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MEDICAL SCIENCE IN THE QUR'ANIC VIEW

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HIGHLIGHT

- *Qur'an and Science*
- *History Development of Islamic medicine*
- *The View of Qur'an Concerning Medicine*
- *Health and Hygiene Sciences in the Qur'an*
- *The Role of Islam on The Illness and Treatment of The Prophet Muhammad*
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ABSTRACT

Al-Quran is, the word of Allah SWT revealed to the Prophet Muhammad through the intermediary of the angel Jibril as, reading it is considered worship, written in one Mushaf, starting from the beginning of the Surah Al-Fatihah to the end of the An-Nas Surah which is mut generations . Inside there are various kinds of knowledge, a set of rules and prohibitions, stories and everything that benefits human life. Medical science is the science that discusses ways of maintaining the human body to stay healthy and able to carry out its functions properly, procedures for overcoming diseases and how to prevent the disease from reappearing. The Koran has regulated this through His verses with a set of rules and prohibitions such as the command to eat halal and healthy food, the order to maintain rest periods, the importance of fasting, the prohibition on eating pork, the prohibition of drinking khamr and various other orders and prohibitions. In addition, the Prophet also taught humans to live a healthy and clean life through a series of his daily sunnah and procedures for the treatment of diseases known as Thibbun Nabawi. This method of Nabawi Nabawi includes in the form of concoctions such as; Black Seed, honey, then in the form of therapy; like cupping, in the form of rukyah; namely by using the verses of the Koran as a remedy for the final and inner diseases.

Keyword :

Medical Science, Islam Medicine, al-Qur'an.

A. INTRODUCTION

Medical science can be interpreted as a science that discusses ways to maintain the human body to stay healthy and to carry out its functions properly. In addition, it also discusses ways to deal with or cure the affected body by diagnosing (determining) the disease, then treating it (therapy). Thus, medical science includes elements of body and disease (preventive) safeguards and treatment when subject to disease (curative).

Health is one of the determinants of a person in life. As the saying goes, that healthy is expensive. Body and soul in man, like two different sides like in one coin. Both of them exist together and interact and influence each other. A healthy body contributes to a healthy soul. Likewise, the opposite of a healthy soul also has a significant contribution to make the body healthy. Because in essence the soul is a guide to the direction of how a person lives, good and bad based on the actions taken during his life. A healthy soul can trigger healthy thinking too (Mustafa, 2004: 104).

All worldly delights feel empty when health disappears, for example the delicacy of eating becomes bland, the coolness of the drink becomes lost and the sleep will not rest, feeling will also feel anxious when someone is sick (Hashman, 2012: 36).

History proves that Islamic medical science has achieved very rapid development in the period of the 9-13th century by giving birth to prominent figures of Islamic medical scientists such as Ibn Sina, al-Zahrawi, al-Razi and other medical figures. Even today the characters' works are used as reference material in medical science in various parts of the world such as Ibn Sina's *Qanun Fi Thib*.

Then, how does the Koran reveal the secrets of the health sciences that are in His verses? And how does the Koran view medical science as a branch of science that is specialized in preventing, treating, and keeping the body healthy and limbs functioning normally? Then is there a treatment that is proven to be accurate in treating various kinds of diseases taught by the Prophet?

B. RESEARCH METHOD

This research is library research, and is descriptive, analytical and comparative. The data sources used in this study are sourced from primary and secondary data. In collecting data using library books, journals, magazines, articles, interviews (interviews) and documentation methods. Data analysis used in this study is deductive with a normative descriptive approach. In its operations, this research emphasizes more on the review and study of designing Sunni Syi'ah meeting points in Indonesia as well as the literature that has to do with this research. (Suyuti Ali, 2000: 46)

According to Marzuki, the purpose of data analysis in this study is to narrow and limit the findings so that they become a regular, structured and more meaningful data. (Marzuki, 1989: 87) An analyst is an attempt to find answers to questions from a formulated formula. In qualitative research, Lexy J Moleong explained that the steps that must be taken in data analysis are unit processing (unityzing), categorization and interpretation of data. (Lexy J Moleong, 2005: 189).

The brief description of the steps taken to analyze the data in this study are as follows:

- a. Unitization of data, namely data grouped based on the framework of thought.
- b. Data categorization is arranged according to the problem formulation and research objectives.
- c. Data interpretation is based on theory which is then interpreted.

In the process, researchers use deductive and inductive analysis. The deductive method is used in order to obtain an overview of medical science in the Qur'anic view.

C. RESULT AND DISCUSSION

1. Al-Qur'ān and Science

Al-qur'ān

According to Supiana and Karman (2002: 30), word of Al-Qur'ān , etymologically, is a mashdar form of the verb (fi'il) qara'a - yaqra'u, synonymous with the word qira'ah , meaning reading. In that sense, the Qur'ān means reading or something read by the adherents repeatedly.

