as consuming illegal money. Therefore, in general, any traditional medical treatment that does not conflict with the Sharia and still moves in the three classifications above, is allowed. Second, only Allah SWT knows unseen things and no one among His creatures can know such things. According to Saqr (2011), since ancient times humans have tried to explore to obtain supernatural news through various mediums such as al-kahanah (witchcraft), al-tanjim (astronomy), al-arrafah (divination), al-tiyarah (seeing the movement of birds), al-tarq (hitting with a stone), darb al-raml (drawing a diagram on sand), qira'at al-finjan (divination on a drinking vessel), qiyas al-athar (measurement on pieces of clothing) and so on. These mediums are prohibited by Sharia because they are contrary to the

fact that unseen things only belong to Allah SWT. In the same way, the Sharia prohibits Muslims from going to the artisans in order to get information about good or bad luck, happiness or misery, positive or negative decisions and even a person's bad luck. Thirdly, there is no denying that the practice of shamanism is related to the belief in the services of sorcerers. Al-Zuhaili (2008) in *al-Fatawa al-Mu'asirah* affirmed that it is forbidden to go to a sorcerer either to perform magic or magic medicine. The act is one of the types of shirk to Allah SWT because there is a belief that the knowledge of unseen matters or the treatment of diseases through intermediaries other than Allah SWT

Implications of Medical Treatment in Society

Shamanic treatment can be observed to occur as an assimilation between elements of Islam with traditional Malay ritual practices that are animistic (Abdullah, 1996). The influence of animism still influences the concept of the Malay world view even though the Malay community has fully accepted the influence of Islam (Abdullah & Hussin, n.t.). The Malay community sees the presence of shaman as a knowledgeable individual in the family institution. Indirectly, the institution of shamanism has implications for the foundation of family formation. From a positive aspect, shamans provide guidance and guidance in life matters. For example, in pre-wedding affairs, the bride-to-be will refer to the shaman to find out things such as the compatibility of the couple, the date of the wedding, tips related to the relationship between husband and wife and so on. While from the negative aspect, the effects of shamanism have bound the mentality of the Malay community to be too confident in the views and guidance of shaman. So much so, that a marriage had to be canceled on the grounds that the couple was not compatible. Strictly speaking, this kind of practice is against the teachings of Islam. This is because, the issue of marriage is a provision from Allah SWT and not determined by a shaman. However, not all shamanism views and practices are against the teachings of Islam (Abdullah & Hussin, t.t.). Aqidah is the main basis of forming a human being to become a believer and Muslim. Subjected under the creed is faith and Islam, both of which cannot be separated. Faith makes people believe in Allah SWT, His angels, His books, His messengers, the hereafter, good and bad destiny. While Islam makes people perform acts of worship such as prayer, fasting, zakat, hajj and so on. At the same time, human life in the world has a relationship with Allah SWT and also a relationship with fellow human beings that is tied to the two words shahadah. Those who pledge together acknowledge that Allah SWT is the god to be worshiped and Prophet Muhammad SAW is the messenger of Allah SWT, so their relationship is a relationship of faith and religion. Human belief in religion is a human nature that requires a religious life. The belief of religious people will not be strong without being based on faith and Islam guided by creed. Without it they are easily misled by irresponsible and self-interested people. Islamic alternative medicine refers to a system of treatment that was founded to take care of the welfare of mankind and is complementary to the clinical treatment system but emphasizes sharia as the main foundation in the implementation of the system (Ahmad, 2016).

Conclusion

The integration of alternative treatments with existing modern health institutions is very welcome. Although it takes time for a comprehensive adaptation process, the importance of the two should not be separated. The effectiveness of alternative treatments is still a matter of dispute. Here, nursing knowledge plays an important role to gain more community confidence. The "takeover" process of existing modern health institutions is

considered inappropriate by the community. This may be assessed based on several factors. Among them are related to the educational background and experience of alternative nurses that are difficult to measure such as the level of efficiency, the success of detecting and treating diseases that are more common with modern tools as well as the presence of multi-functional hospitals and health clinics for the community. Although the society's perception proves the tendency to choose modern medicine as a safe measure, alternative medicine needs to be developed further. In fact, more than 70% of the population in developing countries still depends on complementary or alternative medicine systems. Especially in rural areas, the culture of belief and local practice usually involves self-care, village medicine or consultation services with traditional nurses (Azaizeh et al., 2010).

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