

TIBB an-Nabawiy

The *TIBB* Senor Secondary Course is to be used by students in grades 10, 11 & 12, preferably in a classroom format. It provides, in some detail, the essential information on the history, philosophy and treatment principles of *TIBB*, and how they compare to those of conventional medicine.

At the end of the course the student should have an adequate understanding of the therapeutic approaches adopted in the *TIBB* medical system. This information will be of use in educating and empowering young Muslims to take responsibility for their own health

A number of important *TIBB* concepts will be dealt with in this course. Amongst these are Physis, temperament, humours and the Governing (lifestyle) Factors. These have practical relevance to the maintenance of health and the treatment and management of chronic illnesses too.

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Outcome objectives

- To provide an introduction into the history of *Tibb*, its unique features as well as highlighting the difference between *Tibb* and conventional medicine.
- To give the student an understanding of the Islamic teachings regarding health care.
- To sensitize the students to the relevance of prophetic teaching in this respect.
- To give the student an understanding of the concepts of *Tibb* philosophy, which include, physis, humours, temperament and governing (lifestyle) factors.
- To enable the student to determine the temperament of an individual and to highlight its significance.
- To emphasize the importance and role of the lifestyle factors with respect to the causes of illnesses and the maintenance of health.
- To provide an understanding of how illnesses are perceived from the *Tibb* perspective.
- To understand how treatment is applied in *Tibb* and the benefit thereof.
- To provide the student with health maintenance lifestyle programmes for self implementation.
- To enable the student to advise family and friends on lifestyle changes for health maintenance ensuring a good Quality of Life.

The primary Islamic reference work used in this booklet is the English translation of "*Tibb an-Nabawiy*", the celebrated book of the renowned Islamic scholar as-Suyuti. The English translation titled "*As-Suyuti's MEDICINE OF THE PROPHET*" was edited by Ahmad Thomson and published by Ta-Ha Publishers, London. All page references indicated by the superscript '(.....^{suy.})', refers to the corresponding page in the 1994 edition of the book.

Jalalu'd-Din Abd'ur-Rahman ibn Abi Bakr as-Suyuti, who is generally known simply as as-Suyuti, was born in Asyut in Upper Egypt in 848 AH/ 1445 CE. His family originally came from Persia but he also had Turkish ancestry.

As-Suyuti had memorised the Qur'an by heart by the age of eight, and became a scholar and leading authority of the Islamic sciences. During his life he wrote many books on a wide variety of subjects, of which his celebrated tafsir *Durr al-Manthur* is acknowledged as one of the most authoritative commentaries of the holy Qur'an of all time. Next in prominence is *Tibb an-Nabawiy*, no less authoritative a reference and indeed his most popular work after *Durr al-Manthur*. These works can still be obtained in the original Arabic to this day.

As-Suyuti, who died at the age of sixty, in 911 AH/ 1505 CE, was well versed in the detailed works of legendary physicians such Ibn Sina, and ar-Razi. As-Suyuti's knowledge of medicine was not merely academic, but based on adroit practice and consummate experience.

Foreword

The dawning of this millennium has witnessed ever-increasing challenges for the global Muslim community. Over and above the struggle to uphold identity and overcome obstacles such as the influences of western culture, the availability of effective and affordable healthcare is a problem which all Muslims, and indeed mankind is faced with. Whilst the computer age of the last fifty years has added great value to many spheres of life, its role in healthcare has been far from ideal.

Although Western or Conventional medicine has contributed significantly towards diagnostic techniques, surgical procedures and emergency care, there has been an enormous upsurge in the interest of complimentary and alternative medical practices over the last decade. This is largely due to the fact that the widespread usage of Western medicine has resulted in the loss of a holistic approach to the treatment of illnesses. Furthermore, the high statistics of side-effects, poor effectiveness and the high cost of Western Medicine have added to the widespread popularity of other health modalities.

As Muslims, we are faced with continual influences from the west, many of which are eroding our belief systems. The guidelines of all aspects of our lives from economy to social services and healthcare are all found in the Holy Quran and the Sunnah of our beloved Prophet Muhammad [s]. With specific regard to healthcare, we need only turn to these sources of knowledge to find all the answers to optimum well-being. Given the inadequacies and high cost of Western Medicine, coupled with the fact that two-thirds of the world Muslim population are living in third world countries, it makes sense that we look at healthcare from a holistic and Islamic perspective.

Tibb, or Unani-Tibb is a centuries-old healing paradigm which is based on the guidelines as outlined by Prophet Muhammad [s]. Inspired by the Prophetic model, Muslim physicians, such as Ibn Sina (Avicenna) and Ibn Nafees, studied the prevalent medical disciplines including the theories of Greek physicians such as Hippocrates and Galen and developed these into a scientific basis of healthcare within an Islamic context. The Canon of Medicine of Ibn Sina constituted over half of the medical courses at Mount Pellier in France until the 17th century, which proves the significance of prophetic medicine in the history of medicine. In fact, the principles of Tibb, are the roots from which western medicine have formed.

Tibb an-Nabawi (Medicine of the prophet), the basis of Tibb, is rich in healing concepts aimed at empowering each individual to take responsibility for his or her own health and well-being. Whilst bearing in mind that all healing and good health comes only with the will of Allah, the medicine of the prophet outlines lifestyle or governing factors which will benefit mankind tremendously. The concepts of Temperament, which takes into account the unique needs of each and every person, along with humours (body fluids) and the healing power of the body have all been elucidated in the Qur'an and Sunnah. As Muslims, we are fortunate to have such a great source of health guidance to follow.

This book, attempts to introduce the reader to the profound wisdom of health maintenance and treatment as outlined in the prophetic treasures. It is aimed at providing insights into the philosophical concepts of Tibb an-Nabawi (medicine of the prophet) through an understanding of the uniqueness of the individual. Insha-allah, an understanding of Tibb will ensure optimum health and improved quality of life, whilst simultaneously creating an awakening of Islamic beliefs.

Why the need for *Tibb*

Interest in alternative medical treatment has grown all over the world for many different reasons. For a start, western medicine is very expensive and not always effective. Many people find the cost of a doctor's consultation, plus the cost of medicine, difficult to manage.

In addition, patients find the short consultation time with a doctor does not allow them to relay all their symptoms and the root cause of their discomfort. Doctors don't always probe into the living conditions and the situations and events surrounding the patient's life that may have an impact on how they feel. The cause of disease is most often reduced to either a virus or a bug with no consideration made to the role played by lifestyle, diet, emotions and the environment.

Another thing is that doctors seem to speak their own language, one that patients don't understand encouraging patients to put all their faith and trust in their doctor's opinion without leaving any room for their own intuition or feeling.

Most often the suggested cure is designed to mask symptoms (like painkillers), and requires the patient to take medicine continuously instead of healing whatever is causing the problem. Modern medicine to a large degree tends to prolongs illness, focussing on treatment rather than prevention, illness rather than the path of health.

In this regard Hippocrates said,

"Any physician who administers a poison, or procures an abortion, or prevents a pregnancy, or prolongs the disease of a sick man - such a physician is no colleague of mine." (12, *suy.*)

On this subject he formulated a well-known oath which in no insignificant way stands as a censure of modern medical practice. He is also quoted as saying,

"May the physician be given strength from Allah, the Almighty, and obedience towards Him, and good advice, and an understanding of the secrets of disease. Truly he must not administer any fatal drug, nor indicate it, nor point it out. He must not give anything to a woman to cause an abortion. He must keep well away from all pollution and defilement. He must not gaze at women. He must not go in search of excess, idling away his time in pleasure, sleep, eating and drinking, or play - but he must be eager to treat the poor and the people who have nothing. He must be gentle in his speech, kind with his words, and near to Allah." (30, *suy.*)

Modern medicine unfortunately often resorts to unwholesome substances and procedures in its preparation of medicines and its formulation of treatments. It also tends to display very little regard to the sanctity of divine revelation and religious sensitivities. The Holy Prophet Muhammad declared in this regard,

"Whoever is treated with a remedy that Allah has made permissible will be cured, but whoever is treated with a remedy that Allah has made impermissible will certainly not be allowed by Allah to be cured." (143, *suy.*)

The Holism of *Tibb*

Simply stated, conventional medicine looks for a simple cause of a disease. Despite the fact that conventional medicine has begun to accept that many chronic diseases result from a number of factors, the origin of most diseases however is usually reduced to one simple cause:

- A micro-organism, such as a virus, bacterium or fungus
- A physiological or bio-chemical malfunctioning
- A genetic fault

This leads doctors to search for a 'magic bullet' - a simple cure for a disease.

Tibb has a much more realistic view of the cause of a disease because it sees the body as being infinitely complex, not just a simple machine. It understands that there are several factors in the origin of most diseases. It brings in a person's diet, lifestyle, emotions, interaction with the environment, and even spiritual factors into consideration.

Furthermore, *Tibb* understands that the whole body is involved in most diseases, not just one part of it. Conventional medicine tends to link an illness to a particular bodily organ or system, so that we have diseases of the heart, kidney, liver, etc. This means that the illness is seen as separate from the person suffering from it. *Tibb* clearly defines the integration between the systems and organs of the body, and understands how organs and systems influence each other. In contrast to conventional medicine, *Tibb* treats the illness holistically.

An Introduction to *Tibb*

Tibb is a system of medicine with a rich history. It has journeyed through many teachers, philosophers and countries and has principles that can be traced back to Egyptian, Greek, Muslim, Indian and Western Medicine. According to conventional history, *Tibb* began with the renowned Egyptian Imhotep (whose knowledge of medicine inspired Hippocrates). It was later embraced by Greeks like Hippocrates and Galen and finally refined over many centuries by Muslim physicians like Ibn Sina (also known as Avicenna).

Although shortened to *Tibb*, it is also known as Unani-*Tibb*. When we look at the word 'Unani' which is a Persian word for Greek and 'Tibb', an Muslim word meaning 'Medicine', we see that, directly translated, Unani-*Tibb* means Graeco-Muslim Medicine. The following is an historical overview of *Tibb* from the year:

000	to	300	C.E. — The Graeco-Roman Era
300	to	500	C.E. — The Byzantine Era
500	to	700	C.E. — The Persian Era
530	to	1250	C.E. — The Muslim Era
950	to	1200	C.E. — <i>Tibb</i> in Spain
1300	to	1800	C.E. — <i>Tibb</i> in Europe
1200	to	2005	C.E. — <i>Tibb</i> in the Indian Sub-continent

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Tibb is not a new, uncommon or esoteric form of medicine, but is the foundation of present-day conventional medicine. *Tibb* was, in fact, the mainstay of medicine until quite recently in history, and was practiced all over the Western World until the germ theory was accepted and chemical medicine became dominant.

Tibb enjoys all the benefits of being tested over time. It is a comprehensive healing system based on scientific data and taking every aspect of the individual into account. By knowing yourself, your personality, as well as the environmental and emotional factors that influence you - you are able to empower yourself by creating conditions that favour your disposition, and thus your wellbeing.

Approaching health maintenance holistically, it recognizes the mental, emotional, spiritual and physical causes of illness or health as well as the techniques of modern science and medicine. Rather than handing total responsibility for your health to a doctor, *Tibb* believes that each individual should take responsibility for his or her wellbeing and they can do this very effectively by choosing and regulating the type of food consumed, correct breathing, sleeping, emotional management, activity, elimination and other important lifestyle components.

The principal aim of *Tibb* is to preserve health, that is, it is to have health present and to prevent its being absent. The blessed Prophet Muhammad (may Allah bless him and grant him peace), recommended the use of appropriate remedies. It has been related that he said,

“For every disease there is a remedy, and when the remedy is made apparent, then the disease is cured by the permission of Allah, the Almighty.” (121, *suy.*)

In another narration a similar statement was made by the blessed Prophet [s].

“He Who has put disease on the earth, has also put its remedy there.” (121, *suy.*)

Death is indeed inevitable, but the diseases of ageing can be treated. The body, by its very nature, must end in death but holistic medical treatment makes the time spent waiting for it easier to bear.

Thus, the purpose of *Tibb* is to protect the health of those who are healthy, and restore it, as far as possible, to those who are ill. Its importance is further emphasized by the saying of the Prophet Muhammad (may Allah bless him and grant him peace),

“There are two kinds of men who are indispensable: those who understand true religion, and physicians who understand the body.” (123, *suy.*)

In this regard, Imam Ash-Shafi'i, the celebrated Islamic Jurist who was also a skilled physician, said, *“After the science which distinguishes between what is permissible and what is impermissible, I know of no science which is more noble than that of Tibb.”* (129, *suy.*)

***Tibb* – A Legacy of the Prophets [a]**

According to Islamic tradition, the knowledge of medicine was originally revealed by Allah the Almighty, to mankind. It is traditionally accepted that Prophet Sheeth (Seth) (may beace be upon

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him) was the first to make the knowledge of medicine known, having inherited it from his forefather, Adam (may beace be upon him). Later this science was expounded by the noble Prophet Sulayman (Solomon) (may beace be upon him).^(130, suy.)

The blessed Prophet Muhammad (may Allah bless him and grant him peace) said,

“Sulayman (Solomon) (may beace be upon him) was once performing the prayer, when he saw a bush growing in front of him. He asked it what its name and its uses were (having been gifted with the ability to communicate with all creatures), and then wrote them down.”^(130, suy.)

In another narration transmitted from al-Hassan through Qatada, the Prophet is reported to have said,

“When Sulayman (may beace be upon him) had finished constructing the Temple, he entered the place of prayer, and, suddenly, there before him, was a bush. When he had finished his prayers, the bush spoke, enquiring, ‘Are you not going to ask me who I am?’ Sulayman (may beace be upon him) replied, ‘Yes indeed, who are you?’ And the bush replied, ‘I am a such-and-such a plant, and a remedy for such-and-such an ailment, and this and that come from such and so.’ Then Sulayman (may beace be upon him) ordered that the bush be cut down (and used for its purpose). When this had been done, suddenly another one, similar to it, grew in its place (and the very same happened). And so every day, when he entered the place of prayer, he would meet with another bush growing in place of the former. In this way he acquired a complete knowledge of them all. Sulayman (may beace be upon him) then wrote his books on medicine, describing the remedies to be had from the various plants encountered.”^(33, suy.)

There is another well-known tradition transmitted from Ibn Abbas that,

“...Sulayman (may beace be upon him) acquired his knowledge of plants as they grew in front of him. He would say to one, ‘What is your name?’ And he would say to another, ‘What are you for?’ And then, depending on their answers, if it was suitable to cultivate the species, cuttings from them would be replanted. Of the ones that contained a remedy, he would make a detailed record.”^(34, suy.)

It is clear from what has been said that the art of medicine and the gift of healing are not merely the result of experimentation and good luck, but rather a divinely revealed science whose results are ultimately and essentially the outcome of the mercy and the decree of Allah,^(v, suy.)

