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Kuwait Foundation for
Advancement of Sciences
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Bulletin of Islamic Medicine
Vol. 4

Proceeding of
The Fourth International Conference on

Islamic Medicine

No. III

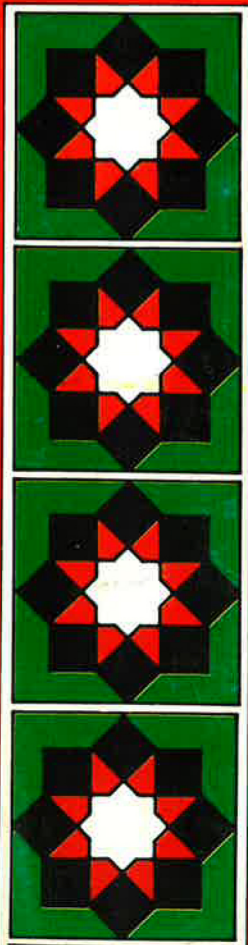
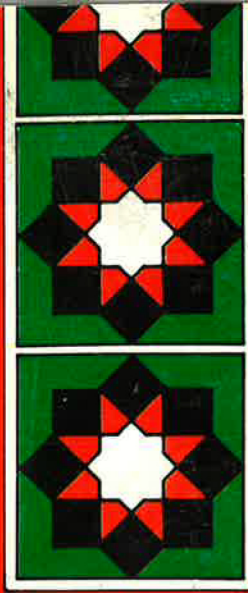
Islam and Preventive Medicine

Supervised by
H.E. Dr. Abdul Rahman Abdulla Al-Awadi

The Minister of Public Health
and
President of Islamic Organization
for Medical Sciences

Edited by
Dr. Ali Yousuf Al-Saif
Dr. Ahmed Ragai El-Gindy
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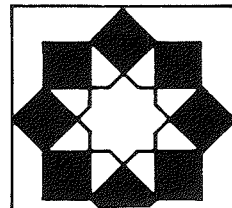
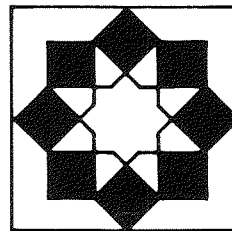
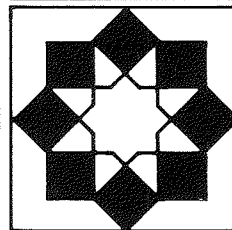
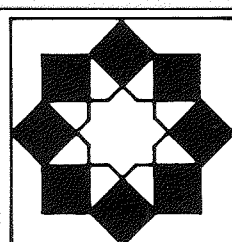
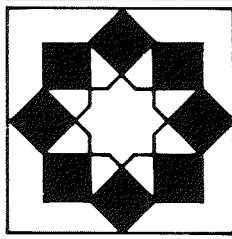
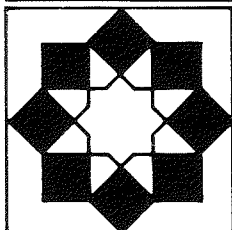
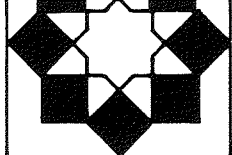
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CHAPTER III

ISLAM AND PREVENTIVE MEDICINE

1. REPORT ON THE SESSION
The Editors

MAIN LECTURE:

2. A PREVENTIVE APPROACH TO PREVENTIVE MEDICINE
Prof. Dr. Hassan Hathout

PAPERS PRESENTED:

1. ISLAMIC MEDICAL THEORY OF PREVENTION AND TREATMENT
Dr. Ibrahim A.H. Al-Sayyad
2. PREVENTIVE MEDICINE IN ISLAM
Prof. Dr. Mohd. Kamel Ahmed
3. THE PROTECTIVE AND MEDICAL CONCEPTION IN REGARD TO THE PROPHETIC MEDICINE
Dr. Ma'ali Abdel Hamid Hamouda
4. SHORTENING OF NAILS AS DIRECTED BY THE PROPHET, HERITAGE AND MEDICAL SCIENCES
(*Not available in English, but its Abstract included*)
Dr. Yahya Nasir Khawaji, *et al*
5. SUMMARY OF DISCUSSION

REPORT ON THE SECOND SESSION

The session was chaired by Prof. Dr. Abdul Aziz Kamel, co-chaired by Dr. Mohd. Shoaib Akhtar and moderated by Dr. Ahmed Duajj.

The language of presentation was mainly Arabic; however, one paper was presented in English. The proceedings were being simultaneously translated into English or vice versa and Urdu.

This main lecture was delivered by Prof. Dr. Hassan M. Hathout entitled "A preventive approach to preventive medicine". The other speakers were Dr. Ibrahim A.H. Al-Sayyad, Prof. Dr. Kamel Ahmad and Dr. Yahya Nasir Khawaji who spoke respectively on "Islamic medicine theory in preventive medicine", "Preventive medicine in Islam" and "Shortening of nails as directed by the Prophet (ﷺ), heritage and medical sciences". One scheduled paper by Dr. Maali Abdel Hamid Hammouda entitled "The protective and medical conception in regard to the Prophetic medicine" was not presented.

Over 200 scholars attended the session. At the end of the speeches, participants had discussions and queries on some confusing points. Sheikh Mohammed Al-Habeeb Ibn Al-Khoja also enlightened and clarified the differences present between various schools of thought of *Sharia*.

-Editors

A PREVENTIVE APPROACH TO PREVENTIVE MEDICINE

Professor Hassan Hathout

KUWAIT

Once upon a time there was a little village located at the top of a mountain. When the children played, some of them accidentally fell down and were killed. One of the leaders of the village proposed as a solution the building of a hospital down at the foot of the mountain to receive the casualties immediately and treat them promptly. But this did not prove good enough, so a wiser elder suggested that the hospital should be placed halfway down the mountain, and perhaps the fallen children could be hopefully caught before hitting the bottom and becoming fatally injured. But only when this also failed did they get to listen to the wise and sane who had always been preaching that the proper answer was not a hospital at all, but to build a fence around the village that would prevent the children from falling in the first instance. The theme is that prevention is better than cure, that problems should not be tackled at their end results or halfway through, and that radical prevention need not always reside in medical means.

If we now take a look at the disease-map of the world, and especially the so called first world, we can easily recognize the emergence of a spectrum of diseases all with serious consequences and often in epidemic proportions... and although the inciting microbial or toxic offender can be identified, this can hardly be blamed for the toll exacted from our contemporary society in terms of human life, health and happiness. The primary and ultimate aetiology of these diseases lay beyond and deeper than physiology, microbiology, toxicology, immunology and all other ologies that medical science is replete with. The aetiology entailed a primary fault in the moral sphere, leading to a disease conducive life-style. To quote an illustrative example, let us consider the contemporary wave of atheism and microtheism that engulfs most of the "civilized!" world today. Atheism is well known, and is the denial of God altogether. Microtheism recognizes God but belittles and minimizes His role in human life. To many in the West, God may be visited on Sunday, but He is never allowed to come out and get involved in our personal, moral, social, economic and political life. During the rebellion against the hegemonious church of the middle ages, the West deposed the Church and during the process deposed God Himself. The movement of 'Morality without Religion' took firm holding between the two world wars, and once religion was dethroned morality itself underwent a radical revision completely unhampered by previous values which to the many have become taboo. A chain reaction followed and the health and medical implications almost overwhelm us, the medical profession. As Destoevsky said: "Without God everything is permissible". And so it was. The neo-justice dictated that woman should be as sexually liberal as men, and instead of calling on both sexes to regard chastity, free sex was declared allright and given the status of a human right. Personal freedom focused on freedom from God.. and democracy was stretched to the point that God's teachings can be outvoted by whoever can muster a majority of votes. Shall we now give a few examples of the repercussions of the change of values in the medical field? When antibiotics were discovered we thought we wiped out venereal disease. Not correct. For it only increased, and in epidemic proportions, and instead of the old days when the one prostitute infected a number of middle aged clients, it is now a teenage menace affecting boys and girls in all walks of life. Every year in the United States, the number of new cases is¹

Chlamydia	3 - 10	million
Gonorrhoea	2	"
Venereal warts	1	"
Genital herpes	0.2 - 0.5	"
Syphilis	90,000	"

A type of carcinoma of the uterine cervix has made its appearance, which has become a teenage problem and is definitely linked to promiscuity at an early age². In spite of widely availing teenage girls of contraceptives, the annual incidence of teenage pregnancy shot up, so that in every 1000 of the teenage female population there are³, in

USA	10	pregnancies (of whom 5 are aborted)
Britain	4.5	(" " 1.75 " ")
Canada	4.5	(" " 1.8 " ")
France	4.5	(" " 1.8 " ")
Sweden	3.5	(" " 2.1 " ")
Netherlands	1.5	(" " 0.5 " ")

Eighty per cent of pregnant teenagers are known to drop out of school. If they marry they face a 60% divorce rate within 5 years, and the repeat pregnancy rate is 40% within two years⁴. From 1960 to 1978 an increase of gonorrhoea in 15-19 years girls increased by 216%⁵. Nor has woman achieved the justice and equality she sought at the outset.. For any relation between two, the consequences of which are not equally carried by both, cannot constitute justice. If the unmarried girl is deserted she is the looser. If pregnant and aborted she is the looser. If she mothers a fatherless child she is the looser. The family institution with its inherent rights and responsibilities is threatened.. for both sex and reproduction can now be achieved without marriage. Indeed the statistics show that for every two marriages in the United States there is one divorce⁶. Perhaps the scourge of the century emanating from this licentiousness is AIDS.. that was conceived, nurtured and taken root in the cradle of homosexuality. As homosexuality grew from a shameful clandestine activity to a vocal and powerful political movement, medical authorities unfortunately capitulated when in 1971 the American Psychiatric Association declared that homosexuality should no more be considered a disease; and-regrettably-many churches acquiesced to the changing winds. There are four gay churches in a major American city.. and on a television show a pastor of the church in San Francisco in 1985 said: "I believe the Bible affirms relationships that are faithful, loving, life-enhancing and caring even if they are gay."⁷ And now we know of the epidemic, doubling in numbers every nine months, always fatal, easily transmissible and without prospect of therapy or vaccination in the foreseeable future⁸.

All this is only a thread in a fabric... other threads are alcohol, the drug pandemic, exploitation, violence, broken homes, child molestation, delinquency, neuroses, suicide, psychoses and the rest of it.

Prophet Mohammad (ﷺ) said:

"Never did sin hit a people and they abounded it more and more, but God afflicted them with diseases unknown to their forebears".

The hint to real prophylaxis is clear. It is my deepest conviction that we Muslims bear a special responsibility at this time in history when current civilization at the acme of science and technology has fallen into the grips of moral bankruptcy. When values have been uprooted, and other scriptures have been iatrogenically altered and manipulated, our Qoran remains intact to the letter, and the guidance of our Sunna and legacy remains fresh and inexhaustible. It is a cornerstone of current Western medicine that the doctor should not moralize. And yet it is clear that serious and formidable health hazards in our day are the result of moral perversion, and can be combated only by moral correction. To exercise Preventive Medicine in its effective sense should

naturally take the Medical Profession beyond their traditional medical boundaries to the appropriate defence lines at the moral frontiers. Not only should we immunize our nations against extraneous pathological social values, but we should be on the offensive at a global level.. for our shrinking world has become like the ship described by the prophet (ﷺ)

“If the passengers in the lower deck dig a hole in their compartment, those in the upper should prevent them or else the lot will be drowned.

As we move, then others will rally and get heartened. Already the International Federation of Doctors Who Respect Human Life have endorsed our Islamic Code of Medical Ethics, and the Vatican have given it a warm welcome. The moral thirst that scourges the world can be quenched only by the values we hold.... and as bearers of the light we should feel responsible for those stumbling in the dark.

For when you hold the light in your heart
You should feel responsible for those in the dark
Be the singing lark. Be the shining spark.
And Truth will abound if you just make a start
Of the glorious tomorrow.. you can now be a part.

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ISLAMIC MEDICAL THEORY OF PREVENTION AND TREATMENT

Dr. Ibrahim El-Sayad

KUWAIT

INTRODUCTION

Islam has laid a general view of life that originates from religion. In view of this concept Islam presents a distinguished ideology, methodology and code for Islamic economics, Islamic medicine and various human activities. To a muslim, Islam is a spiritual religion, a social ideology and a code of conduct to be persued in all affairs of life and religion. We shall discuss the characteristics of Islamic concept, then illustrate its reflections on the medical theory in Islam.

