

ROLE OF AL-MADINAH PROPHETIC MEDICINE AND NATURAL HERBAL CLINIC IN PROMOTING SUNNAH-BASED HEALING IN ILORIN, NIGERIA

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Abstract

Prophetic medicine (*al-tibb al-nabawī*) constitutes a significant aspect of Islamic healing traditions, combining spiritual guidance with natural remedies derived from the Sunnah of the Prophet Muhammad. In recent years, the growing interest in Sunnah-based healing practices has led to the emergence of several Islamic herbal clinics across Muslim communities. One such institution is the Al-Madinah Prophetic Medicine and Natural Herbal Clinic in Ilorin, Nigeria, which integrates Prophetic medical principles with natural herbal therapies to address health challenges within the local community. Despite the increasing patronage of such clinics, limited scholarly attention has been given to examining their role, influence, and effectiveness in contemporary healthcare settings. This study investigates the contributions of the Al-Madinah Prophetic Medicine and Natural Herbal Clinic to healthcare delivery in Ilorin, focusing on its integration of traditional Islamic healing practices with herbal remedies. The research adopts a qualitative methodology, employing interviews with clinic practitioners and patients, alongside observational insights into treatment methods and patient experiences. Findings indicate that the clinic provides culturally relevant and faith-based healthcare alternatives for many residents. Patients expressed strong confidence in Sunnah-based healing due to its perceived spiritual benefits, affordability, and alignment with Islamic teachings. However, challenges such as limited scientific documentation and regulatory oversight were also observed. The study concludes that Sunnah-based healing continues to influence healthcare choices among Muslim communities in Ilorin and recommends further interdisciplinary research on its integration with modern healthcare systems.

Keywords: Healing; Healthcare Practices; Al-Madinah Prophetic Medicine; Ilorin.

Introduction

Health is more than merely the absence of disease or disability; it represents a state of complete physical, mental, and social well-being. While physical and mental health are often the most widely discussed dimensions, other aspects such as spiritual, emotional, and even financial well-being also contribute significantly to an individual's overall health. Medical scholars and health practitioners have consistently linked these dimensions to reduced levels of stress and improved physical and psychological outcomes. This holistic understanding of health highlights the importance of adopting diverse approaches to achieving and maintaining well-being. (Britannica Editors, 2026). The popular expression “health is wealth” further emphasizes the universal recognition of the value of good health, encouraging individuals and communities to take proactive measures in preventing and treating diseases (Newman, 2025).

Within the Islamic tradition, the importance of health and well-being can be traced to the teachings and practices of the Prophet Muhammad (peace be upon him), who emphasized the significance of maintaining good health and seeking protection from illness. He is reported to have said:

أَسْأَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فَإِنَّ النَّاسَ لَمْ يُعْطُوا بَعْدَ الْيَقِينِ شَيْئًا خَيْرًا مِنَ الْعَافِيَةِ



“Ask Allah for forgiveness and well-being, for no one has been given anything better after certainty than well-being.” (Al-Tirmidhī, Muḥammad ibn ‘Īsā, 2007).

In addition, Islamic teachings emphasize that for every illness created by Allah, there exists a corresponding remedy. The Prophet Muhammad (peace be upon him) affirmed this principle in another well-known ḥadīth:

“مَا أُنْزِلَ اللَّهُ دَاءً إِلَّا أُنْزِلَ لَهُ شِفَاءٌ إِلَّا الْمَوْتَ.”

Allah has not sent down a disease except that He has also sent down its cure, except for death.

Classical Islamic scholars have provided extensive commentaries on this ḥadīth. For instance, Ibn Qayyim al-Jawziyyah, in his well-known work *Al-Ṭibb al-Nabawī* (Prophetic Medicine), explains that the ḥadīth encourages believers to actively seek remedies and treatments. According to him, when a person believes that Allah has created a cure for every illness, it motivates the search for appropriate remedies and opens the door for investigation and medical research. He further categorized diseases and their cures into four groups: those whose cures are widely known, those known to some but not others, those whose cures have not yet been discovered, and those whose cures are known but may not currently be accessible (Ibn Qayyim al-Jawziyyah, 2025).