The above understanding can be found in QS. Al-Qiyamah verses 17-18: " We are the ones who gathered it and We also read it. If we have read it, then follow the reading. "

The Qur'ān in terminology is, the word of Allah SWT which was revealed to the Prophet Muhammad through the intermediary angel Gabriel, reading it was considered worship, written in one manuscript, starting from the beginning of the Surah Al-Fatihah to the end of the Surah An-Nas delivered from generation to mutawatir generation (Yusuf, 2014: 1).

Science

In the Qur'ān there is a lot called the expression of the word science with various forms of invented words. Based on author search in the dictionary al Mu'jam Mufahras li al-Quran al-Karīm Alfādzil, said science in the Koran repeated as many as 854 times (Abdul Baqi, 1987: 469-481).

The form of kata tersbut derivatives is as follows: 'ilm, 'alima, ya'alamu, 'ilam, yu'lamu, 'aliim, 'alim, Ma'lum, the worlds, 'nature knows best 'alim or 'ulama, 'alaam. 'allama, yu'alimu, ulima, mu'alam, andta'allama . From the invented word arises various meanings: knowing, knowledge, knowledgeable person, who knows, learned, knows best everything, knows better, is very knowledgeable, clever, teaches, learns, people who are taught and studied (Raharjo, 1990: 102- 103).

To find an understanding of science in the Qur'an is not enough just to look for words that come from the word ilm because the word " Tahu" is not only represented by the word. At least there are a few words that contain the meaning of "T ahu", such as ' arafa, dara, khabara, sya'ara, ya'isa, ankara, basirah, and hakim (Raharjo, 1990: 103) .

The word science is used in the sense of the process of achieving knowledge and objects of knowledge. 'ilm in terms of language means clarity because everything that is formed from its root has a characteristic of clarity. Consider for example the words 'nature (flag), ' ulmat (cleft lip), 'a'laam (mountains), ' address (address) and so on (Shihab, 2006: 434).

Meanwhile, Islamic experts found the science according to a l-Qur'an includes all sorts of useful knowledge for the man in her life, both present and future; physics or metaphysics (Shihab, 1995: 62) .

Thus, we can conclude that health science or medical science is a science that has been listed in the Qur'an , as for the procedure for its implementation has been explained in the hadiths of the Prophet. However, important things we must know are; bahwasannya al-Qur'an

is not a book of knowledge, even though the contents of the verses of the Qur'an contains a lot of science, and science not at all contrary to the latest discoveries based on scientific research. This is the miracle of the Qur'an as a way of life for humans, especially Muslims.

Studying the miracles of the Qur'an in terms of knowledge does not mean the Qur'an considered a book of science. The Qur'ān is not a book of psychology, neither exact nor physical, but the book of guidance from irsyad, the book of tasryi 'and ishlah. However, the verses contain signs that are quite deep and complicated in the matter of psychology, medicine and anthropology, which shows their existence as miracles and revelations of Allah (Munawwir, 1998: 43).

2. History Development of islamic Medicine

Medicine has been around since before the advent of Islam. At first, most cultures in the early societies used herbal and animal plants for medical treatment. This is in accordance with their magical beliefs of animism, magic, and gods. Animist society believes that inanimate objects also have spirits or have relations with ancestral spirits (Lubis, Disertasi, 2008: 4).

Medical science can be interpreted as a science that discusses ways to maintain the human body to stay healthy and to carry out its functions properly. In addition, it also discusses ways to deal with or cure the affected body by diagnosing (determining) the disease, then treating it (therapy). Thus, medical science includes elements of body and disease (preventive) safeguards and treatments for disease (curative).

Medicine is a way of healing, without being based on specific education and everyone can learn it, the difference between treatment and medicine is if medicine is the application of a medical science and must have excellence in that field and must go through special education in that field, but treatment is a science that is learned without the need for special education.

Islamic teachings strongly recommend that everyone take care of their health, which includes eating and drinking halal and good. Exercising, dressing clean, regulating the environment so that it is neat, clean and recommended treatment if affected by the disease.

In Islam medical science ('ilm al- Thibb) is a skill that learns about the human body in terms of illness and health, and matters relating to both. Therefore, it can be concluded that medical science is a science that maintains the health of healthy people, and eliminates or rejects diseases in sick people.

According to Ibn Sina, in his book *Al-Qānūn fi al-Thibb* (The Canon of Medicine) states that medical science is science that studies various body conditions, whether healthy or not. This means that health can be lost, and if lost, it needs to be repaired. In other words, art related to health, and will be improved after the health is lost (Aminah, Thesis, 2016: 24).

Islamic medicine is usually a logical idea with the medical term *Nabi* (Thibb al-Nabawi). In simple Islamic medicine is interpreted as a collection of prophetic sayings arranged by Muslim writers systematically. However, in complex medicine the prophet is interpreted as a theory and practice carried out by the prophet, then carried out research and thought in a long period of time by combining the knowledge derived from the Qur'an with other theories originating from outside Islam, especially from Greece.

