



The Scientific Signs in the Quran and the Sunnah regarding

Preventive Medicine & Microorganisms



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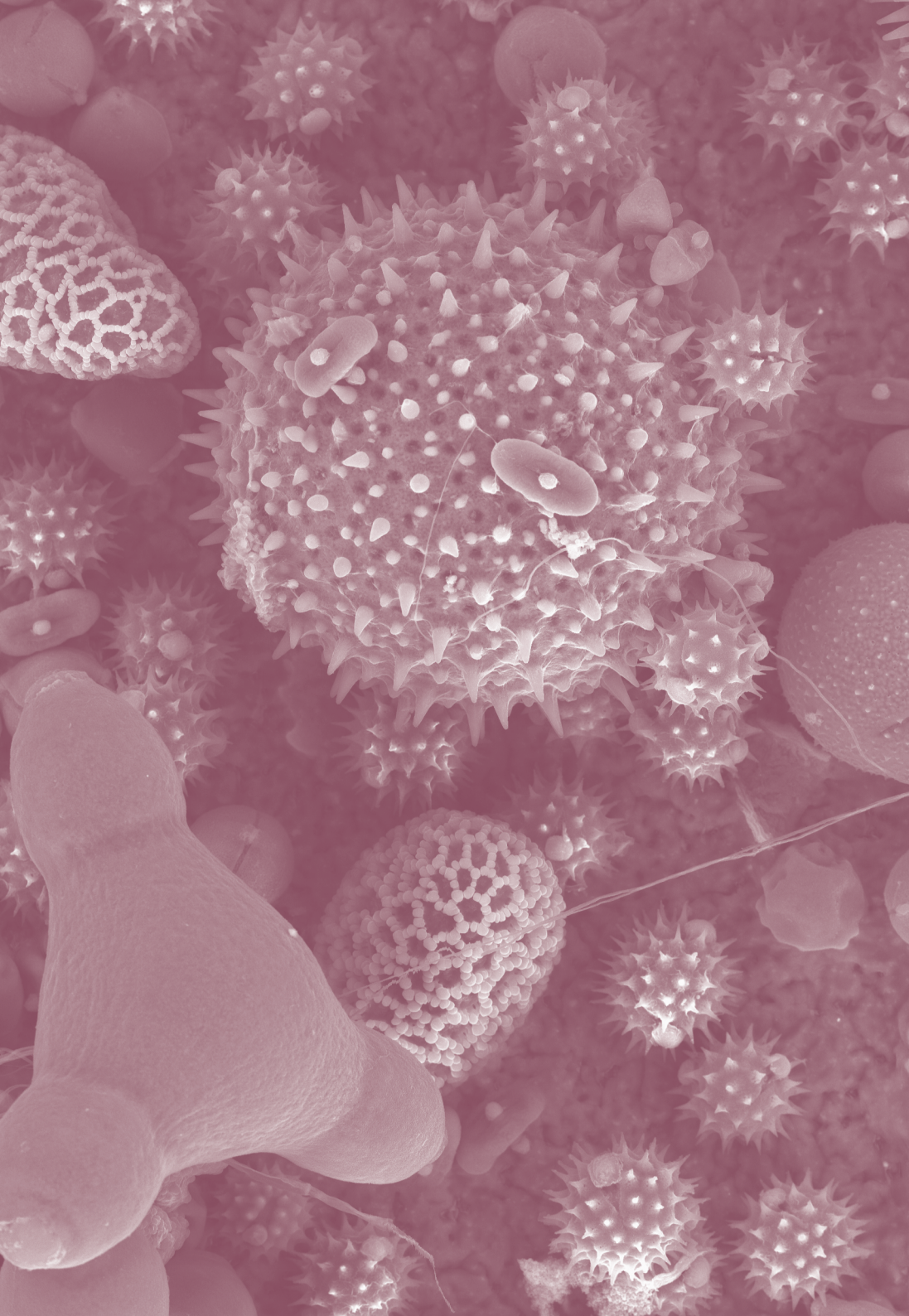
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Foreword

His eminence Dr.

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In the name of Allah, the Most Merciful, the Ever Merciful

Praise be to Allah, The Lord of the worlds, and blessings and peace be upon the most honored of Messengers, our Prophet Muhammad, his household and companions, and those who follow them with excellence till the Day of Judgment.

Allah Almighty is the Creator of this universe and whatever is in it. He is the One Who knows its secrets and hidden matters as He says (what means):

{Does He Who created not know, while He is the Subtle, the Acquainted?} [Quran 67: 14]

He allowed us to perceive some of His creation with our hearing and eyesight and to know it and recognize it with our hearts and minds. He also concealed part of His creation from us for a certain time as He said (what means): *{...And mankind have not been given of knowledge except a little.}* [Quran 17: 85] and *{We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But*



is it not sufficient concerning your Lord that He is, over all things, a Witness?} [Quran 41: 53]

The universe, while we are in it and part of it, is full of hidden creatures that we cannot perceive with our eyes; moreover, there is a world of creatures that live inside our bodies in enormous numbers. Some of them are useful for us while others are harmful or even destructive.

The Almighty Creator referred to the fact of the existence of these hidden creatures in His precise revelation as He says (what means): *{So I swear by what you see. And what you do not see.}* [Quran 69: 38-39]

However, Allah Almighty, Who is Merciful to us and Well-Acquainted with the dominion of the earth and heavens, legislated an upright approach and a straight path for us - through religion - that was delivered to us by Muhammad, sallallaahu 'alayhi wa sallam, who is a mercy to all worlds, concerned with the guided and gentle and merciful to the believers. Allah Almighty says (what means): *{And We have not sent you [O Muhammad] except as a mercy to the worlds.}* [Quran 21: 107] and (what means): *{There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.}* [Quran 9: 128] As long as we commit ourselves to this approach and adhere to it, Allah Almighty will preserve us with His bounty



and favor from every harmful matter.

In the book at hand, *The Scientific Signs in the Quran and the Sunnah regarding Preventive Medicine and Microorganisms*, the author, Dr. 'Abdul-Jawwad As-Sawi researches and studies the subject of preserving the health of man, which is one of the greatest blessings that Allah Almighty granted to His slaves. This is called, in a modern definition: Preventive Medicine.

This research is characterized by its easy style and brevity, without negligence, so that the layman, let alone the specialized reader, is able to understand its subject and realize the scientific signs in it; which is the objective of the research. Otherwise, the subject of the research is vast and there are many books and researches concerning it. That is why it is considered a commendable effort and a blessed work for its author.

In the beginning, the author explained the concept of preventive medicine as defined by scientists as: “the science related to the protection against microbial, organic and psychological diseases of the individual and the society.” He also explained that the main causes of diseases are confined to three categories, which he researched in the chapters of this book. Then he presented the aspects of scientific miracles therein, represented in the precedence of the noble Quran and the purified Sunnah, to refer to the comprehensive concept of preventive medi-



cine and to the causes of diseases, including microorganisms and other things, and the means of protection against them through a spiritual series of divine and prophetic instructions, including, to name but a few: *{...Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.}* [Quran 2: 222], *{...and makes lawful for them the good things and prohibits for them the evil...}* [Quran 7: 157] and *{Prohibited to you are dead animals and blood...}* [Quran 5:3]

The Messenger of Allah, sallallaahu ‘alayhi wa sallam, said: “None amongst you should urinate in standing water and then wash in it.” [Al-Bukhari and Muslim] He also said: “If you hear about an outbreak of plague in a land, then do not go to it; but if plague breaks out in a land where you are in, then do not run away from it.” [Al-Bukhari and Muslim] ‘Abdullah ibn ‘Abbas, may Allah be pleased with him, narrated that the Messenger of Allah, sallallaahu ‘alayhi wa sallam, forbade blowing or breathing into a vessel. [Abu Dawud]

Hence, we would like to address our call to the Muslim Ummah in particular and to humanity in general to turn their faces towards faith in their Lord and Creator and to strengthen their certainty in the Quran that He revealed and His Messenger that He sent, Muhammad, sallallaahu ‘alayhi wa sallam. This certitude is the secret of the strength of the person who trusts his



Lord and the cornerstone of the protection of the believing societies against the dangers of these microorganisms that cause diseases and other problems that face humans as individuals or groups. Allah Almighty says (what means): *{Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life.}* [Quran 16: 97]

We should stop and contemplate, wake up from our heedlessness, return to adhere to the way of life that our Creator willed for us and then call others to it and become as our Lord intended for us; the best nation that was produced among people, leading them to the straight path and freeing them from the restraints of ignorance and darkness.

We ask Allah Almighty to achieve this for us with His bounty, guidance and favor. He is All-Hearing and Responsive. The ending of our call is that praise be to Allah Lord of the worlds.







Introduction

Praise be to Allah, we praise Him, seek His help and seek refuge with Him from the evils of our souls and our bad deeds. None can misguide whomever Allah Almighty guides, and whomever Allah misguides, you will never find for him a guide.

Blessings and peace be upon the Messenger of Allah, sallallaahu 'alayhi wa sallam, who said: "There are two blessings which many people do not make the most of: good health and free time." [Al-Bukhari] He also said: "Ask Allah for certitude and good health, for indeed, no one will have a better possession after certainty of Faith than good health." [Ahmad] He as well said: "Whoever wakes up safely in his home and is healthy in his body and has provisions for his day, it is as if the whole world has been captured for him." [At-Tirmithi and others]

His guidance in maintaining health was the most perfect guidance, as health is one of the greatest blessings and the most generous bounties of Allah Almighty upon His slaves; rather, good health is the greatest blessing ever. Thus, whoever was granted a share of guidance should preserve, maintain and protect it against harms. [At-Tibb An-Nabawi by Ibn Al-Qayyim; p. 167]

The instructions of the Prophet, sallallaahu 'alayhi wa sallam, in word and deed are a constitution for the Muslims and for all humanity with regards to medicine, represented by maintaining the present health and bringing about lost health.



Our subject, which we will tackle in this research, is maintaining present health, or in a modern definition: Preventive Medicine, which represents the first part of the Islamic constitution on health.

Scientists defined modern preventive medicine as **the science related to protection against microbial, organic and psychological diseases for the individual and the society.**

The teachings and legislations of Islam contained this definition of preventive medicine; rather, it outstripped those who preceded it in the ability of easily applying it by self motivation from all the individuals of the society on an obligatory and continuous basis. It offered a comprehensive and applied concept of health. It consists of the soundness of the body, the soundness of the mind, the soundness of moral behavior and the soundness psychological health, because Islam came for both religion and life together. Just as it legislated systems of administration, others for social relations and others for economic systems, it offered a comprehensive approach for maintaining humanity, whereas the western civilization only cared for the health of the body. Now, their societies are full of the diseases resulting from alcohol and drugs, destructive plagues spread by immorality, and serious disorders in the functions of the human body resulting from anxiety and psychological tension in spite of the great number of hospitals, easiness of diagnosis, availability of medications and cooperative efforts in the field of medicine locally



and internationally. Despite all this, the number of sick people is continuously on the rise. That is because preventive medicine was not practically applied. Wild lusts, unleashed animalistic freedoms, materialistic struggles, worshipping the self, family disintegration, moral recession, spiritual emptiness and lack of religious deterrence as a result of disbelief in Allah or separating His law from life prevented this application; so diseases spread, the number of patients increased and the means of diagnosis and medication developed. That is why curative medicine developed and surpassed its peer; preventive medicine in western societies and other societies that followed its path and adopted its approach. Curative medicine came to enjoy a good market where pharmaceutical companies prospered, those who trade in the pains of people became rich and the fields of experimentation on people expanded. Unfortunately, the majority of the Muslim countries followed the approach of these societies with no insight so they subjugated them by their need to treatment and medication just as they subjugated them by food and clothes! When will the Muslims return to their senses and return to the Sharia of their Lord to apply it and follow its guidance with certitude in order to free themselves from the shackles on their necks and to return as they were; the best nation that was produced among people as they enjoin good, forbid evil and believe in Allah?

In this research, we will present preventive medicine with its comprehensive concept in the texts of the noble Quran and the



prophetic Sunnah, and we will clarify the aspect of scientific miraculousness in it represented by the precedence of the Quran and the Sunnah in referring to the causes of diseases including microorganisms and other things and the means of eliminating them and therefore protecting man and guarding him against diseases and disorders.

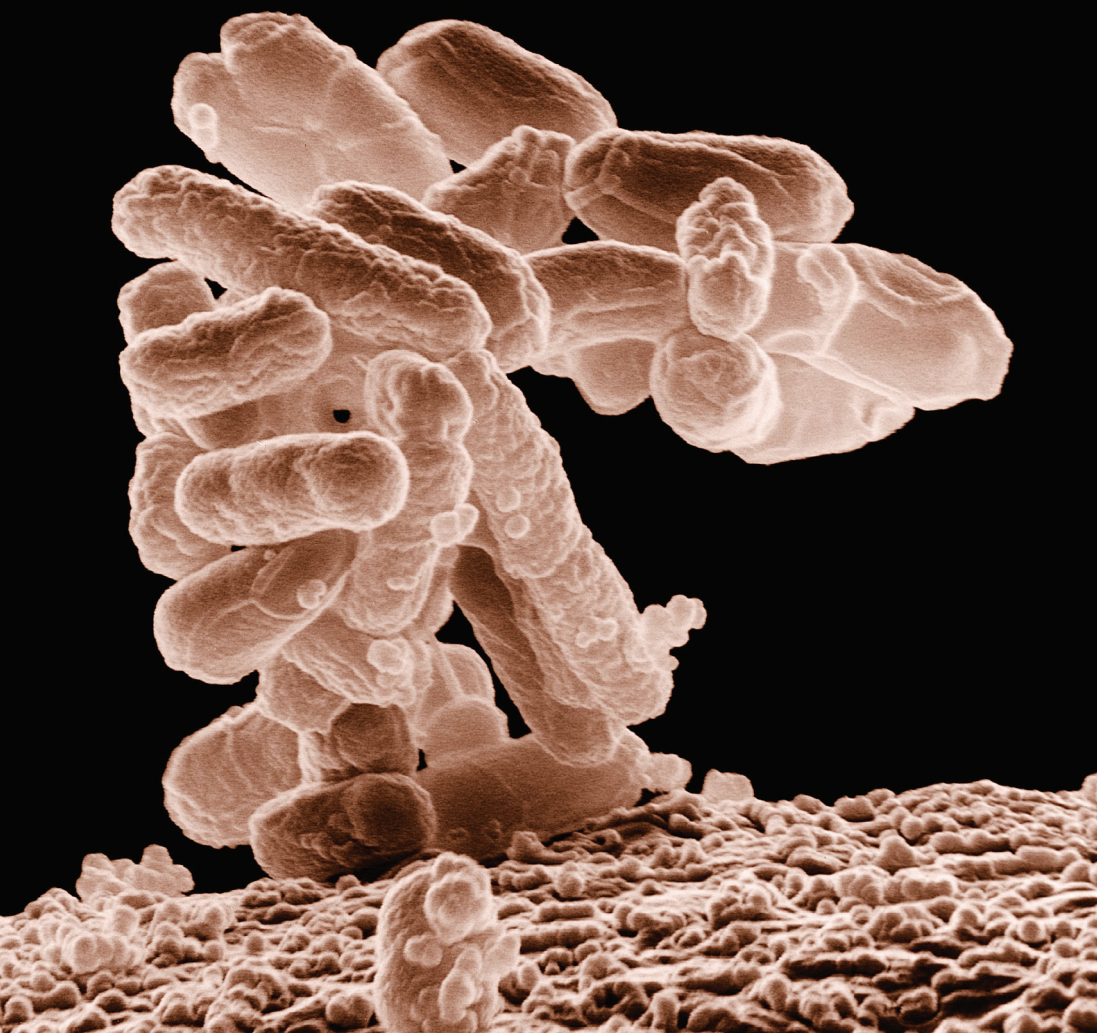
We will divide these texts into two main sections:

The first section: related to the health of the individual and protecting him from infectious, physiological and psychological diseases. **The second section:** related to the health of society and the cleanliness of the environment.