Similarly, Al-Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī, in *Fathḥ al-Bārī*, notes that the ḥadīth suggests that healing occurs when the appropriate remedy corresponds correctly to the specific illness by the permission of Allah. Incorrect application of a remedy whether in its nature, quantity, or method of administration may render the treatment in-effective. (Islamweb)

Historically, Islamic medicine, sometimes referred to as Arabic medicine, reached its peak during the Islamic Golden Age between the ninth and thirteenth centuries. During this period, Muslim scholars made remarkable contributions to the development of medical science, integrating spiritual guidance with empirical medical knowledge. Prophetic medicine, in particular, became an important component of healthcare practices within Muslim societies. Furthermore, the Qur'an highlights the therapeutic and nutritional benefits of various natural substances, including fruits, herbs, and spices such as figs, olives, ginger, grapes, barley, garlic, and pomegranates. These natural resources are widely recognized for their medicinal and nutritional values, reflecting the divine wisdom in their creation (Siddiqui & Asfsana, 2025).

Ilorin, in the North-Central part of Nigeria, occupies a unique position as an indigenous Islamic community in the Yoruba-speaking areas. Referred to as the "Qiblah of Islam" in Yorubaland, Ilorin is proud of its rich Islamic cultural heritage. The heritage in question has led to a rise in the number of Islamic medicine establishments, driven by the desire to uphold pure Islamic traditions while countering the influence of non-traditional practices. (Oniye & Bello, 2023) In this regard, Al-Madinah Clinic stands out for its significant contributions to health and wellness in the urban setting. Recognized for its capacity to integrate traditional Islamic medical practices with modern knowledge, Al-Madinah has become a beacon of hope for many. This research aims to explore the impact of Al-Madinah Clinic in promoting Sunnah-Based Healing in Ilorin, Nigeria.

Health and Healing Practices in Islam

The words "healing" and "health" are derived from the Old English word hale, meaning "wholeness, being whole, sound, or well." However, they have different meanings: health is a state of full physical, mental, and



social well-being, and not just the absence of disease or disability, whereas healing is the process of regaining health from illness (Archelle Georgiou, 2025).

It is of interest to know that, Islam considers health a foremost blessing from Allah and promotes its maintenance through prevention, medicine, and spirituality. In contrast to certain traditions that distinguish between medicine and religion, Islam endorses a holistic model that integrates physical well-being with reliance upon the divine (Nagamia, Husain F, 2010). The Prophet ﷺ placed a high value on health saying:

أَسْأَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فَإِنَّ النَّاسَ لَمْ يُعْطُوا بَعْدَ الْيَقِينِ شَيْئًا خَيْرًا مِنَ الْعَافِيَةِ

Ask Allah for forgiveness and well-being, for no one is given anything after certainty better than well-being. (Al-Tirmidhi, Muhammad ibn Isa, 2025).

In addition, Islamic healing is founded upon both divine inspiration (*wahy*) and observation. The Qur'an is a twofold guide, imparting moral and spiritual guidance, along with natural principles of preventive health care and medicine. Besides, the Qur'an itself expressly presents itself as a source of healing (Gatrad, Abdul Rashid 2001). Allah say

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

And we send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss. (Q. 17:82)

Muslim scholars like Ibn Qayyim al-Jawziyya have interpreted this particular verse to mean spiritual as well as physical healing. The recitation of the Qur'an is said to be therapeutic in nature, and some verses, like Surat Al-Fatihah and Ayat Al-Kursi, get routinely recited for the purposes of healing and protection. Apart from that, the Prophet ﷺ also imparted practical wisdom concerning natural medicine and preventive measures against diseases (Muhammad Solih, 2025). He emphasized medicinal value concerning Black Seed (*Habbatu Sawdā*), Cupping Therapy (*Hijama*), and Honey. Concerning Black Seed, he said:

في الحبة السوداء شفاء من كل داء إلا السام

In the Black Seed is the healing for all diseases except death. (Al-Bukhari, Muhammad ibn Ismail, 2025).

