

Dealing with (COVID-19) With Treatment Through Al-Bukhari's Book of Medicine

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Abstract

The world now needs a cure for the (COVID-19) epidemic, and this study presented more than ten definitive divine treatments: pharmacological, natural or psychological proven treatments that treat the (COVID-19) epidemic through the correct conversations mentioned by the book of medicine in light of the symptoms of this disease at the level of The world, when used properly, is an urgent need to increase the therapeutic effect of these treatments by increasing research on the active substance in the pathology of treating patients with COVID-19) on a large scale worldwide.

Keywords: Pathology, Treatment For COVID-19, Proven Treatments

INTRODUCTION

This study, which delves into dealing with (COVID-19) With Treatment Through Al-Bukhari's Book of Medicine, arises from the ongoing global pandemic that has claimed millions of lives.

At a time when the world is still striving to find a cure, the foundational pillars for a potent remedy to treat this disease have been identified. Considering that medicine is primarily experimental, the medications and treatments contained within it are not mere medical prescriptions. Rather, they are unequivocally divine, stemming from revelation. It is the pinnacle of intellect to benefit from them as believed (Ibn Al-Qayyim, p: 56). Thus, there was an urgent need to draw upon the authentic prophetic traditions found in the Medicine Book of Al-Bukhari, which contain a wealth of proven treatments. The necessity for experts in the field of pathology to access this information when dealing with the treatment of COVID-19 cannot be overstated. They can benefit from and enhance the therapeutic impact of these prophetic compounds through further development and research.

Given the therapeutic implications of COVID-19, this study seeks to illuminate these treasures, serving as a tribute to these Hadiths. It also aims to acknowledge the efforts of scholars in this field through practical models. The study seeks to address several issues, including:

Identifying if there are pharmaceutical substances in the laboratory that warrant study to determine the active ingredient for treating patients in the authentic Hadiths.

Is there a connection between prophetic medicine and contemporary medicine?

What are the celestial treatments in prophetic sources that address the symptoms mentioned by the World Health Organization for COVID-19 in the Hadiths?

Determining if there is a psychological treatment for COVID-19.

Challenges of the Study:

COVID-19 is a new pandemic, and the world is still seeking a cure.

Limited laboratory studies have been conducted on these prophetic medicines.

Treating COVID-19 using celestial sources is largely unknown to many scholars.

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Studies on proven disease treatments are just a drop in the ocean.

PREVIOUS STUDIES

To the best of my knowledge, this topic has not been independently researched. Discussions on Hadiths are scattered in books on scientific miracles such as "The Scientific Miracles in the Sunnah" by Saleh Al-Reda, and "The Miracles of the Quran and the Prophetic Sunnah" by Ahmed Mutawalli, among others. However, these discussions do not solely focus on authentic Hadiths. They are mentioned in the explanations of Sahih Al-Bukhari, such as Fath Al-Bari by Ibn Hajar, and other explanatory books on Hadiths. However, in all these studies, COVID-19 had not yet emerged. This study differs from previous studies in that it:

Explores the medications mentioned in authentic Hadiths because they are found in the Medicine Book of Al-Bukhari, who passed away in (870 CE - 256 AH).

Studies these medicines in light of the symptoms mentioned by the World Health Organization for this disease.

Offers a new addition to specialists, such as pathologists, indicating that the horizons still require more from them if they embark on this research.

Previous studies either spoke generally or addressed the topic in passing while discussing other issues, thus being influenced by various factors. This study, however, is dedicated solely to topics that previous studies did not address.

Attempts to present the topic in a simple manner, away from complexities, for disease treatment.

METHODOLOGY

This study utilized the inductive approach by reviewing the Medicine Book of Al-Bukhari, then employed the analytical method to extract prophetic medicines with practical models. Scholars verified these medicines as treating COVID-19 symptoms. The results were then extracted. The research was divided into two questions, with ten points under the first question and four points under the second question.

RESEARCH LIMITATIONS

The study aims to highlight the treatment for the COVID-19 pandemic in the Medicine Book of Al-Bukhari in light of the disease's symptoms.