I benefited, by the bounty of Allah, from what researchers have written in this topic, especially the research of Dr. 'Abdul-Hamid Al-Quda: *Tafawwuq At-Tibb Al-Wiqa'i fil-Islam*. I resorted to brevity as much as I could so that the reader can understand the matter and the aspect of miraculousness; otherwise, many researches and books have been written about every subtitle in this research, so whoever wishes can review them for more information.

We ask Allah Almighty to make this work correct and sincere for His noble countenance and to benefit Muslims and all people with it and to forgive us for whatever negligence or shortcomings we commit.

Dr. 'Abdul-Jawwad As-Sawi.







The Concept of Preventive Medicine

Scientists defined modern preventive medicine as:

The science related to protection against microbial, organic and psychological diseases for the individual and the society.

It is clear from this definition that modern preventive medicine cares about maintaining individual and social health. It is also clear that the main causes of diseases are confined to three sections:

- * microorganisms
- * organic compounds
- * psychological disorders

This modern definition of preventive medicine is in conformity with the indications of the texts of the noble Quran and the prophetic Sunnah concerning causes of diseases. Those texts clearly stated the means of protection against them in easy regular ways in a unique series of commands and instructions that represent a pioneering approach of maintaining human health from diseases, disorders and dangers that threaten it with inability or destruction.

These three causes of disease will be researched in three chapters. We will shed light on the texts of the Quran and the Sunnah related to each of these causes so that the scientific signs in them and their precedence to all modern human knowledge by many centuries are manifested.



1

Chapter One:

Purification and protection against microorganisms

Microorganisms are considered a nation of living creatures that cannot be seen with the naked eye. They are present everywhere; in the air, in water, in the soil, on our bodies, in our mouths, in our intestines and sometimes even in the food we eat. Some of them are useful while others are harmful.



Part one :

Microorganisms A main cause of disease

Microorganisms are considered a nation of living creatures that our eyes cannot see. They are present everywhere; in the air, in water, in the soil, on our bodies, in our mouths, in our intestines and sometimes even in the food we eat. Some of them are useful while others are harmful. They consist of many different families and species. They vary in their small size. The smallest of them are viruses whose sizes vary from 10 to 30 nanometer (one billionth of a meter), followed by microbes whose size reaches 1,000 nanometer, then fungi, then primary parasites, then parasitic worms with their different types and, finally, parasitic arthropod (See figures 1-6).

The human body is considered a fertile soil for many types of parasitic microorganisms, especially the bacteria that is present in large numbers in the upper part of the respiratory system - especially in the nose, mouth and throat - ,in the lower part of the gastrointestinal tract and on the skin. These are specialized organisms. Each of them has a specific organ and tissue.



Figure 4: Worms

Figure 5: Primary Parasites

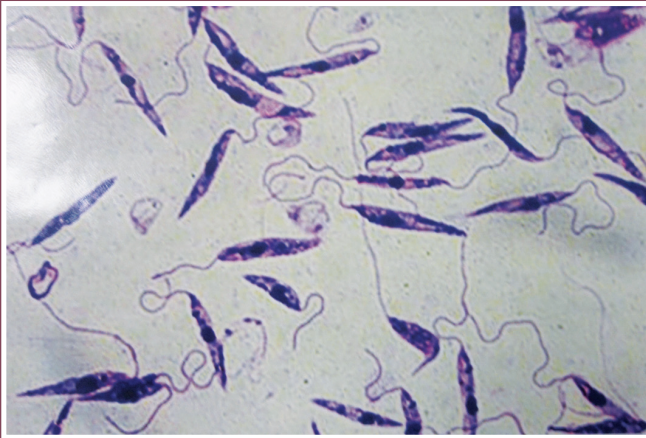


Figure 6: Arthropods

Figure 1: Viruses

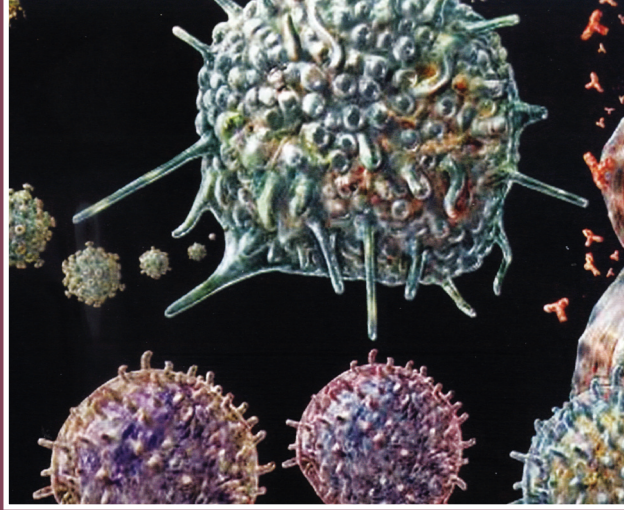


Figure 2: Microbes

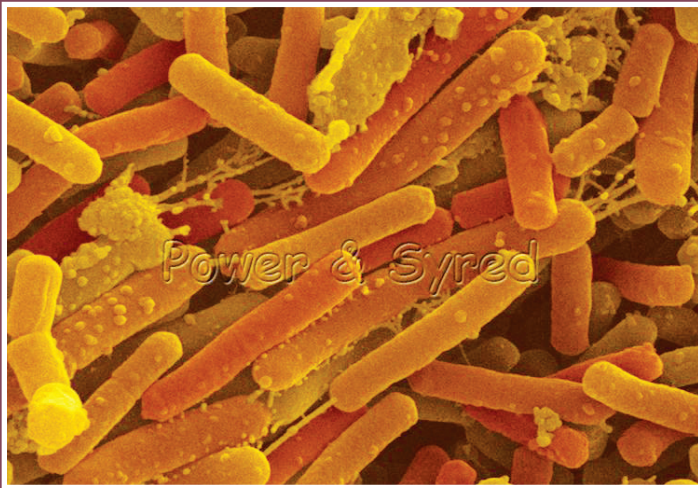
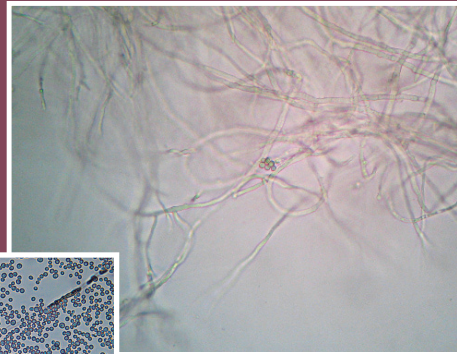
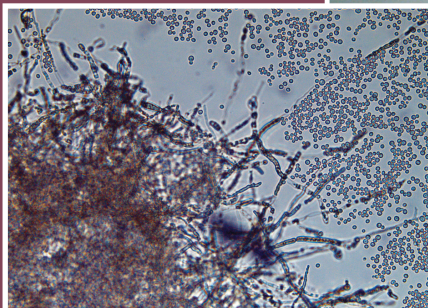


Figure 3: Parasites





These parasitic creatures live with man in a balanced dynamic and vital relation. When this relation is disturbed or when it exists in places other than its normal habitat and the immunity system is alerted, a disease occurs, and when that happens, they are called pathogenic bacteria. Some of these organisms come to man from outside and attack him just as the parasitic organisms inside his body attacked him. They enter the body through its known openings; the mouth, the nose and the openings of excretion and reproduction or through wounds, skin abrasions and bites of parasitic insects.

The human body is in a continuous state of clash and fight with these internal and external organisms that attack and harm it. It resists them with all the weapons it possesses. Allah Almighty has subjugated many weapons for it to fight these organisms that invade it. However, they might escape all defense means or defeat them to harm the body of man. That is why protection against them is the best means to be safe from their evils and reduce their dangers.

Medical references mention that the spread and continuity of infectious diseases between people depends on two main factors: the places in which the microorganisms that cause diseases are stored and the means that affect transmitting these organisms to man. That is in addition to the factors related to the organisms themselves and the factors related to man, of which the most important is the state of his system of defense



and resistance. In order to attain protection from these organisms that can cause serious harm to man, three things must be taken into consideration:

- 1- Getting rid of the stores of these organisms or cleaning them as much as possible. These stores are present in man, animals and the environment, mainly the soil and water.
- 2- Blocking the ways that make these organisms reach the body of man.
- 3- Strengthening the systems of immunity and defense in man.

A number of these microorganisms intrude on man in important parts of his body that act as permanent stores for them. The most prominent of these are: the skin, the mouth, the nose, the throat and the gastrointestinal tract. All these contain a large number of microbes and viruses that can remain in the body for months or years.



Animal stores of microorganisms:

Some animals, birds and insects represent an animal store to many microorganisms that cause diseases to man (zoonoses), (Figure 7). The clearest examples of these stores are:

- * Pigs
- * Dogs and carnivores that have fangs, like wild animals and predators.
- * Birds of prey with claws, like hawks and kites.
- * Birds and animals whose flesh is eaten and that eat rubbish.
- * Insects and rodents, like mosquitoes, ticks, lice, fleas and mice.

These stores transmit many diseases, like Anthrax, Tuberculosis, plague, Typhoid and serious viral and parasitic diseases, to man.



Figure 7: Some animals and birds that are prohibited to be eaten and that act as stores for microorganisms



Environmental stores: soil and water as temporary stores

The soil is considered a great store for a huge number of microorganisms, the majority of which are not harmful, and they come to the soil from the wastes or remnants of animals or from the polluted environment.

The rule is that the soil is free from pathogenic organisms (it is a pure surface). That is why it is considered a temporary gathering for a number of microbes, like lichen microbe, food poisoning microbe and anthrax, or some harmful fungi that vesiculate and remain under appropriate climate conditions for several months.

The same applies to water as it often does not carry pathogenic germs unless it is contaminated by the urine or stool of man or animals.

The most important germs that may be present in water are: Salmonella, Shigella, Cholera, poliomyelitis and hepatitis viruses and giardia and Escherichia coli (E.coli) parasites.





Means affecting the transmission of pathogenic germs to man

a) Transmission through air:

some viruses, bacteria and B-spores can be transmitted directly through air or wind from man, animals and from the soil.

Some of them spread through spray in the air like the Influenza virus and some microorganisms like *Legionella* that spreads through cooling units.

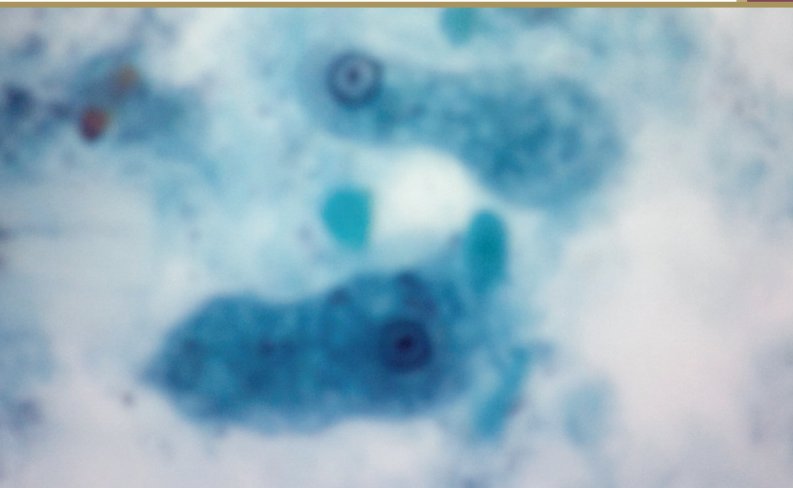


Figure 8:

Entamoeba histolytica
trophozoite

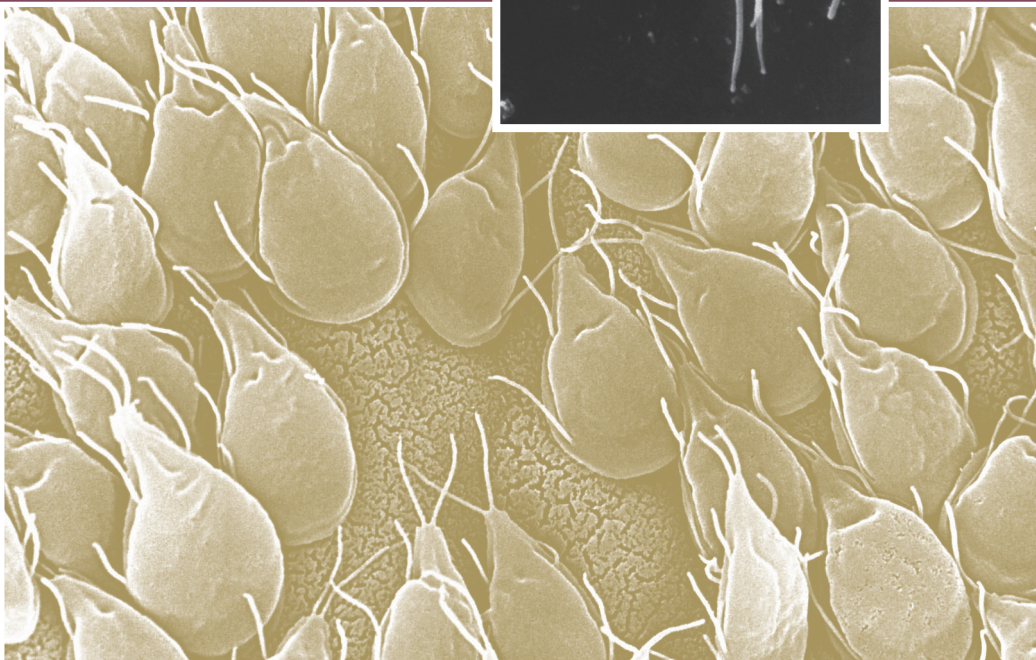
b) Transmission through food and drink:

contaminated food and drink are considered the usual means of transmitting internal germs (enteropathogens) like the bacteria of Schigella, Cholera and parasite vesicles such as Giardia and Entamoeba histolytica (Figure 8 and 9).