The Islamic concept is laid on the following principles:-

1. Monotheism or the "Oneness of God"
2. Unity of creatures
3. Unity of the nation
4. *Khilafa* or Vice-gerency

1. Monotheism:

The oneness of God means admission of all powers to Him either in the soul of the person or in life practice. The extent of belief in monotheism determines the extent to which man gets rid of any slavery except to God and this is one of the pre-requisites of human dignity. Humans are all equal in front of God and there is no need for an interventor between man and God. On the basis of belief in the one God, the minds and hearts of muslims gather together in worship and their efforts collaborate to install Islamic law.

2. Unity of creatures:

The whole universe is a creation of God. One of the aspects of His wisdom is that creatures are created interconnected and the existence of each one is dependant on the others, starting from the atom and its constituents and ending by the higher creatures. God has laid in the matter of the Universe certain infinite and permanent laws that control its motion and this is one of the holy traditions in the creatures. We are ordered to utilise our minds and senses searching for, and understanding these laws. The extent by which man perceives these universal laws determines his ability to utilise them in getting use of the treasures of earth. The more he understands the uniformity of these laws the stronger becomes his belief in the unity of creation and the greatness of the one creator.

3. Unity of the nation:

Since the era of *Adam* there has been one message of truth to all creatures. People who believed in God and behaved nicely are categorised in one religion that extends all through the Holy messages; God says:

THE SAME RELIGION HAS HE ESTABLISHED FOR YOU AS THAT WHICH HE

*ENJOINED ON NOAH, THAT WHICH WE HAVE SENT BY INSPIRATION TO THEE
AND THAT WHICH WE ENJOINED ON ABRAHAM, MOSES AND JESUS, NAMELY
THAT YE SHOULD REMAIN STEADFAST IN RELIGION AND MAKE NO DEVISION
THEREIN*

(S42:V13)

Therefore the unity of the nation is an inevitable outcome of the nature of Islam which is based on monotheism and unity of universe and religion. The unity of nation manifests itself by the unity of dictum which is the *Sharia* revealed by God, and the unity of ethics and parameters which are not subject to personal bias or relativity, for example, Justice originates from the belief of monotheism because all are equal in slavery and thus all are subject to the same laws and ethics. From the unity of nation also originates the sense of belonging and abidencess to the laws of society by a sense of conscious and not fear from law. This belonging may amount to self sacrifice in *Jihad* or in staying in an area of epidemic to prevent its propagation to other areas of muslim nation.

4. *Khilafa* or (Vice-gerency):

God Said:

*BEHOLD, THY LORD SAID TO THE ANGELS: I WILL CREATE A VICE-GERENT ON
EARTH*

(S2:V30)

God delegated man in the earth to build and manage it. Vice-gerency originates from the principle of monotheism. God is the owner and donor. He donated man the vice-gerency on earth and supplied him with mind and free will that enable him to urbanise it and exploit its treasures. There are certain regulations for vice-gerency. Thus God is the true owner and man is entitled to manage in compliance with *Sharia* and orders of God and not according to his laws. To fulfill the duty of the vice-gerency on earth, man should proceed along the following three steps:

1. Urbanization of earth and establishment of civilization,
2. Protection of this civilization from damage,
3. Repair of any damage to this civilization.

1. Urbanisation and establishment of civilization:

The underlying philosophy and wisdom of creation of man and his existence is to test (probe) him by vice-gerency on earth to urbanise it, protect it and repair it.

HE HATH PRODUCED YOU FROM EARTH AND SETTLED YOU THERE IN

(S11:V61)

If man accomplishes this job according to *Sharia*, this is considered the essence of worship.

All human abilities and energies should serve this duty. Al-Tirmizy narrated that the Prophet (ﷺ) said:

“No body will be set free in the day of judgement except after being asked about four: his life span how he spent it, his knowledge what he did with it, his treasure how he gained and how he spent it, and his body how he did wear and tear it”.

So the health, wealth, science and time are the human tools to urbanise earth. Man will be judged in the day-after about what he has accomplished within his abilities. Urbanisation of earth is a divine duty that man should fulfill, regardless of his immediate benefit. Al Bukhari narrated:

“Any muslim cultivating a tree or plant that will be eaten by a bird, man or animal will be rewarded an alm for it”.

The final outcome of the co-operative benevolent human activity is the establishment of a developed civilized society. Lack of civilization and urbanization means that the society is not fulfilling the duty of vice-gerency.

2. Protection of civilization from damage:

A muslim believes that the universe is a part of God's creation and everything in it worships God.

THERE IS NOT A THING BUT CELEBRATES HIS PRAISE AND YET YE UNDERSTAND NOT HOW THEY DECLARE HIS GLORY

(S17:V44)

The attitude of the muslim towards universe is love and sympathy. Protection of the environment is not motivated by the desire of well-being but it is a divine direction of protection from damage, according to requirements of *Khilafa*. He loves universe as a form of thanks-giving to the bestowals of God. The Prophet (ﷺ) prohibited cutting any plant in war except for feeding. The Holy Quran forbids any act leading to damage on earth.

DO NOT MISCHIEF ON EARTH AFTER IT HATH BEEN SET IN ORDER

(S7:V56)

3. Repair of damage:

Correction is a high distinguished positive attitude motivated by a sense of belonging and responsibility towards the community. The muslim volunteers to correct any harm inflicted by others.

I ONLY DESIRE BETTERMENT TO THE BEST OF MY POWER

(S11:V88)

Moslem narrated the Prophetic tradition:

“Any one confronted with anything unacceptable should change it by hand, if unable, by speech and if unable, by heart. The last is the weakest level of faith”

This is a call for every moslem to avoid any negativism towards any danger that threatens society.

In conclusion, *Khilafa* is a duty that entails urbanization and civilization with their protection and repair from any damage. This conception is an essential part of the Islamic ideology based on Unity of God, creatures and nation. This concept is reflected on all human activities including economy and medicine.

ISLAMIC MEDICAL THEORY

The modern concept of health coincides with the Islamic view based on the principle of *Khilafa*. Thus health has three levels:

1. **Primary level:** Health promotion, which is building of health.
2. **Secondary level:** Preventive medicine, which is health protection from disease and ailments.
3. **Tertiary level:** Curative medicine and rehabilitation, which is correction and treatment of disease and incapacity.

Primary level: Health promotion

Health is no more considered as absence of disease and infirmity, but the concept of positive health means a state of well-being and a physiological reserve that gives a fair level of immunity. To achieve positive health, the personal and environmental conditions should be satisfactory. A healthy environment is automatically achieved if the Islamic style of life prevailed in all social, economic, political, cultural and spiritual aspects.

The following are examples of how Islam leads to health promotion:

1. Islam cares for the health of the foetus by selection of a healthy partner to have satisfactory offspring. The Prophet (ﷺ) said:
“Select for your Seeds”
2. The Holy Quran stressed the importance of breast feeding which is essential to build natural immunity.
3. The Prophet (ﷺ) recommended parents to care for the spiritual and physical well-being of children. He (ﷺ) practiced and recommended measures to improve physical fitness.
4. The Prophet (ﷺ) recommended hygienic life in a clean environment. He (ﷺ) liked to pray in the gardens.
5. Many Prophetic traditions are concerned with healthy nutrition that makes food a source of health and not a cause of disease.
6. The Prophet (ﷺ) advised physical and mental rest as means of health promotion.
7. Islam laid the basis of mental health promotion by enhancing adaptations of the individual in his community. The muslim realises that his ultimate goal in life is satisfaction of God. This trains him to treat others with justice, sympathy and generosity.

Secondary level: Preventive medicine in Islam

Health protection is a genuine Islamic concept. God said:

AND MAKE NOT YOUR OWN HANDS CONTRIBUTE TO YOUR OWN DESTRUCTION

(S2:V195)

Personal health helps the individual to preserve the five main requirements of *Sharia* which are religion, body, mind, offspring and wealth. Environmental health protection safeguards the muslim community from dangers and this helps to raise the word of God. Thus Prophetic traditions concerning protection are very close to obligation. The integrity of the community supersedes that of the individual. For examples: the muslim is advised to keep away from an area of epidemic. But if he happened to exist in an infected community, he should never leave it. This is to prevent epidemic spread. If he died in his place he is considered a martyr.

Elements of protection in the light of Islam.

A. Personal health:

Islamic teachings incorporate hygienic behaviour with faith. The Prophet (ﷺ) said:

“Absolute cleanliness is half the faith”

He (ﷺ) stressed that hygienic measures related to personal health, food hygiene, drug abuse etc... are forms of worship. He (ﷺ) stated that using the “*Miswak*” is a form of purity to the mouth and satisfaction to God. The same applies to social hygiene where Islam encouraged marriage and prohibited extramarital relations

which are the source of social diseases. In one of the traditions the Prophet (ﷺ) forecasted the incidence of sexually transmitted diseases that were unknown before

“Any people practicing adultery and declaring it will have epidemic and ailments that were unknown to their ancestors”

The appearance of herpes, and acquired immune deficiency syndrome are proofs of the validity of this Holy tradition. Islam does not discriminate between social health, mental health and physical well being. When kindness, sympathy, good conduct and brotherly neighbourhood prevail in a community, there will be signs of positive health. The prophet (ﷺ) mentioned that these good characteristics lead to urbanisation and prolongation of life. This Holy tradition is the first document stating the relation of social well being to the average life span in the community.

B. Environmental health:

Preservation of environmental health is a form of application to an important Islamic dictum, which holds every moslem responsible for the safety of the public community. The Prophet (ﷺ) described the moslem group as one body where all organs feel and suffer when one organ is affected by disease. He (ﷺ) stated that anyone who does not care for moslem's affairs is not one of them. The natural outcome of these rules is that a moslem not only avoids to be a source of environmental pollution, but also cleans the environment from any pollution or harm inflicted by others.

C. Accident prevention:

Islam had laid the basis of accident prevention long before the development of safety sciences and their classification into definite measures in traffic, household and industrial fields. The Holy Quran states:

YE WHO BELIEVE TAKE YOUR PRECAUTIONS (S4:V71)

Islam requires the moslem to take all possible precautions available at hand and then puts his trust in God. The Prophet (ﷺ) advised moslems to protect all containers of food and drink from contamination, to clean the streets from harmful objects, to avoid carrying uncovered weapons in crowded places and to extinguish fire at home before sleep. This illustrates how he (ﷺ) educated moslems to remove hazardous situations before they become causes of accidents.

Tertiary level: Medical treatment and rehabilitation

Keeping the body healthy is essential for the individual to fulfill the duty of *Khilafa* on earth. This is natural because the body is the tool of all forms of worship from prayers to gaining one's own earning.

Before Islam, medicine was attached to myths, magic, stars and evil spirits. Thanks to Islam, medicine got rid of all erroneous beliefs. This is explained easily by the belief in monotheism which limits the ability of inducing benefit and inflicting harm to the will of God only. Thus Islam explained disease as some form of test to the belief and patience of the moslem and not a sign of wrath. The prophet (ﷺ) explained that disease is caused by agents from our life and environment and God has created treatment for every illness, and every moslem should seek medical treatment as much as he can. Seeking treatment does not contradict the rule of laying trust in God.

Islamic medical rules in treatment

Medical treatment from the Islamic point of view is based on the following rules:

1. Seeking Medical treatment is a must. This has been frankly ordered by the Prophet (ﷺ) in many traditions.

2. Laying down the scientific basis of medical practice as the cause-effect relationship and medical research to find cure for any disease whose treatment is unknown. The Prophet (ﷺ) said:

“Don’t treat any body before knowing his disease”.

And said:

“God has never created any disease without creating its treatment, but this may be known to someone and unknown to others.

3. Respecting specialization in different branches of medicine: When the Prophet (ﷺ) met two physicians who came to treat a cardiac patient, he (ﷺ) asked them which of you is more experienced with such disease.
4. Accepting medical treatment whatever its source so long it does not include any forbidden material.
5. Keeping the rights of the patients in cases of malpractice by a negligent or incompetent physician. This tradition was the basis of the system of *hesba* which includes quality control of products and inspection for performance of professionals. This system was in power for centuries during Islamic ruling.
6. Application of the rules of theology and fundamentals of *fiqh* in medical practice, such as avoiding harm, selection of less harmful procedure or licence when necessary. These rules are based on justice and goodness and impart an Islamic form to medical practice.