Regarding *Hijama*, he said:

خير ما تداويتم به الحجامه

Cupping therapy is the most effective treatment that can be applied. (Al-Bukhari, Muhammad ibn Ismail, 2025).

A rider to this, *Tawakkul* (trust in Allah) and *Ruqyah* (healing through invocation) are most essential in Islam for good health. The Prophet ﷺ affirmed:

لا بأس بالرقى ما لم يكن فيها شرك

Ruqyah is acceptable if only it does not have any elements of polytheism. (Muslim ibn al-Hajjaj, 2025).

It is crystal clear from the foregoing discussion that health occupies a central position in both Islamic and Western perspectives. While Islam regards health as a divine blessing and a trust that must be preserved through physical, spiritual, and moral well-being, the Western perspective views it as a fundamental component of human welfare, productivity, and quality of life.

Origin, Development and Fundamental Principles of Prophetic Medicine

Prophetic Medicine (al-Ṭibb al-Nabawī) refers to the body of medical teachings, health practices, and therapeutic recommendations derived from the sayings, actions, and approvals of Prophet Muhammad (peace be upon him). It represents a distinctive dimension of Islamic civilization that integrates spiritual



guidance with practical healthcare. Unlike purely conventional medical systems that rely solely on empirical observation and experimentation, Prophetic Medicine combines divine guidance with natural remedies and preventive healthcare measures. It is concerned not only with the treatment of disease but also with the preservation of physical, spiritual, and psychological well-being (Khalil 2025).

Notably, the origin of Prophetic Medicine can be traced to the emergence of Islam in seventh-century Arabia. Prior to Islam, healthcare practices among the Arabs were largely based on tribal experiences, herbal remedies, folk medicine, and inherited customs. While some of these practices were beneficial, many lacked systematic organization and were often mixed with superstition and unverified beliefs. With the advent of Islam, Prophet Muhammad (peace be upon him) introduced a more structured and holistic approach to health that emphasized cleanliness, nutrition, disease prevention, environmental hygiene, and ethical medical practice. (Pormann & Savage-Smith, 2007; Ullmann, 1978). The Qur'an forms the foundational basis of this approach, as it highlights healing as part of divine mercy and guidance. Allah says:

﴿وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

“And We send down of the Qur'an that which is a healing and a mercy for the believers” (Qur'an 17:82).

This verse underscores the spiritual dimension of healing in Islam and affirms that human well-being is not limited to physical health alone. In another verse, Allah draws attention to the therapeutic value of natural substances:

﴿يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ﴾

“There emerges from their bellies a drink of varying colours wherein is healing for mankind” (Qur'an 16:69).

These Qur'anic foundations were further articulated through the lived example and teachings of Prophet Muhammad (peace be upon him), who provided detailed guidance on hygiene, diet, epidemic control, disease prevention, and the use of natural remedies. His teachings became the primary source from which Prophetic Medicine emerged and developed (Ghilan 2014).

Following the death of the Prophet (peace be upon him), his medical teachings were carefully preserved by his Companions and transmitted through successive generations of scholars. In the early period, these narrations appeared within general hadith compilations. Major hadith scholars such as Imam al-Bukhari (d. 256 AH/870 CE), Imam Muslim (d. 261 AH/875 CE), and Imam al-Tirmidhi (d. 279 AH/892 CE) included numerous traditions related to health, hygiene, treatment, and disease prevention within their works. As Islamic scholarship developed, scholars began to isolate and organize these narrations into independent works specifically devoted to Prophetic Medicine. Among the earliest contributors were Abu Bakr Ibn al-Sunni (d. 364 AH/974 CE) and Abu Nu'aym al-Iṣfahānī (d. 430 AH/1038 CE), whose compilations helped establish al-Ṭibb al-Nabawī as a distinct field of study. (Ghilan 2014)