Also, microorganisms are transmitted to man through eating the flesh of animals that store them or that are infected by them.

Figure 9:

Primary parasite
(Giardia)



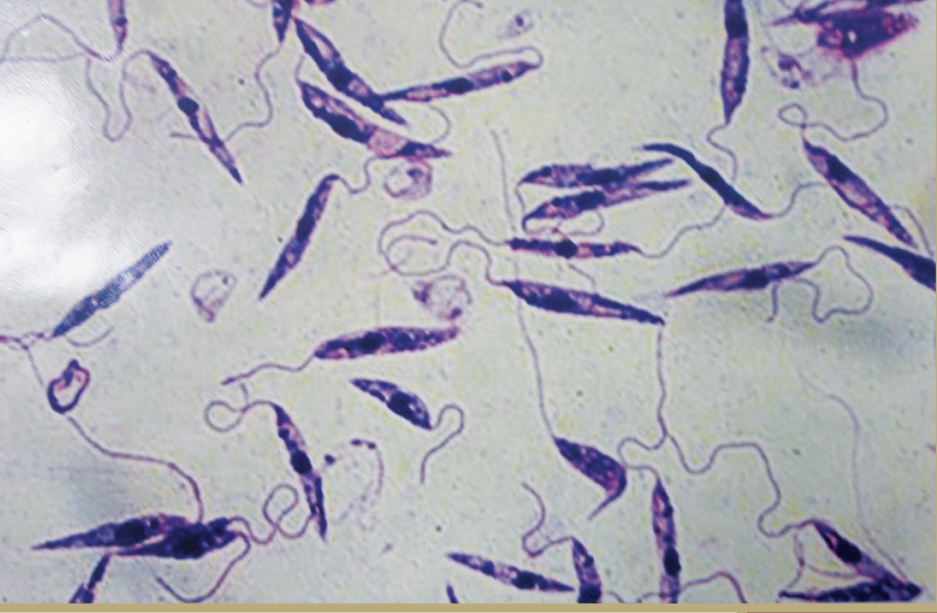


Figure 10 a :

Leishmania
Promastigotes
(culture form)
(by P.W. Pappas and
S.M. Wardrop)

c) Transmission through direct contact :

This includes:

- 1) Person to person spread: like bacterial skin diseases (IMPTIGO) or fungi or parasitic diseases like scabies and ring worm or sexually transmitted diseases (STDs) or touching animals that store or are infected with these microorganisms.



Figure 10 b :

Cutaneous Leishmaniasis
(By Mike Belosevic)

- 2) Fecal-oral spread: this method increases among children in places where health awareness is low, like the spread of Giardia, hepatitis A and Schigella.
- 3) Transmission through insect bites, like mosquitoes that transmit the malaria parasite, sand flies that transmit Leishmaniasis, and locusts and bed bugs (Figure 10).
- 4) Transmission through skin as in the case of the penetration of some larvae of some worms that might live in the soil or water like larvae of Bilharzias and hookworms.

d) Transmission through materials that transmit microbes like towels and bed covers.



Part two:

Purification and its Preventive Effect

Texts of the Sharia were keen on eliminating these organisms from their stores with man or cleaning these stores from them as much as possible. So, it prevents them from harming him through systems and means that the Muslim performs out of obedience to his Lord and applies with easiness and love. It laid down the rule of personal hygiene for the members of society, called it purification and declared it to be half of the religion.

It practically entrenched the means of achieving this rule by legislating wudhu' (ablution), ghusl (ritual bathing) and commitment to practice the Sunan of the natural disposition including the siwak (toothstick), rinsing the mouth and the nose, circumcision, clipping nails, shaving pubic hair, washing the finger joints, cleaning the two paths of excretion, avoiding impurities and maintaining the cleanliness of clothes and the general appearance. These precise and interrelated legislations that have no parallel in any other legislation, religion or belief aim at cleansing the hotbeds and stores of microorganisms in man from the skin, the nose, the throat and the gastrointestinal tract. That is why these legislations protected the Muslim from the evils of communicable and organic diseases.



The rule of purification and cleanliness

Sharia texts gave the name tahaarah (purification) to cleanliness, and it considered it an important part of religion, or rather its half, as the Prophet, sallallahu 'alayhi wa sallam, said: "Purity is half of faith." [The Hadith is narrated by Muslim in the beginning of the chapter on Tahaarah]

Allah Almighty praised His slaves who purify themselves as He said (what means): *{Allah loves those who purify themselves.}* [Quran 9: 108] and *{...Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.}* [Quran 2: 222]

It is a more comprehensive word than cleanliness. Purification in Islam is not confined to the body alone; rather, it comprises the purity of the clothes and the place, which is a condition for the validity of prayer. It is thus considered part of the worship of the Muslim to his Lord.

Water is the means of purification

Allah Almighty made water the first means of purification as He says (what means): *{...and sent down upon you from the sky, rain by which to purify you...}* [Quran 8: 11]



It was proved that water is the only substance that purifies other substances due to many characteristics; the most important of which is that it is a medium that is inappropriate for the growth of microorganisms as long as it is pure because it does not contain the nutrients necessary for their growth and because the temperature of water is not suitable for this growth. Furthermore, the osmotic pressure of water is less than that of these organisms and this leads to their death and destruction. That is why water is pure in itself. Truthful is Allah Almighty Who says (what means): *{...and We send down from the sky pure water.}* [Quran 25: 48]

Means of achieving purity

Cleanliness or purity is achieved by what was ordained by Allah Almighty and legislated by His Prophet, sallallaahu 'alayhi wa sallam, like wudhu' (ablution), ghusl (ritual bathing), cleanliness of clothes and places of prayer and the Sunan of natural disposition including clipping the nails, shaving pubic hair, plucking hair of the armpits, circumcision and cleansing the private parts after answering the call of nature...etc.

Wudhu' (ablution) and eliminating germs of the skin

Allah Almighty imposed ablution upon the Muslim individual, and the Prophet, sallallaahu 'alayhi wa sallam, legislated Sunan



for it. The person washes the uncovered parts of his skin (the face, the hands, the arms, wipes the head and the ears, washes the feet and rinses the mouth and nose) five times every day and night. In each time, he washes the organ three times. Allah Almighty says (what means): *{O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.}* [Quran 5: 6]

Medical references state that the skin is considered a store for a high percentage of bacteria and fungi. Most of these microorganisms are present abundantly on the face, the skin, and the roots of hair and in the sebaceous glands. Their number varies between ten thousand to hundred thousand germs on each square centimeter of the skin. On the uncovered parts of the skin, the number varies between one million and five million germs/cm². This percentage rises in concealed moist places, like the inguinal region and the armpits, to ten million germs/ cm².

The amount of microorganisms on the hair is like their amount on the skin. Bathing washes all the skin of man and ablution washes the uncovered parts thereof which are the most contaminated with germs. That is why it is important to wash them repeatedly because these germs reproduce continuously and ablution and bathing are the best means that eliminates them.



Figure 11: *Actinomyces israelii* is present as a parasite in 30% of the people and it might penetrate the inside of the mouth towards the outside and cause deformations in the face and the neck.



If we review the parts of the body washed in ablution, this will clarify one of the aspects of great wisdom therein. The mouth and the nose are the two main entrances to the internal organs of the body and their cleanliness protect the internal systems from diseases and disorders.

Rinsing the mouth and protection against diseases

There are large gatherings of microorganisms of different types in the mouth that exceed three hundred colonies. Inside the bacterial plaque that forms from a fine layer of saliva on the teeth, 100 billion germs gather in the one gram of it. Moreover, the saliva contains about 100 million germs/mm. There might be some fungi and primary parasites in a number of persons (Figure 11).

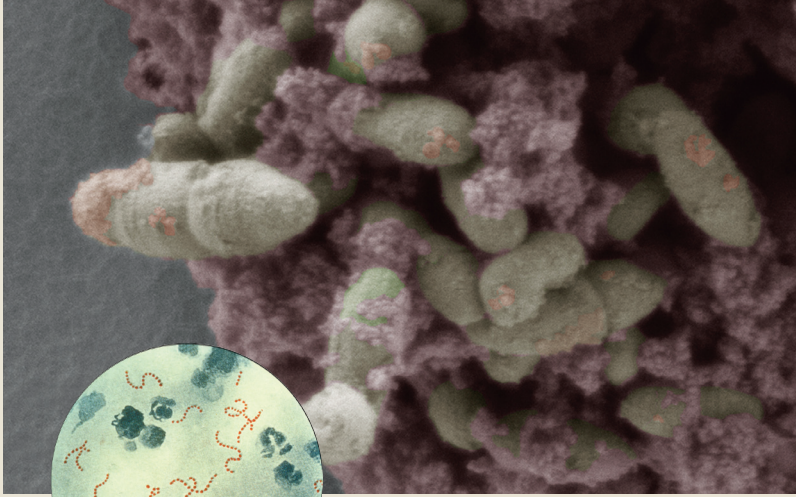
Streptococcus microbes constitute about 30-60% of parasitic bacteria. These microorganisms feed on the remnants of food in the mouth and between teeth. Their growth and reproduction result in many acids and secretions that affect the mouth and its smell and the color and performance of teeth. Repetition of washing the mouth several times each day is the best cleaner and remover of these germs and their secretions (Figure 12).



Figure 12 : the mouth and it contains a huge number of germs

The siwak and protection against diseases

We realize the greatness of the command of the Prophet, sallallahu 'alayhi wa sallam, to us to use the siwak as he said: "Use the siwak as it purifies the mouth and pleases the Lord. Gabriel never came to me without reminding me of the siwak until I feared that it would be made obligatory upon my Ummah." [Ibn Majah] The siwak indeed purifies the mouth. It was proved that there is a fine layer of saliva that sticks to the teeth (bacterial plaque) in which a huge number of germs - that amounts to 100 billion germs/gram - swim.



Streptococci

Figure 13: gathering of microbes in the mouth in the form of clusters of streptococcus bacteria in a person who did not brush his teeth for three days.

That is why it is called bacterial plaque. This plaque or layer is formed quickly - even after brushing the teeth - in less than one hour, and its thickness increases and soft sediments form the more it is left without removal (Figure 13). It was proved that this bacterial layer is responsible for gum diseases and tooth decay. This shows us the importance of the Prophet's command to his nation to continuously use the siwak, saying: "Were it not for the fear of overburdening my Ummah, I would have ordered them to use the siwak before every prayer."



According to Sahih Al-Bukhaari and Sahih Muslim, when the Prophet, sallallaahu 'alayhi wa sallam, woke up at night, he would clean his teeth with a siwak because the stagnation of saliva during sleep is one of the factors that encourage the reproduction of germs and the increase of their precipitation on this plaque. Moreover, this plaque has no relation with eating and remnants of food as it is formed continuously. Hence we understand the wisdom of the Prophet, sallallaahu 'alayhi wa sallam, in his encouragement to use the siwak regularly even during fasting.

Medical benefits of the siwak

The siwak has many medical benefits for the mouth and teeth as it contains an anti-bacterial substance that resembles penicillin. It also contains Sinngrin that has an intense effect in eliminating germs. It was proved by research that it eliminates at least five types of pathogenic germs that exist in the mouth, the most important of which is streptococci bacteria that cause rheumatic fever in children. This was proved by the two researchers Brown and Jacob in the year 1979 AD. Silica was also found in the siwak; it sweeps remnants of food, removes tartar and helps in polishing the teeth. It was also found that it has abundant amounts of tannic acid which kills bacteria and acts as a powerful antiseptic that heals the wounds and inflammation of gums. Also, Trimethyl Amine was found in the siwak; it reduces



the PH of the mouth which is one of the important factors for the growth of germs. Thus, the opportunity for growth of these germs that are present in huge numbers decreases. A clinical experiment was conducted on those who use the siwak, and the following results were provided. The siwak removes the bacterial plaque early before it becomes strong and affects tissues. Moreover, repeating using the siwak daily before prayers leads to a high degree of cleanliness of the mouth. Inflammation of the gums that was present before the research lessened. The researchers recommended using the siwak continuously to protect oneself from diseases of the mouth and teeth.

It was also proved that the siwak reduces blood sugar and counters cancer.

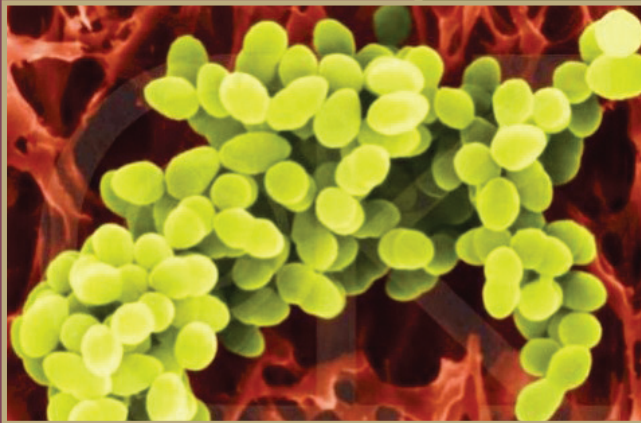


Cleanliness of the nose from pathogenic germs

Rinsing the nose has many medical benefits; the most important of which is that it removes the microorganisms that stick to the nasal cavity and settle in it. Studies and researches that were conducted with the purpose of knowing the effects of ablution related to health on the nose proved that in the noses of those who do not pray, there are many germ colonies with great amounts of staphylococci, streptococci pneumococci, diplococci, diphtheroids, Proteus and Klebsiella (Figure 14) and that the noses of those who perform ablution do not have germ colonies. In a few of them, a very small amount of germs was found that soon disappeared after teaching them the correct manner of rinsing the nose. Thus, we realize the greatness of the command of the Prophet, sallallaahu 'alayhi wa sallam, to rinse one's nose well and perform this thrice.

Researchers found that the percentage of elimination of the germs present in the nose increased with the number of times one rinses his nose, and that after the third time the nose becomes completely free of them.

Figure 14: Staphylococcus found in the nose in huge amounts.





Ablution and the germs on uncovered skin

The hands, arms, face, the hair on the head, the feet and the lower part of the legs are uncovered parts of the body. Germs accumulate on them in huge amounts as we mentioned. Washing them with water purifies them and removes germs.

A large number of these organisms hide in the grooves between fingers and on their joints. That is why the Prophet, sallallaahu 'alayhi wa sallam, commanded washing between the fingers and between the toes and washing their joints to pursue the harmful bacteria and fungi that might be hidden in these places. The Prophet, sallallaahu 'alayhi wa sallam, commanded taking care of the cleanliness of hands in particular and urged washing them many times every day in addition to ablution, before and after eating, after waking up from sleep, after using the bathroom and after every contamination. That is because the hands are very dangerous in transmitting diseases and spreading epidemics through touching food or drinks or handshaking (Figure 15).