CONCLUSION

Islam has a unique theory of medicine. It originates from the Islamic view of the human mission on earth. Islam does not dissociate religion from economy, politics, sociology or medicine, but all are intermingled in the context of Islam. Islam utilises spiritual energy for the social, economic and physical well-being of humanity. The final outcome of human progress and development is raising the word of God high.

Moslems should build a civilization that utilises the treasures and natural resources of earth guided by divine revelations. Such civilization can be built only in a healthy powerful community able to defend the word of God.

WE SENT OUR APOSTLES WITH CLEAR SIGNS, AND SENT DOWN WITH THEM THE BOOK AND THE BALANCE (OF RIGHT AND WRONG) THAT PEOPLE MAY STAND FORTH IN JUSTICE, AND WE SENT IRON IN WHICH IS (MATERIAL FOR) MIGHTY WAR AS WELL AS MANY BENEFITS FOR MANKIND. THAT GOD MAY TEST WHO IT IS THAT WILL SUPPORT UNSEEN HIM AND HIS APOSTLES, FOR GOD IS EXALTED IN MIGHT AND ABLE TO ENFORCE HIS WILL

(S57:V25)

In The Name of God, The Bounteous, The Merciful

PREVENTIVE MEDICINE IN ISLAM

Prof. Dr. Mohamed Kamel Ahmed

EGYPT

Praise be to God to Whom we plead and to Whom we ask forgiveness as well as support from our own sins and evil doings. Whom God has guided, none shall lead astray and whom He leaves to wander will find no guidance. I proclaim that there is no God but Allah and none to share His Might and that Mohamed is His Worshipper and Messenger (ﷺ)

It was reiterated by Imam Ahmed in his treatise (Mosnad) that Ussama Ibn Shourike had said:

"While I was with the Prophet (ﷺ), in came some of the bedouins and asked, 'O Messenger of God, shall we seek treatment for our ailments?' and the Prophet (ﷺ) answered, 'yes, O worshippers of God, seek treatment, for God Almighty did not ordain any ailment without ordaining its remedy, excepting one ailment only : that is senility."

In another story it is also stated:

"Allah has not sent any ailment without sending its remedy but some knew it and some did not."

It was also stated in the Sunnan (book) that Abou Khouzamah asked the Prophet (ﷺ) :

"O Messenger of God: Do you know of a prayer (Roukia) that we could abide by or a medicament that we could partake of, or some preventive means that we could apply and shall any of these hold God's Decree from befalling a man?" and he answered: "Such are themselves God's own Decree."

It can be seen that these Hadiths have proved not only the causes and etiologic factors, but have also shown that such are all in the Hands of God, for Him to use as He ordains: for some He will use to cause disease and for others, He will use to bring health and cure. They have also shown that all diseases whether those whose remedies we know of, or those others whose remedies we are still ignorant, have had their remedies fixed by God. Such remedies are as yet obviated from people's knowledge, for they shall only acquire what God has taught them (What knowledge has transcended to you is only that little O Men.) Then if the remedy fits the disease, the cure is from God Almighty.

It is stated by Abou Houraria that the Prophet (ﷺ) did say:

"No infection nor evil supersitition and no safar and Flee from the leper as you flee from the lion."

In this Hadith, the Prophet (ﷺ) emphasizes that health and diseases are solely in the Hands of God and all matters are from Him and by Him and He is capable of producing a remedy from an overwhelming malady and a devastating illness from a successful remedy. He also emphasizes that infection can only occur through

God's Will and Might: for if He wills, He can cause etiologic organisms to prevail and if He wills, He could absolve them of their power through other agents that could counter their effects and annul it. Some of these phenomena have been revealed to us by scientific discoveries, and some others we only know very little of.

In fact the problem of infection and what has been mentioned of it in the Hadith has raised many controversial issues in the past and many doubts among some at present, as a result of apparent contradiction between different parts of it i.e. in the Hadith just mentioned:

"No infection...and flee from the leper as you flee from the lion."

the apparent contradiction is between:

1 — That infection does not occur except through the Will of God and so one should not fear to come in contact with ill patients.

2 — That infection does occur since we are ordered to flee from the leper.

Firstly it is essential to emphasize the authenticity of this Hadith as it has been mentioned by the Imam Bouchary in his Sahih. Hence since we are sure that these are the words of the Prophet (ﷺ) and that he does not utter except that which is ordained to him, we should then try to reconcile these facts to each other despite their apparent contradiction.

We are surely aware that the mere presence of the organism in itself is not the cause of infection, infection only occurs depending on :

- a) Virulence of the organism.
- b) Defensive mechanism of the invaded body.

Hence infection can only occur if God wills it to occur through disturbing these mechanisms and so the mere getting in contact with a patient does not necessarily mean acquiring infection. Thus the belief that the organism itself is the cause of infection and the sole cause of the disease will denote:

1) Ignorance of the Power of God.

2) Ignorance of above mentioned facts.

3) Magnification of the apparent or material causes and neglect of the spiritual causes or diminution of their importance causing confusion and leading people astray as in the old days of the Arabs and Gentiles, when they used to believe in the stars, the winds, the evil spirits and the ghosts as the cause of disease, as well as the change of seasons, all of which beliefs, Islam has proved that it neither heals, nor cures, nor influences in anyway infection and its causation.

As to the Prophet (ﷺ) saying :

"Flee from the leper as you flee from the lion",

this is definitely a preventive means once etiology is considered. For as much as the disease and its cure are in the Hands of God, protection from it is also subject to God's Will. And this advise coming from the Prophet (ﷺ), he whose utterances are dictated from God is a guidance to all Moslems to consider all means for the body's health and serenity.

Instructions to partake of medicaments does not contradict dependance on God's Decree for it is His will to produce disease and it is equally His will to cure from it. The following examples may prove supportive:- The state of hunger is relieved by ingestion of food, and both are subject to God's Will, the effects of cold are prevented by warmth and a raid by an enemy is countered by the Gihad (Holy war) and these effects and counter effects are ordained by God. In this regard , the Imam Ibn El-Kayem in answer to those who

questioned the futility of medicaments as long as everything was ordained said "This opinion of yours reminds me of words of the unbelievers who proclaimed that if God willed, neither they, nor their ancestors would have been unbelievers and it was here that God reminded them of this very reason for sending his Prophets."

Another aspect of the Hadith that every ailment has a cure is a double blessing, since besides raising the morale and improving the psychology of the patients and thus easing and soothing their feelings it is also a stimulus to the physicians to search for the ways of the cure if this is still undiscovered.

In discussing prevention from disease, one should remember the Prophet (ﷺ) famous saying:

"Man has not filled a vessel worse than his own stomach. For only few mouthfuls can sustain him. If he desires, he should fill his stomach with one third of food and one third of drink and leaving the last third to ease his respiration. In this Hadith, he is warning against over-eating with all its sequelae of indigestion and diseases and laying down a dictum for application to food and drink, whereby such measures can be considered preventive from many of gastro-intestinal diseases".

Another Hadith concerning the prevention of spread of disease from one person to another is the one concerning plague in which the Prophet (ﷺ) said:

"This plague is devastating to those before you. So if it befalls a land, do not leave it and fly away; and if it is a land to which you are heading, then do not enter it.

It is also said of the lady Eisha that she asked the Prophet(ﷺ):

"O Messenger of God, what is plague?" and he answered : "A gland similar to the camel's. He who dwells in its abode is a martyr, and he who flees from it is a deserter".

Furthermore the Imam Bouchari in his Sahih declared in the Prophet's (ﷺ) own words that plague does not invade the holy city Medina.

Before embarking on explanation of these different Hadiths and their stance, it might be appropriate to mention what happened in the days of the Khalife Omar Ibn El-Khattab and which was relayed repeatedly by Abdallah Ibn Abbas: It is told that Ibn El-Khattab was on his way to Syria when he stopped at a peripheral village called Yassregh just beyond the borders of Hegaz. There he was informed by his subordinates of the presence of plague in Syria (Plague of Amwass), whereupon the Khalife Omar called the emigrants (Mohaguirine) folled by the upholders (Ansar) who differed with each other on what should be done. He then called the wise sages of his tribe Koureiche who advised him to go back with his people and not to subject them to this epidemic. When he announced his intention to go back, he was confronted by one of his close followers (Abou Obayda El-Garah) asking: "Are you fleeing from God's Decree?" and he answered: yes we are fleeing from God's Decree to God's Decree. On his way back another close follower namely Abdel Rahman Ibn Ouf whispered to him that what decision he took was in accordance with what he had heard the Prophet (ﷺ) mention as in the previous Hadith.

It is a well known fact that plague is a very serious disease that appears in epidemics and it was first described by the ancient Egyptians in their medical papyri and it is here mentioned that a devastating epidemic of plague occurred in 542 (B.C.) and it spread through North Africa, Asia and Europe and continued to spread from one country to another for a period of 50 years during which one hundred million people were affected by it and this is said to be nearly half the world's population at the time. (Cecil and Loeb Text Book of Medicine 1971).

Then plague continued to spread on and off until the fourteenth century when it scourged Europe and Asia victimising at least 25 million souls which at that time was equivalent to one quarter of the population of Europe and owing to its devastating nature and its taking a high toll of life it was called the black death.

An exception to the invasion of plague in all areas of the world was the Holy city of Medina which escaped unscathed, conforming with the Prophet's (ﷺ) own words in his Hadith namely that plague does not enter the Medina.

The previous Hadiths concerning plague are being practised up till now in the ways of quarantine against infectious diseases. These regulations have been only enforced since the end of the nineteenth and beginning of the twentieth century. At the time of the Prophet (ﷺ), medicine was still not fully understood or practised and people could not understand the order of the Prophet (ﷺ) of not approaching an area infested by infectious disease but it was extremely difficult to understand the second part of the Hadith which stipulated that those within that area should not be allowed to leave. But the Prophet (ﷺ) had been well informed of all this well in advance of present day knowledge concerning carriers and patients during the incubation period. This was a very wise legislation whose real benefit remained a vaguery ignored for centuries and only appreciated recently in our own time. This proves that it was a "Miraculous Legislation" which could not have been revealed to a human being so early on, unless he was ordained to be a Prophet.

In conclusion the first part of the Hadith is considered an order to protect oneself and his neighbours from the spread of disease. While the second part is an order to reconcile oneself to one's fate and await the Will of God.

THE PROTECTIVE AND MEDICAL CONCEPTION IN REGARD TO THE PROPHETIC MEDICINE

Dr. Malli Abdel Hamid Hammouda

EGYPT

THE PROPHETIC CONCEPTION

All nations are now a days concerned with the protective medicine for it provides their citizens hygienic services that protect them from the evil of diseases and epidemics before their occurrence to be adapted to perform their work, to enable them to attain more production. In addition, this conception directs all the efforts to full care with the principles of public health from different factors such as fresh air, the level of nutrition, and spreading health care etc.

If the contemporary western culture had to promote that all the laws of the protective medicine are indebted to it as England did in its assumption when it set a law to secure and observe the people's health in 1848, and in the United States of America, the Institute of Rockefeller for Medical Researches had been established in 1901. Yet the prophets' termination Mohamed Ben Abdallah (ﷺ) had been recognized various conceptions of the protective medicine. His (ﷺ) biography and sanctified precept (Sunna) provided us several styles, discourses, sayings and deeds that clarify altogether this medicine.

The reader may find now a strange thing to what we say that the prophetic medicine attained many conceptions of the prophetic medicine, but if we put these conceptions according to their periodical framework and their cultural field, it was then more proper to find in it a precedence to its age since hundreds years. So, we consider it adequate for occupying a prominent and distinctive role.

If we really knew this motto: "Protection is better than treatment", then the investigation of the prophetic medicine with respect to the protective conception leads us without any prejudice or suspicion absolutely to refer that this motto witnessed evidently the first seed in the age of the prophetic medicine.

At the dawn of Islam and the beginning of the invocation of Mohamed (ﷺ) a very important matter happened seriously to medicine where the generous apostle came to be the greatest motive for medicine's profession and qualifying physicians.²

It is important to say that the Apostle of God (ﷺ) in addition to what was presented by him to the human civilization concerning such supports from the prophetic medicine to be dependent upon them. So the medical knowledge in the Prophet's age were evaluated on the principles of the religious rites and precepts of the glorious Islamic Statute.