The discipline attained greater maturity in later centuries through the contributions of scholars such as al-Dhahabī (d. 748 AH/1348 CE) and Ibn Qayyim al-Jawziyyah (d. 751 AH/1350 CE). Ibn Qayyim's *Al-Ṭibb al-Nabawī* remains one of the most influential works in the field, as it systematically examined diseases, remedies, dietary practices, and spiritual therapies while engaging with the medical knowledge available in his era. His work reinforced the integration of spiritual and physical dimensions of healing within Islamic thought.

The development of Prophetic Medicine was further strengthened during the Islamic Golden Age through interaction with Greek, Persian, and Indian medical traditions. Muslim physicians adopted empirical methods and scientific observation while preserving the ethical and spiritual framework of Islamic healthcare. This synthesis contributed to the evolution of a comprehensive medical tradition that combined revelation, reason, and experience (Ullmann 1978). Khalil 2025).



In contemporary times, Prophetic Medicine continues to attract both scholarly and public interest. Researchers have investigated the therapeutic properties of substances mentioned in Prophetic traditions, including honey, black seed (*Nigella sativa*), dates, olive oil, and cupping therapy (*hijāmah*). This renewed attention has encouraged the establishment of clinics, research initiatives, and healthcare institutions dedicated to preserving and promoting Prophetic medical practices within modern healthcare contexts. (Fadhline et al., 2025)

Fundamental Principles of Prophetic Medicine

The foundations of Prophetic medicine are firmly established in Islamic teachings and encourage a natural approach to health. They are:

1. Prevention is better than Cure

Islam places a strong focus on preventive care through cleanliness, hygiene, and a balanced way of life. The Prophet (peace be upon him) stated:

الطُّهُورُ شَطْرُ الْإِيمَانِ

Cleanliness is half of faith. (Muslim ibn al-Hajjaj, 2025).

Daily ablution (*wudu'*), bathing, hand washing, and dental care using the *miswak* (tooth stick) are recommended for avoiding sickness.

2. Moderation and Balance of Diet

Prophetic medicine emphasizes the need for moderation in food habits. The Prophet (peace be upon him) said:

مَا مَلَأَ آدَمِيٌّ وَعَاءً شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابْنِ آدَمَ أَكَلَاتُ يُقْمَنَ صُلْبُهُ، فَإِنْ كَانَ مَحَالَةً
فَقُلْتُ لِبَطْنِهِ، وَتُلْتُ لِشَرَابِهِ، وَتُلْتُ لِنَفْسِهِ

Adam's children do not fill any vessel worse than his belly. It is enough for him to take a little food in order to be able to stand upright. If he wants to fill it, then he should fill one-third with food, one-third with drinks, and one-third with breath. (Riyad as-Salihin, 2025).

The Prophet advocated the use of healthy foods, including dates, honey, olive oil, and black seed, each of which has health-giving properties.

3. Utilization of Natural Remedies

Prophetic medicine favors the utilization of natural substances for therapeutic purposes. Black seed, and honey are amongst the most prescribed remedies.

The Prophet (peace be upon him) said:

عليكم بهذه الحبة السوداء، فإن فيها شفاء من كل داء إلا السام

Use black seed, for it has a cure for every disease except death. (Sunan Ibn Majah, 2025).

About honey, he said:

"إِنَّ فِي الْعَسَلِ شِفَاءً، وَفِي شَرْطَةِ مُحَجِّمٍ شِفَاءً، وَفِي كَيِّ النَّارِ شِفَاءً، وَأَنَا أَنْهَى أُمَّتِي عَنِ الْكَيِّ"

There is healing in three things: a drink of honey, the incision of a cupper and cauterization with fire but I forbid my followers to use cauterization. (Al-Bukhari, Muhammad ibn Isma'il. 2025).