It is known that these organisms cling to their host with extremely minute cilia and hide their colonies in the folds of skin.

Figure 15:

Washing the hands to protect them from germs is one of the Sunan of natural disposition





That is why washing this skin is one of the obligations of ablution and ritual bathing; and washing between the fingers and their joints is one of the Sunan. For these reasons, continuous daily ablution and ritual bathing are the best removers of these organisms and the best eliminators of this dangerous store.

Ritual bathing and eliminating germs of the skin

Islam legislated washing all the parts of the body as an obligation in certain occasions and recommended it in more than seventeen other occasions. Rather, it specified the period that one may not exceed without bathing. The Prophet, sallallahu 'alayhi wa sallam, said: "It is the right of Allah upon every Muslim that he washes in every seven days; he should wash his head and body." [Muslim] Washing the entire body as an obligation or a recommendation achieves perfect cleanliness of the whole body, purifies it of harms and evils and removes a great number of microorganisms that live on the skin of man. Several researches that were conducted by specialized scientists proved that bathing removes 90% of these organisms from the skin of man each time. (Figure 16)



Figure 16:

Germ that reproduce quickly on the skin





Part three:

Sunan of natural disposition and their preventive effect

Sunan of natural disposition

The Sunan of natural disposition that were enjoined by the Prophet, sallallaahu 'alayhi wa sallam, represent the foundation of the individual's hygiene. Imam Muslim narrated that the Messenger of Allah, sallallaahu 'alayhi wa sallam, said:

Ten are the Sunan (acts) of Fitra: clipping the moustache, letting the beard grow, using the tooth-stick, snuffing water in the nose, cutting the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubes and cleaning one's private parts with water. The narrator said: "I have forgotten the tenth, but it may have been rinsing the mouth."

The West - at the beginning of the second half of this century - started to apply some of these Sunan due to the health bene-



fits found therein, so they are calling for them now. The benefit of cleaning the private parts in the prevention of disease was proven to them; a study conducted in the Faculty of Medicine in Manchester University proved that bacteria can penetrate eight layers of toilet paper to the hand and contaminate it during the process of removing the remnants of stool. We may realize the danger when we know that each gram of the stool of a healthy person contains a hundred thousand million germs. Each gram of the stool of the person suffering typhoid may contain forty five million bacteria of typhoid. Concerning the person suffering dysentery or cholera, it is impossible to count the number of germs due to their huge amounts.

Medical researches revealed the extreme importance - for our health - of applying these Sunan and the harms that result from ignoring them. Leaving the nails unclipped brings about diseases as millions of germs accumulate under them. This was confirmed by specialists. (Figure 17) .



Staphylococcus



Tuberculosis germ



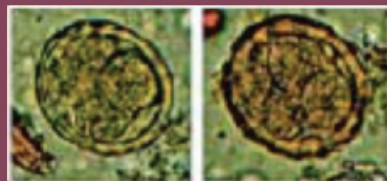
Salmonella germ



Giardia parasite



The amoebae



Worm eggs

Figure 17: Different types of germs that infect man and may accumulate under his nails.



Leaving the pubic hair unshaved is responsible for public lice that spreads abundantly in Europe and leads to ulcers and inflammations in this region (Figure 18).

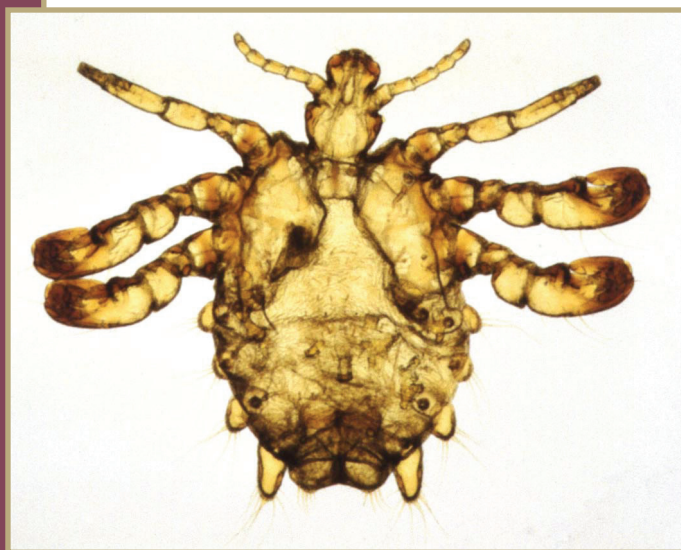


Figure 18: Lice that affect pubic hair



Circumcision

Concerning circumcision, researches proved that uncircumcised people suffer higher rates of urinary tract infections due to a number of germs, specifically E.Coli and Klebsiella. The percentage of puss and bacteria increases in their urine. Some studies also proved that there is a relation between cervical cancer and not circumcising men.

Washing the finger joints removes the bacterial colonies that use the folds of the skin in these places as caves and grooves for them.

Plucking the hair of the armpits cleans this hidden place of the skin in which filth gathers and germs grow, especially the fungal germs. Moreover, some germs are fond of living on the hair substance itself.

Cleanliness of the front and back passages and avoiding impurities

Islam emphasized purity and made it a condition for the validity of prayer, which is repeated five times a day. The first step of this purity is the cleanliness of the front and back passages from which the wastes of the body are excreted. These contain a huge amount of microorganisms and harmful poisons. The co-



Ion is deemed an important store of these organisms as each gram of stool contains 20% of its weight bacteria. Their number amounts to about a hundred million germs/gram. The Shari'a (Islamic law) called them impurities and commanded washing the back and front passages with water to remove any remnant that might touch the body or the clothes. You may consider the Hadith in which the Prophet, sallallaahu 'alayhi wa sallam, said that a man is tortured in his grave because he did not clean himself well after urination and left some drops of it contaminate his clothes in order to realize the great care for the cleanliness of this place and eliminating these harmful wastes and the large number of germs it contains. That is why the Shari'a commanded avoiding clothes and places contaminated with these wastes or impurities and not touching them until they are purified. It was found that neglecting the cleanliness of the anus and the genitals might be a reason for developing cancer. These precise measures in achieving the cleanliness of the openings and skin of man, his clothes and places of sitting, sleeping and prayer save from the dangers of microorganisms and the harmful poisons that might be a reason for his illness or death.



2

Chapter Two:

Cleanliness of the environment and its effect on the health of the society

‘Abdullah ibn ‘Abbas, may Allah be pleased with him, narrated that the Messenger of Allah, sallallaahu ‘alayhi wa sallam, forbade breathing into a vessel or blowing into it. [Abu Dawud]

Abu Hurairah, may Allah be pleased with him, reported: “Whenever the Messenger of Allah, sallAllahu ‘alayhi wa sallam, sneezed, he would cover his mouth with his hands or his clothes, suppressing the sound.” [At-Tirmithi]



Cleanliness of houses and yards

The Messenger of Allah, sallallaahu 'alayhi wa sallam, said: "Verily, Allah is Pure and loves the pure, is Clean and loves the clean, is Beneficent and loves the beneficent, is Generous and loves the generous. So clean your yards and do not act like the Jews." [At-Tirmithi, Al-Adab: Chapter 41, Hadith 27]





Cleanliness of streets and places of gatherings

The Prophet, sallallaahu 'alayhi wa sallam, urged removing harmful things from the road and not urinating in the roads and shades of people. He, sallallaahu 'alayhi wa sallam, said: "The deeds of my people, good and bad, were presented before me, and I found the removal of harm from the road among their good deeds, and the sputum left unburied in the Masjid among their evil deeds." [Muslim, Chapter 13, The Masjids]

The Prophet, sallallaahu 'alayhi wa sallam, also said: "Spitting in the Masjid is a sin and its expiation is to bury it." [Al-Bukhari, Prayer, number 415] The Prophet, sallallaahu 'alayhi wa sallam, enjoined removing all harms from the roads of people: "Remove harm from the street as this is a charity for you." [Ahmad in Al-Musnad 43, 4/2]

In addition, the Messenger of Allah, sallallaahu 'alayhi wa sallam, said: "Be on your guard against two things that provoke cursing." They (the companions present there) said: "O Messenger of Allah, what are the two things that provoke cursing?" He said: "Easing on the thoroughfares of people or under their shades (where they take shelter and rest)." [Muslim]



Caution against means of transferring epidemics

Food, water and air are the main means of transmitting epidemics. Eating contaminated food is considered one of the major means of transmitting diseases like typhoid, dysentery, polio and viral hepatitis as germs of the disease transfer from the stool of the patient or the disease carrier to man through the hand or the container. The rate of the occurrence of this basically depends on the level of the cleanliness of the individual, the environment and its development. Here is the Messenger of Allah, sallallaahu 'alayhi wa sallam, spreading health culture between Muslims before disease-causing microorganisms were discovered in order to protect them from their harms. He commanded the Muslims to use one hand for eating and shaking hands and another for touching impurities when washing after relieving nature. 'Aa'ishah, may Allah be pleased with her, narrated that the Prophet, sallallaahu 'alayhi wa sallam, used his right hand for getting water for ablution and taking food and his left hand for his evacuation and for anything repugnant. [Abu Dawud]

The Prophet, sallallaahu 'alayhi wa sallam, said: "O boy, mention the name of Allah, eat with your right hand and eat from what is near you." [Al-Bukhari and Muslim]

Cool, moist places in the shades are considered a suitable environment for the growth of most of the types of bacteria

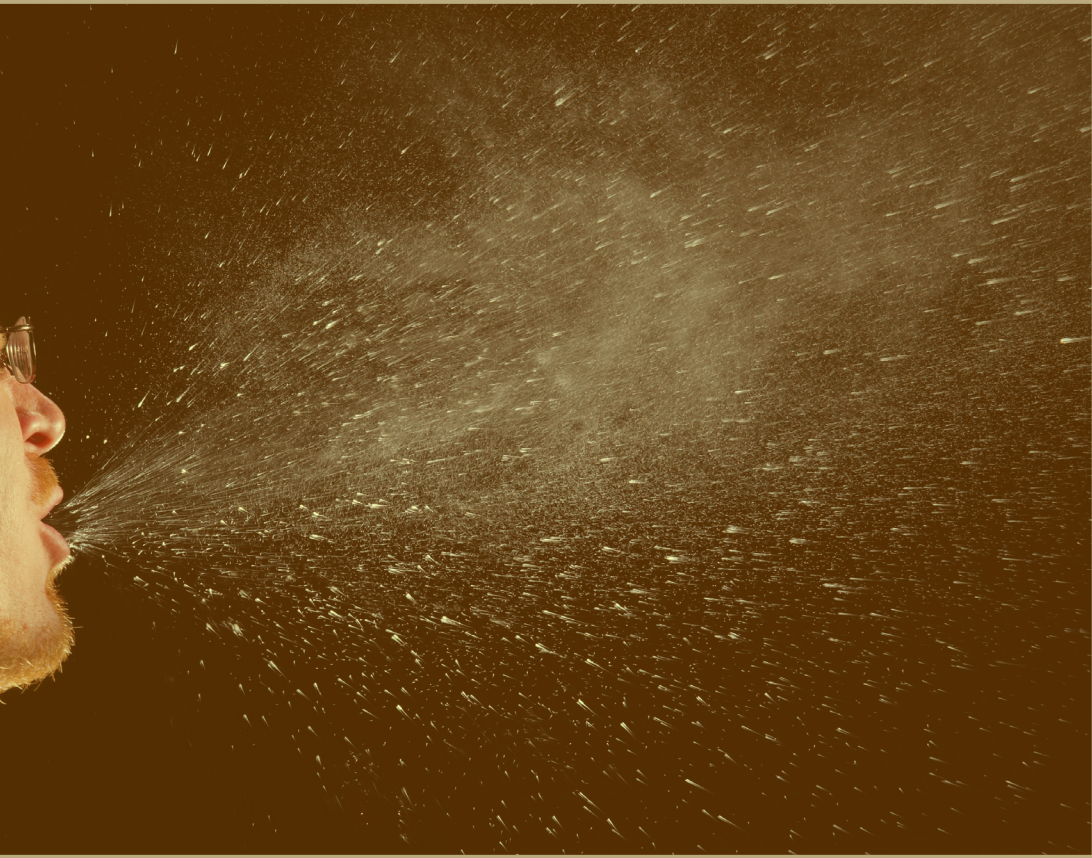


Figure 19: The spray coming out of the mouth when a person with a cold sneezes. It has millions of germs hanging in it (about three million germs in each cm^2). The spray spreads to a distance of about three meters.



and worm eggs because they are free from the influence of ultraviolet rays that kill germs and eggs. Since urine and stool are considered from the sources of these germs, worms and eggs - as each gram of stool contains more than a hundred thousand million germs, and some of those worms lay thousands of eggs - the Prophet, sallallaahu 'alayhi wa sallam, prohibited relieving oneself in shaded places as we mentioned the Hadith of the one who relieves himself in the roads and shades of people.

Blowing spray and exhaling it lead to transmitting many infectious diseases like influenza, polio, mumps, rubella, common cold, sore throat, chicken pox, tuberculosis and other diseases, especially viral ones. That is why the Prophet, sallallaahu 'alayhi wa sallam, instructed his followers not to blow or breathe into containers of food and drink, to cover the face during sneezing and put the hand over the mouth when yawning (Figure 19).

'Abdullah ibn 'Abbas, may Allah be pleased with him, narrated that the Messenger of Allah, sallallaahu 'alayhi wa sallam, prohibited breathing and blowing into the vessel. [Abu Dawud]

The Prophet, sallallaahu 'alayhi wa sallam, forbade blowing into a drink. A man said: "What if I see some impurity in the vessel?" He said: "Pour it out." He said: "My thirst is not quenched in one breath." He said: "Then take the vessel away from your mouth." [At-Tirmithi]

Abu Hurairah, may Allah be pleased with him, related that



whenever the Messenger of Allah, sallallaahu ‘alayhi wa sallam, sneezed, he would put his hands or his clothes over his face and lower his voice (in doing so). [At-Tirmithi]

Abu Sa’id Al-Khudri, may Allah be pleased with him, narrated that the Messenger of Allah, sallallaahu ‘alayhi wa sallam, said: **“When one of you yawns, let him put his hand on his mouth.”** [Muslim, Az-Zuhd 2]





Stagnant water

Stagnant water is considered a suitable medium for microorganisms, for the growth of many bacteria like cholera, Salmonella, Shigella and others. Moreover, many worms, like dysentery, ringworms and bilharzias, need water to complete their life cycle outside the body of man. Urinating and defecation help the growth, reproduction and spread of these worms. That is why the Prophet, sallallaahu 'alayhi wa sallam, prohibited urinating in stagnant water that does not flow to protect water from pollution and to protect man from being infected with these pathogenic organisms. (Figure 21)

Abu Hurairah, may Allah be pleased with him, said: I heard the Messenger of Allah, sallallaahu 'alayhi wa sallam, say: "None amongst you should urinate in standing water and then wash in it." [Al-Bukhari and Muslim]



Figure 20A:

Belharzia parasite

Figure 20B:

Intestinal belharzia;
enlarged 42 times



Figure 21:

Phase of Cercaria in the life cycle of belharzia; enlarged 250 times. This is the phase in which the worm penetrates the skin of man.