“...And when I am sick, then He heals me.”^(Q.26:80)

Tibb – A Legacy of Islamic Civilisation

While Europe experienced the ‘Dark Ages’, Muslim physicians were exploring the writings of

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Galen, Aristotle, Paul of Aegaeia and other medical sources. Islamic Physicians possessed excellent knowledge of anatomy and physiology and added challenging new concepts to the science of medicine.

Muslims contributed extensively in the fields of botany, pharmacology, pharmacognosy and pharmacy. The texts of Razi's (864-930) *al-Hawi* mentions 829 herbs with their pharmacological actions. Al-Idrisi (1099-1166) of Spain wrote '*The Comprehensive book on views of the Ancients as well as the Moderns on Simple Drugs*'. Ibn Juljul produced a commentary of herbs and plants described by Dioscorides. One of the most authoritative books on herbs was written by the famous scholar and philosopher Abdullah Ibn Ahmad Al-Baitar (d.1248) entitled '*The Book on Herbs*.' It contains a compendium of 1400 herbs (of which approximately 200 plants were then unknown), their actions and their equivalent names in several languages. Muslims also developed techniques to refine medicines by processes of distillation, sublimation and crystallisation. Druggists or Attarin became commonplace in Islamic lands and their proliferation ultimately required the institution for licensing of chemists and druggists. Modern Hakims still use recipes that were tried and tested by Galen and the Muslim physicians.

Muslim physicians also contributed to diagnosis and treatment of psychological illnesses. The eminent psychotherapists were Al-Tabri (d.861), Ibn Sina, Al-Razi, Ishaq bin Imran (d.908) and Dawud bin Omar Al Antaki (d.1600).

Surgery has always been an inseparable part of Tibb medicine. Muslim physician Abu Al Qasim Al Zahrawi (936-1013) known as the father of modern surgery, developed many of the surgical instruments still in use today. The chief influence of Abu Al Qasim on the medical system of Europe was that his lucidity and method of presentation awakened a prepossession in favour of Muslim literature among the scholars of the West; the method of Abu Al Qasim eclipsed those of Galen and maintained a dominant position in medical Europe for five hundred years. He helped to raise the standard and status of surgery in Christian Europe.

Muslim doctors were the first to use anaesthetics. There were renowned surgeons, opticians, dentists and specialists in female diseases. The science of optics owes much to Muslim research. Al-Hazan, who understood the weight of air, corrected the misconceptions of the Greeks as to the nature of vision and demonstrated, for the first time in history, that the rays of light come from the external object to the eye, and not from the eye itself, impinging on external things. He showed that the retina is the seat of vision, and proved that impressions made upon it were conveyed along the nerves to the brain. He discovered that the refraction of light varied with the density of the atmosphere and vice versa.

In Baghdad, there were no less than 860 doctors of different classes, each class of whom made one particular branch of medicine their special study. Doctors as well as chemists had to pass an examination in order to obtain a license to practise. There were hospitals throughout the wide Muslim empire. All classes of people, irrespective of their creed, caste, colour and country, were freely admitted to these hospitals.

As mentioned, a significant Islamic achievement was the development of hospitals and hospital-based clinical training of medical practitioners, which were financially supported by the religious law of charitable endowments. Muslim physicians provided care for the sick in sophisticated hospitals. These hospitals were remarkable structures built for the practice of integrative medicine.

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They contained within them spacious courtyards, lecture halls, libraries, mosques and chapels for people of all religious beliefs, charity wards, kitchens and dispensaries. They even practiced a form of music therapy

Other contributions to medicine included nutrition and dietetics (Ibn Zuhr), the preventative medicine initiative and the importance of hygiene. It must be said that Islam encouraged what are now common-sense practices such as breast-feeding, basic hygiene, eating in moderation, physical fitness, etc.

A Brief History of Ibn Sina and the Formulation of *Tibb*

Tibb medicine was presented as a fully developed system of therapeutics by Ibn Sina - known as Avicenna in the west. A brief glance at the accomplishments of his life confirms the title by which he is known in the east: The Prince of Physicians.

The story of Hakim Abu Alii Abdullah Al-Hussain Ibn Sina is a curious one. He was born in 980 A.D. at Afshana near Bukhara in Russia. As an ardent scholar, he became well versed in the study of the Qur'an. In fact, by the age of ten Ibn Sina had become a hafiz — one who has committed the entire Qur'an to memory. By the age of 16 he had mastered most of the sciences of his day, including mathematics, geometry, logic and philosophy, as well as metaphysics. He became famous for his healing skills at a very young age. At the age of 17 he cured Nooh Ibn Mansoor, the King of Bukhara of an illness that the well-known physicians of the time could not. Refusing reward, the young Ibn Sina asked only that he be given access to the King's legendary library.

When Ibn Sina was 21, his father died and this event, coupled with the political turmoil of the early 11th century, forced Ibn Sina to become a wanderer. He eventually found refuge in Hamadan in Iran, under the patronage of Bujid Prince Shams Al-Daulah whom he treated successfully for colic. He began writing his first book at the age of 21. In this book, Kitab al-Insaf (Book of Impartial judgement), he posed and answered 28,000 questions on the nature of Divinity. In the short span of 30 years of writing, Ibn Sina wrote over 100 books of which 16 were on medicine. His fame put great demands on him and he travelled extensively. He completed most of his monumental writings in Isfahaan in Iran. He died in Hamadan in 1037 A.D.

He was the most famous physician, philosopher, encyclopaedist, mathematician and astronomer of his time. His major contribution to medical science was his famous book Qanun fi al-Tibb - The Canon of Medicine. In the Canon, Ibn Sina surveyed and summarised all medical knowledge available. His main source was Greek medicine. Unan actually means 'Greek' in Muslim. He also integrated other systems, like those of the Europeans, East Indians, Persians, Muslims, Chinese, Ayurvedic and Tibetans. He refined and codified all this knowledge into 'The Standard Principles of Medicine.' Due to his systematic approach, the Canon was recognised as the leading authority over other texts including the works of Galen and it remained the foremost encyclopaedia of medicine for more than six centuries. Not only did he sum up all existing medical knowledge, he also made many important original contributions. These included the recognition of the contagious nature of diseases such as tuberculosis and the spread of diseases by soil and water. In addition

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to describing pharmacological methods, the book described 760 herbs and became the most authentic “*materia medica*” of the era. He was also the first to describe meningitis and made rich contributions to anatomy, gynaecology and child health. Of particular significance was his discussion on the relationship between the mind and the body, suggesting that many physiological phenomena were the product of suppressed thoughts.

His canon rivaled the books of medicine written by al-Razi and al-Majusi, surpassing both of these in content and originality. It was composed of five volumes: Volume I contained the general principles; Volume II Simple Drugs; Volume III Systematic description of diseases from head to foot; Volume IV General maladies viz fevers and Volume V Compound drugs.

The Canon of Medicine was translated into many languages including Persian, Russian, Hebrew, French, German and other Roman languages. Twenty-eight editions existed in Latin alone. The Canon and other of Ibn Sina’s works became the basis of thought in most of the Medieval schools of knowledge, especially those of the Franciscans.

Ibn Sina is also famous for developing the chemical processes of filtration, and extraction. Of special note is that Ibn Sina invented the process of distillation and was the first to distil oil of rose. He is, in essence, the father of aromatherapy. He also innovated various techniques of colour therapy. Besides his vast grasp of dietetics, Ibn Sina developed a codified science of urinalysis, pulse diagnosis, classifications of pain and an exhaustive pharmacology of hundreds of plant substances.

His work was not limited to medicine. He wrote a philosophical encyclopaedia, *Kitab al-Shifa* (The Book of Healing). It included studies in medicine, logic, geometry, physics, mathematics, astronomy, metaphysics, ethics, economics and politics. This work is generally accepted to be the largest work ever produced by an individual author. Among his many extraordinary observations was the connection he made between time and motion, his notion of the finite speed of light and his ground-breaking work on harmonics in music. His philosophy synthesised Aristotelian philosophy, Neoplatonism and Muslim theology. His critical thinking did not always make him popular. For example, he did not believe in alchemy and the possibility of transmuting metals because, in his opinion, the metals differed chemically in a fundamental sense.

His philosophical expertise was clearly one of the reasons why he was able to integrate so much knowledge and why integration remains one of the guiding principles of Tibb to this day. As a result of his great wisdom, he has been awarded the titles: al-Shaykh al-Rais (The Chief Master) and al-Muallim al-Thani (the second philosopher after Aristotle).

Physis – The Doctor Inside Us

Present in each of us is an organising principle that draws us towards an ideal state of health. *Tibb* medicine calls this Physis. It is almost like having our own personal doctor living inside us.

Physis maintains harmony between the individual and the environment - both inside and outside. It ensures that an ideal balance exists within the body’s cells, in the tissues, between the many

internal organs, and the entire body.

Physis is also involved in our interaction with the outside environment. This applies particularly so to the air we breathe in, our food and drink, exercise, our emotional state, sleep, and the many toxins threatening us from the outside.

Physis is not confined to humans - it pervades all living tissue. It is part of the biochemical unity of life. It follows the laws of nature as we understand them, and works in a predetermined, instinctual manner.

The Qur'an eloquently draws our attention to the fact that all creation was created in perfect order, harmony and balance governed by divine laws and inspiration.

Allah declares,

"It is He Who created The heavens and the earth In true (proportion), the day He said, "Be," and it came to be."^(Q.6:73)

Allah created the heavens and the earth in true and perfect proportion, and by virtue of this harmony all Creation is held together. The Qur'an also states,

"Glorify the name of your Guardian Lord, Most High, Who has created, and further, given order and proportion, Who has ordained laws, and granted guidance."^(Q.87:1-3)

The story of Creation is wonderful and continuous. There are several processes which we contemplate in glorifying Allah's name. First, He brings us into being. Secondly, He endows us with forms and faculties exactly suited to what is expected of us and to the environments in which our life will be cast, giving to everything due order and proportion. Thirdly, He has ordained laws and decrees, by which we can develop ourselves and fit ourselves into His whole scheme of creation. He has measured exactly the needs of all, and given us instincts and physical and psychical predispositions which fit into His decrees, Fourthly. He gives us guidance, so that we are not the sport of mechanical laws. Our reason and our will are exercised, that we may reach the higher destiny of man.

Indeed, in the context of *Tibb*, we have seen both humans and some animals using medicines naturally and instinctively, guided by this inherent cosmic inspiration. Thus everyone, when hungry, looks for food, and similarly, when thirsty seeks water. And when a person is afflicted by sorrow, he calms himself down, and vice versa. If a person suffers from indigestion, then he abstains from food. This is what is meant by 'empirical medicine'.

Again, if a snake emerges after winter is over, and finds that its eyesight is poor, it will seek out and eat fennel - and its eyesight will be strengthened by the herb. Thus physicians recommend using fennel when treating cases of weak sight. Again, if a fox is ill in the spring, it will eat grass, which will induce a flow, so that it recovers. A cat, will also eat grass which will make it throw up too, all this while it is a well known fact that grass is not the victual of either of these animals. So we praise Allah Who created all things and guided his creation.^(130, *suy.*)

Thus every creature, including human beings, possesses this inherent wisdom. If we are aware

that this doctor exists, we can begin to listen to it. Behind every natural action of the body is an inherent wisdom. No medicine we take can heal the body without the body's help. *Tibb* recognises the body's own ability to heal and works in accordance with this ability.

One important part of Physis is ensuring the proper functioning of the immune system. This ensures that infection from microbes entering the body from outside do not disturb the body's internal harmony. It also maintains an extensive surveillance on the body's many tissues, to detect any cancers in development, and remove them if they do. The word "physician" is derived ultimately from Physis. The true role of the physician is to aid Physis in the healing process, by understanding the factors that govern Physis, and plan and execute treatment accordingly.

To give an example of how Physis works we look at what happens after someone has eaten something that disagrees with them. They might react by vomiting or by getting diarrhea. Neither of these reactions should be suppressed but should rather be managed as they serve the purpose of purging the body of certain toxins. This is the wisdom effected by Physis to cure the body. In the Western world, symptoms of discomfort are dealt with by reaching for a quick-fix solution – perhaps a pill to stop the symptoms. By doing this we may interrupt and obstruct the work our bodies are doing. Illness therefore should be looked at in the context of Physis. . Remember that treatment comes from outside, healing from within

“Remember that treatment comes from outside, healing from within. In fact, no herb, no food or any other substance or procedure can do anything on its own to heal. It can only assist the body in its own self healing. If your finger is cut, it is not the stitches or the bandage or the iodine that causes it to heal; it is the skin itself that performs this miracle.”
[Hakim Chisti]

This principle is alluded to in the following narration of Abu Ramthah, a Companion of the blessed the Prophet (*may Allah bless him and grant him peace*). He said,

“I entered the tent of the Prophet (may Allah bless him and grant him peace) with my father who was a physician. My father diagnosed that he (ie. the Prophet) had a back infection, so he said, ‘Please let me treat this back infection of yours for I am a physician’ And the Prophet replied, ‘You are my patron and assistant. Allah is my physician’.”^(132, suy.)

“O Allah, there is no cure (ie. extraneous cure) except your cure (ie. intrinsic cure).”^(133, suy.)

What the blessed Prophet wished to emphasize was the fact that healing is an inherent capacity imbued and directed by Allah, almighty, and that we can no more than assist that intrinsic process.

Answer the following questions:

1) What is the origin of the word *Tibb* and what does it mean?

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2) Describe briefly the development of the science of *Tibb* from both the conventional and Islamic historical perspectives.

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3) Briefly describe the problems experienced with conventional medicines and the differences between the practice of conventional medicine and *Tibb*?

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4) How does *Tibb* approach the issue of health maintenance?

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5) What causes illness and what does treatment involve?

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6) Complete the following hadith:

“Whoever is treated with a remedy that Allah has made will be cured, but whoever is treated with a remedy that Allah has made will certainly not be allowed by Allah to be cured.”

7) Explain the meaning of Physis?

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8) What is the role of the Physician vis-à-vis Physis.

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9) What did the blessed Prophet Muhammad [s] mean when he said :

“...You are my patron and assistant. Allah is my physician...” and *“O Allah, there is no cure except your cure.”*

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Research Essay:

Find out more about the life and works of Ibn Sina, when was he born, where did he live, who were his mentors, what was his contribution to the development of the science of *Tibb*, his writings and students, and especially his influence on the development of modern medical practice.

The Philosophy of *Tibb*

All of us exist as part of nature and are subject to its laws. *Tibb* believes that everything in the universe is made up of a combination of the qualities of heat, dryness, coldness and moistness symbolically represented by fire, air, water and earth.

Modern science identifies four states of matter, namely, solids, liquids, gases and plasma (energy). Solids would therefore be related to earth, Liquids to water, Gases to air and Plasma to fire. Every entity in the universe, be it mineral, plant, animal or man, contains these elements and qualities in specific ratios. Depending on the ratios of these elements every object, compound or living entity has a state of equilibrium that reflects the qualities of heat, moistness, coldness and dryness. This equilibrium of qualities is called 'temperament'.