The Islamic government at that time ordered the translation of medical and chemical texts from Greek to Arabic. This has been done since the Umayyad caliph, Umar ibn Abdul Aziz, ordered the presentation of Syriac to Arabic a seventh-century medical handbook written by prince Alexandria Ahrun. The translation of medical literature increased dramatically under the rule of Caliph Al-Ma'mun of the Abbasid Dynasty in Baghdad. Doctors from Nestoria from the city of Gundishapur were employed.

The initial period of development of Islamic medicine through three periods of ups and downs. The first period began with the movement of translating medical literature from Greek and other languages into Arabic which took place in the 7th to the 8th century AD. At this time, scholars from Syria and Persia brilliantly and honestly translated literature from Greek and Syriac into Arabic (Maryam, Sulesana Journal, 6, 2011: 80).

The first reference to educated medicine was under the authority of the Umayyad caliph, which employed doctors skilled in Hellenistic traditions. In the 8th century a number of families of the Umayyad dynasty took part in this activity. A number of prominent Islamic scholars also took part in the process of transferring that knowledge. A number of figures such as, Yuhanna Ibn Masawayh (777-857 AD), and Hunain Ibn Ishak (809-873 AD) participated in translating ancient literature and early doctors (Hitti, 2002: 545).

The original works were written in Arabic by Hunayn. Some of the treatises he wrote, including *al-Masail fi al-Tibb lil-Muta'allimin* (medical problems for students) and *Kitab al-Asyr Maqalat fi al-Ayn* (ten treatises on the eye). The work was influential and very innovative, although very few presented new observations. The most famous work in this early period was compiled by Ali Ibn Sahl Rabban al-Tabari, *Firdaus al-Hikmah*. By adopting a critical approach that allows readers to choose from a variety of practices, this work is the first comprehensive

Arabic medical work that integrates and contains various medical traditions at that time. The development of tradition and the diversity seen in the first Arabic medicine, said John can be traced to the Hellenistic heritage. Meskipun dalam periode Hellenistik adalah periode yang berlangsung setelah penaklukan Alexander the Great. Pada saat ini, pengaruh budaya dan kekuasaan Yunani mencapai puncaknya di Eropa dan Asia. Periode ini kadang-kadang disebut sebagai periode transisi, atau bahkan disebut sebagai periode penurunan (Wikipedia, id.wikipedia.org/wiki/Periode_Hellenistik , accessed May 28, 2019).

However, when compared to the treasures of the first Indian medicine in Arabic medicine it was more prominent. Although Indian medicine gets less attention, it does not deny the existence of valuable resources and practices that can be learned. The scientific legacy of Greece became dominant, especially Hellenistic, John Esposito said "an awareness of (the need for) more than one tradition encourages a critical and selective approach". As in early Arabic science.

In the 9th century AD until the 13th century, the world of Islamic medicine developed so rapidly. A number of large hospitals stood. In the heyday of Islam, the hospital not only served as a place of care and treatment for the patients, but also became a place to gain knowledge from new doctors which led to intense research and development that had resulted in new medical science (al-Ayuni, 1980: 12).

The glorious era of Islam gave birth to a number of prominent medical figures, such as Al-Razi, Al-Zahrawi, Ibn-Sina, Ibn-Al-Nafis, and Ibn Al-Maimun, Al-Razi (841-926 AD) known in the West as Razes . He was once the court doctor of Prince Abu Saleh Al-Mansur, ruler of Khorasan. He then moved to Baghdad and became the chief doctor at the Baghdad Hospital and the personal doctor of the Caliph. The medical books he produced were titled " Al-Mansuri " (Liber Al-Mansoris) and "Al-Hawi" (Fakhry, 1986: 151).

Other medical figures are Al-Zahrawi (930-1013 AD) or known in West as Abulcasis. He is a leading surgeon in Arabia. Al-Zahrawi studied at the University of Cordova. He became a court doctor during the Caliph Abdul Rahman III. Most of his life is dedicated to writing medical books and especially surgical problems. One of the four medical books he wrote was entitled, 'Al-Tasrif Liman Ajiz'an Al-Ta'rif' (encyclopedia of the best surgeons in medieval times). The book was used in Europe until the 17th century (Gaudah, 2007: 147). Al-Zahrawi applied the cautery method to control bleeding, using alcohol and wax to stop bleeding from the skull during dissecting the skull. Al-Zahrawi also wrote a book about dental surgery.

Muslim doctors who are also very famous are Ibn Sina or Avicenna (980-1037 AD). One of the phenomenal medical books that he wrote was *Al-Qānūn fi al-Ṭibb* or Canon of Medicine. The book became a kind of health and medical encyclopedia containing one million words. Until the 17th century, the book was still a reference for medical schools in Europe.

The advancement of Islamic medicine does not come just like that, but through various processes and supported by several supporting factors as follows:

a. Translation of medical books.