DEALING WITH (COVID-19) WITH TREATMENT THROUGH AL-BUKHARI'S BOOK OF MEDICINE

What is COVID-19? COVID-19 is the disease, caused by the novel coronavirus SARS-CoV-2, it was first identified by the World Health Organization on December 31, 2019, following reports of cases of viral pneumonia in Wuhan, China. The common symptoms of COVID-19 include fever, fatigue, and dry cough, while less common symptoms include nasal congestion, conjunctivitis, headache, muscle or joint pain, sore throat, shortness of breath, and a fever above 38 degrees Celsius. Decreased consciousness, sometimes associated with seizures, has also been reported.

<https://www.who.int/news-room/q-a-detail/coronavirus-disease-covid-19>

God has created diseases and their cures, healing, and destruction, and has linked causes to their effects, all in a measure that is beyond comparison. (Al-Manawi, Vol. 2, p. 256). Doctors agree that when possible, treating with food is preferred over medication, and when simple treatment suffices, complex treatments should be avoided. Urban dwellers, who are mostly accustomed to complex foods, may require complex medicines because their illnesses are mostly complex. Thus, complex medicines are more beneficial for them. The diseases of people in the wilderness and deserts are usually simple, so simple medicines suffice for their treatment. This is a proof according to medical industry standards (Ibn Al-Qayyim, p. 37). The nursing staff, regardless of gender, cares for the wounded; for example, Rabia bint Muawwadh used to go on military expeditions with him, serving and watering the people, carrying the dead and wounded (Al-Bukhari, Vol. 7, p. 122, no. 5679).

FIRST ISSUE

MEDICAL OR NATURAL TREATMENT FOR DEALING WITH COVID-19

In this day and age, we need to benefit from medical or natural treatment because drugs and natural remedies have been successfully used in treatment and assistance for over a thousand years. Here, it is used to treat COVID-19. This study in Al-Bukhari's Medicine Book is unique in that it mentions proven remedies, opens up avenues for compound work, develops them, and increases their therapeutic effect. This is done to benefit from these proven treatments by specialists, as they are treatments supported by divine words from the Prophet, which Allah spoke about: “{He does not speak from [his own] inclination. It is not but a revelation revealed}” [An-Najm: 3, 4]. These are medicines from the Prophet that we use to deal with COVID-19 and to find medical or natural treatment, focusing on the symptoms mentioned by the World Health Organization for COVID-19. When examining Al-Bukhari's Medicine Book, ten treatments were found, and here, only a small part of the many diseases that these prophetic medicines treat have been mentioned. It emphasizes the need for more experiments by specialists to discover the remaining diseases that they treat, by benefiting from and developing prophetic treatments and compounds for treatment to increase their therapeutic effect, to suit the medical uses for COVID-19. These ten treatments are:

First, treatment for fever, cough, inflammation of the tonsils and pharynx, pneumonia, with sea buckthorn, Indian oud, and sa'wut. It corrects the treatment of the tonsils and rectifies them. Gritting the tonsils is one of the common medical mistakes that causes bleeding and pain to the patient and the spread of inflammation. (Mutawalli, p. 1070-1072), the tonsils: a pain that irritates the throat, causing bleeding when a woman enters her finger and presses it against the tonsil, pushing it in. (Ibn Manzur, Vol. 4, p. 287). He urged the use of Indian oud because it has seven medicinal properties, including the ability to remove tonsillitis and alleviate side effects. From the side: a hot side swelling, as well as swelling of any of the internal organs, and its symptoms are fever, cough, severe pain, shortness of breath, and saw-tooth pulse. (Ibn Al-Qayyim, p. 62). He also mentioned that the best and most beneficial treatment is cupping and sea buckthorn (Al-Bukhari, Vol. 7, p. 125, no. 5696, Al-Qari, Vol. 7, p. 2864), and Indian oud is called sea buckthorn or sa'wut, which is black Indian oud hotter than white sea buckthorn, poured into the nose or mouth for throat and tonsil diseases, and internal abscesses that rarely heal in their owner (Al-Sayyid, p. 130-131). It contains helenin, purifying and disinfecting benzoic acid, treating tonsillitis, pharyngitis, pneumonia, using black or white root bark. (Mutawalli, p. 1070-1072), and scientists believe that the active ingredient in sea buckthorn is unknown substances that require many studies, laboratory tests, and experiments to explore the therapeutic benefits for many diseases by specialists. (Al-Sayyid, p. 107). He used to apply cupping (Al-Bukhari, Vol. 7, p. 124, no. 5691). He praised the use of cupping with single and compound medicines, pounded, sifted, kneaded, dried, or dissolved, so it is applied or poured into the nose of a person lying on his back, placing something between his shoulders to raise them and lower his head, reaching the patient's brain. When he sneezes, the disease is expelled. (Ibn Al-Qayyim, p. 72).