For instance, a stone, although being primarily of earth - ie. a solid - it does possess the attributes of air, water and fire in minute quantities. It has a gaseous component, contains minute quantities of moisture and emits radiation at the atomic and molecular level. A stone would therefore be identified as a Dry, Cold entity due to the preponderance of dryness and coldness. A compound which is in a liquid state will have a far larger concentration of the watery or liquid attribute, and therefore have a predominant Cold and Moist temperament. This classification can be extended to all physical entities.

Depending on the ratios of these elements, everything in the Universe exists in one or other form - solid, liquid, gaseous or fiery (plasma) state. The overall quality of the combination of elements, when in a state of equilibrium, is termed 'temperament'.

Temperament

As Hippocrates said:

"It is more important to know what sort of person has a disease, than to know what sort of disease a person has."

Temperament is the combination of a person's physical characteristics as well as one's mental, emotional and spiritual attributes. According to the ancient wisdom of the Greco-Arab thinkers, individual qualities of a person are fixed and cannot be changed. Just as one cannot change one's fingerprint, one cannot change one's fundamental temperament. You are the way you are.

We are all aware of the many differences between us. Where you may never get cold, someone else may always be wearing a jersey. You hate mornings and can stay up all night; another may love getting up at dawn. Each of us has our own likes, dislikes, interests and skills. All of these characteristics and quirks make up our unique disposition or temperament. When we know more about who we are, we are better able to determine how to live in accordance with our individual needs. A person's temperament has a direct influence on the state of health and inclination toward illnesses. Understanding your temperament can help you to plan your diet, and choose activities that will promote a lifestyle that will be happy, healthy and productive - living in harmony with yourself and the world around you.

There are numerous factors, which determine the temperament of the individual i.e. :

- Time and place of birth
- Conditions in the uterus and diet of the mother during pregnancy, and most importantly:
- Hereditary factors - Parent's temperaments and characteristics.

In so far as the hereditary factor is concerned it is reported from the blessed Prophet (may Allah bless him and grant him peace) that,

“The major organs and the bones come from the fluid of the male, and the flesh comes from the fluid of the female.”^(185, suy.)

It has been related that ‘Abdullah ibn Salam once asked the Prophet (may Allah bless him and grant him peace), *“How it is that a child either resembles his father or his mother.”* The Prophet (may Allah bless him and grant him peace) replied,

“If the fluid of the male exceeds that of the female, then the child will resemble the father, but if the fluid of the female exceeds that of the male, then the child will resemble the mother.”^(185, suy.)

Hippocrates said, *“Semen flows from every organ, and from the healthy man comes healthy semen, and from the diseased, diseased.”*^(186, suy.)

The Prophet (may Allah bless him and grant him peace), said,

“The state of ritual impurity brought on by sexual contact lies beneath every single hair.”^(186, suy.)

His words ‘beneath every single hair’ indicate the same fact - that is, that semen is influenced by every organ.

The Constitution of Man

It is stated the Holy Qur’an,

“ We created man from **salsaal** (sounding potters clay)...” (Q. 15:26)

The word *salsaal* literally means a clattering clay which reaches this state after drying clay and then baking it in fire. The commentators of the Qur’an therefore deduce that man is a unique combination of earth, water, fire and air.^(Q. 15:26) According to *Tibb* the constitution of man is comprised of these four elements:

- Earth, which is cold and dry.
- Water, which is cold and wet.
- Air, which is hot and wet.
- Fire, which is hot and dry.^(3, suy.)

The Four Temperamental Types

Although each person is a unique individual; we can categorise people into four main temperamental types:

SANGUINOUS
PHLEGMATIC
MELANCHOLIC
BILIOUS

The poem by Florence Littauer identifies the key personality traits of the four temperamental types:

*Allah could have made us all Sanguinous.
We could have lots of fun but accomplish little.*

*He could have made us all Melancholics.
We would have been organized and chartered but not very cheerful.*

*He could have made us all Bilious.
We would have been set to lead, but impatient that no one would follow!*

*He could have made us all Phlegmatics.
We would have had a perfect world but not much enthusiasm for life.*

*We need each temperament for the total functioning of the body.
Each part should do its work to unify the action and produce harmonious results.*

From the above, it is obvious that each of us is a combination of all four personality or temperamental types, however with a dominance of one temperamental type.

The most evenly balanced of all temperaments in human beings is the temperament of the true believer. The most evenly balanced of all temperaments among the believers are the temperaments of the Prophets, peace be on them. The most evenly balanced of temperaments among all the Prophets is the temperament of the blessed Prophet Muhammad (may Allah bless him and grant him peace).^(3, suy.)

The blessed Prophet (may Allah bless him and grant him peace) was the most evenly balanced in character from the point of view of temperament according to the rules of Medicine because the nature of his character was subservient to the temperament of his body - and the more perfectly balanced the temperament of the body, the better the nature of the character. Allah, almighty, the all-Knowing and Glorious, has borne witness that the Prophet Muhammad (may Allah bless him and grant him peace) was of excellent character,^(3, suy.)

“And surely you are on a mighty nature.”^(Q.68:4)

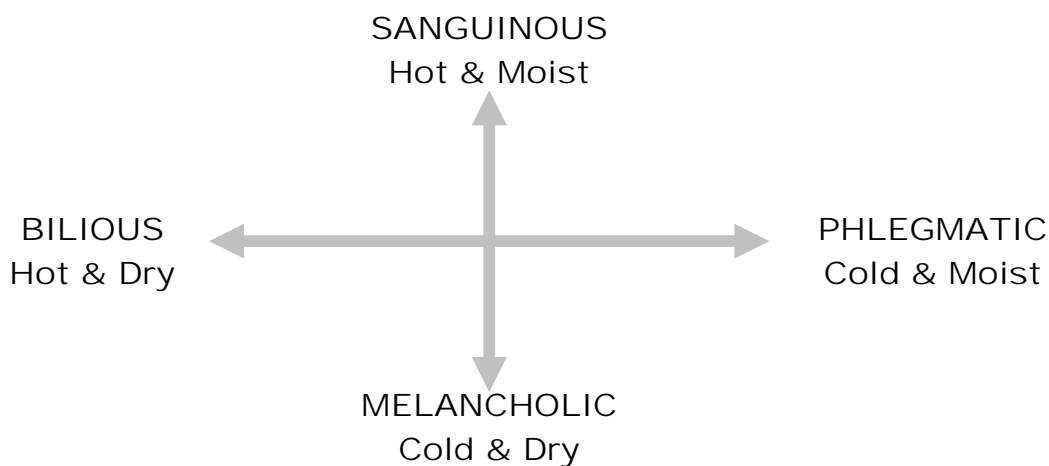
Al-Bukhari, the eminent traditionist, said in his book, as-Sahih, “*The Prophet, may Allah bless him and grant him peace, was the best of men in physical appearance and constitution and the best of men in character.*” This is so because his temperament was the most balanced of temperaments and, as such, his character the best of characters. ^(4, suy.)

Qualities of Temperamental Types

We know that the human body has an ideal temperature of 37°C, and contains between 60-70% water. Therefore the overall temperament of the human being is hot (37°C) and moist (60-70% water). However, slight variations exist within this hot and moist category, which explains why some of us feel colder or hotter than others. In line with this, the four temperamental types have the following qualities associated with each of them:

Sanguinous	-	the qualities of Hot and Moist
Phlegmatic	-	the qualities of Cold and Moist
Melancholic	-	the qualities of Cold and Dry
Bilious	-	the qualities of Hot and Dry

The four temperamental types, with their associated qualities, can be positioned as follows:



Each of us has a dominant (primary) temperament as well as a subdominant (secondary) type. Your subdominant will be either to the left or right of your dominant. As it is in nature, extremes do not exist together in harmony and so you won't find the two opposites together, eg. You cannot have a hot and moist (sanguinous) dominant with a cold and dry (melancholic) subdominant. What is possible, however, is that a person who has a dominant temperament of sanguinous (hot & moist) may have a subdominant of either phlegmatic or bilious.

Distinctive Traits of Each Temperament

The temperament of an individual can be identified by observing the particular characteristics of physical appearance as well as the mental, emotional and spiritual attributes - body, mind and soul.

Read carefully through the following descriptions of the temperamental types and decide which description most accurately describes you and which to a lesser extent. These will be your dominant and subdominant temperaments.

Sanguinous Temperament - HOT & MOIST

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- Physical Appearance** : A medium to large frame, generally well built with more muscular tissue than fat.
- Tendencies** : A good appetite, prefers cold drinks and cold/dry weather. A tendency to be uncomfortable in humid weather.
- Personality Traits** : They are generally persuasive, sociable, outgoing and talkative.

Phlegmatic Temperament - COLD & MOIST

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- Physical Appearance** : A medium to large frame, with more fatty tissue than muscle. Their bones are well covered and veins hardly visible. They tend to have a pale complexion and have dreamy eyes.
- Tendencies** : They prefer hot food and drink and also hot weather. They tend to be uncomfortable in winter. They are inclined to gain weight easily and often suffer from phlegm related disorders. They are generally relaxed people.
- Personality Traits** : They are generally calm, accommodating, patient and good listeners.

Melancholic Temperament - COLD & DRY

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- Physical Appearance** : A slender/thin build with a bony frame. They tend to have a dry rough skin and small/active eyes.
- Tendencies** : They prefer hot and moist food and drink, and also warm weather. They tend to be uncomfortable in autumn and winter. They are inclined to colon & gas related problems, lean towards over-activity and are light sleepers.
- Personality Traits** : They are generally thoughtful, logical, analytical, and also tend to be perfectionists.

Bilious Temperament - HOT & DRY



- Physical Appearance** : A medium/lean build with a flushed complexion. They can have prominent veins & sharp eyes.
- Tendencies** : They have a strong digestion and prefer cold and moist foods. They tend to be uncomfortable in hot weather and are generally active people.
- Personality Traits** : They are resourceful, outspoken, dominant and may be short-tempered.

EVALUATION SHEET for determining temperament

Fill in the following chart as accurately as possible to **CONFIRM** your temperament

- Working from left to right, read the description after each category and tick the one that best describes you. Don't be alarmed if more than one description fits, think carefully and you will probably find that one is slightly more accurate than the other.
- The first **four** categories are the most relevant.
- Once you have worked through the chart, count how many ticks you have in each column.
- The column that you have recorded the most ticks is your dominant temperament. The column with the second most ticks will be your subdominant temperament. Remember that your dominant and subdominant temperament should be next to each other as mentioned on the previous page where we discussed the position of temperaments.

Important CONSIDERATIONS when evaluating temperament

- Each of us is a combination of all four temperaments but with a dominance of one.
- It is quite common to feel that you could almost fit into another of the temperaments; this is your 'subdominant' temperament.
- A true reflection of the physical appearance is determined by one's appearance in the early twenties. Be aware that medication and certain drugs, such as cortisone can cause facial swelling; others may decrease or increase appetite.
- Do not confuse habits with tendencies or preferences. A person may be inclined to acquire certain habits because of circumstances. These can be misinterpreted as preferences. For example, because ice is almost always served with cold drinks, you may believe that you like ice, on reflection cold drinks may not be your preference.
- Personality traits should be identified when one is relaxed and away from environmental factors that can alter personality, like a stressful work environment.
- When evaluating personality traits, consider how other people see you, especially those who know you well such as family and friends. For example, someone that usually has a calm nature might become very angry when seriously provoked. This outburst does not automatically categorize this person as having a bilious temperament (known to be short-tempered).

TIBB an-Nabawiy

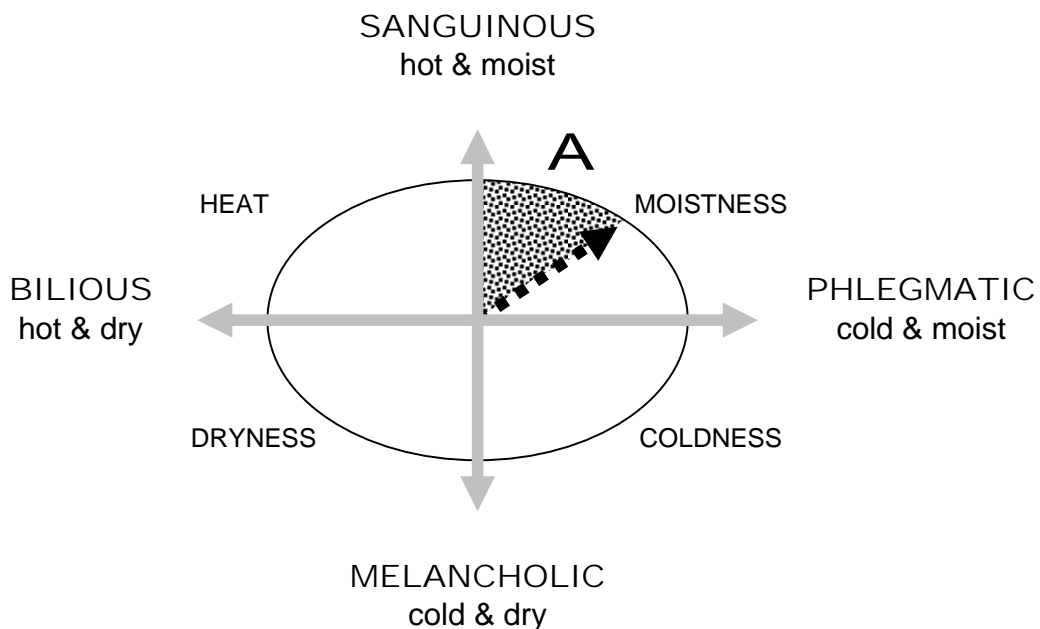
CATEGORY	SANGUINOUS HOT & MOIST	PHLEGMATIC COLD & MOIST	BILIOUS HOT & DRY	MELANCHOLIC COLD & DRY
FRAME	Large frame, more muscle	Large frame, more fat	Medium frame, lean	Thin, bony frame (short / tall)
PERSONALITY TRAITS	Persuasive, sociable, outgoing, talkative	Calm, accommodating, patient, good listener	Resourceful, outspoken, dominant, driver may be short tempered	Thoughtful, logical, analytical, tend to be perfectionists
CLIMATIC PREFERENCES	Likes cold, dry conditions, winter and autumn	Likes hot, dry conditions, summer and spring	Likes cold, moist conditions, winter and rainy weather	Likes hot, moist conditions, summer and rainy weather
DRINKS TEMPERATURE	Prefers cold drinks	Prefers hot drinks	Prefers cold drinks	Prefers hot drinks
EMOTIONAL TRAITS	Playful, cheerful, excitable, disorganised, brash, tends to exaggerate	shy, self-content, slow, indecisive	Aggressive, angry, irritable, impatient	Fearful, insecure, suspicious, anxious
MENTAL ACTIVITY	Moderate to active intelligence	Calm, slow, receptive, cool minded	Aggressive, intelligent, sharp minded	Restless, enquiring, philosophical, imaginative
MEMORY	Good but selective	Slow but prolonged	Sharp, never forgets	Recent memory good, distant memory bad
SPEECH	Clear, moderate to loud	Slow, soft	Sharp, talkative, loud	Fast, less vocal, soft
PHYSICAL ACTIVITY	Moderate to active, good stamina and physical endurance	Lethargic, slow, poor stamina, tend to put on weight easily	Very active, enthusiastic precise, orderly	Active, disorganized, erratic
GAIT	Macho stride	Slow pace	Firm stride	Quick, anxious pace
SLEEP PATTERNS	Moderate to deep, 6-8 hrs	Heavy, prolonged, excessive, 8 hrs plus, Tendency to oversleep	Low but sound, 5-6 hrs, Tendency to insomnia	Interrupted, irregular, insomnia
FOOD & DRINK	Healthy appetite with a moderate to excessive thirst	Slow, steady appetite, low thirst, can skip meals	Good appetite, excessive thirst, cannot delay meals, becomes irritable	Irregular and variable appetite and thirst
SKIN TEXTURE	Moderate in softness and moistness, warm	Cool, moist, soft	Warm, dry	Dry, rough, cold
COMPLEXION	Reddish or shiny	Whitish or pale	Yellowish	Greyish
HAIR	Thick, oily	Moderate in thickness and softness	Thin, oily	Dry
EYES	Moderate to large in size, bright, reddish with prominent capillaries	Moderate to large in size, watery, dreamy, attractive with bluish tint	Small to moderate in size, sharp, penetrating with yellowish tint	Small in size, active, darting, dry, sunken with greyish tint
VEINS	Apparent	Not apparent	Prominent	Noticeable
ELIMINATION	Golden yellow urine, Regular, soft stool, perspires easily	Transparent, light yellow urine Thick, sticky, stool, low perspiration	Passes dark yellow urine, Soft, loose stool, perspires easily	Moderate to excessive urine, Hard, dark stool, low perspiration
MENSTRUATION	Tendency towards painful menstruation	Tendency towards low / lack of menstruation	Tendency towards excessive menstruation	Tendency towards low menstruation with clots
HEALTH PROBLEMS	Congestion, esp. in head	Phlegm-related disorders	Inflammation, rashes or redness	Colon and gas-related disorders