During the reign of the Caliph Abasyiah, namely in the leadership of Al-Mansur (754-775 AD), the translation of medical books from Greek into Arabic was centered in Gundisyapur, Iran and took place in 131- 228 H / 900-750 M, and the translators at that time came from Nestorians, Christians and also Muslims.

Non-Muslims at that time were not good at speaking Arabic, but they were good at speaking Syrians. Therefore, the translation was done from Greek into Syriac, then translated by Muslims into Arabic. Translation in this way requires a relatively long time, but the results obtained from this process are very satisfying (Ghalib, 2005: 35).

b. Birth of Muslim Scholars.

The second factor that influenced the progress of Islam in medicine was the birth of several Muslim scholars who actively produced works in the form of writings on medical science, and even their works spread and were used in the western world until the 17th century. Among these figures were al-Razi, Ali Abbas, and Ibn Sina.

c. Support of the Caliph.

Apart from the attention and interest of Muslims who are passionate about science, the golden age of Islam is also influenced by the great support of the Caliph. In the 9th century the caliph Harun al-Rasyid opened several faculties which specifically taught about medical science at various universities in Baghdad. The Caliph also opened a daily polyclinic and a mobile polyclinic.

d. Construction of Schools and Universities.

Another factor that sustains the realization of the golden age of Islam is the large number of schools and universities that have specifically taught about medical science and health sciences (Ghalib, 2005: 39-40).

e. Establishment of Hospital with its Polyclinic and Mobile Polyclinic.

In those days there were many hospitals, daily polyclinics, mobile polyclinics. Doctors at that time not only served the general public, but also sick people who were in prison. Regular checks are very strict, especially for employees who have a heavy workload (Nata, 2004: 28).

Briefly some of the contributions of Muslim doctors include bacteriology, anesthesiology, surgery, ophthalmology, and psychotherapy (Sanusi, 2012: 24-25).

- 1) Bacteriology : is the study of the life and classification of bacteria. Muslim doctors who paid much attention to this field were Al-Razi and Ibn Sina.
- 2) Anesthesia : is an action to relieve pain when performing surgery and various other procedures that cause pain in the body. Ibnu Sina was the first figure to roll out the idea of using oral anesthesia. He acknowledged that opium was a powerful painkiller.
- 3) Surgery (surgery): is a specialty in medicine that treats diseases or injuries, either by manual surgery or by instruments. Muslim doctors who played a role in the surgery were Al-Razi and Abu al-Qasim Khalaf bin Abbas al-Zahrawi.
- 4) Ophthalmology : is a branch of medicine that deals with disease and neurosurgery, the brain, and hearing. Muslim doctors who contributed a lot to ophthalmology were Ibn al-Haytham (965-1039 AD) and Ammar bin Ali from Mosul. Their services are still felt until the 19th century.
- 5) Psychotherapy : is a series of methods based on psychological sciences that are used to deal with a person's mental or mental disorders. Muslim doctors who applied psychotherapy were Al-Razi and Ibn Sina.

3. The View of Qur'ān Concerning Medicine

Like other sciences, medicine also gets stimulation from the Qur'an and from the view of life contained in it. Like other sciences, the principles of balance and harmony are also used in and influence this medical science. The doctrine of balance and harmony in nature, is a universal principle recognized by Islam and covers all branches of Islamic science. Therefore, it is not surprising that the principle of balance between nature and humans is one part of the Islamic view of nature which influences the study and research of medicine in Islam. So it is true to say that the principles of medicine, as well as other Islamic sciences, are deeply rooted in faith according to Islam. Indeed, all medicine is closely related to the study of the Qur'an and this Islamic faith. Medical studies are closely related to faith in Islam through the joint

teachings of the Qur'an and the Prophet's Hadith regarding a healthy way of life. In short, Islamic Law has provided guidance on healthy living, environmental hygiene, general health, healthy eating habits, and many other elements that affect the body and health of human life (Rahman, 2000: 353) .

Another factor that has pushed Muslims in the past to study medicine is the physical body of man himself. The anatomy and physiology of the human body provides a vast field of research for philosophers, theologians, and medical experts. Al-Qur'ān Study further encouraging efforts to study the physical body of man, which is one of the signs of the greatness of God that is the Creator. Man as the noblest and most honorable creation, his body (body) investigated and studied is necessary and important to understand God's wisdom in the first place (Rahman, 2000: 354).