Secondly, treatment for oral diseases, asthma, killing germs, negative and positive gram-staining bacteria, stomach, increasing the antioxidant immune system's strength, body resistance to oxidative stress, anti-inflammatory, and treating all diseases with natural honey:

It is mentioned that healing is in honey (Al-Bukhari, Vol. 7, p. 123, no. 5681), and the best medicine is also honey drink (Al-Bukhari, Vol. 7, p. 122, no. 5680), and when someone complained of stomach ache, he was instructed to drink honey three times, and when he said that the illness was still present, it was replied, “Allah has spoken the truth, and your brother's stomach has lied. Give him honey to drink,” so he drank it and recovered. (Al-Bukhari, Vol. 7, p. 123, no. 5684). However, the discovery of honey's healing properties has not received the attention it deserves from researchers, and there are studies on its benefits for stomach diseases, asthma, and others. Among its benefits are anti-inflammatory activity, increased antioxidant immune system strength, increased body resistance to oxidative stress, and increased plasma levels of phenolic antioxidants, which contribute to mental and physical health until old age, as evidenced by Julius Romilus, who lived to be 108 years old.

It also kills germs, treats their resistance to antibiotics, such as *Pseudomonas aeruginosa*, and heals, treats gum disease, oral problems, and wound healing, such as wounds infected with gram-positive cocci, and ulcers, without side effects. A French study in the *Nurta* journal called for further studies. (Basha, p. 6-11).

Non-heated honey is characterized by being a pesticide and a bacterium against negative and positive gram-staining bacteria. (Baa'shin, p. 48-50).

Natural honey has healing, by the permission of Allah, from every disease and ailment (Zallal, p. 28). It heals eye diseases such as corneal infections and others (Al-Jamil, p. 200).

Thirdly, treatment for diseases such as rheumatoid arthritis affecting the joints, inflammation of the pleura of the lungs, fibrosis of their tissue, migraine headaches, treatment of lymphatic congestion, which strengthens the immune system, inflammation of the membrane surrounding the heart, general weakness with fatigue and fatigue, and removing harmful substances from the body, all of this and more with cupping, but it must be done in a manner determined by doctors.

It is mentioned that cupping is healing (Al-Bukhari, Vol. 7, p. 125, no. 5697), and that cupping with sea buckthorn is the best treatment (Al-Bukhari, Vol. 7, p. 125, no. 5696), and that it is the best medicine (Al-Bukhari, vol. 7, p. 125, no. 5702), and the doctor was paid for performing cupping, and he cupped for migraines and others (Al-Bukhari, Vol. 7, p. 124, and p. 125, no. 5691, 5700).

The scholars have asserted that the practice of phlebotomy with air cups, used to draw blood, pus, and sepsis, as well as the removal of harmful substances from the body, either with wet or dry cupping, stimulates immune capacity and reinforces the body's natural defenses against various infections.

The therapeutic effects of cupping on various diseases have been noted, with the best results observed in complementing the treatment of rheumatoid arthritis, which affects the joints, and the pleural crystal inflammation of the lungs, pulmonary tissue fibrosis, pericarditis, general weakness accompanied by fatigue and exhaustion. (Bondoq, p. 6-11). Cupping treats and heals many diseases for which there is still no cure, such as migraine headaches (migraines), lymphatic congestion treatment, which strengthens the immune system. Queen of Britain, the mother, was cured of hemophilia, and a large number of excess electricity in the brain causing various types of epilepsy has been treated, etc. (Al-Sayyid, 321-348).

Fourthly: the treatment for all other diseases, such as eye diseases, respiratory tract infections, bronchial asthma, and bone issues, is through black seed.

It is said that it is a cure for all diseases except death. The companions used to take five or seven seeds and take their oil, and put drops in the patient's nose (Al-Bukhari, Vol. 7, p. 124, No. 5688). Modern research has proven that the immune system provides precise treatment for every disease, preserving the respiratory tract, its mucous membranes, the membranes lining the conjunctiva of the eye, and the formation of bone marrow. This is achieved by activating and strengthening the lymphocyte immune cell system, which produces antibodies to ward off and eliminate all invaders from microorganisms, and harmful external factors such as bacteria, viruses, fungi, and parasites in the respiratory tract, the digestive tract, or through the membranes lining the eye.