Qualities associated with Temperament

What is the combination of qualities associated with the temperament of an individual, taking into account his/her dominant and subdominant temperament?

If an individual has a dominant temperament of **Sanguinous** (hot & moist) and a less dominant **Phlegmatic** (cold & moist), then the resultant qualities associated with that temperament will be somewhere between **hot & moist** and **cold & moist**. This depends on the extent of the dominant temperament (indicated by A in the diagram below):



In the above example, moistness is the common quality between hot & **moist** and cold & **moist**, this person's ideal qualitative states will have a dominant quality of **moistness**, followed in turn by heat, then coldness, and finally the least quality of dryness.

Any change to this ideal qualitative combination will have a negative influence on the individual's health. As moistness is the dominant quality associated with this individual, changes in the level of moistness (and more particularly, **excess** of moistness) will affect this individual the most and the fastest.

On the other hand, changes in the quality of dryness (which is the least in concentration), will have the least negative effect on the individual. This is why a person with a dominant sanguinous and subdominant phlegmatic temperament will be least comfortable in humid weather.

Maintenance of your Temperament - Humours

Temperament is maintained by the body fluids or the humours of the body. These humours are manufactured from the digestion of food and drink that is processed and transformed in the liver. The humours are four in number, with each humour having specific qualities of its own.

Sanguinous humour	-	(Hot & Moist)
Phlegmatic humour	-	(Cold & Moist)
Melancholic humour	-	(Cold & Dry)
Bilious humour	-	(Hot & Dry)

Just as each individual has a unique temperament, each person will have a unique ratio of humours to match the ideal temperament of the individual. For example, a person who is dominant sanguinous will have slightly more of the sanguinous humour to maintain the ideal heat and moisture associated with that temperament. Similarly, with the other temperamental types.

As humours are produced from food and drink, the diet consumed as well as the interaction between the individual and the environment will constantly influence and alter the qualities in the humours. Physis constantly responds to these changes to ensure that the ideal balance is maintained.

Health will only be maintained as long as the overall quality of the humours is in harmony with the overall quality of the temperament of the individual.

Classical Islamic teaching alludes to the body of man having been created from various combinations. Allah, the Almighty, says in the Holy Qur'an,

"Surely We have created man from a drop of mingled fluid."^(Q.76:2)

These combinations refer to the humours. Man's well being and protection are dependant on his constitution being properly balanced. And this, in turn, depends on his utilising what is beneficial for him and avoiding what is harmful for him. This is the principal aim of medicine.

Disease undermines the essential fluids from which man has been created, and causes them to decay. The art of medicine entails the prevention of this decay, and preventing these fluids from rapidly decomposing.^(122, suy.)

Answer the following questions:

1) What are the four elements upon which the philosophy of *Tibb* is based and how are they symbolically represented?

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2) Explain the philosophy of Tibb.

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3) Explain the meaning of 'Temperament'.

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4) How does the Qur'an describe the constitution of man?

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5) What is the overall temperament of the human being and why is that so?

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6) Why was the blessed Prophet (may Allah bless him and grant him peace) the most evenly balanced in character from the point of view of temperament according to the rules of Medicine?

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7) Describe the four temperamental types?

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8) Explain the relationship of the sub-dominant temperament vis-à-vis the dominant?

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9) If an individual has a dominant **Bilious** temperament and a less dominant **Melancholic** temperament then changes in the level of which quality will affect this individual the most and the fastest?

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10) Explain the concept of humours.

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11) Which verse of the Holy Qur'an alludes to the body of man having been created from various combinations of humours?

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Research Project:

Complete five temperamental evaluations of family members or friends using the temperamental evaluation sheet provided.

Lifestyle Factors

Now that you have identified your temperament and learnt about humours, how can you maintain good health? We are all aware that lifestyle plays an important role in the state of our well being. *Tibb* has a checklist consisting of six factors to consider when examining the relationship between you and your environment. The food and drink we consume, environmental air and breathing, exercise, sleep, our emotions and elimination all exert different qualities of heat, coldness, moistness and dryness that can either be of benefit or detriment to us. Each of these six factors affect us qualitatively and either raise or lower heat, moisture, dryness and coldness. For example, weather is either hot or cold, moist or dry. Similarly, sleep increases moisture in the body and exercise produces heat. Making sure that each of the following factors are given appropriate attention will help you to monitor the quality of your life and overall health and wellbeing.

- 1) **Food & Drink** : regularly eating food that sustains you in accordance with your temperament and drinking enough water.
- 2) **Environmental Air & Breathing** : adjusting your lifestyle according to the weather, considering the quality of air and whether we are breathing efficiently or not.
- 3) **Movement & Rest** : regularly doing exercise that is suited to your temperament & the pace of your life, having enough leisure time.
- 4) **Sleep & Wakefulness** : getting the right amount of undisturbed quality sleep, feeling alert during waking hours.
- 5) **Emotions & Feelings** : expressing and feeling emotions appropriately.
- 6) **Elimination** : effective elimination on a regular basis.

But how will you know what is good for you and what is not? The rule to remember is that **TOO MUCH OF THE DOMINANT QUALITY ASSOCIATED WITH YOUR TEMPERAMENT WILL HAVE A NEGATIVE EFFECT ON YOU**. For example, if you are bilious, you will be most negatively affected by an excess of heat and dryness brought about through the six lifestyle factors, i.e. during summer (when it is hot and dry), by eating an excess of hot and dry foods, excessive exercise or unchecked emotions of anger. Being aware of your temperament and how it is affected by the six lifestyle factors can assist you in living healthily.

Food and Drink

Allah declares in the Holy Qur'an,

“Eat of the things which Allah has provided for you, lawful and wholesome; and fear Allah, in Whom you believe.”

The food consumed by a person must be not only permissible but wholesome too. Given the

various constitutions, what is regarded as wholesome may vary from one individual to the next depending on their temperament. Therefore, what is implied is that those specific types of foods should be consumed that compliment the individuals constitution, which as you will now learn can be categorized into four groups.

Further, it has been related by the noble Companion, Abu Hurayrah, that the blessed Prophet (may Allah bless him and grant him peace) said,

“The stomach is the storage container of the body, and the blood is nourished by it. If the stomach is healthy, the blood remain healthy having nourished by it, but if the stomach is diseased, then the blood becomes diseased as well.”

The stomach is the source of nourishment and disease too. The Prophet (may Allah bless him and grant him peace) said in this regard,

“The stomach is the abode of disease.”

By simply controlling the foods we consume we can thus very effectively govern our state of wellbeing. Of all the lifestyle factors, food is by far the most effective and the easiest to implement since it is entirely in your control. In Tibb, each food or drink has the qualities of heat, coldness, moistness or dryness associated with it. Each food type is classified as heating or cooling with levels of moistness or dryness. This classification refers to the inherent temperament associated with the foods and the effect they have on the temperament of the individual. For example milk is cold and moist whereas chicken is hot and dry. The concept of heating and cooling foods is linked to the effect of the foods on the body. The rule to remember is that **too much of the dominant quality associated with your temperament, will have a negative effect on you.**

The Qualities or Temperament of Foods

On the following pages you will find four diet charts that list heating foods (with dryness and moistness) and cooling foods (with dryness and moistness) that will increase the qualities associated with the different temperaments, e.g. Diet chart 1 lists foods that will increase **hot & dry** qualities and will therefore most negatively effect an individual who has a dominant **bilious** temperament. Diet charts 2, 3, and 4 relate to the other three temperamental types.

Any food with qualities similar to the qualities associated with your temperament will result in an excess of that particular quality and so will negatively influence your health. For example, a **bilious** person (hot and dry) will be most negatively affected by foods from the **hot & dry** category and the least negatively affected by foods in the cold and moist category. This negative influence will be enhanced in conditions where extra heat and dryness is prevalent from environmental factors, for instance in summer when conditions are hot and dry. This explains the underlying principles of why some foods agree with certain individuals and not others.

TIBB an-Nabawiy

HEATING foods	with dryness	1	with moistness	2
MEATS	chicken, lobsters, prawns, all small bird meat		buck, goat, goose, lamb, liver, mutton, turkey	
VEGETABLES	bitter gourd, fenugreek, green pepper, garlic, leek, mustard, onion, parsley, red pepper		artichokes, asparagus, chives, ginger, olives, spinach, squash, spring onion, turnips	
FRUITS	grapes		bananas, dates, guavas, mangoes, peaches, papaya	
NUTS	cashews, hazel nuts, pecan nuts, walnuts		almonds, brazil nuts, pistachios, apricot kernels	
GRAINS & SEEDS	chickpeas, fenugreek seeds, gram flour, mustard seeds, papad		bread, bulgar wheat, flour, pasta, rye bread, sunflower seeds, wheat	
DAIRY PRODUCTS	eggs		condensed milk, cheese, cream cheese, mothers milk (for babies)	
OILS	mustard oil		clarified butter, lecithin, margarine, castor oil, olive oil, sunflower oil	
SPICES, HERBS & SEASONING	aniseed, cinnamon, cloves, celery seed (ajmo), garlic, green chilli, lavender, mustard seeds, nutmeg, oregano, paprika, parsley, peri-peri, red chilli, rocket, rosemary, saffron, tarragon, fenugreek		bay leaves, black pepper, cayenne pepper, dill seeds, dried ginger, fennel, green masala, marjoram, mint, sage, salt, soya sauce, thyme, turmeric, watercress, white pepper	
DRINKS	alcohol		green tea, hot water, juices (see fruits)	
FLAVOURANTS	pungent and bitter flavourants		honey, molasses, salt, sugar	
CONDIMENTS & SPREADS	chilli sauce, mustard sauce, peri-peri sauce		mayonnaise, peanut butter	
CONFECTIONARY & DESSERTS			biscuits, cakes, chocolate, liquorice, vermicelli	
CEREALS			all bran flakes, bran, honey smaks, muesli, nutri-k, nutritic, oats, puffed wheat, taystee wheat, weetbix	

TIBB an-Nabawiy

COOLING foods	with dryness	3	with moistness	4
MEATS	beef, biltong (beef), crabs, fish (all types), knuckles, mussels, ostrich, oysters, pork, snails, tripe, veal		duck, rabbit	
VEGETABLES	brinjal (egg plant), cabbage, cauliflower, celery, green beans, mushrooms, peas, potatoes, sauerkraut, sweet potatoes, tomatoes		bean curd, beetroot, baby marrow, butternut, brussel sprouts, broccoli, carrots, cucumber, gem squash, Indian ghourd, lady fingers, lettuce, okra, patty pans, pumpkin, radish, sprouts, soya beans, tofu, turnips, zucchini	
FRUITS	(all sour fruits), apples, avocados, cherries, coconut, granadilla, grape fruit, lemon, lime, naartjies, oranges, plums, prunes, pomegranate, raspberries, strawberries, sultanas		apricot, cranberries, figs, kiwi fruit, litchis, melons, mulberries, pawpaw, pears, pineapple, prickly pears, quince, spanspek, watermelon	
NUTS	peanuts		macadamia nuts	
GRAINS & SEEDS	barley, beans (all types), corn, couscous, lentils, linseed, maize, mielie meal, mielies, millet, peas, popcorn, poppy seeds, samp, sesame seeds		cornflour, cucumber seeds, melon seeds, pumpkin seeds, rice cakes, rice, sago, semolina, watermelon seeds	
DAIRY PRODUCTS	egg white, sour milk, yoghurt		coconut milk, cows milk, goats milk, buttermilk, butter, rice milk, soya milk	
OILS	coconut oil, corn oil, sesame oil		butter	
SPICES, HERBS & SEASONING	basil, prunes, poppy seeds, tamarind		cardamon, coriander, cumin, vanilla	
DRINKS	sour fruit juices, tea (black), coffee, ice, sour milk		glucose, sugar cane juice, milk shakes, ice-cream, water, rooibos	
FLAVOURANTS			fructose, glucose, rose syrup	
CONDIMENTS & SPREADS	balsamic vinegar, pickles, tomato sauce, Worcestershire sauce, vinegar		soya sauce	
CONFECTIONARY & DESSERTS			custard, ice cream, rose syrup, sago	
CEREALS	cornflakes, mielie meal, millet		pronutro, rice crispies	

Remember: in good health, everything in moderation, is allowed

Conventional Classification & *Tibb* Classification of Foods

As can be seen from the tables on the previous page, all foods - meat, vegetables, grains, etc. - have qualities associated with them. In our overall consideration of foods, if we add the concept of qualities to the food groups that we are familiar with, we can then see the relationship between proteins, fats, carbohydrates, minerals and their respective qualities.