Cercaria of *Schistosoma mansoni* ×250



Covering vessels of food and drink

The Messenger of Allah, sallallaahu 'alayhi wa sallam, urged covering food containers and waterskins to prevent them from being contaminated by the germs carried through the wind that might transfer from far places and cause destructive epidemic breakouts. (Figure 22) The Prophet, sallallaahu 'alayhi wa sallam, said:

“Cover the vessels and tie the waterskin, for there is a night in a year when pestilence descends, and it does not pass an uncovered vessel or an untied waterskin but some of that pestilence descends into it.” [Muslim]

In another narration also by Muslim, day is used instead of night. The Hadith states that there is an epidemic that descends on one night or day in the year. It has a physical material form that moves, descends, or passes by the vessels and enters into them or does not enter. The Hadith also indicates that the causes of these epidemics may descend in the night or day according to various weather factors that might affect their reproduction, movement and spread. The Hadith states as well that foods and drinks are a suitable medium for the spread of epidemics and that one can protect himself from them by covering vessels of food and drink.

As another means to protect water from contamination, the Prophet, sallallaahu 'alayhi wa sallam, prohibited that one en-



ters his hand in the vessel when one wakes up before washing and purifying it because he perhaps might have touched his private parts or an infected organ of his body while he is asleep. The Prophet, sallallaahu 'alayhi wa sallam, said: "When anyone amongst you wakes up from sleep, he must not put his hand in the utensil till he has washed it three times, for he does not know where his hand was during the night." [Muslim]

To further preserve water from contamination, the Prophet, sallallaahu 'alayhi wa sallam, also prohibited drinking directly from the bottle. Ibn 'Abbas, may Allah be pleased with him, narrated that the Prophet, sallallaahu 'alayhi wa sallam, forbade drinking water directly from the mouth of a water-skin. [Al-Bukhari]

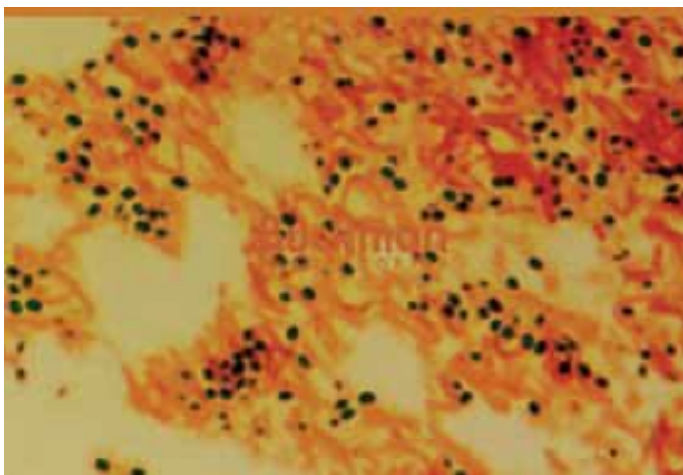


Figure 22 : Germs that are borne by the wind to far places



Isolation and quarantine

To prevent the spread of diseases and epidemics, the Prophet, sallallaahu 'alayhi wa sallam, laid down two main rules that are deemed from the basics of preventive medicine. These are the two bases of isolation and quarantine. Concerning the first rule, the Messenger of Allah, sallallaahu 'alayhi wa sallam, said: "The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy cattle (or said: "Do not put a patient with a healthy person)." [Al-Bukhari and Muslim] He also said: "If you hear that the plague has broken out in a land, do not go to it, but if it breaks out in a land where you are present, then do not go out fleeing from it." [Al-Bukhari and Muslim] To guarantee the implementation of this great prophetic command, he built a fence around the place of the epidemic, promised the one who shows patience and seeks the reward of Allah by staying in the place of the disease with the reward of martyrs, and threatened the one who flees with punishment and torture. The Prophet, sallallaahu 'alayhi wa sallam, said: **"The one who flees from the plague is like the one who flees from fighting the enemy and the one who stays in it and shows patience will attain the reward of a martyr."** [Ahmad]

If these words were said to a healthy man only two hundred years ago while he watched the victims of the epidemic falling around him and was in full strength and was being told to stay



in this place and not leave it, he would consider this insanity or transgression against his right to live and he would flee to another place that was free from the epidemic. Muslims were the only ones among humans who did not flee from the place of the epidemic out of obedience to the command of their Prophet while they did not realize the wisdom behind it. It was not until sciences progressed that the hidden worlds of microorganisms were discovered and the means of their reproduction, spread and causing diseases and epidemics were known. It then became clear that the healthy persons who do not exhibit the symptoms of the disease in the place of the epidemic (might already) carry the microbe of the disease, and that they represent the real source of danger in transferring the epidemic to other places if they move to them. Due to discovering this fact, the quarantine system that is known around the world today emerged. It prevents all residents of the city in which the epidemic broke out from going out while none is allowed to enter it. Who informed Muhammad, sallallahu 'alayhi wa sallam, of this fact? It is Allah Almighty Who said: *{But Allah bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allah as Witness.}* [Quran 4: 166]



3

Chapter Three:

Prohibited matters and their role
in causing diseases

Consuming the flesh of swine, beasts of prey, predatory birds and all animals and birds that eat dirt; and owning dogs and dealing with them, except for necessity.



Part one:

Forbidden foods are bacterial and organic causes of diseases

Microorganisms might transfer to man through eating the flesh of animals that store them or that are infected with them or eating their products. That is why Allah Almighty prohibited eating their flesh or even handling it and called them evils, as He said (what means): *{...and makes lawful for them the good things and prohibits for them the evil...}* [Quran 7: 157]

He prohibited eating dead animals, blood, swine, predatory animals and birds, and all animals and birds that eat dirt; and owning dogs and dealing with them, except for necessity.

Science proved that these animals and their flesh constitute dangerous hotbeds of enormous colonies of these microorganisms that are destructive to man; so, what did modern science say about them?

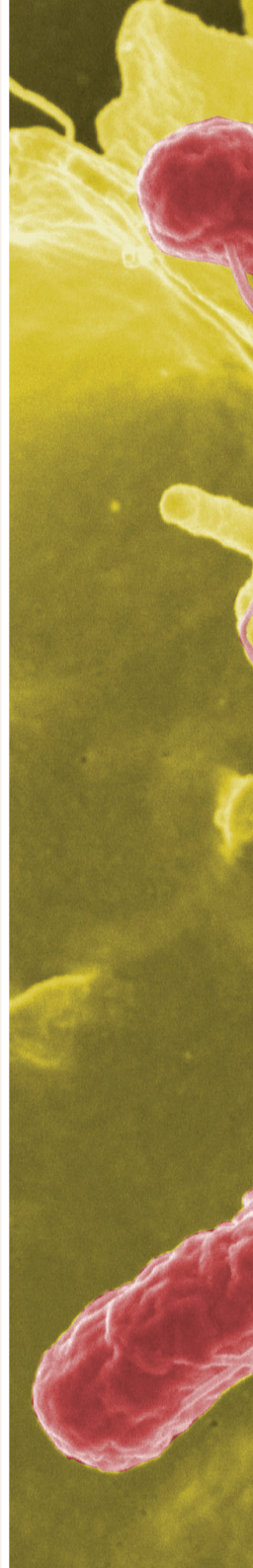
The flesh of the dead animal and blood spilled out are the first evils that were prohibited by Allah Almighty in the verse (which means): *{Prohibited to you are dead animals and blood...}* [Quran 5: 3]

Their harm has been scientifically confirmed and their danger to the life of man became apparent. That is because the retention of the blood of the dead animal in its arteries, which branch into its tissues, facilitates for the germs that live parasitically on the animal in the natural openings, intestines and skin to quickly spread throughout the flesh through the synovial fluid present in the arteries and the veins, and they reproduce and produce compounds that have unpleasant smells and poisonous effects.

In addition, the animal might have died because of a certain disease so the germ of that disease is transferred to man, harms him and might lead to his death, like, for example, the germs of tuberculosis, anthrax and salmonella. (Figure 23)



Figure 23 : Germ of anthrax/ germ of salmonella.



A scanning electron micrograph (SEM) showing several Salmonella bacteria. The bacteria are rod-shaped and covered in fine, hair-like flagella. They are positioned on a highly textured, porous surface that appears to be made of organic material, possibly a food product. The surface is colored in shades of yellow and green, while the bacteria are a distinct reddish-pink color. The word "SALMONELLA" is overlaid in large, white, bold, sans-serif capital letters across the lower-middle portion of the image.

SALMONELLA

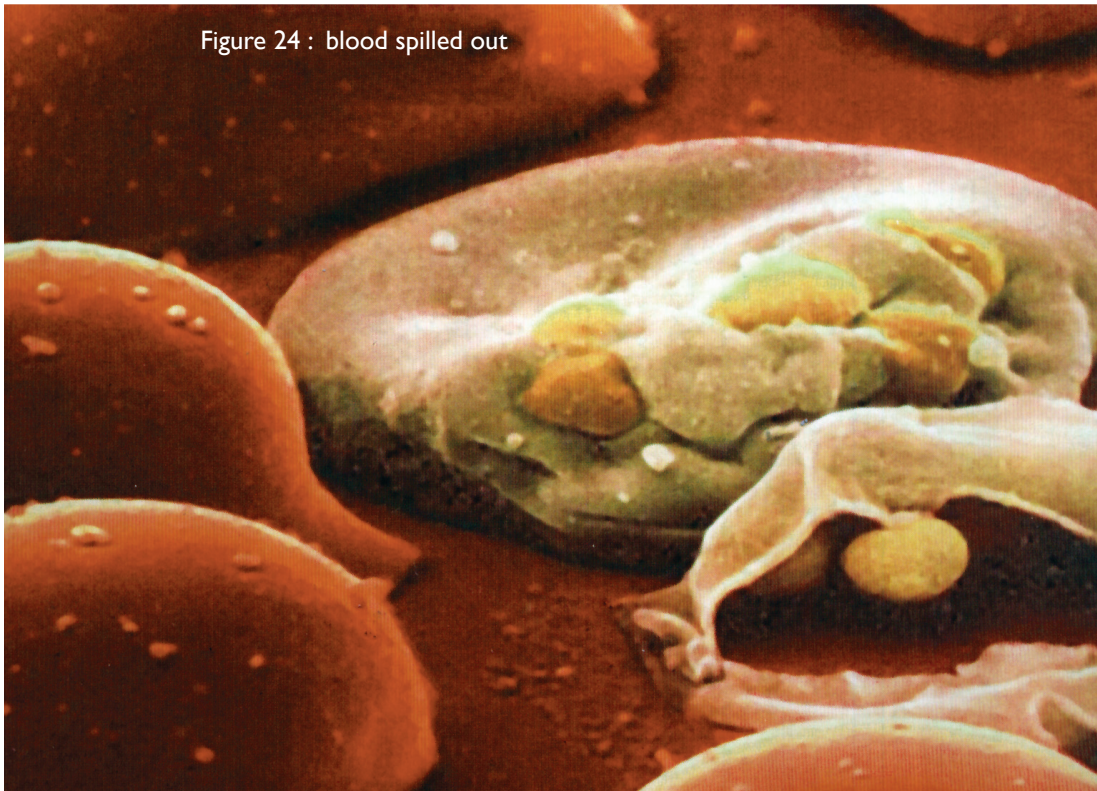
Allah Almighty also prohibited the flesh of the animal that died of suffocation or contusion regardless of whether this was by violent blow or by headlong fall or by being butt by another animal as well as what was eaten by a wild animal, because in these types - in addition to the fact that the circulation of blood stops in their tissues, and in addition to the dangers resulting from this mentioned in the prohibition of the dead animal - suffocation increases the speed of decay of the dead body, and contusion causes the spread of blood under the skin and inside the flesh and tissues in the contused places. There might be abrasions and wounds that facilitate the germs in the air to enter the tissues and speed up their decay and corruption. The destructive germs and microorganisms carried by wild animals between their fangs lead to the same result concerning the tissues and flesh of the animal. This constitutes a great danger for the life of man when he eats its flesh.



Dangers of eating blood spilled out

Blood is considered one of the most suitable media for the growth of germs and their spread. When blood is spilled out by slaughtering or bloodletting, it is isolated from the blood vessel. White blood cells lose their ability to devour germs and the immune system cells die and their mechanisms are destroyed, so germs reproduce with astonishing speed and secrete destructive toxins that might have greater resistance to the heat of cooking than the germs themselves (Figure 24).

Figure 24 : blood spilled out





Dangers of pork

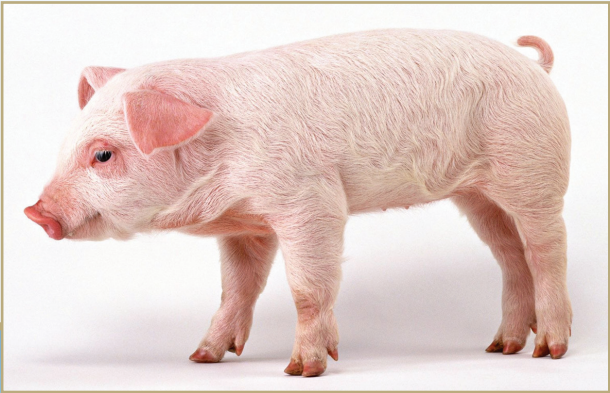
The noble Quran described the pig with a precise description, as it says (what means): *{... or the flesh of swine - for indeed, it is impure...}* [Quran 6: 145]

Impurities - due to the germs and parasites in them - are the major cause of infecting man with different diseases. Pigs transfer many dangerous microorganisms to man. (Figure 25)

The pig gets infected by a great number of epidemic diseases - not less than 450. It plays the role of mediator in transferring more than 75 epidemic diseases to man other than the normal diseases that are caused by eating its flesh like liver fibrosis, indigestion, food allergies, atherosclerosis, hair fall, weak memory and sterility, and it activates asthma, rheumatism, and a large number of cysts in addition to its bad influence on chastity and jealousy (for one's honor) in the psychological structure.

The pig alone transmits 27 diseases to man, and it shares transferring the other diseases with some animals. Moreover, it is the main store and source of these diseases in transmitting them to man directly or in transmitting them to animals that are susceptible to infection and, then, transfer to man.

Figure 25:
Pigs





More than 16 diseases are transmitted from pigs to man through eating their flesh and products. The most important of these diseases are swine vesicles, brucellosis, hepaticworm, leptospirosis, stromatic sacks, meningitis, placental inflammation, sparganosis caused by diphyllbothroid tapeworms, armed tapeworm, oculartoxoplasmosis, spiral capillaries, whipworms, tuberculosis, candidiasis, intestinal inflammation with salmonella, schigella and others.