Black seed and its oil have been used for treatment for over a thousand years. Texts indicate that it should not be consumed in large quantities by healthy individuals, but in suitable doses for the disease, that is, under medical supervision. Therefore, it is advisable to conduct thorough research to extract the treasures of prophetic medicine. (Alsawey, p. 16-23)

The benefit of black seed in treating bronchial asthma, bronchitis, and many other diseases has been proven. (Basha, p. 49-53).

Fifthly: treatment for cough, throat roughness, fever suppression, immune boosting, depression and sadness, and others, with talbeenah:

It has been elucidated that talbeenah treats the patient's heart and dispels sadness (Al-Bukhari, Vol. 7, p. 124), No. 5689. But what is talbeenah?

In language: Talbeenah is a broth made from bran, milk, and honey (Taj Al-Arus, Vol. 36, p. 90). Talbeenah is a broth made from flour or bran with added honey (Ibn Manzur, Vol. 13, p. 372).

However, in terminology: Talbeenah is a broth made from two tablespoons of barley flour with its bran, to which a cup of water is added. It is then simmered over low heat for five minutes. Subsequently, a cup of milk and a tablespoon of honey are added. It is called talbeenah due to its resemblance to milk in its whiteness and softness. It prevents coronary artery sclerosis, angina pectoris, ischemia symptoms, heart infarction, contains substances that alleviate psychological and mood conditions, depression, and sadness, due to its content of tryptophan and serotonin. It boosts immunity, regulates sleep and wakefulness, and more (Mutawalli, p. 1073-1075).

Barley grains, bread, broth, and syrup are consumed for patient treatment. Barley water is beneficial for cough, throat roughness, and fever suppression. L'hordenine is used for diarrhea, typhoid, and intestinal inflammations. Melatonin enhances body protection and immunity, activates white blood cells, and beta-glucan accelerates the healing of damaged tissues (Al-Husaybi, pp. 6-9).

Sixthly: treatment for eye diseases with colocynth water, antimony, especially stibnite.

Musaddad reported to us, from Yahya, from Shu'bah, who said: Hamid bin Nafi' narrated to me, from Zaynab, from Umm Salamah, may Allah be pleased with her, that a woman's husband died, and she complained of eye problems. They mentioned her to the Prophet (SAW) and that she wants to apply the antimony to her eyes, but she was concerned about its effect on her eyes. The Prophet (SAW) said: " One of you would throw a she-camel's dropping when a year had passed (since the death of her husband. Rather it is four months and ten (days) (Al-Bukhari, Vol. 7, p. 126), No. 5706).

He encouraged the use of colocynth water for treatment because it is a cure for the eye (Al-Bukhari, Vol. 7, p. 127, No. 5708).

But what is colocynth? It is a mushroom-like plant with a different color and odor from potatoes, which grows in deserts and under oak trees. Colocynth water is brown in color with a pungent smell, and it treats advanced cases of trachoma and restores the eye's normal condition (Mutawalli, p. 1076). This virus attacks the epithelial cells of the conjunctiva lining the eyelids, leading to congestion and a yellow appearance on the surface of the conjunctiva, surrounded by redness. Colocynth water prevents the growth of epithelial cells of the conjunctiva and expands the blood vessels in the conjunctiva (Al-Marzouqi, p. 50-51).

More studies are needed to understand its full impact on the eye (Badi, Abstract). Al-Bukhari mentioned the use of antimony and kohl for trachoma treatment (Al-Bukhari, Vol. 7, p. 126), No. 5706). But what is antimony? It is a black solid substance used in eye kohl, which is beneficial against trachoma (Rida, p. 111). Scholars recommend the use of antimony as it was widely used among Arabs for eye care (Ibn Hajar, Vol. 10, p. 157).

Seventhly: Treatment for fever with water: We have learned that to treat fever, you should be cooled with water (Al-Bukhari, Vol. 7, p. 129), No. 5726). When the pain intensified the prophet (SAW), he instructed to pour out seven qirabs of water on him (Al-Bukhari, Vol. 7, p. 127, No. 5714). Asma bint Abi Bakr, the woman who had a fever, was treated by pouring out water on her neck because the Prophet (SAW) used to order pouring it to extinguish the fever (Al-Bukhari, Vol. 7, p. 129, No. 5723). Scholars state that when the fever reaches 41 degrees, treatment with cold water compresses and ice is used to immediately reduce the high body temperature until the body's temperature regulation center in the brain is restored (Al-Baroudi, p. 169-170). This is also used by doctors when medication fails to immediately reduce fever (Rida, Vol. 2, p. 826-828).