The Honourable Apostle (ﷺ) had spoken of medicine, health and disease, protection from infection, and physicians' morals. However some books that contained the Apostle's talks are considered as a consequence to the language of this age (Encyclopedia to the prophetic medicine) that has involved various medical and protective conceptions from an Islamic believable view.

It is not possible to forget what the Generous Apostle (ﷺ) said that the stomach is the residence of remedy and the impetuosity is the cause of each medicine. This honest utterance remained throughout the Islamic ages to occupy its prominent position towards the medical practice, nevertheless it is a fundamental medical rule to be in use till our present time.³

These examples refute some orientalist's views who assumed that the medical and hygienic aspects are neglected in Islam. The protective conception in the prophetic medicine is confined as the following:-

FIRSTLY : CLEANLINESS IS FROM FAITH

Islam encouraged the cleanliness and considered it from faith, it was quoted by the God's Apostle (ﷺ) this aphorism : *Cleanliness is from faith*.⁴ It is known that the most important instructions of Islam is to prepare a hygienic generation by means of the individualistic medical care. Therefore, the Generous Apostle (ﷺ) referred to the science of bodies and the science of religions.⁵ For the bodies' science, it was more antecedent than the other, for the person who is not contemplating totally what is inside himself, then, accordingly cannot recognize well his God Halleluiah.

The cleanliness, as it is God's piety and from faith, it is moreover one of the main elements of Islam where prayer not to be performed without it. The prayer is one of the most important five supports of Islam that had been founded upon them, yet the cleanliness is a protection from common diseases and infectious epidemics. The cleanliness of the body's external parts is considered a basis in its purity. It is also as the protective and effective armour for the skin, and the strong castle to what it carries underneath from tissues and organs, as well it is liable to touch various materials such as dust, microbes, remainings, drugs and dirt which are accumulated on the skin's surface. Hence, abominable smells and repulsive dirt are procreated. Filth may also block up the skin's porosities. Consequently local and public diseases are commonly happening.

The cleanliness — and the purity — include the purity of the body's uncovered or external parts, the skin's porosities, the mouth, the nose, the eyes, and the ears. The purity of the whole body is washing.

According to the prophetic medicine, medicine is a science and faith, and as a consequence to the obligations of the Koran, the ablution is therefore, too essential, for it is arisen from faith, as well it is from the largest conceptions of protection, for ablution with water protects the face anything that clings with it and protects the eyes from any stain, beside it cleans the nose from its secretions which had been picked up through respiration from dirt that may enter into the nasal bones, the windpipes, then the trachea. Washing ears also passes off the accumulated secretions that are secreted by the ears just to catch the germs and in the meantime to forbid any harm may cling to them for avoiding prospective inflammation. Added to these considerations that the process of ablution animates the rotation of blood for appreciating the organs massage that are being washed during the ablution.⁶

The God's Apostle (ﷺ) had recommended and commanded us to clean our teeth with the tooth-brush which is considered one of the sticks from Aloes-wood, this stick has fine fibres to be used in cleaning the teeth. The chosen God's Prophet (ﷺ) said: *"Were it not for my nation's trouble, I would order my people to clean their teeth before each prayer"*.

The Researcher Afif Abdel Fattah Tobar says: 'If we look in it from the medical aspect, namely Aloes — wood, we would find that this plant is composed chemically of cellulose fibres and some dispersed oils. It has also perfumed resin and mineral salts such as sodium chloride, potassium chloride⁸ and other chemical components.

The Prophetic medicine encourages purity from contamination, it is in turn liable to carry the infection and the disease to the human being. So, this medicine ordered man to purify from it as a protection where the

Apostle of God (ﷺ) said: *If anyone drinks from a bowl, it is wrong to breathe in it, when he completed the emptiness, he does not wash himself with his right*".⁹ This shows how the prophetic medicine is miraculous when it prohibited the breath in the bowl if the Moslem had to drink in it, for the drinker may breathe in the bowl of drinking, so with his breath emerges in the exhalation what is mixed with the water from saliva or carbon dioxide and perhaps the drinker chokes at his breath as a consequence to the mingling of breath and drink, beside the insufficient air for breath.

The Benevolent Prophet (ﷺ) ordered to be protected from bilharzia and such other serious diseases before the humanity recognized these fatal diseases since many hundreds of years. The God's Apostle (ﷺ) said: *"Nobody urinates in still water, then washes in it"*. It is evident that the Prophet (ﷺ) thought bilharzia as well other fatal diseases, for if anyone urinates in the stagnant water particularly a diseased person, then the infection is carried by him to another person. Here we contemplate how this prophetic wisdom is too great. Accordingly, the infection becomes less and may be non-existent in the current water.

The Apostle of God (ﷺ) commanded with the body's cleanliness as a whole, for cleanliness is the most elevated style to protect diseases. The Apostle of God (ﷺ) said: *"Five forms of natural disposition are sharpening, circumcision, cutting off the moustache, depilating the hair of the arm-pits and clipping the nails"*.¹⁰

Sharpening means removing the hair of the pubes and its surroundings lest it should be a position to parasites. Circumcision is also necessary where the presence of the prepuce which covers the glans penis may carry underneath some microbes, so it should be eliminated to facilitate the process of purity during sexual intercourse or urination. Cutting off the moustache means not to remove completely in order its hair not to be thickened for getting rid of nasal secretions as well the armpit may be a place to harmful secretions of the skin. Some parasites may be carried from the pubes, so it is too important to depilate the arm-pits hair. For nails, dirt and microbes are hidden often inside them, therefore they ought to be clipped and cut. Moreover this prophetic medicine, it is too necessary to clean the genital organs that is to say to be cleaned after defecation. The Generous Prophet (ﷺ) concerned also with food and drink and forbade eating pork as well drinking spirits.

SECONDLY: THE PROPHETIC MEDICINE AND THE QUARANTINE

As was mentioned previously, the Apostle of God (ﷺ) was the first founder to lay the Quarantine's law. So it was precedent to the modern medicine. The magnanimous Prophet (ﷺ) Said *"Plague is a filth that had been fallen upon the Israelis"*.¹¹ So, it is too dangerous to be at the site of plague. If Europe knew the prophetic medicine, it could overcome this serious fatal epidemic in the middle of the fourteenth century just to avoid the souls' losses which had been assessed to twentyfive million persons.¹²

Plague from the linguistic point of view is a sort of epidemic, but at the medical conception it is a fatal tumour which causes painful inflammation, then changes to severe ulceration in the arm-pits, behind the ears and the doe-hare, and in flabby meat¹³. It is forbidden to anyone to enter a place where plague breaks out except the physicians and their assistants lest the disease should spread outside it.¹⁴ The Apostle of God (ﷺ) had known the infection before the discovery of germs and the physicians' Knowledge in the¹⁵ east and in the west.¹⁶ It is remarkable that the disease of leprosy makes the person who had been taken ill, with features like the lion's face.¹⁷

THE MEDICAL CONCEPTION CONCERNING THE PROPHETIC MEDICINE

The medical conception in the prophetic medicine reclines upon an enormous believable and medical rule, so, the Apostle of God (ﷺ) ordered us to resort to medicine and treatment.¹⁸ No medicine unless the Merciful God sends down its cure. When the patient really feels that there is a relief to his disease by means of medicines¹⁹, he will be hopeful and gradually be high in spirits as a consequence to the change from depression and hopelessness to a state of aspiration. Therefore, no disease lacks medicine except the disease of senility.²⁰

The prophetic medicine also fought conjury, jugglery, legends, and fancies as well it abolished talisman, charms, and incantations that all were used in the Pre-Islamic Age by priests. Beside it stultified all the persons who attributed some diseases to devils or demons. So, the Moslem believes principally owing to his beliefs and conduct that if he was attacked by any serious disease, so this is due to an examination from his Creator merely: accordingly, he must be convinced absolutely that any accidental circumstance which may cause trouble to him as a consequence to mere fate.

Indeed, the Honourable Prophet (ﷺ) was not physician, but he was inspired apostle from the Omnipotent God who sent him to guide the humanity wholly by means of instructions and Koranic verses for the sake of piety and social reformation from what had been beset it from improper states for the people's bodies and minds. Hence, we stress the description of the Moslem physician because he practices the greatest human profession in this universe.

The Generous Apostle (ﷺ) confessed, therefore, the medicine and the physicians and urged the Moslems to benefit the advantages of the medicine for the preservation of man. The Apostle's medicines were simple, not compound.

We clarify here some examples about the prophetic medicine:

1. Treatment with honey
2. The talk of cupping and the treatment with "El-Qast" (a sort of plant)
3. The talk of the corn cockle
4. The talk of the Cassia
5. The treatment of fever

1. Treatment with honey

The Koran referred to honey²¹. The gracious prophet (ﷺ) referred to it as it cures diarrhea, expels the deteriorated remainings from the stomach and the bowel owing to the origins of the modern medicine.²² Honey, chemically contains a percentage from glucose that is too fortified, invigorated and nourishing, moreover it is against the state of poisoning that is resulting from:

- Uremia as a consequence to the diseases of the liver
- Miscellaneous troubles
- Typhoid fever, inflammation of lungs, meningitis, and measles.
- Heart weakness and angina pectoris
- Cases of pregnancy's poisoning²³

Honey has an alleviating effect to the secretions of mouth where it is advantageous concerning the case of the difficulty of swallowing, the desiccation of the pharynx and some cases of dry cough. Honey also contains the substance of prostaglandins that is scanty in the disease of the pregnancy's poisoning. An experiment was made amongst 20 pregnant ladies during the last three months of pregnancy where the blood pressure was ranging between :

140	160	with a mean of	147.75
90	100		98.5

After using honey before breakfast and after dinner, and supper as 3 spoons to each meal then the ratio was improved as the following:

120	140	with a mean of	126.25
70	90		84.5

Uric acid in blood had been reduced as well Odema from body and protein in urine.²⁴

2. The talk of cupping and the treatment with "El-Qast" (a sort of plant)

Cupping is one of the most favourable methods for the population of the hot tropics where the diseases are either sanguinary or not bleeding. If they are sanguinary then their relief is to emit blood by means of cupping from a suitable part from the body such as the commencement of the injury with paralysis and blood's compression as a result of the arteries' plethora that causes the brain's congestion.

The plant "El-Qast", is too beneficial to the body. If it is boiled with water, it becomes diuretic or rather promoting the discharge of urine as well it is advantageous to menstruation. In case of its cooking with purified honey, it benefits the respiratory system and heals its affliction, the pains of kidney and liver. It is said that it fritters the urinary calculus. If its powder is sprinkled upon the wounds, their resultant pains will be soothened and if it is mingled with olive oil, it is used as an ointment by means of massage for the diseases of the chest, the uterus, the paralysis and the sciatica. The instillation of its fat in the ears heals the pains of joints.

3. The talk of the corn-cockle

The corn-cockle is a grain that is grown in Iran, it has a pungent delice and a perfumed smell. It is also cultivated in India, Africa, and in Upper Egypt.

Its medical uses: With respect to bronchitis and as an evanescent to expectoration (phlegm). If it is drunk with water and honey, it fritters consequently the urinary calculus, and if it is kneaded with the water of herbaceous absinth, it can expel the worms from the bowel as well its smoke is expulsive for insects.

When it is mingled with other drugs, it undoubtedly benefits some diseases of the skin and the tumours' resolution. If it is infused in vinegar for one day, and then crushed, its inhalation is useful in curing the headache.

4. The talk of the Cassia

The cassia is a plant which grows in Saudi Arabia, its favourite sort is from Makkah. It is used to facilitate the bile and the hypochondria³¹, as well it strengthens the heart. The cassia helps also to digest³² fats and inhibits the dyspepsia. Ibn kaiyem El-Goziyah noted the benefits of the cassia where it is useful for severe head-ache, exterminates the lice, cures the scabies, pimples, scratching, and epilepsy.³³

5. The talk of fever

The prophetic medicine treated the fever as the treatment of the contemporary physicians and the specialists. The treatment is no more than cold water.³⁴ Physicians till our present age prescribe to feverish

persons the baths of cold water to get rid of the fever's paroxysms which are associated with the inflammations of the lungs or the bowel. Yet all the cases of fevers are being treated by two methods whenever it is too hot.

The first: from the external aspect as the manner of cold or icy fomentations to lower and degrade the temperature.