Not less than 32 diseases are also transmitted through mixing, rearing or dealing with the products and wastes of pigs. The people who are the most infected are workers in pig sties, butcheries and veterinarians.

The most important of these diseases in addition to the previous ones are: anthrax, pseudorabies, dysentery, foot and mouth disease, swine erysipelas, septicemia, swine flu, Japanese swine fever; swine lung worms, internal scabies, rabies, sleeping sickness, echinacea worms and others.

Moreover, not less than 28 diseases are transmitted through contamination of food and drink with the wastes of pigs.



Dangers of mixing with dogs

The Prophet, sallallaahu 'alayhi wa sallam, emphasized prohibiting mixing with dogs. These are domesticated wild animals that carry many micro parasites and germs. This causes definite dangers to man. For example:

- 1) Many parasitic diseases; the most dangerous of which is the hydatid disease - caused by the tapeworm (*Echinococcus granulosus*) - which exists in all the regions of the world in which dogs live near domestic herbivorous animals. (Figure 26)
- 2) The intestines of the dog contain large numbers of tapeworms that are transmitted to man through swallowing their eggs present in food or water contaminated with dog stool.
- 3) Rabies and some types of Leishmaniasis.
- 4) Canine hydatid cysts, of which dogs are the major reason in infecting man and his domestic animals that eat carrion because the dog cleans his vent with his tongue so it transfers the eggs of worms (meningococcal tapeworm *Echinococcus*) that live in its intestines to man through food and drink contaminated with them, and they infect him with the serious disease called echinococcosis (Figure 27).

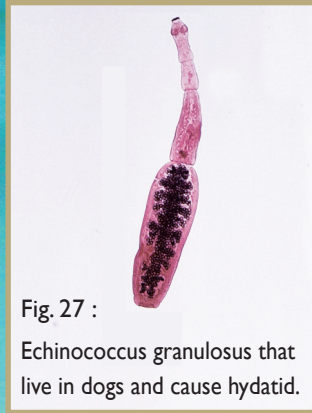


From the above and other matters, we realize the secret behind the prohibition of the Prophet, sallallaahu 'alayhi wa sallam, of owning a dog, except out of necessity.

Imam Muslim, Abu Dawud and Al-Bayhaqi narrated on the authority of Abu Talha, may Allah be pleased with him, that the Messenger of Allah, sallallaahu 'alayhi wa sallam, said: "Angels do not enter a house in which there is a dog."

He, sallallaahu 'alayhi wa sallam, also said: "Whoever keeps a dog, except a dog for herding livestock, hunting or guarding the fields, a qiraat will be deducted from his reward every day." [Sharh As-Sunnah 11/209]

We also realize the secret behind the statement of the Prophet, sallallaahu 'alayhi wa sallam: "The purification of the utensil of any of you, if a dog licks it, is to wash it seven times, the first one with dust." [Muslim 1/234]





Dangers of wild animals and birds of prey

The Prophet, sallallaahu 'alayhi wa sallam, also prohibited eating some animals due to dangers that threaten man or harms that afflict him. Thus, he prohibited all wild animals that have fangs and all birds that have claws.

Ibn 'Abbas, may Allah be pleased with him, said: "The Messenger of Allah, sallallaahu 'alayhi wa sallam, prohibited every wild animal with a fang and every bird with a claw." [Ahmad 1/244]

Muslim also narrated on the authority of Abu Hurairah, may Allah be pleased with him, that the Prophet, sallallaahu 'alayhi wa sallam, said: "It is prohibited to eat all wild animals with fangs." Besides, the Prophet, sallallaahu 'alayhi wa sallam, commanded killing animals that are extremely harmful to the health of man like mice from rodents, ravens and kites from birds of prey, rapacious (biting) dogs from domestic animals and snakes from reptiles.

The parasite *Trichinella nativa* spreads among bears and arctic foxes. Man is infected with it upon eating the flesh of these animals or the animals carrying this parasite in a secondary manner, like the cat.





Trichinella nelsoni parasite spreads in hyenas, jackals, tigers, lions and some other predatory animals. Most human infections in Africa take place due to eating wild and domestic swine flesh. They are secondary incubators of this parasite because they eat carrion.

Parasites known as semi-spiral *Trichinella* are spread among birds of prey (with claws). Man gets infected by eating the flesh of birds of prey like eagles, hawks, falcons and others.





Eating flesh and drinking milk of Jalalah

The Prophet, sallallaahu ‘alayhi wa sallam, prohibited eating the flesh of Jalalah and drinking their milk and eating domesticated donkeys. Abu Hurairah said: “The Prophet, sallallaahu ‘alayhi wa sallam, prohibited Jalalah: drinking their milk, eating them and riding them.” [Al-Bayhaqi and Al-Bazzar] Jalalah are all animals that eat filths, especially feces, which are considered a fertile environment for the growth and reproduction of worms, parasites and harmful germs, as they contain a large number of them, which exceeds a billion germs per gram. That is why feces represent a major store and source of danger. In addition, scientific researches proved that filths contain a high and varied rate of dangerous poisons to the health of man. If an animal or a bird eats them, these germs spread in its blood and flesh and the poisons precipitate in its tissues. Moreover, offering modern feed that contains flesh of dead animals and their remnants in slaughterhouses including intestines, blood, bones and skins, to the eaten animals and birds make them from the Jalalah whose flesh is prohibited to eat and whose milk is prohibited to drink, as when man eats the flesh or drinks the milk of this animal, he suffers illnesses and diseases. Mad cow disease and bird flu are nothing but new dangers of modern Jalalah.



Dangers of intoxicants

Just as Allah Almighty prohibited evil foods, He also prohibited harmful drinks. He prohibited wine (alcoholic beverages), which includes all intoxicants that affect one's mind. Allah Almighty ordered to avoid them. This comprises - along with not drinking them - not selling them, not manufacturing them and not even carrying them and offering them to those who drink them.

Drugs are intoxicants because they affect the mind so they prevent one from remembering Allah Almighty and from prayer. They have been proved to cause much physical and psychological harm, which makes them evil. Jurists reached consensus on its forbiddance. In addition, wise people and scientists reached consensus about their dangers. Allah Almighty says (what means): *{O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone altars [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?}* [Quran 5: 90-91]

The health hazards of wine to the body and soul of man were decisively and certainly confirmed in this century. People, for a long time, believed that wine had health benefits and even used it as medicine for some illnesses. Islam came fourteen centuries ago to tell them that it is impure and dirty. Its definite harms exceed its seeming benefit as Allah Almighty said (what means):

{They ask you about wine and gambling. Say, in them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit...} [Quran 2: 219]





The Prophet, sallallaahu 'alayhi wa sallam, denied that there is cure in wine and confirmed that it is an illness in itself. He concisely said, when being asked about using it as a medicine: "It is an illness, not a medicine." There is much to say about the harms of wine and its dangers to people but this can be summarized in the dangers of the alcohol substance that is present in all types of wine. It was proven that it has a direct poisonous effect on the hepatic cell as drinking it leads to disorder in the metabolism of food substances in the liver; causing it to become full of fats and grease or suffer severe inflammation. Ultimately, this leads to liver cirrhosis and the liver loses its vital function as a main center of metabolism in the body. Moreover, alcohol affects the heart and the blood so it leads to cardiomyopathy and pernicious anemia.

In addition, addiction to alcohol reduces the resistance of the body, weakens it and makes man prone to infections that destroy him like tuberculosis; pneumonia; lung abscesses; typhoid fever; anthrax; skin inflammations, like chronic abscesses; and sexual diseases, like syphilis and gonorrhoea, etc.



Besides, the relation between alcohol and cancer has been proved. It was discovered, in a scientific research, that 15 patients, from among 85 who have cancer of the tonsils, tongue, pharynx and the base of the mouth were addicted to alcohol. Furthermore, this substance is one of five things that cause head cancer:

Alcohol also affects the brain and nerves. Thus, the process of central control of the brain over the body is affected; so, disorder occurs in behavior, desires and balance.

Alcohol affects embryos in the wombs of mothers as it causes mental, physical and psychological deformities in different parts of its (the embryo's) body. This substance has a reverse effect on the sexual function. While those who drink wine believe that it increases the sexual desire, the truth is that it leads to disorder in the sexual behavior, decreases sperms and increases their deformities.

Alcohol might stimulate attacks of gout because it increases uric acid in the blood. Addiction might cause double kidney stones. Low blood sugar after drinking great amounts of alcohol may lead to a coma or even to death.



Concerning the psychological diseases caused by addiction to alcohol, they are numerous. The most important of them are elirium tremens, encephalopathy and mental retardation. Their symptoms are explained in detail in specialized books.



Part two :

forbidden behavior is a bacterial and organic cause of the most dangerous diseases

Allah Almighty prohibited all types of harmful and evil behavior. He forbade manifest and concealed immoralities, as He said (what means): *{Say, “My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.”}* [Quran 7: 33]

On top of these immoralities are adultery and sodomy. Allah Almighty said (what means):

{And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.} [Quran 17: 32]

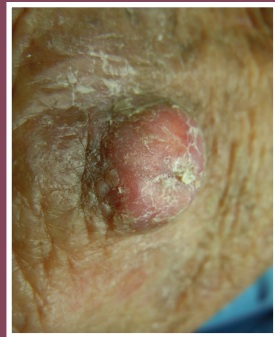
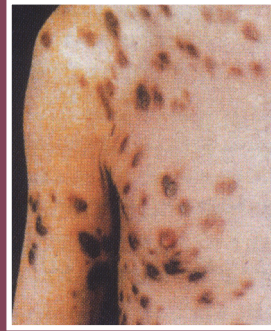
Allah Almighty also said (what means):

{And [mention] Lot, when he said to his people, “Indeed, you commit such immorality as no one has preceded you with from among the worlds.} [Quran 29: 28]



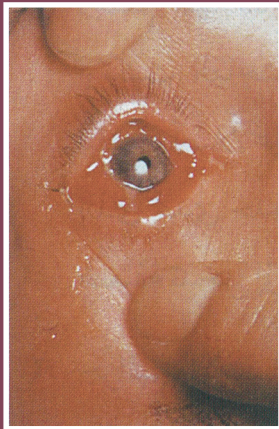
Dangers of adultery and sodomy

Divine commands that protect from organic diseases: adultery and sodomy are from the ugliest immoralities and their harms are definite and were proved with certainty. The widespread sexual diseases are the best proof. Syphilis, gonorrhoea, herpes and granuloma, groin growth and sexual infections ... then, lately, AIDS, the plague of this age that came as a sword directed to the necks of adulterers and sodomists to take them one by one to Hellfire after immorality spread among them - without denial. They declared it by the emergence of its forums, organizations and magazines, and they issued laws that permit it and promoted it among people. Therefore, this plague was an appropriate reward for this deviant behavior (See figure 28) and a realization of the statement of the truthful Prophet, sallallahu 'alayhi wa sallam:

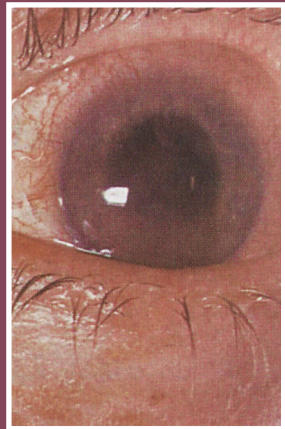


Skin cancer

Lymphoma



Severe conjunctivitis



Anterior Uveitis

Figure 28: Effects of AIDS, which is deadly to man



“If ever lewdness spreads among people till they commit it openly, then plagues and new diseases that did not exist among their ancestors will spread among them.” [Ibn Majah in Al-Fitan 133] Another hadith reads: “Whenever adultery spreads in a people, much death occurs among them.” [Al-Muwatta’, 1/460]

Different germs of sexual diseases are distinguished with certain characteristics that are different from other germs of infectious diseases. These make them from the most dangerous germs that threaten the life of man. These are as follows:

- 1) Germs of sexual diseases are germs against which the body does not form natural immunity; therefore, they always destroy him whenever immorality is committed. Then along came the plague of the twentieth century (AIDS) to destroy the immune system itself and to make that person who challenged the laws of Allah Almighty and acted contrary to His commands impotent against a weak germ that enters his body and destroys him.
- 2) Germs of sexual diseases, like the viruses of genital warts and syphilis, cannot be cultivated and studied; none among the scientists was able to cultivate them like other bacteria in order to be thoroughly studied.



- 3) Germs of sexual diseases have an amazing ability to penetrate the skin of genitals and lips, whereas the sound skin constitutes a natural guard that protects the body from other germs.
- 4) Duplication in infection as man might be infected by more than one disease at a time. One might even be infected by five diseases all at once.
- 5) Germs of these diseases reach the depth of the reproductive system and cause inflammation and may lead to sterility and repeated abortion.
- 6) There are no vaccines to protect the body against the dangers of these diseases.
- 7) These germs are transmitted from the infected person to others. If a woman is infected with syphilis, she transmits the disease to her children during pregnancy or during the process of delivery. Thus, the punishment is multiplied many times in herself, those who connect with her and her children.
- 8) Sex diseases deform man and disfigure his genitals; rather, syphilis for example sometimes leads to the erosion and destruction of sex organs.



- 9) Sex germs continuously change their characteristics and this makes them difficult to cure. New types of the germ of Gonorrhoea, for instance, which are not affected by Penicillin, emerged.

Protection against these diseases and dangers lies in the verse in which Allah Almighty says (what means):
{Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do. And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof...} [Quran 24: 30-31]



Menses and its dangers

Just as Allah Almighty prohibited committing immoralities, He also prohibited having sexual intercourse with women during their menses and post-partum bleeding, as He said (what means):

{And they ask you about menstruation. Say, “It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.”}
[Quran 2: 222]

This harm was proved with certainty after sciences progressed nowadays, as a fertile medium is prepared for the growth and reproduction of pathogenic germs. The secretions of the uterus during menses, including blood and destroyed membranes, represent a good medium for the growth of all kinds of germs, and the change of the acidic medium of the vagina into alkaline or neutral leads to the destruction of the natural germs that protect this place from the growth of harmful germs so the medium becomes suitable for the growth of such germs that reach this place with different means and attack the genitals of both the woman and the man.



Consequently, the harm affects the woman by making these organisms enter the cervix and the uterus and to her body in general by letting the blood of the menses enter in the opposite direction during intercourse. This might lead to the inflammation of the lining of the uterus and the various complications resulting therefrom, the most important of which is sterility.

In a clinical laboratory study conducted by Dr. Muhammad 'Abdul-Latif and by which he obtained his PhD, this definite harm for the woman and the man was proved. It mentioned that the vagina has no means of defense against the entrance of these harmful germs to the uterus and its tubes except for useful germs, called "Döderlein's bacillus", that eliminate any harmful germs that may exist in this place and feed on the sugar stored in the cells of the vaginal wall.