Eighthly: Treatment for chest and lung diseases and mouth and oral sterilization, which is anti-toxic, with dates: We have learned that whoever eats seven Ajwa dates daily will be protected from poison and magic throughout the day until the night (Al-Bukhari, Vol. 7, p. 138), No. 5768-5769). Scholars say that Ajwa dates are a type of high-quality dates from Al-Madinah, soft and anti-toxic (Rida, Vol. 2, pp. 288-290). Dates cure chest and lung diseases (Al-Jamil, p. 194). The strength of the substances in dates that sterilize and disinfect the mouth and

oral cavity is equivalent to penicillins and streptomycins. Dates are essential for brain and lung function and are a natural fever reducer (Ad-Dawik, p. 20-23)

Ninthly: Treatment for Afflicted organs and Mood Alterations in Patients, by the Therapeutic Effects of Local Soil, Camel Urine, and Milk: prophet (SAW) used to treat the patient by saying, " "In the Name of Allah" The earth of our land and the saliva of some of us cure our patient with the permission of our Lord." (Al-Bukhari, Vol. 7, p. 133, No. 5745). Scholars say, "He takes saliva on his index finger and places it on the soil, then he touches the affected or diseased area and says this statement while touching" (An-Nawawi, Vol. 14, p. 184). Medicine has witnessed that saliva and the soil of the homeland preserve the original mood from changing. Therefore, travelers take soil from their land to prevent mood changes when drinking water in a new place (Al-Baydawi, Vol. 1, p. 420). Whoever traveled to a new place and could not tolerate it or disliked it, he was ordered to drink camel urine and milk, so they drank and became healthy again (Al-Bukhari, Vol. 7, p. 123, No. 5686). They also used the milk and urine of camels to treat hydrocephalus, and we still need further studies (Rida, Vol. 2, pp. 833-835).

We need to study and experiment to show the effect of the patient's saliva and the soil of the land in which he lives, and I am confident that we will find astonishing things.

Tenthly: Treatment by isolating the area affected by the epidemic and not allowing entry or exit from it, because one of the causes of disease transmission is contact. Even though the disease is a test from Allah, the patient must take precautions and be satisfied with what has afflicted him, patient as Allah has commanded.

Medical information in empirical science does not provide certainty, but rather predominance of speculation and likelihood. Due to the importance of taking visible causes, a healthy person should flee from a leper, separate the sick from the healthy, and separate sick camels from healthy ones, all by the command and will of Allah, transforming the causes of diseases from aggressive to peaceful, and vice versa (Rida, Vol. 1, p. 537-542).

The brilliant physician, in a time when the cause of the disease was unknown, established a general principle of prevention called quarantine, demonstrating his keenness in determining the principle of prevention being better than cure for humans and animals, especially in infectious diseases like plague, and this was after reflection from the Prophet (SAW) and establishing the principle of quarantine (Al-Sayyid, p. 17-21). And the prophet *(SAW) taught us that upon hearing of the occurrence of plague in a land, we should not enter or leave it (Al-Bukhari, Vol. 7, p. 130), No. 5728). This was done by Umar bin Al-Khattab when he went to Al-Sham and heard about the epidemic (Al-Bukhari, Vol. 7, p. 138, No. 5772). There is no contagion except by the knowledge of Allah. Therefore, the sick should not approach the healthy, and the infected camel should be kept away from the healthy ones (Al-Bukhari, Vol. 7, p. 138, No. 5772, 5774, 5775). The most potent cause of infection is the contact between the sick and the healthy, but it is not the only cause. The carrier of the disease can transmit it to the healthy, causing them to become sick (Mutawalli, p. 1044-1046).

THE SECOND ISSUE:

SPIRITUAL AND PSYCHOLOGICAL TREATMENTS SUPPORTING COVID-19

Enhancing the efficacy of medical or natural treatment through emotional support and consideration of the patient's feelings aids in their rapid improvement and recovery. It has been taught to us that for every disease, there is a cure (Al-Bukhari, Vol. 7, p. 122, No. 5678). His treatment for illness was of three kinds: first, with natural remedies; second, with divine remedies; and third, with a combination of both. The medicine of the body came as a completion of its faith and a benefit to others, such that its use is only necessary when needed.