The second: taking water by mouth excessively helps all body's organs to be animated particularly the nephrons to perform their vital functions.

Some physicians who have wide sagacity and comprehension, are optimist concerning the injury of fever, for it emits the deteriorated substances which affects the body. So, the fever may be a cause of relief. It was proved that the fever is useful for some long continued diseases such as joint rheumatism and syphilis as well the diseases that happen to the nervous system. All these diseases extremely are improved by the rise of the temperature or rather by the fevers' cases.

Therefore, sometimes amongst the methods of the medical treatment, the patient should be vaccinated with certain substances, that is to say an artificial fever ought to be made to him in order to reduce the body's temperature.

Thus, starting at the Dawn of civilization, we come forth through the successive centuries to follow the progress of the most humane science, the art of healing. Throughout history, physicians have always been accorded great respect to the prophetic medicine.

Praise be to God who helped me to give the fruit of my effort in preparing this research.

We can answer clearly that the decline of Arab thought, and the transfer of culture from Arabs to Europe, together with Europe's exceeding power, persisting attempts to destroy cultural heritage of the colonized nations, persecutions and racial intrigues imposed by imperialists upon Arab home lands, were ample reasons to hinder the current of science.

If my efforts meet success, I am, therefore, indebted to elevate my devoted thanks and gratitude to the Great God with whose divine help prosperity is reached.

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SHORTENING OF NAILS AS DIRECTED BY PROPHET, HERITAGE AND MEDICAL SCIENCES

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and

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ABSTRACT

This research is concerned with one of the behaviours and practices encompassed by the Prophet's (ﷺ) deeds - "The Sunna; i.e. The shortening of nails".

Several relevant genuine sayings of the Prophet (ﷺ) are known in this respect. Although the shortening of nails is a natural practice done by all human beings yet it can be grouped as one of the Prophet's (ﷺ) medical heritage in as far as it constitutes one of the subjects of preventive medicine and hygiene to which the Prophet (ﷺ) has given much concern and issued several verbal directions; these subjects included the cleanliness of teeth, the usage of the "Siwak" and wash of mouth and nostrils when performing ablution, the washing of hands before taking food - it is useful to state here that Moslems normally use their own hands in eating; the usage of forks and knives is a recent introduction to them - washing themselves with clean water after urination and defecation, and maintaining clean good appearance. All these fields in which the Prophet (ﷺ) directed his followers to observe a certain standard of cleanliness constitute the main fields of preventive medicine as it is known today. We can title the Prophet's (ﷺ) teachings as "The Islamic Preventive Medicine".

The research is divided into two parts, a religious one and a medical one.

Part One - The religious side

It is an Islamic out-look on the shortening of nails quoting the relevant Prophet's (ﷺ) sayings why the Sharia forbids lengthening of finger nails and the Islamic outlook towards shortening of finger nails from a beauty point of view.

Part Two - Medical side

Medical research showing the probable dangers of lengthening of finger nails which is against the nature of things.

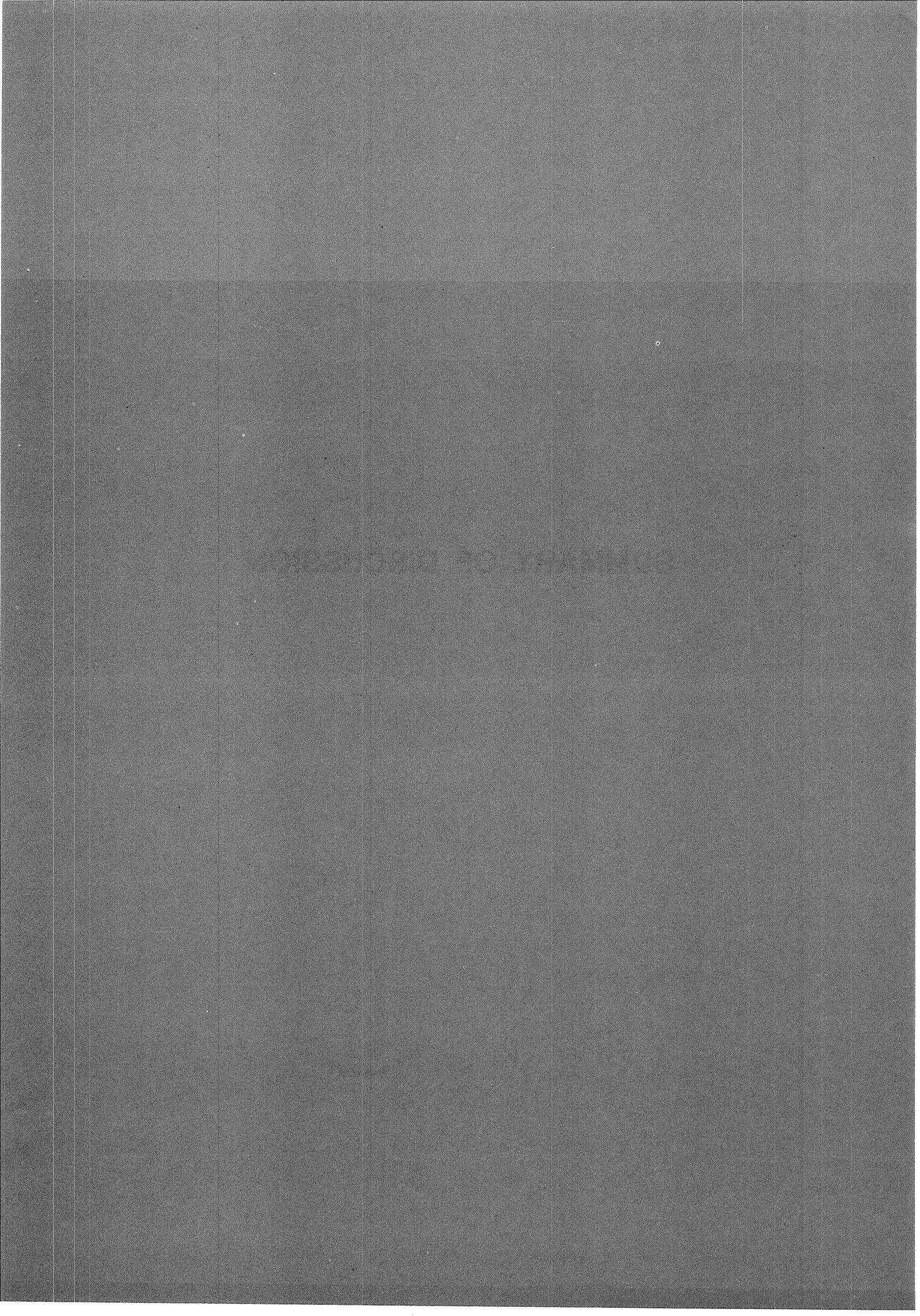
Part One shows how the "Sunna" deals with this subject while Part two shows how the science handles it.

The purpose of the research

1. To point out how rich the "Sunnah" is in medical subjects combined in other subjects and as is conceived in the Prophet's (ﷺ) medical heritage. Thus the attention of researchers whether Moslems or otherwise will be drawn towards its rich resource.

2. To relate and combine while studying what is contained in the Sharia law and Prophet's (ﷺ) medical heritage with the scientific medical studies of today. Such combinations will provide a model of studies for the Islamic academic medical curriculum.
3. To bring into light the Islamic teachings which are apt to consider the sciences of today.

SUMMARY OF DISCUSSION



Dr. M. Abdullah Syed Khalifa thanked Prof. Kamel for highly illuminating talk emphasizing, to a great extent, the necessity for considering psychological medicine as an important part of the social development. In this context, Dr. Khalifa referred to a book written by Dr. Nagaty which deals with psychology and psychiatric treatment and further added that first bridge for the youth is between him and his family. He recommended that Islamic religion should be a subject matter even in the faculty of medicine and other specialized professions and also during the stages of higher learning.

Dr. Adil Khandil commented on the paper of Prof. Dr. Ahmed Omar Hashim. He remarked that Prophet (ﷺ) said that every disease has a cure meaning, thereby, that one medicine for one disease to avoid drug interaction in the human body. It indicates that the Prophet (ﷺ) knew about drug interaction.

Dr. Ahmed Shawki Ibrahim commented: There is a scientific method about the sources and the enquiry. Therefore, the experimentations should be done so that the results can give the right interpretations of the sayings. Now we should verify in the light of the scientific developments. Prophet (ﷺ) said "I thought but my thinking may be wrong". So the hypothesis must be verified by experimentations. I would like to mention about infection and to say that Prophet's (ﷺ) sayings have not been properly interpreted. There should be a write-up on "Prophetic guidance for the health of man".

Mufti Sheikh Mohd. Al-Mukhtar Al-Salami contended: As a basic principle we must understand first the meaning of the text and then application of the text. Everybody can't understand and interpret Hadith. Religious men can't verify these texts. We should ask the specialized scholars to do that. Hadith given by our Prophet (ﷺ) became the Prophetic sayings only after his companions ate the meat of particular type. Then they gave the Hadith regarding eating of meat. Similarly, the Hadith regarding treatment of eye diseases came into existence.

Prof. Dr. Abdul Aziz Kamel referring to Dr. Khalifa's remarks said that he has read the book written by Dr. Nagaty. However, this could be included in the reference list. Prof. Kamel further spoke on the debate on Hadith and emphasized the need for proper and correct interpretations which is in no way an easy task.

Dr. Adnan Ahmed Al-Bar enquired whether we should use one medicine for one disease. Scientifically, it is better to use one drug for one disease. What is the Prophet's (ﷺ) saying in this regard and what the Islamic medicine advocates.

Mufti Sheikh Mohd. Al-Mukhtar Al-Salami talked about the Islamic medicine and Hadith and enquired what has been done by the Islamic scholars in the interpretation of Islamic medicine in the light of the Islamic thinking. However, the medical doctors know more about it than himself. Greek thinkers and philosophers differ about the methodology. Nonetheless, we should not forget that Prophet (ﷺ) is the messenger of God.

Dr. Farooq Mohammad Ali remarked that the Prophet (ﷺ) has been quoted in medicine many a times right from the birth of child, growth of a man and about preventive medicine.

Dr. Mohd. Hasan El-Hefnewi thanked Prof. Kamel for his lecture and suggested that Jihad should be a part of Islamic psychology and should be considered as a medically positive response.

Prof. M. Abdussalam commented that modern medical science should analyse the Hadiths about preventive medicine and public health.

Dr. Mohd. Al-Zawahary enquired from Prof. Kamel as to how the doctors should deal with the psychiatric problems at the initial stages. Prof. Kamel mentioned that we should first discuss the problem in greater details covering the minutest aspects and only then the doctors should act. Preventive psychiatric treatment covers exceedingly wide scope and aspects ranging from violence to calmness.

Dr. Adnan Ahmed Al-Bar while appreciating the talk of Prof. Hassan M. Hathout particularly the aspects dealing with homosexuality, AIDS, life style and living conditions suggested that smoking should also be included as one of the evils of modern society. He further enquired from Dr. Ibrahim Sayyad as to how he has categorized the Islamic medicine into three categories. In response to this enquiry, Dr. Sayyad told that the basis of such categorization has been fully detailed and explained in the paper.

One Saudi Delegate asked Prof. Kamel Ahmad as to why the stomach has been considered in 3 parts.

Prof. Kamel described about the Hadith in this respect wherein the Prophet (ﷺ) has mentioned that, to keep good health, 1/3rd of the stomach should be filled with food, 1/3rd by water and the remaining 1/3rd by air. Following this practice many ailments originating from the stomach can be controlled.

One Egyptian Delegate highly appreciated the talk given by Dr. Yahya Nasir Khawaji and supported the observations of Dr. Khawaji. **Prof. Hafez Helmy** remarked that Dr. Khawaji should also take care of the presence of certain types of insects which may be an important source for the transmission of diseases.

Prof Abdul Aziz Kamel commented on the importance of nail cutting in relation to the spread of various contagious diseases.