4. Consulting a Doctor

Though faith is behind healing, seeking medical care is encouraged in Islam. The prophet (peace be upon him) stated:

تَدَاوُّوا عِبَادَ اللَّهِ، فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً

Take medicine, O slaves of Allah, as Allah has never created a disease without creating a cure for it. (Sunan Abu Dawood).

Islamic beliefs do not prohibit the application of medical science. Rather, they encourage obtaining physical and spiritual remedies for illness.

Establishment of Al-Madinah Clinic

The pursuit of health and well-being has remained a fundamental concern across human societies, giving rise to diverse medical systems rooted in culture, religion, and scientific advancement. Within Islamic intellectual tradition, one of the most prominent of these systems is Prophetic Medicine (Ṭibb al-Nabawī), derived from the teachings and practices of Prophet Muhammad (peace be upon him). It emphasizes natural remedies such as honey, black seed (*Nigella sativa*), olive oil, and dates, alongside spiritual therapies including supplication (du‘ā’), Qur’anic recitation, and reliance on God (tawakkul). In recent decades, global interest in natural and alternative medicine has increased, driven by concerns over the cost, side effects, and accessibility of biomedical treatments. This development is particularly visible in contexts such as Ilorin, where religious identity strongly informs healthcare choices and where plural medical systems coexist in everyday practice (Oniye & Bello, 2023).

Within this socio-religious environment, Al-Madinah Prophetic Medicine and Natural Herbal Clinic emerged as a faith-based health institution aimed at reviving, systematizing, and operationalizing Prophetic Medicine within a contemporary healthcare framework. Beyond its clinical function, the clinic serves as a practical site for integrating Ṭibb al-Nabawī with indigenous herbal knowledge and modern biomedical practice. Its establishment reflects broader socio-cultural dynamics in which healthcare-seeking behavior is shaped not only by clinical need but also by religious meaning, cultural familiarity, and perceived spiritual efficacy (H. A. R. Olugbon & A. R. Gbamoye, personal communication, May 24, 2026)

Health occupies a central position in both Islamic and Western paradigms. While the World Health Organization defines health as a state of complete physical, mental, and social well-being, Islam conceptualizes it as a divine trust (amānah) that must be preserved. The Qur’an underscores the abundance of Allah’s blessings, among which health is foundational (Qur’an 16:18). Classical scholars such as al-Ghazālī and al-Shāṭibī further locate health within the objectives of Islamic law (maqāṣid al-sharī‘ah), particularly the preservation of life (ḥifẓ al-nafs), which constitutes a collective obligation (farḍ kifāyah) (al-Shāṭibī 1997). Historically, Islamic hospitals (bīmāristāns) embodied an integrated model of care that combined clinical treatment, spiritual support, education, and social welfare (Dols 1997; Porter 1997).

It is within this intellectual and historical framework that Al-Madinah Clinic was established in 2020 in Ilorin. Initially operating as a modest outlet for Prophetic medicine products and Islamic wellness items, the clinic underwent gradual institutional transformation following regulatory engagement with the Kwara State Ministry of Health in 2021, which recommended structural and professional upgrading. By 2024, it had become a fully licensed healthcare facility offering a hybrid model of care that combines herbal medicine, Islamic spiritual healing, and basic clinical services (H. A. R. Olugbon & A. R. Gbamoye, personal communication, May 24, 2026)

A key contribution of Al-Madinah Clinic lies in its practical engagement with the field of Prophetic Medicine (Ṭibb al-Nabawī). Unlike purely theoretical treatments of the subject in classical or contemporary literature, the clinic provides an applied environment in which Prophetic medical principles are operationalized in real clinical contexts. Treatments such as honey therapy, black seed administration, cupping therapy (ḥijāmah), Sunnah-based dietary guidance, and ruqyah-based healing are routinely practiced. In doing so, the clinic transforms Prophetic Medicine from a textual tradition into an observable healthcare practice. H. A. R. Olugbon, & (A. R. Gbamoye, personal communication, May 24, 2026)