Protein	-	Overall quality of dryness , but with degrees of heat or coldness, and the least amount of moistness
Fats	-	Overall quality of heat , but with degrees of moistness, and the least amount of dryness and coldness
Carbohydrates	-	Overall quality of moistness , but with degrees of heat and coldness, and the least amount of dryness
Water	-	Overall quality of cold and moistness
Minerals	-	Overall quality of cold and dryness

This leads us to the fact that not only are we affected by the quantity of food we consume but by the specific qualities of the food as well.

When selecting food, two areas need to be considered:

- 1) What is your temperament in relation to the temperament of the food?
- 2) What food is appropriate for your age, season, and climate?

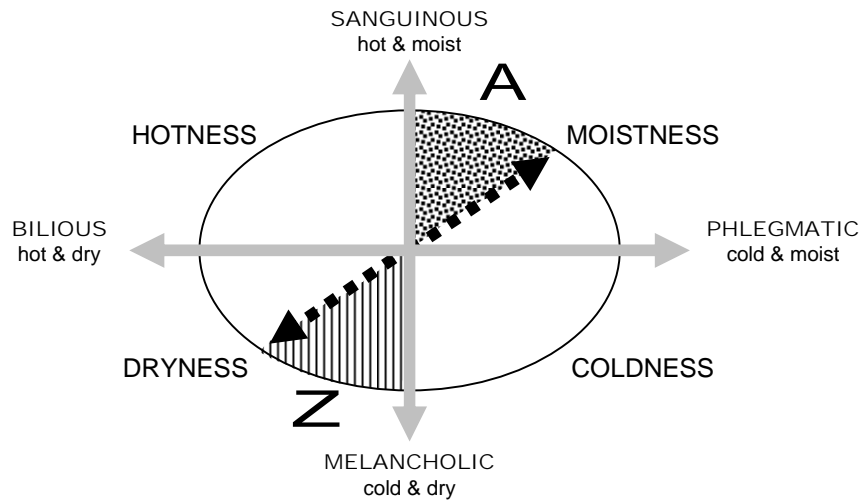
A balanced diet that includes heating and cooling foods is absolutely essential for the maintenance of good health.

Determining which Foods are Appropriate for the Individuals Temperament

Which foods would be most appropriate considering the temperament of an individual? As we have determined earlier, **an excess of food with qualities similar to the qualities associated with your temperament will result in an excess of that particular quality and so will negatively influence your health.** Therefore, it implies that foods from the **opposite** spectrum of the temperamental chart will be **most appropriate** for the individual concerned.

For example, an individual having a dominant **Sanguinous** temperament and a less dominant **Phlegmatic** temperament, will be most negatively affected by foods from the **hot & moist** category (indicated by 'A') and the most benefited by foods in the cold and dry category (indicated by 'Z'). This negative influence will be enhanced when extra heat and moisture is prevalent in the environment, for instance in humid conditions when it is hot and moist.

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Below is a table that lists the eight combination temperamental types (dominant and subdominant), the associated qualities, overall dominant quality and the recommended diet charts for each temperament. The recommendation is from A-D where column A is most recommended and column D the least recommended.

TEMPERAMENT DOMINANT / SUBDOMINANT	ASSOCIATED QUALITIES	OVERALL DOMINANT QUALITY	A - EAT MOSTLY diet chart	B - EAT MORE diet chart	C - EAT LESS diet chart	D - EAT LEAST diet chart
BILIOUS / MELANCHOLIC	hot & dry – cold & dry	DRYNESS	4	2	3	1
BILIOUS / SANGUINOUS	hot & dry – hot & moist	HOTNESS	4	3	2	1
MELANCHOLIC / BILIOUS	cold & dry – hot & dry	DRYNESS	2	4	1	3
MELANCHOLIC / PHLEGMATIC	cold & dry – cold & moist	COLDNESS	2	1	4	3
PHLEGMATIC / MELANCHOLIC	cold & moist – cold & dry	COLDNESS	1	2	3	4
PHLEGMATIC / SANGUINOUS	cold & moist – hot & moist	MOISTNESS	1	3	2	4
SANGUINOUS / BILIOUS	hot & moist – hot & dry	HOTNESS	3	4	1	2
SANGUINOUS / PHLEGMATIC	hot & moist – cold & moist	MOISTNESS	3	1	4	2

The Temperament of Recipes

As mentioned earlier, the temperament of every food is determined by the dominance of qualities such as hot, dry, cold and moist. These qualities are inherent and do not necessarily refer to the temperature of the food but to the effect of foods on our metabolism.

However, although individual ingredients have specific temperaments, meals are usually made up of a number of different ingredients and all these ingredients work together to determine the overall temperament of the meal.

Tastes and Corresponding Qualities

As all recipes have a certain taste, the ancient physicians had also allocated qualities to six different tastes. This form of categorisation was useful for advising patients on their dietary needs.

Listed below are the qualities associated with tastes:

Salty	-	Hot and Moist
Insipid (bland, tasteless)	-	Cold and Moist
Pungent (strong spicy, hot)	-	Hot and Dry
Sweet	-	Moist and Hot
Sour	-	Cold and Dry
Bitter	-	Dry and Hot

For example, a person with a bilious temperament will be negatively affected by an excess of pungent and bitter foods.

Water

To maintain the optimum 70% moisture content, one of the body's most important needs is for water. Water plays an important role in the process of food digestion, nutrient metabolism, and elimination of waste products. It also ensures proper circulation of blood and the lymphatic system. Virtually every function of the body, from cell division to food digestion to tissue synthesis requires adequate moisture levels. In this light, the importance of maintaining an ideal moisture content becomes self-evident.

Our bodies are capable of dealing with an excessive water intake but aren't able to handle an **inadequate** water intake. In fact, illnesses such as kidney stones, dryness of the skin and dehydration result from low water intake. An adequate intake of water helps to reduce raised blood pressure and high levels of cholesterol, uric acid and glucose.

General Dietary Guidelines

Allah, Almighty, has put all medicine into half a verse when He said,^(11, suy.)

“Eat and drink, but not excessively.”^(Q.7:31)

Hippocrates said, *“The maintenance of good health depends on working in moderation and avoiding eating and drinking too much.”*^(11, suy.)

It is essential that a man restrains himself to eating what is suitable and appetising, but without excess. The Prophet (may Allah bless him and grant him peace), said,

“The children of Adam fill no container worse than the way in which they fill their own stomachs. Let the children of Adam just have a few mouthfuls to strengthen the limbs. If possible, one third of the stomach for food, one third for drink, and one third for one’s breath.”^(11, suy.)

- Avoid drinking water during meals. If you have to, drink very little. Avoid drinking cold water or cold-drinks/juices during the meal. Preferably drink liquids half an hour before meals OR one hour after meals.
- Never swallow water with a single gulp. Anas has transmitted the tradition that the Prophet (may Allah bless him and grant him peace) used to take three breaths, one after each sip, and used to say,

“Because of this the drink is more satisfying, healthier, & more thirst-quenching.”^(14, suy.)

- Avoid refined foods.
- Eat fruit and salad for one meal a day – preferably for lunch.
- Eat simply. Avoid a lot of different types of foods in the same meal.
- The Prophet (may Allah bless him and grant him peace) discouraged eating the following together at the same meal: milk and fish, or vinegar and milk, or fruit and milk, or lettuce and fish, or garlic and onions, or dried meat and fresh meat, or sour things and acid things, or sumach and vinegar, or vinegar and rice, or grapes and excessive eating of aubergines, or pomegranates and meat pudding, or two cold dishes, or two hot dishes together.^(10, suy.)
- The Prophet (may Allah bless him) disapproved of eating very hot food.^(13, suy.)
- Eat in a settled and quite atmosphere.
- Do not eat when upset.
- Make it a rule to sit down to eat.
- The Prophet (may Allah bless him and grant him peace) forbade eating while lying down.^(13, suy.)
- Avoid excessive milk during your main meal.
- The Prophet (may Allah bless him and grant him peace) forbade blowing on food or drink or breathing into a container.
- Walking after dinner is beneficial, or doing the prayer has the same effect, as this assists digestion. It has been related that the Prophet (may Allah bless him and grant him peace) said,

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“Digest your food with right actions and prayer (ie. salah-formal ritual prayer)... And do not go to sleep immediately after eating, for this will constipate you.”^(13, suy.)

- Do not take vigorous exercise after eating.
- Never go without your supper, for this makes a man grow old. Anas reported the following well-known tradition of the blessed Prophet (may Allah bless him and grant him peace),

“Eat some supper, even if it is only a handful of dry bread, for going without the evening meal makes you grow old.”^(13, suy.)

Answer the following questions:

1) List the six lifestyle factors that play an important role in our state of wellbeing?

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2) What is the fundamental rule in the relationship between lifestyle factors and temperament?

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3) Of all the lifestyle factors, which one is by far the most effective and the easiest to implement and why?

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4) How is each food type classified in *Tibb*?

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5) Explain the relationship between the qualities of food vis-à-vis temperament and its influence on health?

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6) Which foods will be most appropriate considering the temperament of an individual?

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7) It Briefly explain the effect a combination of ingredients used in a recipe will have on the final temperament of a dish.

.....

8) List the qualities associated with tastes.

.....

9) List three dietary guidelines from the *Qur'an* and *Hadith*.

.....

Assignment:

Using the diagram on page 16 only (and not the table on page 25) determine which types of foods (as represented by the diet charts) should mostly, more, less or least consumed for the following temperamental types. Draw the diagrams too, identifying the various segments in their descending order of preference:

TEMPERAMENT DOMINANT / SUB-DOMINANT	A - EAT MOSTLY diet chart	B - EAT MORE diet chart	C - EAT LESS diet chart	D - EAT LEAST diet chart
SANGUINOUS / BILIOUS				
MELANCHOLIC / PHLEGMATIC				
BILIOUS / MELANCHOLIC				

Environmental Air & Breathing

Air is essential to keep the self evenly balanced, for as long as air remains pure. It is an invisible protection. Each season produces diseases compatible with it, and expels what is incompatible. Thus, summer causes bile and results in bilious diseases, but cures cold diseases. And the like can be said of the other seasons. ^(7, suy.)

Thus, Seasonal changes or changes in the environment can have a significant effect on health. We all know about the health problems of a cold, damp winter, or a hot, dry summer. 'Aa'ishah (may Allah be pleased with her), the noble wife of the blessed Prophet (may Allah bless him and grant him peace) said, *"Whenever the Prophet (may Allah bless him and grant him peace) traveled back to Madinah, he did not feel well (due the change in the air)."* ^(xxx, suy.)

One should be aware of the environmental and seasonal changes and the adverse effect that exposure to extreme elements can have on your health. For example, Phlegmatics should take special care during the cold and wet climatic conditions to ensure that optimum body heat is maintained. Similarly, a bilious person should avoid too much exposure to the heat of summer.

Air flows between us, in and out of us, connecting us. Air is the one thing all living organisms share. The air that we breathe is our closest and most important contact with the outside environment. Air is our primary source of nutrition. Our health is influenced by the quality of air we breathe, as well as the manner in which we breathe.

Good, regular and relaxed breathing improves a person's health:

- It neutralises any excessive heat, so maintains an ideal body temperature.
- It regulates the heartbeat.
- It strengthens the nerves, and settles the emotions.
- It helps the mind - body integration.
- It cleanses our body of waste matters, especially carbon dioxide.
- It increases metabolism.
- It helps blood circulation to the deeper tissues and capillaries.
- It rejuvenates the cells.

Without the air we breathe in, the nutrients we take into our body could not be converted into energy. Also, the extra oxygen supply to the body is very beneficial to our brain cells. The temperature, moisture and electrical charge content of the air we breathe can all have a definite effect on our health. Common ailments like headaches, tiredness, and irritability are often the result of insufficient oxygen being breathed in. This could be due to a faulty breathing technique, or poor posture. Proper breathing exercises can have a great influence on maintenance of health as well as in the treatment of illnesses. Anger & fear too can be managed through correct breathing.

Tibb Breathing Exercises

Breathing exercises will have different effects on the body depending on the breathing techniques used. It is obvious that slow breathing exercises will produce less heat than fast breathing exercises. In Tibb, there are many breathing exercises. Each has its own value in dealing with one or the other chronic ailment. Here we will describe only three of the more common ones.

Always remember that it is always best to perform breathing exercises at dawn as the pollution levels are low, the air is crisp and fresh and the psycho-spiritual benefits are more profound.

- 1) The *Tibb* **Cooling** Breathing Exercise - This exercise has a cooling effect, so is ideal for people with a **bilious** or **sanguinous** temperament.
 - Sit either on the floor squatting with hands on thighs or in the 'lotus' position, keeping a straight back in both cases. If either position is not possible due to a disability, then lie on the floor, on one's back. Select a protected time and space, free from interruptions. This exercise is best outdoors if quiet and warm, in the early morning.
 - Close eyes, focus on breathing.
 - Take slow and deep breaths, breathing in and out through the nose, distending and filling the stomach.
 - Continue breathing this way for 5 minutes.

- 2) The *Tibb* **Heating** Breathing Exercise – This exercise has a heating effect, so is ideal for people with a **phlegmatic** or **melancholic** temperament.
 - Assume the same position described in the previous exercise.
 - Take slow and deep breaths, breathing in and out of the nose, distending and filling the stomach for 1 minute only.
 - Then breathe deeper and faster for 3 minutes. This time can be extended to 5 minutes as you become more experienced with the exercise.
 - Thereafter, take slow deep breaths, again for 1 minute.

- 3) The last *Tibb* breathing exercise is a **universal** one prescribed for all temperamental types. Try doing it on a regular basis.

Breathe in deeply and slowly through your mouth making a 'YA' sound. Push out your stomach and visualise air filling it up. This will fill the lower half of your lungs that often get neglected. Whilst inhaling, concentrate on a point in the middle of your forehead. Hold your breath to a count of five. Exhale to the sound 'HU' making sure all air is expelled. While exhaling concentrate on the heart. You can practice this for up to 20 minutes as a meditative exercise.

Movement & Rest

The value of controlled, regular and reasonable physical exercise in maintaining good health has been proven time and again. There are many kinds of sports and exercises which the Prophet Muhammad (may Allah bless him and grant him peace) recommended as a source of enjoyment and recreation which, at the same time, prepare them for worship and other obligations. These sports and exercises required skill and determination and involved physical exercise and bodybuilding activity. Among them are the foot racing, swimming, archery and horse-back riding.

The Companions of the Prophet (may Allah be pleased with them) used to race on foot and the Prophet (may Allah bless him and grant him peace) encouraged them in this. The Prophet (may Allah bless him and grant him peace) himself raced with his wife 'Aa'ishah (may Allah be pleased with her). 'Aishah said "*I raced with the Prophet (peace be on him) and beat him in the race. Later, when I had put on some weight, we raced again and he won. Then he said, 'This cancels that,'*" referring to the previous occasion.