CHAPTER IV

PREVENTION IN ISLAM

1. REPORT ON THE SESSION
The Editors

MAIN LECTURE:

2. IBN SINA'S PREVENTIVE THEORY (*Not available in English*)
Prof. Dr. Ahmed Aroua

PAPERS PRESENTED:

1. COUSIN MARRIAGE
Dr. Ahmed Shawki Ibrahim
2. THE GAY BOWEL SYNDROME
Dr. Maher M. Hathout
3. THE ISLAMIC TEACHING IN RELATION TO CHILDHOOD RIGHTS (*Not available in English*)
Dr. Adnan Ahmed Al-Bar
4. STUDIES IN ADEQUACY OF BREAST MILK
Prof. Dr. S.M.K. Wasti
5. SUMMARY OF DISCUSSION

REPORT ON THE THIRD SESSION

The session was chaired by Dr. Abdullah Omar Naseef, co-chaired by Prof. Dr. Tawfik M. Al-Tamimi and moderated by Dr. Unaizi Al-Unaizi.

Some of the papers were presented in English and others in Arabic. However, simultaneous translation was being done in either language and also in Urdu.

The main lecture was delivered by Prof. Dr. Ahmed Aroua entitled "Ibn Sina's preventive therapy". The other speakers were Dr. Ahmed Shawki Ibrahim, Dr. Maher M. Hathout, Dr. Adnan Ahmed Al-Bar and Prof. Dr. S.M.K. Wasti who respectively spoke on "Cousin marriage", "The gay colon syndrome", "The Islamic teaching in relation to childhood rights" and "Studies in adequacy of breast milk". All the scheduled papers were presented in this session.

Over 175 scholars attended the session. At the end of all the lectures, the Chairman invited the comments, remarks and questions from the audience.

— Editors

COUSIN MARRIAGE

Dr. Ahmed Shawki Ibrahim

KUWAIT

The subject of cousin marriage has attained special importance because of certain causes:

1. Most of the people in Eastern countries prefer cousin marriage because of traditional causes.
2. The Arab tribes prefer this type of marriage because of financial causes also.

No doubt that the cousin marriage is very common in the Arab world. In 1983 in a study in Kuwait, Siddika El Awadi et al¹ found that cousin marriage constituted 54.3%, while in 1968 it was 53.9%. This study showed that the incidence of cousin marriage was high and was even rising by time. At the same time in Egypt in 1983, a study (M. Hafez et al)² showed that the incidence of consanguinity was 29% and was even higher in rural areas.

The current belief is that the children from cousin marriage are more likely to have genetically inherited diseases than children whose parents are unrelatives.

Now, it is the time to revise this theory under the lights of the Holy Quran and Prophetic Hadith and also according to the recent advances in genetics.

It is well known that both the ovum and male sperm, carry the genes of inheritance to the offsprings. These genes - generally speaking - are either recessive or dominant.

The recessive traits are fully manifested only in a homozygote state and not in a heterozygote. On the other hand dominant traits are manifested in a heterozygote state.

The probability that both cousins carrying the same recessive traits are present in the first cousins in the incidence of 1:8 and it is decreasing by the decreasing degree of consanguinity. It is much less in the unrelatives.

The mating of two cousins, both are heterozygotes for a mutant recessive trait, shall produce 25% of their children normal, 25% shall be diseased and 50% shall be unaffected carriers i.e. heterozygotes.³

These are average figures. Occasionally cousin marriage may result by chance in all normal children. It is believed that with rare recessive traits, the chance that both parents are relatives is high. The reason being that cousins are more likely to carry the mutant genes because they have received them from a common ancestor.

In fact, the probability that the first cousins are carrying the same gene is 1:8, while the chance of two unrelated individuals to carry the same mutant gene is usually much less.

However, the exact figures depend on the frequency of the gene in the general population. A common example of autosomal recessive trait is Fibrocystic disease of the pancreas. It affects one child in every 2000 infants in U.K. About one individual in every 22 carries this mutant gene. So the chance that two heterozygotes for this mutant gene to marry and get children is greater in the cousin marriage.

For this reason, it was believed that consanguinity carried the danger of higher incidence of genetic diseases in the offsprings. Actually, this is not true in all cases.

There are certain basic facts in this subject:

1. The increase of the incidence of an abnormal recessive genetic trait, does not depend on the consanguinity among parents in all cases, but it mainly depends on the frequency of that mutant gene in the general population. If the incidence is more than 1:8 in the general population, then the cousin marriage may be safer. When it is present in 1:8 in the general population, the possibility of the appearance of this trait in the progeny is the same, both in the cousin marriage and in the marriage from unrelatives.

On the other hand if the mutant recessive gene is present in the general population more than 1 in 8, and in case there is a family living in this community who does not carry the diseased gene, in this case the cousin marriage is much safe than the marriage from unrelatives in that community. An example of this is the sickle cell disease in Kinia where the mutant gene is present in 40% of the population.^{4,5}

2. The presence of the genetic disorders which are caused by recessive genes in consanguinous marriage were proved to be much less than that it was expected. This was proved by statistical studies in Kuwait in 1980.⁶
3. Many genetic and congenital disorders are independant on consanguinity such as Turner's disease, Down's syndrome, Klinefelter's disease, congenital heart diseases, haemophilia...etc.
4. Many genetically inherited diseases in the progeny occur both in relative and unrelative marriages with no difference. Examples of this are Achondroplasia, Huntington's chorea, Polycystic disease of the Kidney, Gilbert's disease, Marfan's disease, Myotonia congenita, Myotonic dystrophy, Neurofibromatosis, Polyposis coli, tuberous sclerosis, von Willebrand's disease, acute intermittent porphyria etc...etc. All such genetically determined diseases are independant on consanguinity.⁷
5. Only in case the mutant recessive traits are present in the family and are rare in the general population, the consanguinity is not recommended.

Who wants to reach the truth, has to read the Holy Quran and Prophetic Hadith. The messenger of Allah, the Prophet Mohammed (ﷺ) said: *تخيروا لنطفكم وأنكحوا الأكفاء وأنكحوا إليهم*

Some of the meanings of this Hadith may be:

"Make your choice and select for your progeny"

This Hadith orders the moslems, from the time of the messenger of Allah (ﷺ) to the end of this world, to select and choose for their offsprings. This can be achieved now by the "genetic counselling" in the genetic centres. This is together with the other points for choice and selection.

A genetic counselling before marriage shall make the marriage safe.

Other talks were related to the messenger of Allah (ﷺ) such as « اغتربوا لا تتضرروا »⁸

"Marry the unrelative so as to protect the progeny from getting weaker"

This talk is not a Prophetic Hadith. It is the talk of one of the companions of the Prophet (ﷺ).⁹

The Prophet (ﷺ) himself married Zainab Bent Gahsh and she was the daughter of his paternal aunt Omayma Bent Abd El-Motaleb.^{10,11} This is a proof that consanguinity is not discouraged in Islam. Allah almighty has made lawful to the prophet (ﷺ) to marry the daughters of his paternal and maternal uncles and aunts as we read in Surat Al Ahzab. الأَحْزَاب

يا أيها النبي إنا أحللنا لك أزواجك التي أتيت أجورهن وما ملكت يمينك مما أفاء الله عليك وبنات عمك وبنات عماتك وبنات خالك وبنات خالاتك اللاتي هاجرن معك .

O'PROPHET WE HAVE MADE LAWFUL TO YOU YOUR WIVES TO WHOM YOU
HAVE PAID THEIR DOWERS AND THOSE WHOM YOU POSSESS ALLAH HAS
ASSIGNED TO YOU AND DAUGHTERS OF YOUR PATERNAL UNCLES AND
AUNTS AND DAUGHTERS OF YOUR MATERNAL UNCLES AND AUNTS WHO
MIGRATED FROM MAKKAH WITH YOU

(S33:V50)

The old concept that consanguinity leads to greater incidence of inherited diseases, this concept is not true in all cases and should be corrected.

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10. — فتح الباري لشرح صحيح البخاري للامام الحافظ حجر العسقلاني جزء ٩ باب النكاح ص ١٢٥ .
11. — الاصابة في تمييز الصحابة لابن حجر العسقلاني وسنن الترمذي .

THE GAY BOWEL SYNDROME

Dr. Maher M. Hathout

U.S.A.

God created man, perfected his soul and inspired him the knowledge of what is right and what is wrong, promised him that whoever elevates his soul will succeed and attain happiness in this life and the life of eternity, while whoever degrades his soul will fail in both lives too. He showed man that he is uniquely equipped to practise this choice which is basically either to harmonize himself with his pure nature (*fitra*) as well as with everything that God created submitting to Him and following the laws and rules that are the expression of His Almighty will. If man is tempted to break out from this order submitting to his whims, impulses or self-fascination instead of God « رأيت من اتخذ إلهه هواه »

“Did you ever see that who took his impulses as his god. Then he is the one who will be pushed astray in spite of his knowledge”.

In which case, man will be like any other atom, particle or element that breaks out of its role and deviates away from its orbit, that is, he will face ultimate destruction.

To keep himself in the orbit of success and to maintain himself on the straight path of salvation, man needs to have a clear, sharp, unbiased mentality, his sensitive, unblemished, non-suppressed spirituality, and he needs the guidance of God in his revelations that were carried by His messengers—may peace be upon all of them—and documented in the scriptures that were corrected, perfected and finally documented in the glorious Quran.

An objective study of the development of human history will show that ignoring these three elements and deviating from this guidance leads to misery and destruction as an expected and pathetically repeated consequence. A case in point is the practice of homosexuality that is spreading, hailed and propagated in a good number of human societies. This paper will only deal with one minor aspect of the numerous consequences of this practice, namely what is coined now and identified in modern medical literature as “the gay bowel syndrome”. This paper then, will not deal with homosexuality per se, and will deliberately avoid talking about the widely publicized acquired immune deficiency syndrome (AIDS) that is in the focus of attention of practioners, academicians and sociologists these days, I’ll rather try to shed light on this newly defined syndrome that is not sharing the publicity that is badly needed for the protection of innocent elements of mankind.

In this paper I’ll try to identify the size of the problem, its significance and its impact on society, identifying the suggested solution guided by Islam.

DEFINITION

The gay bowel syndrome is an entity caused by numerous infectious agents sexually transmitted in homosexual men. In recent years it has been recognized that homosexual men are subject to a remarkable variety of colo-rectal disorders for which the term ‘gay bowel syndrome’ has been used to describe these entities which may be seen first by the emergency physician or the family doctor¹⁻².

The most common pathogens that are considered as culprit have been divided into two main categories: (1) Infections of great importance in gay men and those are Shigellosis, Amebiasis, Giardiasis, Gonococcal proctitis, Hepatitis B, and Syphilis. (2) Infections of uncertain importance in gay men, however they are noticed more commonly, those are Salmonella, Non-pathogenic parasites, Chlamydia trachomatis, Herpes simplex virus, Enterotoxogenic E coli, and Campylobacter fetus.

To illustrate the seriousness of the problem, we will talk about each of the previously mentioned entities with some more detail.

Shigellosis: This disease heralded by fever, severe diarrhea and prostration, is likely to cause the victim to seek emergency care. The experience in San Francisco has recently been reviewed³, it can serve as a prototype for a kind of evidence which can establish both the increasing frequency of an illness and its relationship to homosexual activity. Not only did reported cases of Shigella increase greatly between 1969 and 1977, but the ratio of male to female cases changed drastically from approximate unity to ten-to-one. This change coincided with a huge increase in the local gay community.⁴

Clinically, implications of Shigella infection in gay men are twofold. First, the clinical presentation may be one of subacute or chronic abdominal distress without fever or even much diarrhea. Secondly, the organism may persist in the stool of untreated patients for prolonged periods and this "carrier state" represents a real risk to the patient's sexual contacts.⁵

Amebiasis: Infection with *Entamoeba histolytica* is a significant cause of gastro-intestinal infection in homosexual men^{1,2,6,7,8}. In a retrospective survey of 50 patients with Amebiasis in New York City, 40% were homosexual and all 20 infected patients who had not travelled to a traditional enteric region were homosexuals. Even more disturbing was an apparent increase in incidence of infection in the homosexual population. Reports from non-endemic areas document high rates of parasites in some gay populations. As a matter of fact in San Francisco, Amebiasis is practically exclusively found in men confirming that Amebiasis must now strongly be considered the diagnosis of every homosexual man with bowel complaints. Clinically, almost any manifestation of disordered gastrointestinal functions is consistent with Amebiasis. A long duration of months or years of asymptomatic cyst passage may inexplicably develop into mild or serious disease or may resolve spontaneously. The problem is that during this asymptomatic period the disease can be passed to all members of the society.