This applied dimension also contributes indirectly to the academic study of Prophetic Medicine by generating practice-based observations on patient response, treatment patterns, and therapeutic outcomes. Although not always formally documented in clinical research formats, these experiences constitute a form of empirical grounding that links classical Islamic medical texts with contemporary applied health contexts. In this sense, the clinic functions as a bridge between *fiqh al-tibb* (jurisprudence of medicine), ethnomedicine, and public health practice (H. A. R. Olugbon & A. R. Gbamoye, personal communication, May 24, 2026)

Interestingly, to enrich the institutional analysis, field interviews were conducted with three residents of Ilorin who had undergone treatment at Al-Madinah Clinic and had experience with conventional biomedical healthcare services. The objective was to examine how patients negotiate between different therapeutic traditions and how medical pluralism shapes healthcare choices in everyday life.

The first respondent, Hajjia Jumai Bashir, reported a prolonged infection during which she initially relied on Prophetic remedies such as black seed oil, honey, and herbal preparations. She expressed strong confidence in natural medicine, stating: "I have always believed in the efficiency of natural medicine." However, as her condition worsened, she sought hospital treatment and was prescribed pharmaceutical drugs. She acknowledged the necessity of biomedical intervention, noting: "The doctor prescribed drugs, and I knew it was needed to combat the infection." Following this, she adopted an integrative approach, continuing the use of black seed oil and olive oil alongside prescribed medication. For her, both systems serve complementary roles: "I feel better when I follow my doctor's prescriptions as well as using natural remedies from the Sunnah. Both have their roles." (H. J. Bashir, personal communication, 2026)

The second respondent, Hajjia Mariam Eniola, diagnosed with hepatitis and a concurrent infection, similarly demonstrated a trajectory of medical pluralism. She initially relied on Prophetic-based remedies, including honey-infused warm water and ajwa dates, and also underwent cupping therapy (*hijāmah*), which she reported as beneficial for pain relief. However, upon medical deterioration, she transitioned to hospital care where antibiotics produced significant improvement. Reflecting on this shift, she observed: "That's when I realized that Prophetic medicine is good, but sometimes modern medicine is needed for serious infections." Her current practice reflects a dual strategy: Prophetic remedies for general wellness and biomedical treatment for acute conditions. (H. M. Eniola, personal communication, 2026)

The third respondent, Mr. Abdul-Mateen Abdul-Azeez, presented a more severe clinical trajectory involving kidney disease and cancer. He initially relied exclusively on natural remedies such as bitter leaf juice and black seed oil, avoiding hospital intervention due to strong confidence in herbal healing. However, following a deterioration in his condition, he was compelled by family members to seek hospital care, where he was placed on cancer treatment protocols. He subsequently adopted an integrative regimen, combining prescribed medication with moderated use of Prophetic remedies such as honey and selected herbs. He explained: "I adhere to my medication, but I also consume honey in moderation and natural herbs to augment my treatment." He further emphasized the coexistence of biomedical compliance and religious belief: "Now I follow my doctor's advice but still have faith in the healing power of what the Prophet (peace be upon him) taught us." (A. A. Abdul-Azeez, personal communication, 2026)

Collectively, these cases demonstrate a consistent pattern of medical pluralism in Ilorin, where Prophetic Medicine and biomedicine are not perceived as mutually exclusive but are strategically combined based on illness severity, accessibility, perceived efficacy, and spiritual significance. This reflects a culturally embedded healthcare logic in which biomedical intervention is often sought for acute or severe conditions, while Prophetic remedies are maintained for preventive care, chronic support, and spiritual reassurance.