'Umar (may Allah be pleased with him), the second Kahlif, said, "*Teach your children swimming and archery, and tell them to jump on the horse's back.*" It is also reported that the Prophet (may Allah bless him and grant him peace) organized horse races and gave a prize to the winner. All this was done by the Prophet (peace be on him) to encourage competition in sports involving physical exercise and discipline.

Exercise has many physical and mental benefits:

- It improves cardiovascular fitness - it reduces high blood pressure, strengthens the heart, and stops the build-up of fatty deposits in the blood vessels.
- It aids people with indigestion and other disorders of the gut.
- It strengthens bones, and so helps to prevent bone thinning, especially in elderly women.
- It helps to avoid becoming overweight.
- It improves body posture, which is good for health.
- It helps a person relax and improves the value of sleep.
- It can reduce a person's stress level considerably.
- It allows a person to concentrate better.
- It increases a person's vitality, making him or her more active and self-confident.

As every person is unique, we each have a different requirement for exercise and rest. Rest produces a moistening and cooling effect. Movement and exercise increases the heat in the body.

Balance between movement and rest is very important as is the type of exercise you choose. Where spinning classes or running on a treadmill are excellent for some as it increases heat and dryness, for others, who have a dominant bilious temperament, it may be too energetic and can cause health problems. Yoga may be suited to highly-strung stressed individuals but may be too passive for others. It is important to match your exercise to your body type.

Both movement and rest are essential for maintaining full health. However, different people need different amounts of exercise or rest for the maintenance of health depending on their temperament as well as the illness condition they may be suffering from.

Tibb Physical Exercises

Whilst there are many different types of physical exercises and sporting activities that can be undertaken, we will focus on exercises that can be completed within the comfort of one's home. However, it is important to always remember to warm up before any strenuous exercise is done as well as to cool down at the end of the exercise.

- 1) The *Tibb* **Walking** Exercise - This is a gentle exercise recommended for all temperamental types. It can be done anywhere - in a small room or outdoors. If there are safety or space concerns, as with the elderly, then you may 'walk on the spot' for the same periods of time.
 - Warm up by walking normally, swinging the arms gently. Do this for about 2 minutes initially.
 - Then walk briskly, raising the legs and swinging the arms firmly. Do this for about 5 minutes.
 - Then cool down by walking normally, as in the warm up. Do this for about 2 minutes.
 - Do these exercises daily, but increasing the time for each session weekly to a maximum of 20 (ie. 5, 15 and 5) minutes per session.

- 2) The *Tibb* **Jogging** Exercise - Jogging is a more intense exercise than walking. It will therefore produce more heat (and dryness) than walking.
 - Jog on the spot, lifting the knees as high as possible, putting the weight only on the balls of the feet - (prancing). At the same time swing arms in a full circular motion.
 - Start by doing this for 30 seconds building up to 5 minutes.
 - Increase gradually by 30 seconds, to a maximum of 10 minutes per session.

- 3) The *Tibb* **De-Stressing** exercise - Tensing the muscles followed by relaxation is a means of releasing stress that may have built up in the muscles during the course of the day. This is ideal for people who are inclined to be anxious and stressful.
 - This exercise should be done lying down on the floor or firm bed, flat on the back.
 - Be comfortable and relaxed.
 - In the lower body, tense all muscles for about 10 seconds, then relax slowly.
 - Breathe in when tensing, and out when relaxing.
 - Then do the same with the upper part of the body.
 - Breathe in when tensing, and out when relaxing.
 - Repeat 5 times.

Always remember that any exercise will produce heat based on the extent and intensity of the activity. However the longer you continue with the exercise the greater the heat produced, which means that dryness too will increase. This must be taken into account.

Salah (Formal Ritual Prayer) – Its Physical and Spiritual Benefits

The noble Companion, Abu Hurayrah, said,

“The Prophet (may Allah bless him and grant him peace) saw me once while I was trying to sleep. I was writhing about due to pain in my stomach. He said, ‘Is your stomach giving you pain?’ and I answered, ‘Yes, O Messenger of Allah.’ Then he said, ‘Get up and pray, for truly there is healing in the prayer.’”^(172, suy.)

There is a psychological aspect to illness conditions - that is, that the one who is suffering from an ailment will overlook his pain while he is earnestly praying, such that the intensity of the pain will diminish, until finally his inner energy will overcome the pain and remove it altogether. The narration also indicates to us that the best doctor is the one who uses every kind of device in order to strengthen the faculties. At one point he will increase strength through food, and at another, by provoking joy and grief, or even hope and fear. And prayer is the best of them all.^(172, suy.)

If a person is engaged in worship, then he will experience apprehension, fear, hope, uncertainty, and love. And when his attention turns to the next life, it will strengthen his faculties, delight his heart, and, by these very means, drive out disease.

Doing the prayer is natural, as it benefits both the mind and the body. It includes standing, bowing, and prostrating, as well as being still - tranquillity, piety, worship, submission, abasement of the self, and other elements. Thanks to all this, the joints of the body are moved and relaxed, as well as most of the organs - and especially the stomach and the bowels. The effect of all these is significant in helping to move the two impurities (urine and faeces) along, and to speed up the departure of food from the stomach.

Indeed prostrating is most effective in clearing the nasal passages when they are blocked, and very beneficial in helping to expel the two impurities by expediting the passage of food through the stomach and the bowels until it is expelled.

Furthermore, doing the prayer often gives pleasure to the one who is doing it, as well as expelling bad thoughts and putting out the fire of anger. Doing the prayer makes one humble before Allah and tolerant of others. Doing the prayer softens the heart and it makes forgiveness treasured and revenge abhorrent to a person.^(173, suy.)

It often happens that while doing the prayer, a correct opinion surfaces, and the way to conduct one's affairs properly becomes apparent or a well considered answer. Often a worshipper remembers during the prayer what he had forgotten earlier. Doing the prayer makes a person reflect on his beginning and on his end, and on how he stands in this world, and in the next. It will remind him of his own reckoning, especially if he stands in prayer for a long time, and especially during the night - when eyes are lowered, and voices are hushed, and the influence of the lower world is weakened, and the influence of the world of the souls and angels is greater, and gloomy thoughts are transformed into joyful ones. This is what the Prophet meant (may Allah bless him and grant him peace) when he said,

“O Bilal, let us take rest in prayer!”^(174, suy.)

And also,

“I find my comfort in doing the prayer, because it is from this that a person is given pleasure, and the pleasure that comes from it brings comfort - and because doing the prayer contains all that is excellent in both this world and the next.”^(174, suy.)

So it is from the prayer that the best of this world and of the next is derived. It is from the prayer that strength, which flows from the blessed vision of Allah, the Creator, springs - and that is why doing the prayer drives out everything to do with sickness and illness from the body, and reveals a person's true nature to him, so that he strives to perfect what is already good, and to abandon whatever is bad.^(174, suy.)

Sleep & Wakefulness

Everyone has a need for sleep but the requirement of sleep differs from person-to-person and for different age groups. *Tibb* considers sleep to be **cooling** and **moistening**. Wakefulness increases **dryness** and **heat** and depletes energy due to physical and mental activity. Sound, peaceful sleep allows Physis uninterrupted action in restoring the body's harmony by:

- Repairing and healing damage done in the physical, mental, emotional and spiritual spheres.
- Preparing the body for the physical and psychological activities to come.
- Strengthening all natural functions, including digestion, metabolism, and mind strength.
- Eliminating toxins via the liver, kidney and skin.

Sleep strengthens a number of natural functions, such as:

- The digestive process, which it helps to complete, ready for bowel movement on awakening.
- Metabolic processes, which repairs damage and restores wellbeing.
- Brain functions, by sorting out and filing sensory and intellectual input from the previous day.
- Detoxification, by assisting Physis in eliminating toxins from the system.

Quality and Quantity of Sleep

The need for sleep varies, from person to person, for different age groups and according to physical or mental activity. The quality and amount of sleep should thus be matched to the individual. You may function best by napping for half an hour in the afternoon and having 6 hours at night, but someone else may need 8 hours to function properly. To a large extent sleep requirements vary according to a person's temperament. Persons with a dominant:

BILIOUS temperament	-	5 to 6 hours minimum nightly
MELANCHOLIC temperament	-	5 to 6 hours minimum nightly
SANGUINOUS temperament	-	6 to 7 hours minimum nightly
PHLEGMATIC temperament	-	8 hours nightly.

Children require more sleep and so do women compared to men. For the elderly, additional rest and sleep is beneficial, as it increases the moisture to overcome the dryness associated with old age.

The best time to sleep is from 22h00 until just before sunrise. Supper should be eaten at least 3 hours before sleeping. Lying on your right side allows food in the stomach to move towards the intestines more easily and decreases the pressure on the heart.

Harmful Effects of Sleep Deprivation or Excess

If a person does not get enough sleep, excessive heat and dryness will build up, especially in someone with a **bilious** temperament. This condition can be easily reversed with an appropriate amount of sleep. This will reduce the excess amount of heat and dryness, because sleep has a cooling and moistening effect on the body.

Today's fast lifestyle can lead to a chronic sleep debt, which can result in serious health problems. If a person does not get enough sleep, it will affect the person's mental, physical and emotional states. Sleep debt is often overlooked as an aggravating factor in many illnesses.

Lack of quality sleep, or insomnia, is a common problem especially amongst people with a **melancholic** nature. Too much dryness is the basic cause behind insomnia, which is why very often a glass of warm milk, which is hot & moist in temperament, seems to help. Troubled sleep indicates that a disease may be developing. Badly disturbed sleep can lead to headaches, nervousness, a lack of concentration, mood swings, irritability, lethargy and depression.

Excessive rest and sleep can result in an excess of the cold and moist qualities. This can cause reduced energy levels, which can be harmful to the body. Long periods can lead to increased muscle weakness, and an upset digestion and metabolism. It can also dull the mind, increase phlegm in the body, lead to a slow heart rate, weak memory and low blood pressure.

Sleep during the day is generally bad. It affects the complexion, gives rise to disease, and makes a man lazy. It should be avoided, except during the mid-day heat, in accordance with the tradition of the Prophet (may Allah bless him and grant him peace),

"Have some sleep (ie. siesta)... It makes it easier for you to rise for prayer during the night by having a short sleep during the day."^(17, suy.)

If a person sweats heavily during sleep without any obvious cause, it means that undigested and unwanted fluids have accumulated in excess of the bodily requirements. With the help of sleep

these unwanted matters are eliminated through the skin.

Sleep problems can be easily avoided by adhering to the following guidelines:

- See to it that the bedroom is suitable for sleep - quiet, well ventilated, with a good bed and covers.
- Try to get into a routine for sleeping. Early to bed and early to rise is best. Avoid catnapping.
- The best time to go to sleep is after food has been digested.
- Do not eat heavy meals or consume caffeine drinks too close to bedtime. A light snack or hot milky drink may help.
- Adopt the best posture - the right side for sleeping is best, as digestion is facilitated. It is wise to at least start off sleeping on the right side, just as the Prophet (may Allah bless him and grant him peace) used to do. This was confirmed by 'Aa'ishah when she said, "*He (may Allah bless him and grant him peace) used to go to sleep starting on his right side...*"^(17, suy.)
- Take a warm, bath before retiring, pray or meditate, do breathing exercises, and read a comforting book. In this regard the Prophet (may Allah bless him and grant him peace) said, "*Before you go to sleep, do wudu (ie. wash your limbs) just as you do before doing the prayer.*"^(14, suy.)
- Prepare mentally by reviewing the day past, and plan for the day to come. Avoid anxiety.
- Gentle exercise or massage before or after a warm bath before bed helps.

The last two lifestyle factors that play an important role in the state of our well being are Emotions & Feelings and Elimination. Let us first consider the influence of Emotions & Feelings on the physical condition of the individual.

Answer the following questions:

10) List five ways by which good, regular and relaxed breathing can improve a person's health and wellbeing?

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11) What types of measures should be taken when seasonal changes occur to ensure that optimum body temperature consistent with one's temperament is maintained?

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12) What type of breathing exercise should be prescribed for a Phlegmatic person and why?

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13) List five ways by which good controlled, regular and reasonable physical exercise can improve a person's health and wellbeing?

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14) Explain why different people need different types of exercise for the maintenance of health?

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15) List some of the popular sports recommended by the blessed Prophet Muhammad [s].

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16) Briefly describe the Physical and spiritual benefits of *Salah*.

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17) What effect does sleep have on the body?

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18) List four ways in which sleep assists in the maintenance of health and well-being?

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19) Describe some of the harmful effects of both sleep deprivation as well as excess.

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Assignment:

Prescribe a Breathing, Climatic, Exercise and Sleep regimen for a **phlegmatic woman** in her twenties and a **melancholic old man** who suffers from insomnia.

Emotions & Feelings

Our emotional state plays a vital role in our wellbeing. Every emotion has a different qualitative effect on the body. By recognising the qualities that emotions exert on your temperament, you can to a great extent control its influence on your health.

Emotions can be either positive or negative regarding the effect they have on the person's physical state. Positive emotions such as happiness, love, peace, optimism and humour should be encouraged, as they are known to invigorate the body and contribute to improved health and an overall sense of well-being.

Negative attitudes brought about by emotions such as anxiety, frustration, resentment and anger can cause serious health problems. It is these that are of particular consequence in *Tibb* as your temperament will be negatively influenced by them according to their respective qualities as shown below:

Anger	-	hot & dry
Worry	-	hot & moist
Depression	-	moist & hot
Fear	-	cold & moist
Grief	-	cold & dry
Excitement	-	dry & hot

As regards anger, it heats up the body and dries it up. Anger was forbidden by the Prophet (*may Allah bless him and grant him peace*). It has been related by al-Bukhari that a man once said to the Prophet (*may Allah bless him and grant him peace*). "Please, give me some advice." He (*may Allah bless him and grant him peace*) replied, "Never be angry." The meaning of this tradition is that a man should never act out of anger.^(24, suy.)

In another saying of the Prophet (*may Allah bless him and grant him peace*) it is reported, "Do not think as one of you does in a fit of anger." And we said, "Is there any man who does not suffer from fits of anger?" And he (*may Allah bless him and grant him peace*) replied, "No, there is not, but there are men who master themselves when they are angry, and if they are bad-tempered they control themselves so that anger will not overcome them and induce them to act under its influence."^(24, suy.) This is the meaning of the verse of the Holy Qur'an,

"(Blessed are) Those who restrain their anger."^(Q.3:134)

When the blessed Prophet (*may Allah bless him and grant him peace*) was angry, it was evident in his face. He once said,

"Anger is from the devil, and the devil is indeed created from fire, and fire is put out by water - so if any of you becomes angry, then he should do wudu (ritual ablution)."^(24, suy.)