Giardiasis: *Giardia lamblia* is another classic parasitic infection which is an important cause of enteritis in gays. In the past, it was thought to be a disease of travellers to infected areas, however now it is very common among the gay population. I refer those who are interested to the work of Kean BH, William DC., Luminis SK: "Epidemic of Giardiasis and Amebiasis in a biased population". This was published in the Journal of Venereal Disease in 1979. I think most of you are familiar with the vague symptoms of Giardiasis that sometimes may defy diagnosis and there is 50% diagnosable only by duodenal aspiration. The level of suspicion of the disease should be elevated if the patient is a homosexual, and some physicians are empirically treating vague abdominal symptoms in homosexuals as if they are Giardia.

The other group of diseases which are infections of uncertain importance that includes Salmonella, the Enterotoxogenic *Escherichia coli*, other parasites like *Entamoeba hartmanni*, Chlamydia and Herpes all have been found and are increasingly being found among homosexual population and the thorough review of all medical literature is beyond the scope of this paper.

To appreciate the size of the problem, we have to take into consideration several elements. First, the extent of the prevalence of homosexual practices, and here I am talking about western societies in general and the American society in particular with which I am more familiar. The definition that is accepted for homosexuality is: Erotic wishes directed to members of the same sex and accompanied by reduction in erotic interests in the opposite sex. It has been classified to transitory versus chronic, feelings versus practice; however, generally the number of homosexuals are estimated as being 10% of the American population, and

by the way, the American society is rating better than other North European societies so the estimated number of homosexuals in America are about 10% of the adult male population, and about 25% of all adult males have at least some homosexual experience.⁹ These figures I just quoted are old figures and higher figures are now claimed, as a matter of fact, about the occasional practice of homosexual activity in the view of some others is considered the rule rather than the exception. Since the advent that homosexuality is just another acceptable form of sexual activity and the manipulation of the American Psychiatric Association in 1973 to cancel their former definition of homosexuality as an "emotional disorder and made it 'a condition'" and not a disorder. Since then, there has been a strong homosexual lobbying and strong organizations that are actually having great impact on the society. If we look to the size of the population and look to the gay bowel syndrome, with prevalence of these pathogens sometimes fourfold or more than the equivalent heterosexual population we can have better appreciation of the size of the problem. About the seriousness of the problem, we have to consider the following factors that are propagating and contributing to the appearance of this new entity to the very pessimistic outlook to the prognosis. These factors are: New sexual practices with all the uninhibited, unrestrained ways of practicing sex in general and homosexual practice in particular. Factor number two is anonymity, a new wave of corruption in terms of the spread of what is called bath houses where homosexuals can go and practice as much as available sexual contacts without knowing the name of the partner. This has horrendous impact on trying to contain the disease epidemiologically because a cornerstone in containing sexually transmitted disease is to know the sexual partner. Factor number three is the frequency of sexual contact. It was found that among homosexual males the frequency of homosexual contact is much more than in homosexual females or heterosexual males. Not only the frequency of the act but also the number of the partners, and there were some cases reported with one thousand partners. The fourth factor is the gay baths that (1) encourage the increased frequency (2) offer the increased number of partners, (3) maintain the anonymity and (4) the absence of any hygienic instructions or measures in such places. Last, but not least, is the asymptomatic infection. A good number of the diseases we mentioned, which are normally very symptomatic, can also be completely or close to completely asymptomatic which makes it more difficult to identify, the patient will be less prone to seek medical advice and the organism will not be isolated and hence proper treatment and management will not be available.

If we look analytically to the gravity of the situation, we find that we have a practice that nourishes and harbors disease that is quite concealed and not clear neither to the population nor to the patient himself. A disease that is not limited to spread via sexual practice but the nature of the organisms are like any other gastrointestinal disease that can be spread through fecal contamination, food handling and other ways of contact. In other words, the elements of society who are not members of the homosexual population are quite exposed to a variety of diseases through other routes than sexual contact or blood transfusion which is basically the case in AIDS. So although AIDS is more fatal, it is more easily identifiable and more easily avoidable. At least this is the information we have so far, that if a person maintains a straight legitimate *halal*, sexual relation and does not receive contaminated blood, he will probably be safe. In the gay bowel syndrome the situation is different, you can be exposed to all these diseases because the society accepted to have a certain proportion of its members harboring and carrying and fostering a way of life that spreads disease to innocent bystanders.

Towards a project for a solution . In the face of such an imminent danger, the Moslem health professionals have a duty, responsibility and an important role to play. (1) We have to remind ourselves, our patients and all the people whom we deal with, that following the ordinance of God is not only an act on piety but also a guarantee of safety and health of the body and soul in this life and on the hereafter. (2) As Moslem health professionals, our main job is to be the tools of God's mercy that accommodated everybody and everything, the good and the bad, the pious and the transgressor, hence we are ordered to be kind to all the afflicted, whether he is afflicted psychologically or physically, we have to guard the dignity of our patients, offer them the needed confidentiality and the state of the art of the medical profession in terms of psychological, mental and physical treatment. (3) We should join with all honest objective scientists in correcting the distortion of the scientific facts about homosexuality that manipulated that American Psychiatric Association in 1973, into

declaring it a condition not a disorder. We Moslem health professionals as well as other objective scientists in the fields of psychiatry, psychology and public health know, and must let it be known, that homosexuality is an aberrant behavior and a psychological disorder that can be both preventable and treatable. (4) We should differentiate between homosexuality as a psychological aberration versus homosexual practice which is an activity that breaks the laws of God and the laws of man on so many lands and hence, while we are kind and accommodating to the psychologically inflicted, we should support all the measures that should maintain sexual outlets in the direction that the Creator ordained and indicated. (5) More specifically, we should educate ourselves about the "Gay Bowel Syndrome" and educate our colleagues, our societies and our patients about the subtlety of the symptoms and dangers of widespread. (6) We should implement and advocate the proper epidemiological measures that are well established in the science of medicine applicable to transmissible disease in all its aspects including patient and community education, case identification, change of life style and partial or complete isolation as deemed necessary to protect the rest of the society.

We should not assume that Moslem communities are immune of such diseases by the mere fact that certain items are traditionally not talked about. We have to look realistically and carefully to all societies in which we exist so that we can witness people and guide them to the safe shore of the obedience in God.

In conclusion of this essay of mine, I invoke on God for forgiveness for myself and for you.

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STUDIES IN ADEQUACY OF BREAST MILK

Prof. Dr. S.M.K. Wasti,

PAKISTAN

INTRODUCTION.

Breast feeding is a natural food for infants and children and provides a ready made nourishment without interference of human intervention.

There has been a halo of sanctity concerning Mother's Breast, which has not allowed people to question, the adequacy of Breast milk. In the Department of Social and Preventive Pediatrics, Mayo Hospital Lahore it was observed, that many infants reared on breast feed were not thriving. This department has attached to it, about 900 families (about 6,000 population) just across the road from Children Ward, for study of infancy and childhood. All births are registered with the Department of Social and Preventive Pediatrics, and within 24 hours, the staff on Home Visit, fill comprehensive proforma about the data as a starting point of study, and specially notes factors, that affect growth and development of children.

SECTION OF SOCIAL AND PREVENTIVE PEDIATRICS

Its functions are:-

1. Record Keeping, statistical research regarding the incidence of births, deaths, mortality and morbidity in the specified area.
 2. Infant and child nutrition and watching feeding at various age levels.
 3. Studies in growth and developments, and factors affecting them.
 4. Studies in child behaviour and child psychology.
 5. Principles of mothercraft and child upbringing; Health Education with Home Visiting as its integral part.
 6. Vaccination and Immunization.
 7. School Health Service.
 8. Field Education of undergraduate and postgraduate medical students in Social and Preventive Pediatrics.
- This set up enabled us to undertake many clinical and group studies and deliberately devise various improvements and plans for improving the health of infants and children.

It would be interesting to compare the rate of growth of Pakistani and British children:-

RATES OF INFANTILE GROWTH (POUNDS) IN U.K. AND PAKISTAN

Age	U.K.	Pakistan	Deficiency
Birth	7.0	6.3	11.6%
1 Year	21.0	17.6	18 %
2 Year	28.0	21.78	22 %
3 Year	33.0	26.0	28 %

Recently Pakistani figures have shown improvements.

After a prolonged observation, we arrived at the following yard sticks for adjudging adequacy of breast milk.

1. Test Feeds i.e. weighing the baby before and after the breast feed and noting the difference, which would be the amount of the breast milk received by the baby. In view of the variable breast milk secretory rhythm, as shown below all the breast feeds have to be Test fed before we can arrive at the total breast milk secreted in 24 hours.

TABLE I: NORMAL RYTHM OF BREAST MILK SECRETION

6 A.M.	++++
9 A.M.	+++
12 noon	++
3 P.M.	+
6 P.M.	+±
9 P.M.	++

2. The baby can wait for 3 or 4 hours after breast feed, in three hourly and four hourly feeding regimens.
3. Weekly gain in weight i.e. 4-6 ounces per week.
4. If breast milk is adequate, there is no demand for night breast feeding.
5. On supplementation, abnormal findings are eliminated and normality restored.

These simple yard sticks enables the mothers to deduce, whether the breast milk is adequate or not.

TABLE II: BREAST MILK AMONG 210 INFANTS AT THE NEONATAL PERIOD.

B Breast feed only		B+A Breast & Artificial feed		A Artificial feed only		Total	
Adeq. 67 (31.4%)	Inadeq. 49 (23.3%)	Adeq. 4(1.9%)	Inadeq. 5(2.3%)	Adeq. 32 (15.2%)	Inadeq. 53 (25.2%)	Adeq. 103 (49.1%)	Inadeq. 107 (50.9%)
Total	116 (55.2%)	Total	9(4.3%)	Total	85 (40.5%)	Total	210 (100%)

TABLE - III. BREAST MILK SECRETION FOR 210 INFANTS AT THE END OF 3 MONTHS

B Breast feed only		B+A Breast & Artificial feed		A Artificial feed only		Total	
Adeq. 53 (25.2%)	Inadeq. 33 (15.7%)	Adeq. 6(2.8%)	Inadeq. 13 (6.2%)	Adeq. 43 (20.8%)	Inadeq. 62 (29.5%)	Adeq. 104 (49.5%)	Inadeq. 106 (50.5%)
Total	86 (40.9%)	Total	19 (9.1%)	Total	105 (50%)	Total	210

TABLE — IV. ADEQUACY OF BREAST MILK FOR 210 INFANTS AT THE END OF 6 MONTHS

B Breast feed only		B+A Breast & Artificial feed		A Artificial feed only		Total	
Adeq. 23 (10.9%) Total	Inadeq. 44 (20.9%) 67 (31.9%)	Adeq. 9(4.3%) Total	Inadeq. 15 (7.1%) 24 (11.4%)	Adeq. 22 (105%) Total	Inadeq. 97 (46.2%) 119 (56.2%)	Adeq. 54 (25.7%) Total	Inadeq. 156 (74.3%) 210 (100%)

TABLE - V. ADEQUACY OF BREAST MILK FOR 210 INFANTS AT THE END OF 9 MONTHS

B Breast feed only		B+A Breast & Artificial feed		A Artificial feed only		Total	
Adeq. 6 (2.8%) Total	Inadeq. 56 (26.7%) 62 (29.5%)	Adeq. 10 (4.8%) Total	Inadeq. 18 (8.6%) 18 (13.3%)	Adeq. 11 (5.2%) Total	Inadeq. 109 (51.9%) 120 (57.1%)	Adeq. 27 (12.9%) Total	Inadeq. 183 (87.1%) 210 (100%)