Repairing the body without repairing the heart is of no avail. Treating hearts and souls, preserving their health, warding off their illnesses, and protecting them from harm is the intended purpose of the first intention. Medicine of the body came as a completion of its faith and a benefit to others, to be used when needed (Ibn Qayyim, p. 20).

The heart connected to the Creator of disease and its cure has other remedies, and it is not denied by those whose nature and soul are strengthened by seeking the help of their Creator that this is the greatest remedy.

Among the remedies for diseases that have not been understood by the minds of the greatest physicians, and have not been reached by their sciences, experiences, or measurements, are the heart and spiritual remedies that nations have tried, regardless of their religions and beliefs, and found to have an effect on healing that surpasses the knowledge of the most knowledgeable physicians, their experiences, and their measures. We and others have tried many of these things and seen them do what sensory medicines cannot do (Ibn Qayyim, p. 38).

In Hadith the proof of causes and causatives, the Prophet attached healing to the coincidence of the remedy with the disease, for every disease has a cure that treats it in opposition. Thus, the Prophet attached recovery to the agreement of the disease with the remedy (Ibn Qayyim, p. 40).

Firstly, treatment through patience and boosting the morale of a patient approaching death: The prophet taught us that one afflicted with the plague should be patient to earn the reward of a martyr (Al-Bukhari, Vol. 7, p. 131, No. 5733).

Secondly, psychological treatment through connection to a celestial (spiritual) source through supplication and the Quran: The prophet (SAW) taught companions supplications for healing, such as "O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment (Al-Bukhari, Vol. 7, p. 132, No. 5742). Also, when the Prophet (salAllahu alayhi wasalam) became seriously ill, he asked his wife to recite Mu'awwidhat (Surat Al-Falaq and Surat An-Nas) and rub her hands over his body hoping for its blessings, as he was unable to do and so when he was healthy and before going to sleep as well (Al-Bukhari, Vol. 7, p. 133, No. 5748). As for the healer using Roqya and stipulating payment, it has been shown that this is permissible when a man was bitten, and all treatments failed, so he stipulated the payment of a herd of sheep, and they agreed. He recited Surah Al-Fatihah over him and blew without anything coming out of his mouth (Al-Bukhari, Vol. 7, p. 133, No. 5749, Qalaji, p. 484).

Thirdly, treatment through kind words to the patient and optimism and positivity: Al-Bukhari mentioned in his Medicine book the importance of the good word that one of you hears (omen), and he urged it (Al-Bukhari, Vol. 7, p. 135, No. 5755, 5753).

Fourthly, consideration and respect for the patient's opinion in treatment: When he fell ill, he asked not to be given medicine, but they disobeyed his wish and gave him medicine, and when he regained consciousness, he punished them (Al-Bukhari, Vol. 7, p. 127, No. 5712). In jurisprudence, it is prohibited to force a patient to eat, drink, or take medicine (Al-Urmawi, Vol. 22, p. 255).

CONCLUSION

The study concluded with the following results:

The researcher found ten prophetic medicinal or natural treatments for dealing with COVID-19 through the medicine book of Al-Bukhari; as they are treatments of divine origin and treat the symptoms mentioned by the World Health Organization for this pandemic.

The scarcity of laboratory studies that have researched the treatment of COVID-19 and other diseases using prophetic medicines, and the existing studies are a drop in the ocean, so there should be an increase in research to discover their potential, a point emphasized by scholars.

There are medicinal substances in authentic prophetic Hadith that warrant study in laboratories to identify the active ingredient for the treatment of COVID-19 patients worldwide.

There is a psychological treatment for COVID-19 in the prophetic Hadith.

It has been clarified to those who have used one of the prophetic treatments and claimed that it did not benefit their brother, that he has indeed believed in Allah's truthfulness, and his brother's belly has lied first; and because he was cured afterwards, thirdly, this is said to every skeptic who has not used these prophetic treatments correctly.

The researcher found in the applied study great benefit in confirming the possibility of linking prophetic medicine and contemporary medicine, achieving benefit for contemporary medicine in general, and COVID-19 in particular, which is a model for preserving Hadith in this era.

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