In this context, Al-Madinah Clinic operates not merely as a treatment facility but as a mediating institution within a plural medical ecosystem. It reinforces the legitimacy of integrating spiritual and biomedical approaches while responding to the healthcare expectations of a religiously grounded population. Consequently, both the institutional practices of the clinic and the lived experiences of patients highlight the dynamic interaction between faith, culture, and modern medicine in shaping health behavior in Ilorin.



Conclusion

This study examined the role and operational dynamics of Al-Madinah Prophetic Medicine and Natural Herbal Clinic in Ilorin, Nigeria, situating it within the broader intellectual and practical framework of Prophetic Medicine (al-Ṭibb al-Nabawī). The analysis demonstrates that Prophetic Medicine, far from being a marginal or purely historical tradition, continues to function as a living and socially embedded healthcare paradigm that influences medical choices, patient behavior, and community health perceptions.

A central finding of this study is that the clinic operates as a hybrid institution that integrates three interrelated dimensions of care: spiritual healing grounded in Qur'anic recitation and ruqyah, natural therapeutics derived from Prophetic recommendations such as honey and black seed, and basic biomedical or clinical services. This integrative structure reflects a broader epistemological continuity within Islamic medical thought, where physical treatment and spiritual wellbeing are not treated as separate domains but as mutually reinforcing aspects of human health.

The findings further indicate that patient trust in the clinic is strongly shaped by religious legitimacy and cultural familiarity. For many users, the perceived alignment of treatment with the Sunnah of the Prophet (peace be upon him) enhances psychological comfort, strengthens adherence to treatment, and increases confidence in therapeutic outcomes. This suggests that healthcare delivery in such contexts cannot be fully understood without accounting for religious worldview, moral meaning, and spiritual expectation as determinants of health-seeking behavior.

At the same time, the study highlights important structural and institutional limitations that constrain the clinic's long-term development. These include inadequate infrastructure, limited clinical documentation, absence of standardized research protocols, and weak integration with formal biomedical regulatory systems. Such limitations reduce the clinic's capacity to generate empirical evidence, engage in scientific validation of treatments, and fully participate in national or international healthcare networks.

From a broader analytical perspective, the study demonstrates that Prophetic Medicine should not be interpreted as a competing medical system to modern biomedicine, but rather as a complementary ethical and spiritual health framework. Its strength lies not in replacing clinical medicine, but in contributing to holistic care models that incorporate meaning, belief, prevention, and culturally responsive treatment approaches. This is particularly significant in pluralistic healthcare environments such as Nigeria, where multiple healing systems coexist and patients often move between them.

To sum it up, Al-Madinah Prophetic Medicine and Natural Herbal Clinic represents an important case of faith-based healthcare innovation in contemporary Nigeria. Its model illustrates both the potential and limitations of integrating Prophetic Medicine into modern healthcare systems. While it enhances accessibility, cultural relevance, and spiritual satisfaction for patients, its long-term sustainability requires stronger scientific documentation, regulatory clarity, and structured collaboration with biomedical institutions.

Recommendations

Based on the findings of this study, a number of recommendations are proposed to enhance the operations and impact of Al-Madinah clinic. The recommendations are:

1. Human Resource Expansion: Recruit more medical staff, female staff included, to enhance coverage and gender-sensitive services.
2. Infrastructure Development: Expand the facilities of the clinics to accommodate more patients and specialized services.
3. Government Support: Promote recognition and support of faith-based medicine by ministries of health through grants, research grants, and training.
4. Research and Documentation: Establish a research unit for documenting clinical outcomes, herbal drug efficacy, and traditional knowledge for academic and regulatory needs.
5. Public Education Campaigns: Establish programs of education aimed at removing misconceptions and spreading the scientific rationale for prophetic medicine.
6. Technology Integration: Implement electronic medical records, diagnosis software, and electronic consultation tools to improve service delivery.



7. Strategic Partnerships: Enter into collaborations with universities, Islamic healthcare organizations, and international herbal medicine associations to enhance knowledge and resource availability.

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