These cells fall under the influence of the ovarian hormones in two ways. **The first:** the rate of storage and concentration of sugar in them, as it was found that the highest rate of sugar concentration inside these cells is in the middle of the monthly cycle and that it decreases gradually with the decrease of the ovarian hormones till they vanish completely hours before and during the menses.

Second: the separation of these cells from the vagi-



nal wall, as these cells separate as part of the process of continuous renewal. It was found that the highest rate of the separation of these cells occurs in the middle of the monthly cycle and then gradually decreases until it reaches the lowest rate hours before menses and then during it.

Therefore, the highest concentration of sugar in the vagina occurs in the middle of the cycle, the lowest is directly before menses, and the lowest to the degree of non-existence is during menses. Thus, the useful Döderlein's bacilli reach the peak of their reproduction and activity in the middle of the cycle. Their rate in this study reached 710×5 /ml. Then they decrease and weaken directly before menses.

When menses occur and blood flows out, the PH of the uterus changes from acidity to alkalinity. Hence, these bacilli die and the flow of blood takes them outside the vagina. It was found that their numbers do not exceed 710×10 /ml in the first days of menstruation, and in the lower part of the vagina only. In the next days, however, the vagina was found completely free from them because, after their death, they were swept out by the blood flow.

At the time of menses, all chances are available and all circumstances are appropriate for the growth and re-



production of harmful germs. This is attributed to the absence of Döderlein's bacilli that turn sugar into lactic acid, which kills harmful germs. In addition, these bacilli themselves restrain the growth of harmful germs and prevent their activity in a way that is still somewhat ambiguous.

Due to the absence of these bacilli, the change of PH to alkalinity and the presence of blood that is considered the delicious food of harmful germs, they find the rich pasture for growth, reproduction and activity. The anal germs and the germs of the urinary tract gather to attack this place that was left without guard.

It was found that these harmful germs increase in number, and types as well, at the time of menses, as their number reaches 710×6 /ml. Nothing prevents their entrance to the wall of the uterus, which is vulnerable - at that time in specific - and their penetration into the abdominal cavity or the extremely soft tissues at this sensitive time, except only one thing, which is the downwards flow of blood.

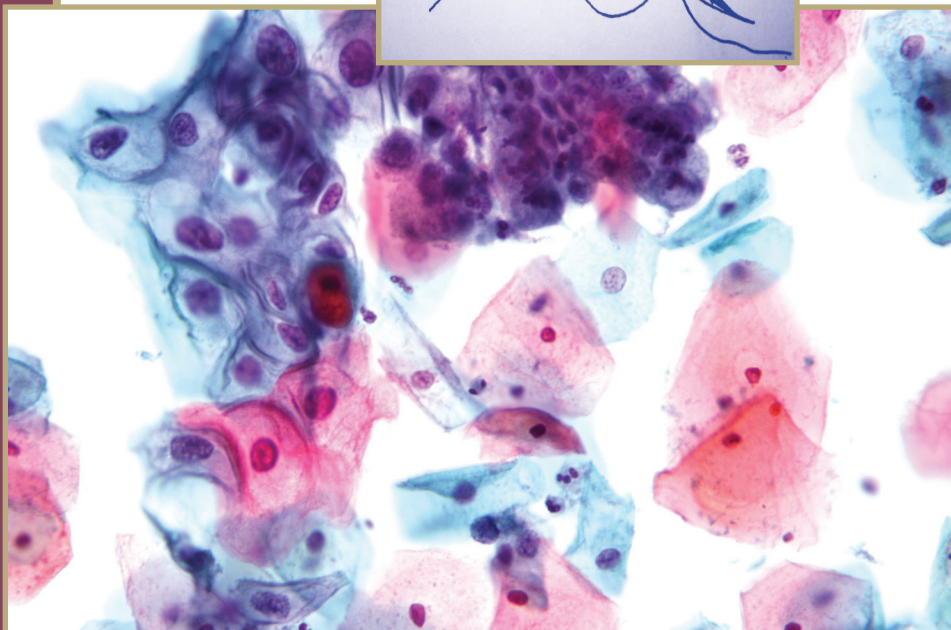
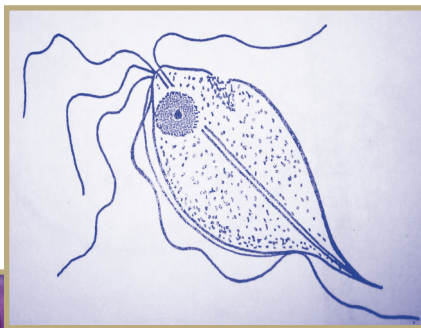
It was also found in this study that the Trichomonas parasite (see figure 29) is multiplied four times at the time of menses and climbs to the vaginal bags in the upper part of the vagina to wait for the appropriate time to pounce on its prey.



It is known that this parasite causes inflammations in the urinary and reproductive system of the male, and it is also known that its transmission to males is only possible through intercourse. The probability of being infected with it is there at that time, if intercourse takes place.

Figure 29:

Trichomonas parasite





The woman suffers another type of harm, in the form of pains, during intercourse because of the increase of the level of prostaglandin at the lining of the uterus, which leads to the increase of blood circulation. This results in the congestion and pains of the menses. This substance is abundantly present in the lining of the uterus, and it is responsible for the pains and feminine disorders during menses. Moreover, semen is rich in it. That is why intercourse during menses causes pain and direct harm to the woman. It also causes harm to the man as many recent studies proved the relation between intercourse and urinary tract infection in both males and females. The infection usually takes place within 24 hours after intercourse; and sterility may result from repeated infections that take place due to repeated intercourse during menses.

Furthermore, it was also proved that there is a relation between having intercourse with women during menses and cervical cancer. Statistics showed a great difference between Muslim women and others, including Christians or Hindus, as the percentage is less than 16% in the Kingdom of Saudi Arabia while it reaches 40% in others. In another research that was conducted on Muslim women in Yugoslavia, it was seen that the rate is one woman in each 400 women, while in others the rate is one per 90. This was attributed



to circumcision, abstention from intercourse during menses, ritual bathing, purification after intercourse, removing the pubic hair, and chastity and the shunning of extramarital intercourse. Statistics also showed that cancer is common among prostitutes and imprisoned women.

In 1981 AD, the Lancet medical journal published a study that clarified that the woman whose husband is promiscuous is more prone to cancer than the woman whom Allah Almighty blessed with a chaste, religiously-committed husband.





4

Chapter Four:

Good things and their preventive benefits

Allah Almighty made good things lawful and urged people to eat them to make use of the beneficial, vital nourishing substances present in them that protect the body from malnutrition and many organic diseases; then, He warned them against following Satan, their first enemy, who adorns evils for them to lure them into committing evil and immoralities.



Overeating is an organic cause for diseases

It has now been proven with certainty that overeating is harmful to the health of man, and it might be fatal to him. It is known that obesity is one of the most dangerous contemporary diseases. Statistics show that whenever the weight exceeds 30 % of the normal rate, the death rate increases by 30%; and if the weight amounts to 35%, the death rate amounts to 50%; and it becomes 100% if the weight is multiplied.

Dr. Clive McCay, at Cornell University in the United States, conducted an interesting experiment on laboratory rats, as he offered one group of rats a diet of integrated food in small amounts so that they are not completely full, while he offered the other group the same food, but in huge amounts. This made them devour more than their needs. The result was that the first group lived longer than the second, to such an extent that if their dietary system was applied to the life of man, his lifespan would reach 107 years; whereas the rats of the second group lived a shorter period; compared to man, with experimental analogy, his lifespan would be 60 years only.

Obesity results in serious diseases like myocardial infarction,



angina, diabetes, hypertension, and atherosclerosis, which are the diseases of this age; the age of extravagance in food and drink. This is in addition to several other diseases that result from this extravagance such as indigestion, gastric and duodecimal ulcers, tooth decay, kidney stones, gout and other diseases resulting from the poisons of foods accumulated and precipitated in the tissues of the body, like cancer.

Medical research proved that overeating increases the potential of developing cancer. Experiments conducted on rats proved that the percentage of malignant tumors in their bodies decreased after putting some restraints on their diet. It was also found that reducing the calories consumed by one third completely eliminates the development of breast cancer. It was found as well that obesity in women increases the potential of having breast cancer and cancer of the lining of the uterus.

Extravagance in food and drink also affects the soul of man. Satiety limits his potentials and activity so his thinking weakens, sleeping increases, creativity dies, and his behavior becomes more like that of animals.



Fasting and its preventive benefits

To protect man from these evils and preserve his body from these illnesses, Allah Almighty imposed the obligation of fasting upon him by abstaining from food and drink for a specific period of time on an obligatory basis for a month every year and many days on a voluntary basis along the year. Allah Almighty says (what means): *{O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.}* [Quran 2: 183]

The goodness achieved by fasting is a general goodness that encompasses the goodness of the life of this world and the Hereafter. The good thing is what is useful and beneficial. The benefits achieved for man are countless but they can be summarized in physical and psychological benefits:

The physical benefits revolve around allowing physiological relief for digestion, absorption and metabolism, activating mechanisms of metabolizing the food stored in the body, eliminating the excess food that causes many illnesses and diseases and expelling poisons and wastes outside the body that precipitated in his tissues due to excessive consumption of processed food and inhaling poisonous gases and consuming chemical medicines without control. Cells of the tissues are renewed and the elements of the immune system are strengthened by fasting so man is cured from diseases and illnesses that he used to suffer from



or is protected by fasting from their occurrence or emergence.

Concerning the psychological benefits of fasting, they are many. The most important of them are: the organs of sensation and feeling are improved by fasting, memory is strengthened, attention is alerted and relations, emotions, affection and wit improve. Many experiments conducted on university students showed that fasting increases the intelligence and intellectual potential of students. Moreover, eyesight, smelling, tasting and hearing improve and sensitivity of the nervous system increases and becomes more vital and powerful. Fasting also strengthens patience, tolerance, will and control of desires and brings about tranquility and reassurance to the soul of man. Thus - through fasting - man avoids many psychological disorders like anxiety, depression and irritability of the nerves. Further, fasting alleviates the intensity of the sexual desire, especially for young men. Thus, it protects the body from psychological and physical disorders and behavioral deviations. Moreover, it was proved that it has a preventive and curative effect on some psychological diseases like Schizophrenia. Truthful is the Messenger of Allah, sallallaahu 'alayhi wa sallam, who described fasting saying: "Fasting is a shield," that is to say protection. [Al-Bukhari; Al-Fat-h 1/103]



Physical exercise and its preventive effect

Moderation in food and drink and fasting represent the two sides of the triangle that protects the human body from many organic diseases. The third side is movement and physical exercise. The obligation of prayer that is considered the cornerstone of religion with its known movements including standing, bowing, sitting, and prostration and the movements of ablution and walking to the Masjid represent a great exercise for all the muscles and joints of the body and a strong activator to the mechanisms of respiration, blood circulation and the immune system. This protects the body from many illnesses and diseases that arise from laziness and lack of movement. It was proven with certainty, through many scientific researches, that prayer protects the body from spinal disc herniation and strengthens bones, joints and muscles. This represents good protection from many diseases of the joints and bones like arthritis and bone atrophy. Furthermore, it protects it from varicose veins or, rather, contributes to curing it. The physical benefits of prayer are too many to cover in this brief research, let alone its psychological and spiritual benefits to man.

The Prophet, sallallaahu 'alayhi wa sallam, urged Muslims to practice sports and exercise. He encouraged them to practice running, wrestling, horse riding and shooting, and being accurate



and powerful in shooting. The Prophet, sallallaahu 'alayhi wa sallam, said: "Indeed, power is in shooting." [Muslim 3/152] There are many other texts that emphasize Islam's keenness on creating the Muslim who is strong in his body and his soul. The Prophet, sallallaahu 'alayhi wa sallam, urged Muslims to achieve this aim by saying: "The strong believer is better and dearer to Allah than the weak believer, and in each of them there is good." [Ibn Majah]

Allah Almighty ordered achieving this, saying:

{And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy...} [Quran 8: 60]

The life of the Muslim is based on movement and activity in worshipping Allah Almighty, his endeavor on earth and his striving in the cause of Allah by movement in Da'wah and in the fields of struggle. The true Muslim does not suffer the organic and psychological diseases from which luxuriant people who corrupt the earth suffer.



Faith and its effect in protection against diseases

Faith in Allah Almighty and the correct creed that fills the soul and penetrates into it provide the body and soul of man with a strong fortress against many organic and psychological diseases. It was proven with certainty that there is a relation between the soul and the body and that the majority of the illnesses from which man suffers are common diseases between the soul and the body. They are called "psychosomatic diseases". These diseases at the present time represent 60% of the total of the known diseases. There is a lot to say about this matter as well, but we briefly say what Allah Almighty said to describe the life of the believers and the life of those who turn away, as He said (what means):

{Whoever does righteousness, whether male or female, while he is a believer -We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.} [Quran 16: 97]

Faith has a strong relation with the physical and psychological health of man as illness - to the believer - is considered expiation for sins (;health protects) against many psychological diseases like anxiety, stress and depression. It also activates the



immune system that protects the body and defends it against communicable and organic diseases. Nil Miller, Professor of Experimental Psychology at the Rockefeller University in the United States of America conducted researches on the effect of the processes of visualization in the brain or suggestiveness on the immunity system. He reached the conclusion that the psychological condition affects certain centers in the brain. These, in turn, affect the sympathetic nervous system and the endocrine glands, like the adrenal gland. The latter secrete cortisol that affects the immunity system by increase and decrease. That is in addition to the direct effect upon it from the nervous system and the endocrine glands. Thereupon, a new science emerged in the recent years called Psychoneuroimmunology.

Moreover, the amount of proofs that negative mental conditions - like anxiety, depression and inability to confront problems - lead to the decrease of immunity against diseases has also increased. Those whose strength of immunity decreases are more liable to have cancer. Many studies have proved that the risk of developing cancer increases among patients suffering from anxiety, depression and emotional crises.

Faith in Allah Almighty and absolute trust in Him and realization of servitude to Him make the Muslim in a state of mental



balance and enable him to confront hardships. Resisting many diseases is only achieved through social bonding and emotional stability, which are among the fruits of faith. A group of researchers found that pancreatic cancer increases among atheists in comparison to others from among Catholics, protestants, Mormons and Jews.

So, how about the Muslims who adhere to their religion and who enjoy the correct creed and virtuous morals?





5

Chapter Five:

Historical overview of preventive medicine

There are many things of significance and influence that we do not perceive with our eyes. These include the world of these creatures that live inside our bodies and on them and around them and attack and threaten us. They might benefit us or destroy us. They are present in astonishing numbers and reproduce at enormous speeds. They affect millions of people with their poisons and destructive weapons with the fate and will of Allah Almighty.