Al-Qur'an always urges people to pay attention to the ins and outs of their bodies in order to find the wisdom of their Lord and understand the purpose of all of His creations. This shows signs of the power of God the Creator in himself. This is found in QS . a l-Hajj verse 5 which reads:

" O mankind, if you are in doubt about the resurrection (of the grave), then (know) verily We have made you from the ground, then from a drop of semen, then from a lump of blood, then from a perfect lump of flesh that happens and imperfect We explain to you and we set in the womb, what we want until the appointed time, then we remove you as a baby, then (gradually) you come to maturity, and among you there are those who are forgiven and (there are) those of you who are extended to senility, so that he does not know anything that he has known before. And you see the earth is dry, then when We bring down water on it, live the earth and flourish and grow various kinds of beautiful plants. "

- Regulations concerning Food in the Qur'an

We need to keep the body in a healthy condition so that its soul and spirit are also healthy. With this condition, it helps in the effort to get spiritual and material luck (spiritual and physical). Therefore the regulation of food plays a very important role in Islamic medicine. Islam forbids certain types of food because of their bad effects, and justifies something else that is holy, good and clean. The Word of God: "O ye who believe, eat among the good sustenance that we give to you and give thanks to Allah, if truly you worship." (Surah Al-Baqarah verse 172)

Then each person is encouraged to eat good and holy things clean, and not tempted to things that are not sacred, ugly, and dangerous, because they are seduced by the enemy, namely Satan. God's Word in QS. Al-Baqarah verse 168: " O men, eat the lawful things better than what is on the earth, and do not follow the steps of shaitan because in fact the shaitan is a real enemy to you."

After explaining the general basics of food that are permissible, the Qur'ān explain specifically foods that are forbidden by the word QS. Al- Baqarah verse 173: "Verily Allah only forbids you carcasses, blood, pork and animals (when slaughtered) called (names) other than Allah. But whoever is forced to eat while he does not want it and does not exceed the limit, there is no sin for him. Allah is Forgiving, Most Merciful. "

Then it is extorted or collated to the next surah in His Word QS. Al-Maidah verse 3: "it is forbidden for you (to eat) a carcass, the blood of pork, (which is slaughtered) in the name other than Allah, who is suffocated, who is struck, who is gored, and torn by wild animals, except those that you have slaughter it, and (forbidden to you) slaughtered for idols. and (forbidden as well) raffling fate with arrows, (raffling fate with the arrow) is wickedness. today the unbelievers have despaired of (overcoming) your religion, therefore do not fear them and fear me. on this day I have perfected for you your religion, and have given Me my favor, and the Kuridhai Islam has become a religion for you. Then whosoever is forced out of hunger accidentally sins, surely Allah is Forgiving, Most Merciful. "

Al-Qur'an has cautioned that k human being not to eat pig meat. This warning has been around for 15 centuries. Al-Qur'an hinting that pork carries a variety of disease seeds that are harmful to the human body, even carrying killer bacteria that are capable of finishing anyone's life Disease caused by pork has claimed millions of human victims. It is clear now why the Qur'an prohibit us from eating pork because, pork will bring disease to humans. 10 dangers of diseases contained in pork: 1) Diseases caused by pig worms , 2) Tapeworms , 3) Bacteria that cause peradanga lining of the brain , 4) Dysentery of pigpalandies , 5) Swine influenza , 6) Poisoning of pork , 7) Abdominal snakes pigs , 8) purulent gastric worms , 9) lung lung worms , 10) pig dysentery amoeba.

In addition to food is allowed and forbidden in the Qur'an, there is also a drink that is forbidden in a l-Qur'an, namely Khamar. Khamar is anything intoxicating, whatever the raw material. Drinks that have the potential to be intoxicating if taken by normal levels by a normal person, that drink is khamar so that it is unlawful to drink it (Shihab, 2002: 562).

Every something intoxicating is including khamar, and doesn't matter about what it comes from. Therefore any type of drink insofar as intoxicating is khamar according to the understanding of shari'a, and the laws that apply to khamar are also applicable to those drinks, whether it is made from grapes, dates, honey, wheat and other grains or from other types. Everything includes khamar and haram law (Sabi, 1995: 47). The ill-gotten wisdom is because of the Qur'an has been explained in his words _ : " O those who believe, verily (drink) khamar, gamble, (sacrifice for) idols, draw fate with arrows, including acts of shaitan. So stay away from those deeds so that you will have good fortune. Surely the shaitan intended to cause hostility and hatred among you because of (drinking) khamar and gambling, and prevented you from remembering Allah and praying; then stop you (from doing the work) ". (Surat al-Maidah, 5: 90 - 91)

Khamr (arak) has a negative influence on the heart in the form of rising blood pressure, vomiting blood, beriberi, and swelling of the liver. Likewise, khamr can cause pancreatic swelling both acute and chronic, resulting in stomach upset, constriction of the bile duct, loss of the ability of pancreatic cells to secrete hormones. eniimenzim. diabetes and emaciation (cachexia) so that the digestive tract is not able to absorb fat. Damage to liver tissue and swelling is a difficult disorder to cure both surgery and psychotherapy. Treatment of it only reduces pain and the frequency of attacks, because damage and reducing the function of the organ are difficult to cure.