As for joy, its characteristic is to strengthen inward energy. If it is excessive, it may harm a man. Indeed such excess has been prohibited by the word of the Almighty,

"Surely Allah does not love those who exult."^(Q.28:76)

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However the joyfulness of the believers is permitted and is pleasing, as the Almighty says,

“Rejoicing in what Allah has given them from His outpouring generosity”^(Q.3:170).

“In the outpouring generosity of Allah and in His mercy - in that let them rejoice.”^(Q.10:58)

As for anxiety and sorrow, these are the root of restless fevers. The Prophet (may Allah bless him and grant him peace) used to seek refuge in Allah from anxiety and sorrow. The prophetic tradition say that whoever suffers from these a lot, his body grows ill.^(25, suy.)

Please note the difference between anxiety and sorrow. The former involves something that is expected to come or to go, while the latter relates to something that has already occurred.

The Prophet (may Allah bless him and grant him peace) used to,

“...seek refuge in Allah at the end of every prayer in order to escape anxiety and sorrow.”^(25, suy.)

As for grief, it is associated with a present state of affairs. So a man who suffers a lot from grief should busy himself with what makes him forget himself. Thus it is said of the Prophet (may Allah bless him and grant him peace) that,

“If affliction weighs down on any one of you, then let him take up his bow!”^(25, suy.)

Let us now take a closer look at the physical effects of negative emotional states:

Anger is associated with a Hot & Dry quality. Excessive anger is harmful to the liver and the digestive faculties. Anger produces harmful effects on the heart and damages the brain.

Worry is associated with a Hot & Moist quality. Excessive worry causes disease of the spleen and pancreas resulting in an imbalance of glucose levels.

Depression is associated with a Moist & Hot quality. Excessive depression is harmful to the brain and weakens all faculties.

Fear is associated with a Cold & Moist quality. Excessive fear leads to diseases of the kidneys and bladder and weakens the adrenal and posterior pituitary glands. Fear also produces negative effects in the liver and heart.

Grief is associated with a Cold & Dry quality. Excessive grief is an acute condition of the nervous system and weakens the nerve impulses and produces negative effects on the brain, lungs, heart and liver.

Excitement is associated with a Dry & Hot quality. Excessive excitement can be harmful to the heart.

By recognising the qualities of the negative emotions that are in keeping with the qualities of your temperament, you can, to a certain extent, control the influence that emotions can have on your health. For example, if a bilious person whose temperament is Hot & Dry is continually influenced

by anger, which has the same Hot & Dry qualities, his health will be negatively affected.

Tibb Exercises for Emotional States

Techniques or exercises to restore emotional balance are often linked to both meditation and visualisation techniques. Breathing is an important component in restoring emotional states and is always included as part of the meditation process.

The most appropriate breathing exercise for emotional states is the *Tibb* slow and deep breathing exercise described in Lesson 4 under the section '*Tibb* Cooling Breathing Exercises'. The slow and deep breathing leads to a calming effect.

1) The *Tibb* Heart Meditation Exercise

- The patient should sit straight up on the floor or chair, with a straight spine.
- Put the head down, close the eyes, *concentrate on the heart* and breathe in deeply.
- Hold the breath for a while, then breathe out slowly in the same manner.
- Continue this exercise every day and at night before going to bed, for 10 -15 minutes.

2) The *Tibb* Pineal Body Meditation Exercise

- The patient should sit in a relaxed state, in a calm environment, with eyes closed.
- *Concentrate on the area between the eyebrows*, and breathe in deeply.
- Hold the breath for a while and breathe out slowly in the same manner.
- Repeat this exercise for 10 -15 minutes.

3) The *Tibb* Visualising Meditation Exercise

- The patient should be in bed, at night, relaxed in a quiet room, with eyes closed.
- He or she should visualise a light colour surrounding him or herself, almost like an ocean of colour.
- If the stress affecting the subject is linked strongly to his or her emotional state, then a blue or violet light or colour should be visualised.
- As colours also have their own qualities, different temperamental types experiencing stress will benefit from visualising different colours:
 - if **melancholic** - green (Hot & Moist) or yellow (Hot & Dry)
 - if **sanguinous** - red (Cold & Dry) or orange (Dry & Hot)
 - If **bilious** - blue (Moist & Hot) or violet (Cold & Moist)
 - If **phlegmatic** - orange (Dry & Hot) or yellow (Hot & Dry)
- Repeat this exercise for 10 -15 minutes.

Tibb Colour & Aromatherapy

Emotional problems can be dealt with using colour (as alluded to above) and aromatherapy.

Colour Therapy

The Tibb approach to colour therapy is to classify colours in terms of their qualities. Recognizing these qualities gives us a better understanding of how colour therapy works. Matching the appropriate colour to the specific temperament is the basis of colour therapy. Listed below are the qualities associated with the different primary and secondary colours, as well as the effects they have:

COLOUR	QUALITY
Red	Cold & Dry
Orange	Dry & Hot
Yellow	Hot & Dry
Green	Hot & Moist
Blue	Moist & Hot
Violet	Cold & Moist

The qualities associated with colour have the following influence:

Red (Cold & Dry)

Represents: Passion, love, sexual desire, life-force (blood), energy, vitality and power

Useful for: Lethargy, circulation and depression, low blood pressure, anemia

Caution: Red is a demanding colour and needs to be used wisely. It could induce anxiety and raise blood pressure. It can also imply aggression and temper.

Orange (Dry & Hot)

Represents: Warmth, joyousness, lightness, pleasure, sensuality, playfulness and creativity

Useful for: Depression and creativity.

Caution: Too much orange can evoke an uneasy feeling or can be overwhelming and enervating if used in excess

Yellow (Hot & Dry)

Represents: Learning and intuition

Useful for: Bringing inspiration, wisdom and empowerment.

Caution: Use sparingly as its stimulating effect could cause exhaustion. In a negative sense, yellow signifies meanness, treason and deceit.

Green (Hot & Moist)

Represents: Harmony, balance and rest

Useful for: Soothing tired nerves, stimulating growth, mending broken bones and tissues, bringing a sense of balance and perspective to difficult situations and relieving tension.

Caution: Too much can be enervating. Not recommended for areas where there is ongoing activity.

Blue (Moist & Hot)

Represents: Relaxation, peace, spaciousness, infinity and devotion to a high and noble ideal.

Useful for: Invoking peacefulness and for hyperactive people who need calming

Caution: Too much blue can make you feel cold, depressed and sorrowful.

Violet (Cold & Moist)

Represents: Royalty, religion, devotion and passion

Useful for: Nervous problems, easing pain, transmuting the personality into spirituality, liver ailments and circulation

Caution: Too much purple makes it difficult to stay grounded and deal with everyday life. It is also marked by sorrow, purple has long been associated with garments of mourning. Violet is a difficult colour to live with on a long-term basis as the high vibrational rate can induce unexplained tiredness and draining of physical power.

Listed below is a table indicating the most appropriate colours for the different temperamental types.

TEMPERAMENTAL TYPE	IDEAL COLOURS
Bilious/Melancholics	blue, green, violet
Bilious/Sanguinous	violet, blue, red
Sanguinous/Bilious	red, violet, blue
Sanguinous/Phlegmatics	red, orange, violet
Phlegmatics/Sanguinous	orange, red, yellow
Phlegmatics/Melancholics	yellow, green, orange
Melancholic/Phlegmatic	green, yellow, orange
Melancholic/Bilious	green, blue, yellow

See which colour best suits your purpose, you may choose to connect with your particular colour in the clothing you wear, or paint your bedroom or a wall in your house, or use it to enhance visualization or meditation.

Indeed, the best colour for the eyes to gaze at is green. It has been related by Anas that of all the colours, the most pleasing to the Prophet (may Allah bless him and grant him peace) was green. And Allah, the Almighty, Himself has said,

“...and they shall wear green robes of fine silk and brocade.”^(Q.18:31)

It has been related by Ibn ‘Abbas that the Prophet (may Allah bless him and grant him peace) admired anything that was green because it improved the eyesight. And, according to al-Bukhari, the same is true of looking at running water and it calms the emotions.^(149, suy.)

Aromatherapy

Similar to the qualities associated with colour therapy, aromatherapy oils also have qualities associated with them. Listed below are some of the common aromatherapy oils with their respective qualities:

OIL	QUALITY	OIL	QUALITY
Anise	Hot & Dry	Grapefruit oil	Cold & Dry
Bergamot	Cold & Dry	Jasmine	Cold & Moist
Cajuput	Hot & Dry	Lavender	Dry & Hot
Chamomile	Dry & Hot	Lemon grass	Dry & Hot
Cinnamon	Dry & Hot	Peppermint	Hot & Moist
Clary sage	Hot & Moist	Rose	Cold & Dry
Coriander oil	Cold & Moist	Rosemary	Hot & Dry
Eucalyptus	Hot & Dry	Ylang-ylang	Cold & Moist
Fennel seeds	Cold & Moist		

In the table that follows we see which oils are most appropriate for the different temperamental types:

TEMPERAMENTAL TYPE	IDEAL AROMATHERAPY OIL
Bilious/Melancholic	Ylang-ylang, Jasmine, Fennel seeds, Coriander oil
Bilious/Sanguinous	Ylang-ylang, Jasmine, Fennel seeds, Rose
Sanguinous/Phlegmatic	Chamomile, Lavender, Lemon grass, Eucalyptus
Sanguinous/Bilious	Ylang-ylang, Grapefruit, Bergamot, Rose
Phlegmatic/Sanguinous	Eucalyptus, Rosemary, Anise, Cinnamon
Phlegmatic/Melancholic	Eucalyptus, Rosemary, Anise, Cajuput
Melancholic/Phlegmatic	Rosemary, Cinnamon, Chamomile, Lavender
Melancholic/Bilious	Clary sage, Peppermint, Chamomile, Lavender

Elimination

The body takes from the environment what it needs for energy and survival. What it does not need it expels back into the environment in the form of waste products. Many disease conditions come about because the body is unable to efficiently remove these waste products. These waste products are removed from the body through bowel movements, sweating, urinating and other means. Of all the normal elimination methods, elimination from the colon requires special attention.

We know that most of the reabsorption of water in the body takes place in the colon. This process of reabsorption results in a film of matter accumulating on the sides of the colon. Normal peristaltic movement does not remove this accumulation which in turn, impedes not only subsequent reabsorption, but becomes a reservoir for toxic accumulation. Although we may eliminate

everyday, this accumulation can only be removed with an appropriate mild, herbal laxative taken regularly. This will assist the body to keep the colon free of toxic waste and is an important step to health maintenance.

Tibb also recommends fasting as a way of giving the body time to reorganise itself and improve health and well-being.

Tibb Guidelines for Assisting Elimination

- Eat foods that are easily digestible such as fruit and vegetables and minimize foods like meat and fish that take more energy and time to digest.
- Use natural digestive aids in cooking such as ginger, or drinking teas such as peppermint or green tea after a meal.
- Improve metabolic function through the use of herbs and spices like cumin, cinnamon, ginger, garlic, turmeric and black pepper.
- Ensure that elimination of both urine and stools is never suppressed and that the colon is emptied daily.
- Take a mild laxative at least once every fortnight. In this context the blessed Prophet (may Allah bless him and grant him peace) said,

“If there is any remedy against death, then it is senna, the gladdening, gentle one.”^(71, suy.)

He (may Allah bless him and grant him peace) also said,

“Senna is for you, for there is a cure in it for every disease except cancer.”^(70, suy.)

- Drink water to flush out the kidneys and to improve the flow of blood in the vessels

Practices for Healthy Elimination

- Effective elimination is better achieved when the body is in a squatting position as this assists a clear passage. Although Western lavatories aren't designed for this purpose, this is the most natural position for the body to eliminate and discourages piles.
- If you have trouble with regular elimination, try massaging the colon. Lie on your back and see if you can trace the colon by pressing your fingers into your abdomen. Massage gently in from the right side in a circular position down to the left side. This movement will stimulate movement along the colon.

Elimination - massage and bathing

There is no doubt that cleanliness and personal hygiene form a major part of bodily health. “Purity is half of the faith,” and “Cleanliness is part of the faith.” declared the noble Prophet [s] and stressed the importance of regular baths, ablutions and the use of the toothbrush. This is all the more remarkable in an environment where water was at a premium.

Cleanliness and personal hygiene are maintained as part of religious devotion and as part of a natural daily routine. A Muslim is required to wash his private parts after going to the toilet. He is required to be in a state of *wudu'* (ritual purity), for *wudu'* is a condition for *Salah* and *Salah* is performed five times a day. *Wudu'* cleans parts of the body which are not normally cleaned such as the nostrils and behind the ears. *Ghusl* (bathing) is a particular method of having a bath. It involves first of all perennial washing of the private parts, which confirms the clinical principle of washing the dirty parts first and then the cleaner. This is then followed by *wudu'* and then the washing of the entire body from head to toe. *Ghusl* is compulsory on every Muslim, male and female on attaining puberty; it is also compulsory after sexual contact between spouses, after menstruation and after the emission of semen. It is recommended before the congregational prayer on Friday and at the very least once in seven days by the Prophet [s].

Cleanliness remains the chief factor inhibiting the spread of disease. Wherever you live and no matter how poor you are, Islam requires of you to remain clean and develop habits of cleanliness. It is noteworthy that the real plague known as the Black Death, which swept through European populations, stopped at the borders of the Muslim world because of the Islamic measures of cleanliness alone. All that has been mentioned concerning eating habits, physical exercise, rest and sleep, fasting, and personal hygiene point to a sophisticated system of balance and an emphasis on preventive medicine.

Bathing and massage techniques have long constituted an important part of Islamic healing traditions. In Istanbul, Turkey, for example, during the 16th century there were in excess of 4,5 thousand private baths or *hamams* and 300 public baths with separate times for men and women. They were extremely important as a purification and cleansing rite.

Most of the bathing houses had three rooms, one for steaming and massage, another less hot one for washing and scrubbing and a cool room for napping.

Heat application in the form of a steam bath combined with massage is extremely effective in removing toxins. Scented baths can be calming and relaxing or stimulating. Using different massage oils and varying massage techniques fluctuating in intensity and duration the massage experience can be tailor-made according to temperament.

From the *Tibb* perspective the ageing process from infancy to old age results in a loss of moisture and heat from the body. The preservation of life and indeed health is dependent on maintaining the correct heat balance with moisture levels in the body. Obviously melancholics who have a Cold & Dry temperament will be affected the most. Remember weather plays an important part in the application of bathing and massage rituals. Long and hot baths in winter may need to be adjusted during summertime.

Benefits of Massage

As the effects of massage are cumulative, regular massage will greatly increase the overall benefits. These extend to relaxation, improved breathing, circulation and metabolism, calming, easing tension in stiff muscles, easing pain, soothing, healing and general well-being.