Historical overview of preventive medicine

Before we discuss the aspect of miraculousness in the previous texts and deduce the results of the research, we have to give a short introduction about the history of modern preventive medicine. This science did not crystallize and come to existence except after discovering microorganisms with their different types and characteristics and after great scientific and technical progress in discovering causes of diseases that only took place in this century. Before this, people were divided into two groups; Muslims and non-Muslims. Muslims have a precise system of preventive medicine. It is part of their religion with which they worship Allah Almighty and implement it with simplicity and ease...concerning non Muslims, everything about them is recorded in history books, so whoever wishes can refer to them. Europeans, for example, in the Middle Ages, took only one or two baths per year. They used to wear only one garment until it was worn out. Their streets were full of dust and filth, at which herds of pigs gathered, while Muslims used to lead a clean life according to the teachings of their religion.

The American A. Bourd, who embraced Islam in the beginnings of the twenties of the past century, said:



Europe owes the Muslims many of the means of personal comfort in its life. Cleanliness is from the religion of the Muslims. They could not accept what Europeans used to wear at that time as they used to wear only one garment that remained on their bodies - with an unpleasant smell - until it was torn out., Bourd quotes what was mentioned by John Draper in his book A History of the Intellectual Development of Europe about the condition of the Europeans when the dawn of the Islamic civilization rose. He described their barbarism saying:

Their bodies do not know cleanliness, their minds are ignorant and their homes are dark huts. Covering their floors with grass was considered luxury. Since the era of the Romans till the sixteenth century, they used to clean their mouths by rinsing them with urine. When the European communities started to connect with the Islamic communities through Andalusia - through the Crusades—they were astonished by the Muslims' intense keenness on cleanliness. France witnessed staunch resistance to the attempt of imitating the Muslims of Andalusia in paving public roads to protect them from dirt and to facilitate cleaning them.

The German scientist Sigrid Hunke, in her book *The Sun of Islam Rises in the West*, described the impression of At-Tahtawi after his visit to the West at that time and how he, as a Muslim who performed ablution before each of the five obligatory prayers, denounced the dirtiness practised by the European



people. He showed surprise at the fact that they only took one or two baths every year with cold water. Concerning their clothes, they did not wash them after wearing them so that they would not be torn.

Then, the German researcher explained the gradual influence of the good Islamic habits, including establishing public and private bathrooms, on the European societies after their benefits had become clear.

British people used to believe that bathing was harmful to health to the extent that it could lead to death and destruction. It was shameful to have a bathroom built inside the American house, to the extent that the first bathroom equipped with a bathtub was established in the White House in the year 1851 AD. It raised controversy because it was considered a shameful act at that time. In France, the famous Palace of Versailles did not have a single bathroom, despite its vastness.

Destructive plagues and infectious diseases in the Islamic world were much less common than in Europe in the same era. Moreover, plague waves that eliminated a quarter of the residents of Europe stopped at the borders of the Islamic world.

Britain occupied the Sandwich Islands and compelled its Muslim inhabitants - by suppression and temptation - to convert to Christianity, but the result, as mentioned by the British writer **George Bernard Shaw** in his book **The Doctor's Dilemma**, was



that infectious diseases and epidemics spread among them, and that, says Shaw, is ascribed to abandoning the instructions of Islam, which enjoin cleanliness even in trivial matters such as cutting the nails and cleaning underneath them.

Concerning the miraculousness of the texts on this subject...The one who reflects upon them notices the reference - which is explicit at times and implicit at others - to the world of microorganisms and to harmful organic substances as causes of diseases, illnesses and the spread of plagues, while people at the time of the Prophet and before it and, rather, even after it, until the discovery of microbes, used to believe that diseases are caused by evil spirits, devils and the stars and that they had no relation with cleanliness, systems or behavior. They used to seek cure in sorcery and superstitions.

Islam came and prevented all the practices that are based on these wrong beliefs. The Prophet, sallallaahu 'alayhi wa sallam, prohibited belief in omens, amulets, magic and soothsaying.

The Prophet, sallallaahu 'alayhi wa sallam, said: **“Whoever hangs an amulet has committed Shirk (polytheism).”** [Ahmad]

The Prophet, sallallaahu 'alayhi wa sallam, confirmed this fact saying: “Every disease has a cure; and when the proper cure is applied to the disease, it is cured by the will of Allah Almighty.” [Muslim]

He, sallallaahu 'alayhi wa sallam, also said: “Allah Almighty did



not send a disease except that He also sent its cure; some people know it (the cure) and some do not.” [Ahmad and others]

Rather, the Prophet, sallallaahu ‘alayhi wa sallam, approved averting these causes by seeking cure. When the Bedouins came to ask him: “Should we seek cure?” He said: **“Yes, O slaves of Allah, seek cure because Allah Almighty created a cure for every illness except for one.”** They said: “What is it?” He replied: “Old age.” [Ahmad in Al-Musnad] He, sallallaahu ‘alayhi wa sallam, also said: **“Incantations, amulets and love spells constitute Shirk (polytheism).”** [Abu Dawud] He, sallallaahu ‘alayhi wa sallam, also said: **“If one goes to a sorcerer or a fortuneteller and believed what he says, then he has disbelieved in what was revealed to Muhammad.”** [At-Tirmithi]

Islam made legislations and directed the Muslims to the means of protection against diseases and dangers by avoiding their reasons and strengthening the means of defense to resist and eliminate them.

The world of microorganisms was unknown at the time of prophethood and after it, till the past century, but the Islamic instructions, including purification, ablution, bathing and cleanliness in clothing, houses and places where people gather and instructions about food, drink and public and private moral behavior and commands that strengthen faith in the soul of man refer in one way or another to these hidden worlds that weaken the body and the health and cause the human body to suffer ill-



nesses and diseases that might lead him to destruction.

The existence of these hidden creatures is a fact that was referred to by their Creator in the contexts of the matters that we cannot see, as He said (what means): *{So I swear by what you see. And what you do not see.}* [Quran 69: 38-39]

There are many things of significance and influence which we do not see with our eyes. These include the world of these creatures that live inside our bodies and on them and around them and attack and threaten us. They may benefit us or destroy us. They are present in astonishing numbers and they reproduce extremely quickly. They affect millions of people with their poisons and destructive weapons with the fate and will of Allah Almighty.

A statistical survey conducted in the year 1986 AD estimated the number of people infected with some harmful germs in the countries of the third world. The results were as follows:

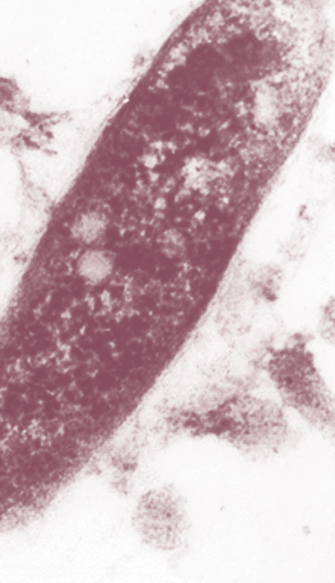
- * Salmonella that causes typhoid fever infects thirty million people.
- * Bacillus Coli that causes gastroenteritis infects 360 million people.



- * Dysentery bacilli that also cause gastroenteritis infect 50 million people.
- * Cholera infects seven million people
- * Hepatitis A infects five million people.
- * Gastroenteritis virus infects 140 millions.

Three million people die because of these diseases; half of them are children. The main reason of infection with these germs is not caring about cleaning the private parts after defecating. These matters are taken care of by the Muslim who is committed to the orders of his religion, out of worship and compliance to Allah. These diseases were not spread in the countries of the Muslims except after the vast majorities of people ignored the commands of their Lord and their Prophet in the different affairs of their public and private life.

The Prophet, sallallaahu 'alayhi wa sallam, prohibited, for example, blowing into food and drink and breathing into the vessel while drinking, as we have previously clarified. Recent studies proved that a large number of microbes and viruses are transmitted through the exhaled air to food and drink and contaminate them.



In an unusual incident, which occurred in a village, a number of people were infected with intestinal tuberculosis (TB). Doctors were surprised that the germ that caused the disease is the germ of pulmonary tuberculosis (see figure 30), not the germ of intestinal TB that is transmitted to man through food and drink contaminated through infected animals. Doctors investigated the reason and found out that a woman who was infected with pulmonary TB was making cheese and butter and selling them to people.

The danger lied in the manner of extracting butter as this manner consists of blowing into the waterskins containing milk till they are filled with the air of exhalation so that stirring the milk therein and extracting the butter from it becomes easy. This woman transmitted the pulmonary TB germ to the milk and from it to the cheese. This resulted in infecting all those who ate from this contaminated cheese in this village with Intestinal TB.

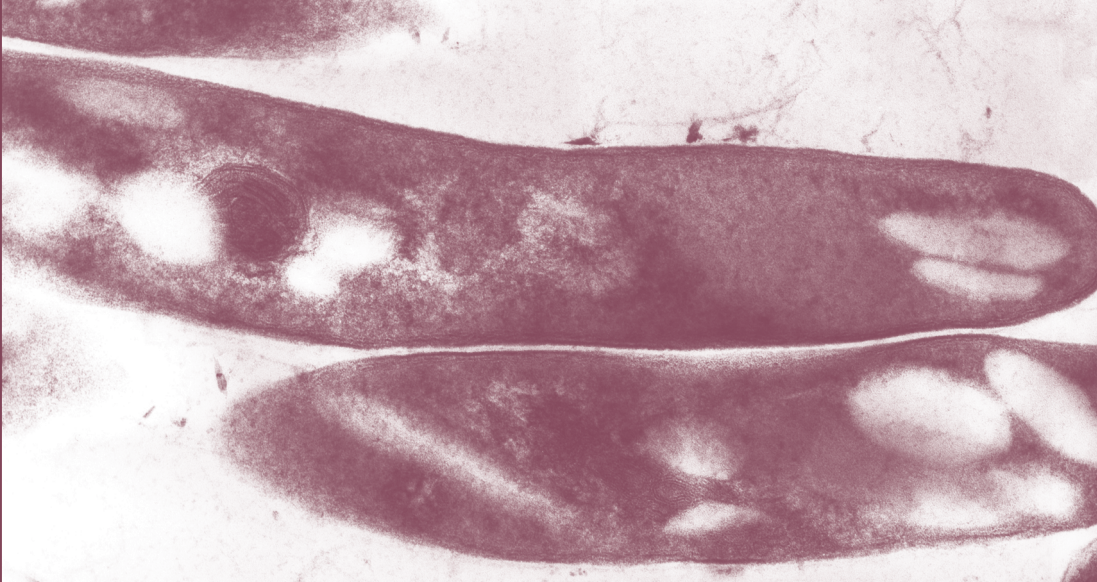


Figure 30 :
Pulmonary tuberculosis germ

The Prophet, sallallaahu 'alayhi wa sallam, prohibited bathing in stagnant water. It was discovered that there is a relation between the infection of man with Bilharzia worms and bathing in this water, in addition to other harmful organisms. If Muslims understand and apply the teachings of their religion, then this affliction will not befall them and people may prevent these diseases and illnesses. In confirmation of the existence of these harmful microorganisms, see this Hadith: Abu Sa'id Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah, sallallaahu 'alayhi wa sallam, **prohibited drinking from the broken edge of the cup and blowing in the drink.** [Sunan Abu Dawud]



The Prophet, sallallaahu 'alayhi wa sallam, mentioned the broken edge of the cup because it is difficult to clean. Thus, it represents caves and hideouts for large numbers of germs. If you were to look at it through the microscope, you would not approach this cup and you would not drink from this water.

Allah Almighty is the one who created all creatures; the big, the small, the minute and the great. The Prophet, sallallaahu 'alayhi wa sallam, saw with the light of his Lord, and revelation came to him from the Almighty Creator with the secrets of this creation and the visible and invisible worlds.





Preventive medicine is the strong fortress of health

The expression “preventive medicine” is often repeated, and people do not care much about it although it is the cornerstone of medicine. People in this age cared much about curative medicine so they established large numbers of hospitals and medical centers, the drug industry boomed and the fields of experimentation on humans expanded. Despite the coordination of efforts - locally and internationally between the countries of the world in this field - the number of patients is consistently on the rise! What is the reason for this?!

There are various reasons, but the most important of them is ignoring and neglecting preventive medicine. For example, we all know the serious illnesses and disorders that arise from drinking alcohol and taking drugs or those that emerge due to the spread of adultery and arousing sexual lust among people. The solution does not only lie in establishing hospitals and discovering effective medicines for sexual diseases like AIDS and others; rather, the real and effective solution lies in prohibiting and criminalizing alcohol and drugs, combating them by all means, spreading awareness among people of their dangers and destructive results, spreading virtue, chastity, combating vice in all its different forms, reviving the bond between people and their Creator, and deepening faith in their souls.



Preventive medicine reduces the spread of diseases and consequently diminishes resorting to curative medicine. It keeps the need of people to seek treatment with some prohibited matters to the minimum.

Treatment with chemicals in western medicine that concentrates on curative medicine and neglects preventive medicine is summarized in the theory of Talcott Parsons,⁽¹⁾ which says that if the capitalist society complied with the saying: an ounce of prevention is better than a pound of cure, it would save the life of millions of people who die due to contradicting this health rule.

In the last decade of the twentieth century, in the United States of America, more than 350 thousand people have died yearly due to one bad habit that can be prevented - smoking - and its resulting diseases like cancers of the lungs, mouth and pharynx.⁽²⁾

Before their death, the American health system pays a sum estimated at twenty billion dollars for their medicines and medical care.

If the system of prevention is applied, it would save the society this large sum of money and return some of these to their work and production.

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The one who reflects upon the conditions of the world today will not find a radical solution for the diseases and destructive epidemics suffered by humans, except following the guidance and instructions of the seal of Prophets and adhering to this religion as a way of life. Our Prophet Muhammad, sallallaahu 'alayhi wa sallam, was sent by Allah as a mercy to all mankind; Allah says (what means): *{And We have not sent you [O Muhammad] except as a mercy to the worlds.}* [Quran 21: 107]

The legislations of Allah Almighty and His messenger came to achieve the interest of this man and to preserve his life, mind, offspring, religion and wealth. It is not strange that these obligations and instructions mentioned in this topic aim to protect this man who is honored by Allah Almighty from the dangers of these microorganisms and other harmful compounds that cause diseases and illnesses.

There is no interpretation of these texts except this ... the wisdom was revealed, the reason emerged and the vision became clear!!!

Thus, science proved the precedence of the Quran and Sunnah in referring to these microorganisms and causes of diseases. The Islamic Sharia offered humanity the easiest and most successful means of eliminating them and protecting man and guarding him against their dangers.



That is how Allah Almighty shows people His signs, so that they become certain that the Quran is the absolute truth. Allah Almighty said (what means): **{We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?}** [Quran 41: 53]

The last of our calls is praise be to Allah, Lord of the worlds.





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