Addiction to khamr can bring great danger to mental health, personality, behavior and feelings. It can also interfere with the nerves of the organs of the body thereby reducing the sensitivity of the nerves of the hands and feet, while weakening the nerves of the muscles. Addiction to khamr can also cause cancer of the mouth, tongue, throat and pancreas. It is clear that khamr can increase blood pressure caused by increased cholesterol levels released by the suprarenal gland. Scientific studies show that the mortality rate from weak heart for khamr addicts is higher than those who never drink khamr. Surely khamr not a cure for any disease, it is not true that khamr can stimulate blood circulation to the body's organs and prevent the constriction of blood vessels, because khamr can not reduce disease of the blood vessels resulting decline in circulation in the organs of the body and do not reduce disease shortness of breath . Every Muslim is obliged to prevent the use of drugs that contain alcohol and consume them with pills or capsules. Moral, physical, social, and spiritual crimes due to drunkenness and gambling are clearly demonstrated by the Qur'an d in the verses mentioned above (Rahman, 2000: 355-358).

4. Health and Hygiene Sciences In The Qur'ān

According to Afzalur Rahman, (2000: 37 4) , the Qur'an strongly emphasizes the importance of cleanliness in general. Prayers that are obligatory every day develop habits of clean life among believers. They must keep their body and clothing clean because worship is not valid if the body and clothes are dirty. Therefore, they must keep themselves and their clothes clean of all types of dirt. Then from that, every time they pray they have to perform ablution five times a day and take a bath at least once a week, Muslims must purify (perform ablution) before performing the prayer, as in the firm in QS. Al-Maidah verse 6 : "O ye who believe, if you are going to pray, then wash your face and your hands up to your elbows, and brush your head and (wash) your feet with both ankles, and if you junub, take a bath, and if you are sick or on the way or returning from a toilet or touching a woman, then you do not get water, then mix with good (clean) soil; brush your face and your hand with the land. God does not want to trouble you, but He wants to cleanse you and perfect His blessings for you, so that you will be grateful."

The Prophet affirmed the importance of cleanliness, especially purification before prayer. Ali related that the Prophet Muhammad said "The key to prayer is sanctification (through ablution)". He also said: "Kuci from shorga is a prayer and the key to prayer is cleanliness and purity." The Prophet advised and encouraged the need for cleanliness and maintaining cleanliness of himself, he said: "Cleanliness is half of Faith".

In addition, the Prophet also stressed the importance of cleaning teeth before prayer. He also obliged the Muslims to take a bath every Friday, and after doing jima '(intercourse). Women also must be man after experiencing menstruation , as found in the word of God in QS . al-Baqarah verse 222: "They ask you about menstruation. Say : "Menstruation is dirt". Therefore, you should distance yourself from women during menstruation; and do not approach them before they are holy. When they are holy, mix them in the place that God has commanded you. Indeed, Allah likes those who repent and like those who purify themselves".

The cleanliness of clothes is equally important. The Qur'an has confirmed this according to the word in QS. Al-A'raf verse 31: "O son of Adam, wear your beautiful clothes in every (entering) mosque, eat and drink, and do not overdo it. Indeed, Allah does not like people who are over-exaggerated. "

Rules regarding complete cleanliness are found in the Qur'ān , for example each time ablution when praying. The Qur'an requires Muslims to bathe at a certain time, for example in a state of junub. The Qur'an also forbids dirty and dangerous drinks and food (Surah Al-A'raaf:

157 and Al A 'laa: 14). The Qur'an mentions a number of epidemics, such as the destruction of the tsamud who denied the Prophet Allah. Also the plague that struck Thalut's army who violated the orders of his commander. Outbreaks that hit the Christian elephant army when they wanted to destroy the Ka'bah.

The Qur'an regulates human sexual life in such a way as to ensure its purity and cleanliness both physically and mentally, as in QS. Al-Israa 'verse 32: "And do not approach adultery; in fact adultery is a deed which is evil and a bad way.

The above verse examples are in accordance with the points of health and modern medicine. Moreover, adultery is currently dite Rangi as one of causation b sexually transmitted diseases including HIV / AIDS.

5. The Role of Islam on The Illness and Treatment of the Prophet Muhammad SAW

God's Word in QS. Al-Mulk verse 2 : " Y ang make life and death so that he might test you, who among you a better charity. And He is Mighty, Forgiving "(67: 2)

Also in Al Anbiya verse 35 : "We will test you with evil and goodness as a trial (the truth). And you are only returned to us "(21:35)

Disease is a trial from God. God's rules come from natural causes such as in the form of germs. But even germs that enter the body do not necessarily cause disease. The body has an immune system created by God to control this germ. It is reported from Bukhari and Muslim from Abu Huraira that the Messenger of Allāh; said; "There is no transmission (disease) or bad sign of birds or pests"