Massage has an effect on the nervous system and can calm or stimulate, especially blood circulation and lymphatic system improving the elimination of waste through the body. Restoration is effected on all levels, physically, mentally and emotionally. Using varying techniques like stroking, pressing, kneading the movement works on the soft tissues to improve muscles and sometimes extends to the organs themselves.

Massage oils eliminate friction and assist in dispersing heat evenly through the body. Oil remaining on the body provides a shield against environmental factors. It also acts as a nutrient for the skin and strengthens nerve fibres on hair follicles. Apparently when massage oil is applied to the navel before sleep it prevents the body becoming dry. If oil is administered at the top of the spine where it connects to the skull it has a calming effect on the entire nervous system, also strengthening and calming the nervous system, memory and improving eyesight.

Guidelines for massage

Different oils should be used for the different temperamental types depending on the qualities associated with the oils. The common massage oils are as follows:

BASE OIL	QUALITIES
Olive oil	Hot & Moist
Almond oil	Moist & Hot
Coconut oil	Cold & Moist
Sesame oil	Cold & Dry
Mustard oil	Dry & Hot

Listed below are the ideal massage oils for the different temperamental types as well as the guidelines for the massage itself:

TEMPERAMENTAL TYPE	MESSAGE OIL	TECHNIQUE & DURATION
Bilious/Melancholic	Olive	Gentle, not more than 20mins
Bilious/Sanguinous	Almond, coconut	Moderate, not more than 30mins

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Sanguinous/Phlegmatic	Sesame	Moderate to firm, not more than 60mins
Sanguinous/Bilious	Almond, coconut	Gentle to moderate, not more than 45mins
Phlegmatic/Sanguinous	Sesame	Moderate to firm, not more than 60mins
Phlegmatic/Melancholic	Mustard	Firm, not more than 60mins
Melancholic/Phlegmatic	Mustard	Moderate to firm, not more than 60mins
Melancholic/Bilious	Olive	Gentle, not more than 60mins

See the section on aromatherapy oils which can also be added to the base massage oil.

Guidelines for bathing

At least once a week set aside time for a special bathing ritual. Mix up your own oils and work out a special potion to suit your temperament. Different temperamental types will require different types, temperature and duration of baths that will be appropriate for their specific temperament. For example, dominant bilious people should avoid extremely hot water and definitely avoid sitting in a sauna. The duration of the bath is also important as sitting too long in a hot bath will result in a drying effect.

TEMPERAMENTAL TYPE	TEMPERATURE, TYPE AND DURATION OF BATH
Bilious/Melancholic	Cool to warm water - steam bath not more than 15mins
Bilious/Sanguinous	Cool water - steam bath not more than 20mins
Sanguinous/Phlegmatic	Warm to hot water - steam or sauna not more than 30mins
Sanguinous/Bilious	Cool water – steam not more than 20mins
Phlegmatic/Sanguinous	Warm to hot water – steam or sauna not more than 45mins
Phlegmatic/Melancholic	Warm to hot water – steam or sauna not more than 45mins
Melancholic/Phlegmatic	Warm to hot water – steam or sauna not more than 30mins
Melancholic/Bilious	Warm water – steam not more than 30mins

Understanding illnesses in *Tibb*

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Hippocrates established a scientific basis of understanding the causes of illnesses (and health) when he laid the founding principles of *Tibb* on the basis of 'cause and effect'. According to *Tibb* there is a definite pathway from health to disease, as well as the reversal of a disease state to health.

Tibb recognises that illnesses do not just happen, but result from a definite cause or a number of causes. These causes are invariably the effect of the governing factors on the humours and temperament of the individual. Poor management of the governing factors results in an imbalance of qualities which in essence are the causes of all illnesses.

According to *Tibb*, just as different temperamental types have different qualities associated with them, all illness conditions also have different qualities associated with them.

The following example from the life of the blessed Prophet (may Allah bless him and grant him peace) is a case in point. As-Sahib said, *"I came to visit the Prophet one day (may Allah bless him and grant him peace) and he had some bread and dates in front of him. He said, 'Come in here, and eat.'* So I began to eat the dates. The Prophet (may Allah bless him and grant him peace) said, *'Why are you eating the dates while you are suffering from ophthalmia?'* ^(128, suy.)

This discouragement of eating dates on the part of the Prophet (may Allah bless him and grant him peace) was due the fact that ophthalmia is identified as a hot illness, and dates, being a heating food, will aggravate the condition of the patient.

Below is a list of some illnesses with their corresponding qualities

DISEASE	ALLOWED	EAT LESS OF	AVOID
Acne	Cold & Moist, Hot & Moist	Cold & Dry	Hot & Dry
Amenorrhoea	Hot & Dry, Cold & Dry	Hot & Moist	Cold & Moist
Anaemia	Hot & Dry, Cold & Dry	Hot & Moist	Cold & Moist
Angina and Heart Attack	Hot & Dry, Hot & Moist	Cold & Moist	Cold & Dry
Anorexia	Hot & Dry, Cold & Dry	Hot & Moist	Cold & Moist
Anxiety & Stress	Cold & Moist, Cold & Dry	Hot & Moist	Hot & Dry
Arthritis - Gout	Hot & Dry, Hot & Moist	Cold & Moist	Cold & Dry
Arthritis - Osteo	Hot & Dry, Hot & Moist	Cold & Moist	Cold & Dry
Arthritis - Rheumatoid	Hot & Dry, Cold & Dry	Cold & Moist	Hot & Moist
Asthma	Hot & Dry, Cold & Dry	Hot & Moist	Cold & Moist
Athletes Foot	Hot & Dry, Cold & Dry	Cold & Moist	Hot & Moist
Backache	Hot & Dry, Hot & Moist	Cold & Moist	Cold & Dry
Bad Breath (Halitosis)	Hot & Dry, Cold & Dry	Cold & Moist	Hot & Moist
Bedwetting (Enuresis)	Hot & Dry, Cold & Dry	Hot & Moist	Cold & Moist
Bladder Infection (Cystitis)	Hot & Dry, Cold & Dry	Cold & Moist	Hot & Moist
Bronchitis	Cold & Dry, Hot & Moist	Cold & Moist	Hot & Dry
Chicken Pox	Hot & Dry, Cold & Dry	Hot & Moist	Cold & Moist
Chronic Fatigue Syndrome	Cold & Dry, Hot & Moist	Cold & Moist	Hot & Dry
Colds & Flu	Hot & Dry, Hot & Moist	Cold & Dry	Cold & Moist
Conjunctivitis	Cold & Dry, Cold & Moist	Hot & Moist	Hot & Dry
Constipation	Hot & Moist, Hot & Dry	Cold & Moist	Cold & Dry
Depression	Hot & Dry, Cold & Dry	Hot & Moist	Cold & Moist
Diabetes Insipidous	Hot & Dry, Cold & Dry	Hot & Moist	Cold & Moist
Diabetes Mellitus	Hot & Dry, Cold & Dry	Cold & Moist	Hot & Moist
Diarrhoea	Hot & Dry, Cold & Dry	Hot & Moist	Cold & Moist
Dry Skin	Hot & Moist, Cold & Moist	Hot & Dry	Cold & Dry
Dysmenorrhoea	Cold & Moist, Cold & Dry	Hot & Div	Hot & Moist

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DISEASE	ALLOWED	EAT LESS OF	AVOID
Ear Infection	Cold & Dry, Hot & Dry	Hot & Moist	Cold & Moist
Emphysema	Hot & Dry, Hot & Moist	Cold & Dry	Cold & Moist
Enlarged Prostate (BPH)	Hot & Dry, Cold & Dry	Cold & Moist	Hot & Moist
Gastritis	Cold & Moist, Cold & Dry	Hot & Moist	Hot & Dry
Hay Fever	Cold & Dry, Cold & Moist	Hot & Moist	Hot & Dry
Headache - bilious	Cold & Dry, Cold & Moist	Hot & Moist	Hot & Dry
Headache - melancholic	Hot & Moist, Hot & Dry	Cold & Moist	Cold & Dry
Headache - phlegmatic	Hot & Dry, Cold & Dry	Hot & Moist	Cold & Moist
Headache - sanguinous	Cold & Dry, Cold & Moist	Hot & Dry	Hot & Moist
Hepatitis	Cold & Dry, Cold & Moist	Hot & Moist	Hot & Dry
High Cholesterol	Hot & Dry, Cold & Moist	Hot & Moist	Cold & Dry
High-Blood Pressure	Cold & Dry, Cold & Moist	Hot & Dry	Hot & Moist
Hyperactivity	Cold & Dry, Cold & Moist	Hot & Moist	Hot & Dry
Hypomenorrhoea	Hot & Dry, Cold & Dry	Hot & Moist	Cold & Moist
Indigestion	Hot & Dry, Hot & Moist	Cold & Dry	Cold & Moist
Insomnia	Hot & Moist, Cold & Moist	Hot & Dry	Cold & Dry
Irritable Bowel Syndrome	Cold & Dry, Hot & Dry	Cold & Moist	Hot & Moist
Jaundice	Cold & Dry, Cold & Moist	Hot & Moist	Hot & Dry
Kidney Stones	Hot & Moist, Cold & Moist	Hot & Dry	Cold & Dry
Lactose Intolerance	Hot & Dry, Cold & Dry	Cold & Moist	Hot & Moist
Leucorrhoea	Cold & Dry, Cold & Moist	Hot & Dry	Hot & Moist
Liver Disease - Alcohol Abuse	Cold & Moist, Hot & Moist	Cold & Dry	Hot & Dry
Measles	Cold & Dry, Hot & Dry	Cold & Moist	Hot & Moist
Menorrhagia	Cold & Dry, Cold & Moist	Hot & Moist	Hot & Dry
Mumps	Cold & Dry, Hot & Dry	Hot & Moist	Cold & Moist
Nausea & Vomiting	Cold & Dry, Cold & Moist	Hot & Moist	Hot & Dry
Peptic Ulcers	Hot & Moist, Cold & Moist	Cold & Dry	Hot & Dry
Piles	Hot & Moist, Cold & Moist	Hot & Dry	Cold & Dry
Premature Ejaculation	Cold & Moist, Cold & Dry	Hot & Moist	Hot & Dry
Pre-Menstrual Syndrome	Cold & Moist, Cold & Dry	Hot & Dry	Hot & Moist
Prostatitis	Cold & Moist, Cold & Dry	Hot & Moist	Hot & Dry
Psoriasis	Hot & Moist, Cold & Moist	Hot & Dry	Cold & Dry
Sinusitis	Cold & Dry, Hot & Dry	Hot & Moist	Cold & Moist
Skin Rash	Cold & Dry, Cold & Moist	Hot & Moist	Hot & Dry
Tonsillitis and Sore Throat	Cold & Dry, Hot & Dry	Hot & Moist	Cold & Moist
Toothache / loose teeth / bleeding gums	Cold & Dry, Hot & Dry	Hot & Moist	Cold & Moist
Vaginal Thrush	Cold & Dry, Cold & Moist	Hot & Dry	Hot & Moist
Varicose Veins	Cold & Dry, Hot & Dry	Cold & Moist	Hot & Moist

Qualities: the Common Denominator

From the above lessons, we have learnt that:

- Each of us is a unique individual with an ideal temperament made up of a combination of heat, coldness, moistness or dryness. This combination of qualities will have a dominance of one of the four qualities.

- Each of us will have qualities of a humoral balance that will be in harmony with the qualities of the temperament of an individual.
- Each of the governing factors influences the ideal qualitative state of the humours through the qualities that the governing factors exert.
- Physis, the doctor within us, is forever at work to maintain balance between the qualities of the humours to remain in harmony with the qualities of the temperament of the individual.

Your Personalized Health Promotion Program

Your personalized health promotion program will highlight the dominant quality that is associated with your temperament as well as the factors that will increase this quality.

In addition the illnesses that your dominant and subdominant temperament will be most inclined to is also highlighted. This is followed by a health promotion program through the management of the governing factors and how they can either affect you positively or negatively.

The dietary recommendation (enclosed diet chart) in your programme has been additionally fine tuned in respect of the foods that you should avoid (highlighted). This fine tuning has been done to take into account the different temperamental combinations in respect of the varying qualities associated with foods. For example, although **artichokes**, **asparagus** and **turnips** are all classified under the broad category of Hot & Moist, asparagus has a predominance of **heat** and turnips have a predominance of **moistness**. Artichokes are evenly balanced between **heat** and **moistness**. Therefore asparagus is less recommended for the dominant bilious temperament and turnips are less recommended for the dominant sanguinous temperament. This diet chart has also been divided into categories of foods for easy reference.

The more you live your life according to the programme, the healthier you will be. Alternatively, excess of the negative aspects will lead to illness conditions. Remember your greatest friend against illnesses is the doctor within you - your Physis. Working together with Physis, especially in times of ill health, will assist you in restoring good health.

When in good health, you can spoil yourself with little indulgences but only in moderation. As Hippocrates said: *"A little of what is harmful is better than too much of what is good."* Your Physis can perform miracles, trust Physis, help Physis and stay healthy!

A Final Word

Health is a physical condition in which all the functions of the body are healthy. Being restored to good health is the best gift of Allah to man. It is impossible to act rightly and to pay proper attention to the obedience which is due to the Lord except when health is present. There is nothing like it. Let the worshipper give thanks for his health and never be ungrateful.^(6, suy.)

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The Prophet said (may Allah bless him and grant him peace),

“There are worshippers of Allah whom He protects from death in battle and from sickness. He makes them live in good health and die in good health, and yet He grants them the stations of His martyrs.”^(6, suy.)

Abu-d-Darda once said, “O Prophet, if I am cured of my sickness and am thankful for it, is it better than if I were sick and bore it patiently?” The Prophet (may Allah bless him and grant him peace) replied,

“Truly the Prophet loves good health, just as you do.”^(6, suy.)

It has also been related that the Prophet (may Allah bless him and grant him peace) said,

“Whoever awakes in the morning with a healthy body, and a self that is sound, and whose provision is assured, he is like the one who possesses the whole world.”^(6, suy.)

The Prophet (may Allah bless him and grant him peace) also said,

“Ask Allah for forgiveness and health. After certainty of faith, nothing better is given to a man than good health.”^(7, suy.)

Among the wise sayings of the Prophet Daw’ud (David) (peace be on him) are the following:

“Health is a hidden kingdom.”

“Sadness for one hour ages a man by one year.”

And,

“Health is a crown on the heads of the healthy that only the sick can see.”^(7, suy.)

Answer the following questions:

1) Which emotions should be encouraged and why?

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2) List the six negative emotions as well as their qualities.

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3) Describe the negative effects of Anger on health?

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4) What did the blessed Prophet [s] say about anger and its management?

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5) Which colours and aromatherapy oils will be most suited to a Sanguinous/Phlegmatic?

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6) Describe the various ways by which the body expels toxins.

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7) How can you assist your body in the process of elimination?

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8) When does illness occur?

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9) What have Muslims been taught about the blessing of good health?

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