Although the Messenger of Allāh forbid prohibited mixing patients with healthy people, this should not be linked to transmission of disease. His instructions that there is no danger if only contact or touch only and it would be better if we understand other causes. The attitude of a Muslim towards illness

a. The existence of a disease is a decree of God that must be accepted by a Muslim just like any other destiny, whether good or bad. God's Word: "... and give good news to those who are patient. That is, people when they are afflicted with affliction they say 'inna lillahi wa inna ilaihi raji'un'. "

b. Disease can also be a result of sin in human life. As Allah says: "Whatever goodness exists, it comes from God, and whatever disaster happens, comes from (your fault)"

But as a Muslim we should not assume that illness is a revenge from God for human error. It should be accepted as a sanctification of life to meet God. God's forgiveness is far greater than His anger. As God says: "I smile to whom I want and forgive me to all people" (7: 156)

The Messenger of Allāh esan had advised his people to always be patient and expect the help of Allah SWT.

c. Difficulty because of disease can be interpreted to increase the degree of a Muslim at the sight of Allah. Al Salmi narrated that the Messenger of Allah said; "If a Muslim is destined to a degree by Allah, but it hasn't been achieved. So God will bring down troubles on his body, property and children which will make them fulfill the destiny that Allah has ordained to him".

d. God's degree of approval of a Muslim depends on the behavior of that person during his troubles. If he is patient and always hopes for God's help, he will succeed in his exam. Conversely, if he fails to accept or accept angrily, it will cause God's anger on him.

e. Whatever distress or disease to purify sin and elevate the degree of mankind, the sick person during his illness becomes closer to God. When the sick person begins to realize that the condition of his illness actually makes him closer to God, then it will be easier for him to overcome his pain and he will face all with more maturity and calm away from anger and feeling depressed.

f. The fact that pain will draw closer to God, purification from sin and that he will be lifted higher by God, does not mean that Muslims who like health and hate disease must surrender to their illnesses and ignore treatment for their illnesses . We believe that disease is also a decree of God, but just like other tribulations, humans must try to escape from it, what God provides must be used. This means that care is also God's decree to carry out His will and not the purpose of His will. Until it's not a mistake if we take care steps. God can change His decision in terms of human destiny which was written in Lul mahfudz, even before the creation of heaven and earth. Allah SWT said: "Allah requires that what He wants and determines (what he wants) and on its side there is the Ummah (Lauh Mahfudz)" (13:39)

• **Treatment of the Prophet Muhammad (ATH-Thibb al-Nabawi)**

Ath-Thibbun Nabawi is a treatment of the ways of the Prophet Muhammad. Our prophet is indeed not revealed as a physician, but we are sure that what the Prophet said was a revelation. The characteristics of this treatment are divine and natural. In accordance with the concept of Islam that is fitrah, from starting aqeedah, worship, muamalah, as well as in its treatment. As stated by DR. Ja'far Khadem Yamani, Syari'ah Islam brought by the Prophet

Muhammad. contained the values of pure and high aththib (medicine). Because the principle of Islamic shari'ah is to bring the benefit of humanity in the present and future.

Some rules regarding the treatment of nabawi mentioned by as-sunnah include: from jabir bin Abdullah, the Prophet SAW said: "Every disease has a cure. If the medicine overrides the disease, then the disease is lost by Allah's permission."

From Abu Hurairah, he said, Rasulullah SAW said: "Allah does not reduce disease but decreases the medicine."

The treatment of the Nabawi is not the same as the treatment carried out by doctors because Nabawi medicine is convincing, a certainty, divine in nature and born from revelation and prophetic Miscellaneous and perfection of reason. While most treatments are forecasts, estimates and experiments. It is undeniable that many people who are sick do not take advantage of Nabawi medicine because those who benefit from it are only those who accept it with pleasure, believe in healing with it and take it with full faith and obedience. This Al-Qur'ān is a remedy for everything in the chest (heart), if it does not receive it in such a way, it will not cure the chest from all its diseases (Fattah, 2010: 29-30).

The percentage of treatment of doctors when compared with the treatment of the Prophet is like the percentage of treatment of people who are weak when compared with the treatment of doctors. This has been acknowledged by their scholars and leaders. Because of the medical knowledge they have, among them there are those who say that medicine is an analogy, experimentation, inspiration, dream or correct guess (Fattah, 2010: 33).

Thibbun Nabawi covers many things, including honey, black cumin, rose water, fruit vinegar, zam-zam water, dates and various other healthy foods and drinks. In addition there is treatment with cupping, which is a treatment that functions to remove dirty blood from the body by slashing or stabbing with needles, ruqiyah treatment, namely treatment or therapy with Al-Qur'an reading, there is also a system of compressing, quarantine and many others (Mahmud , 2010: 137)

By practicing cupping will make the body lighter, fresher and avoid various kinds of diseases, if it is caught in the days of the Prophet Muhammad SAW. The foundation holds as the word of the Prophet Muhammad, which means:

"The best treatment you use is cupping". (Narrated by Imam Ahmad).

"The main treatment you use is cupping". (HR. Bukhari-Muslim).

Based on the hadith, cupping is the most important method of prophet's treatment in curing various kinds of diseases, both birth and mental illness (Ikhsan, Palapa Journal, 4, November 2016).

According to Raehanul Bahraen, (Muslimafiyah.com/ recognizing more -near-metode-thibbun-nabawi.html, access May 29, 2019), Apart from cupping, thibbun Nabawi is also a special concoction such as the efficacy of habbatus sauda which is stated in the hadith of the Prophet sallallaahu 'alaihi wa sallam follows:

إِنَّ هَذِهِ الْحَبَّةَ السَّوْدَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ، إِلَّا مِنَ الْمَوْتِ

"Indeed, in Black Seed 'there is a cure for all kinds of diseases, except death" (Muttafaqun aih alaihi)

Next is the story of the friend of Abu Sa'id Al-Khudri who was the one who was hit by the scorpion poison by just reading Al-Fatihah. Then the person recovered immediately. As said by the Prophet:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ بَاسِيًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا فِي سَفَرٍ فَمَرُّوا بِحَيٍّ مِنْ أَجْيَاءِ الْعَرَبِ فَاسْتَضَافُوهُمْ فَلَمْ يَضِيفُوهُمْ. فَقَالُوا لَهُمْ هَلْ فِيكُمْ رَاقٍ فَإِنَّ سَيِّدَ الْحَيِّ لَدَيْغٍ أَوْ مُصَابٍ. فَقَالَ رَجُلٌ مِنْهُمْ نَعَمْ فَأَيَّاهُ فَرَقَاهُ بِفَاحِجَةِ الْكِتَابِ فَبَرَأَ الرَّجُلُ فَأَعْطِيَ قِطْعًا مِنْ غَنَمٍ فَأَيَّاهُ أَنْ يَقْبِلَهَا. وَقَالَ حَيٌّ أَذْكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَيَّاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَذَكَرَ ذَلِكَ لَهُ. فَقَالَ يَا رَسُولَ اللَّهِ وَاللَّهِ مَا رَقِيتُ إِلَّا بِفَاحِجَةِ الْكِتَابِ. فَتَبَسَّمَ وَقَالَ «وَمَا أَدْرَاكِ أَنَّهَا رَقِيَّةٌ» ثُمَّ قَالَ: خَذُوا مِنْهُمْ وَاصْبِرُوا لِي بِهِمْ مَعَكُمْ

From Abu Sa'id Al-Khudri, that there was a group of friends of the Prophet sallallaahu 'alaihi wa sallam who were on a safar journey, then passed through an Arab village. At that time, they asked to be entertained, but the villagers were reluctant to entertain. The villagers then said to the friends who stopped by, "Are there any of you who can meruqyah because the village dignitaries are stung by an animal or have a fever." Among the friends then said, "Yes there is." meruqyahnya by reading the letter Al-Fatihah. the enlargement was healed. Then the one who read the ruqyah was given a goat, but he was reluctant to accept it -and mentioned-, he wanted to accept it until the story was told to the Prophet sallallaahu 'alaihi wa sallam. Then he went to the Prophet sallallaahu aih alaihi wa sallam and told his story to him. He said, "O Messenger of Allah, I am not meruqyah except by

reading the letter Al-Fatihah." The Prophet sallallaahu 'alaihi wa sallam then smiled and said, "How can you know Al-Fatihah is ruqyah?" from them and cut it for me in part with you. "(Narrated by Bukhari and Muslim)

Thus, it is clear that Thibbun Nabawi is the most effective treatment method in treating various diseases since the time of the Prophet. to date. Because actually what was conveyed by the Messenger of Allah 14 centuries ago is the truth of his revelation.

D. CONCLUSION

Based on the results of this study, it can be concluded that:

1. The Koran is not a book of science, but a book of revelations revealed to Muhammad. in it covers all aspects of life and the universe, including various types of science, such as biology, physics, medicine, law, and everything that brings benefits to life.
2. In Islam medical science (m ilm al-Tibb) is a skill that learns about the human body in terms of illness and health, and things related to both. Therefore, it can be concluded that medical science is a science that maintains the health of healthy people, and eliminates or rejects diseases in sick people.
3. In the Koran, matters relating to health care have been regulated therein, one form of the regulation is the order to eat halal and healthy food, the time management order, fasting orders, the prohibition on eating pork, laranga drinking khamr, and all other orders and prohibitions relating to body health.
4. History proves that medical science of Muslims in the past developed rapidly. This is evidenced by books by Islamic scientists such as Ibn Sina with his work, Qanun fi Thibb which until now has been used as a reference in various world leading universities. In addition there are also other prominent figures such as al-Razi, al-Zahrawi, Ibn al-Maiman, and other figures.
5. The recommended treatment step of the Prophet is a traditional treatment method that is valid until the present and proven effective in treating various diseases. The types of Prophetic medicine include cupping, Black Seed, honey, fasting, rukyah, and a series of other worship such as wisdom of ablution, and wisdom of the prayer movement.

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