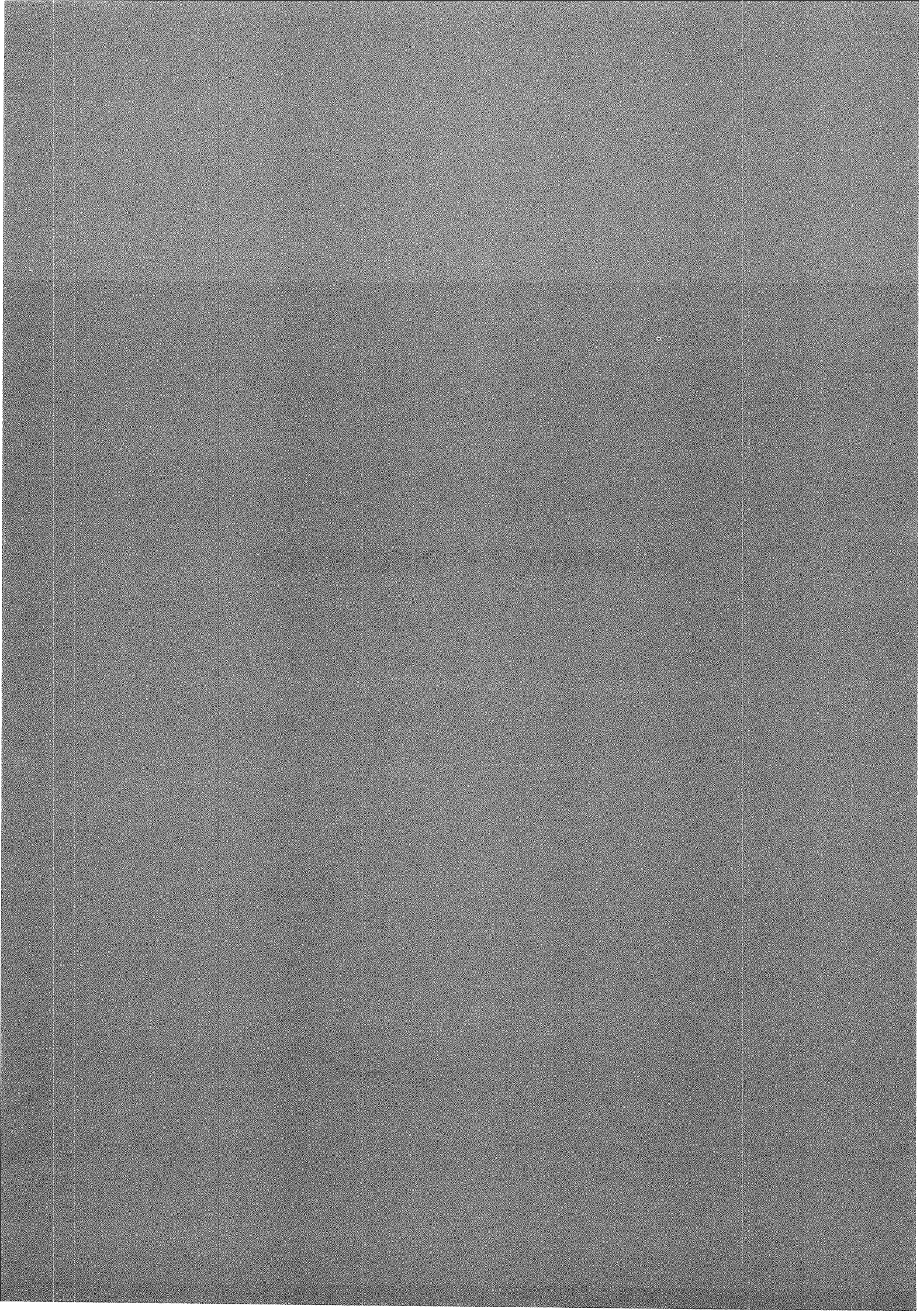
TABLE - VI. ADEQUACY OF BREAST MILK FOR 210 INFANTS AT THE END OF 12 MONTHS

B Breast feed only		B+ Breast & Artificial feed		A Artificial feed only		Total	
Adeq. 6 (2.8%) Total	Inadeq. 46 (21.9%) 52 (24.8%)	Adeq. 11 (5.2%) Total	Inadeq. 20 (9.5%) 31 (14.8%)	Adeq. 10 (4.8%) Total	Inadeq. 117 (55.7%) 127 (60.5%)	Adeq. 27 (12.9%) Total	Inadeq. 183 (87.1%) 210 (100%)

CONCLUSIONS

1. With these simple yard sticks, it is possible to assess the adequacy of breast milk. This was found to be inadequate in most of the 210 cases examined over a number of years. Our children are thus threatened with malnutrition on a large scale.
2. Measures should be taken to improve the health of mothers and their breast milk supply.
3. Inadequacy of the breast feed should be detected early and supplemented promptly to avoid malnutrition in the baby.

SUMMARY OF DISCUSSION



Dr. Khushnood Siddiqui commented on Dr. Shawki Ibrahim's lecture wherein he mentioned that the generation which is getting higher education are getting better ideas which does not have pertinence. He further pointed out that cousin marriage has been considered detrimental but Dr. Shawki's paper supported that this is not detrimental. The transmission of disease is dependent on many other factors and may not necessarily be gene-dependent.

Prof. Dr. Sleim Ammar enquired from Dr. Maher M. Hathout as to how giardiasis can be of colonic origin since there are other modes. Dr. Hathout agreed to Prof. Ammar's suggestions.

Dr. Mohd. Ali Al-Bar questioned Dr. Maher Hathout about the colonic and rectal tumors since the incidence is increasing. We, in Islam, consider homosexuals as criminals. However, Dr. Hathout has probably hesitated to mention some of the prevalent practices. In response to Dr. Al-Bar remarks, Dr. Hathout mentioned that he told in the beginning of his lecture that he would limit his talk to the gay colon syndrome only. However, he did not think Islam would permit such practices.

Dr. Adnan Ahmed Al-Bar suggested that there should be wide publicity through different media viz. television and radio about the unwanted childhood rights and practices. He also commented that informations about family planning should be made known to all.

Dr. (Mrs.) Baquai questioned Dr. Adnan A. Al-Bar "Does Quran says abortion before one month and if that is the case when the baby starts breathing? In this regard, Dr. Adnan told that he did not touch the issue of termination of pregnancy.

Dr. Adnan further commented that while talking of homosexuality, we generally consider it as male to male contact but what about the male and female contact through unnatural practices since anal intercourse is not uncommon in the western countries between the partners of opposite sex.

Dr. Naseef while commenting on Prof. Wasti's paper said that the paper, as it has been presented, gives an impression that breast milk is nutritionally inadequate. It has nothing to do with medicine or Islam. It is purely a socioeconomic problem. Nutrition of the mother is important in such conditions which should be taken care.

CHAPTER V
SOME SELECTED PAPERS - NOT PRESENTED

1. PROPHETIC PROTECTIVE MEDICINE
Dr. M.H.K. Mohamed
2. ISLAMIC CONCEPTS OF PREVENTIVE MEDICINE
Dr. Adil M.M. Al-Bakri
3. ISLAM SCHEDULES FOOD
Dr. Adel Moneim Abdel Kader El-Milady
4. PROPHET'S MEDICINE (*Not available in English, but its Abstract included*)
Prof. Dr. Mohd. Souissi
5. EMPIRICAL MEDICINE IN ISLAM
Prof. Dr. Omar A. Schroedter
6. HIGHLIGHTS FROM THE HOLY KORAN AND PROPHET'S ORIENTATION IN MEDICATION AS CORRELATED TO RECENT RESEARCH
Prof. Dr. M. Darwish Sayed
7. RETRIEVAL AND DOCUMENTATION OF PRESCRIPTIONS IN TIBB AL-NABAWI THROUGH COMPUTER-EQUIPPED DATA BASES
Dr. Saleem Mustafa
8. TIBB-I-NABAWI
Dr. M.H. Coovadia
9. CHILD ABUSE AND THE CHILD IN ISLAM
Prof. Dr. Allie Moosa
10. THE CONCEPT OF TIBB AL-NABAWIE
Dr. G.M. Karim

PROPHETIC PROTECTIVE MEDICINE

Dr. Mahmood Al-Haj Kassim Mohammed

IRAQ

Islam has cared much about both preventive and curative medicine.

Preventive medicine has received special attention.

Curative medicine has received some attention for which certain landmarks have been laid down. But its major part has been left to man in his attempt to overcome his problems, and not to be disappointed even if the disease has a malignant nature. The Prophet (ﷺ) said:

"You have to receive medicine for your illness because Almighty God has not created a disease without its cure, with the exception of natural death due to age".

(Told by Ahmed)

The preventive medicine which we are looking for, and a number of physicians, medical institutes directed by many governments all over the world in order to preserve the human kind free from disease. This type of medicine has received a great deal of attention in Islam, particularly in the prophetic advice and recommendation regarding therapy and prevention.

The meaning of infection in the prophetic medicine

For the infectious diseases there are many modes of transmission through which many bacteria and viruses are transmitted to the human body (e.g. respiratory disease like pneumonia, T.B., diphtheria, pertusis, influenza, measles... etc.). These diseases are transmitted by droplets when the patient expectorates or when he talks, whereas diseases of gastrointestinal tract (e.g. typhoid, dysentery (bacillary and amoebic), cholera, poliomyelitis, worms,... etc.) are transmitted when contamination of food or drinks takes place, while other diseases such as tetanus and gas gangrene could take place. Venereal diseases are transmitted through mucus membrane during intercourse. Likewise small pox, leprosy can be transmitted through skin.

While serum hepatitis viruses could be transmitted via injection or blood transfusion, disease like malaria, encephalitis and yellow fever can be transmitted by mosquito bite. A fly can carry Tsi-Tse disease, kalazar and Baghdad boil. Lice can transmit typhus, and fleas can transmit plague.

As the infectious diseases have many ways of transmission, yet they have different grades of infection. Some diseases are highly infectious, while others are less infectious. Resistance to a disease is different from one person to another. What is mentioned above does not make the cases of infection only, because micro-organisms are not the sole determining factor in creation of infection, but there are many factors, still unknown, which could change an aggressive micro-organism to a peaceful one and vice versa e.g. polio virus can enter into the child small intestine with the food, then taken to the lymphatics and lymph nodes and then it is identified and the information is stored in lymphocytes and then it will have no harmful effect on the child.

and he will be immune against that virus. While other child, when infected with polio virus will develop a full clinical picture of the disease which will result in the paralysis of the limbs.

These are many factors which influence the body resistance and could augment it to the possible result of prevention of infection, and these factors could make the body resistance so low that simple infection may become a difficult problem.

Other example, the meningococci of meningococcal meningitis is known to be highly infectious and enter the body through the throat where it multiplies and then invades the blood and settle in the meningitis and result in death on many occasion. The same microorganisms in other instances might keep dormant, "Carrier State", but when transmitted to another subject, it will initiate meningitis again.

There is no way to predict the outcome of the entry of organism to the body, no body could change the nature of the organism, but only "Allah" the God.

Meningococci are not the only organisms which have double nature, almost all microorganisms have such nature.

Medical researches alone are not able to give satisfactory explanation for the above problem.

So if we are going to think why? The first thing which comes to our mind is the change in the microorganism nature, but sophisticated studies showed no difference.

So what is the secret which makes some body as a carrier of a disease, while another is immune against the disease.

It could be due to the change in defence mechanism, but the ability to have some resistance is not clear, it has no relation to the body build or strength, because such organism could result in fatal outcome in a person, who has a healthy body, such an organism could activate itself and thus it will become very dangerous.

These facts could tell us very clearly about the prophetic tradition concerning infectious disease, and explain how these prophetic traditions can appear in their body nature as simple and easy to accept.

The prophetic traditions as said by the prophet (ﷺ).

1. The prophet (ﷺ) said,

"There is no infection, no pessimism, you have to fly away a patient who got the leprosy as if you are running away from a lion".

2. The prophet (ﷺ) said,

"A sick person should not visit a healthy one".

3. One Arab asked the prophet (ﷺ):

"What is the explanation of this problem if one has a number of camels which are healthy and when they mix with scabietic ones all of them will develop scabies"?

The prophet (ﷺ) said, "Who infected the first one"?

4. The prophet (ﷺ) has been asked about plague. He (ﷺ) replied,

"If you hear that plague is in certain area you should not go to it, but if you have been there you should not leave it".

Said,

“There was a man having leprosy in Keef delegation to the prophet (ﷺ). The prophet (ﷺ) sent for him and told him that he was without shaking hands.

“That the prophet has taken food in a single dish with a leprous man, saying that he is sure of God’s providence.

In these traditions, the prophet (ﷺ) has pointed out to infectious microorganisms as not the sole factor in creating the disease, but there are others and all these factors are under God’s will.

So if we say that microorganisms are the sole factors in infection displays complete ignorance about the truth that God’s will is a influencing factor in disease problem. Finally, if we think of the apparent causes of infections we are going to disregard the Holy Will of God which is the principal factor in determining the infection and it is why the prophet (ﷺ) told the Arab person,

“Who infected the first camel?”

But the prophet (ﷺ) has not disregarded other factors in the problem, so advised not to contact the patient with infectious disease, thus he makes it clear regarding the precaution to be taken to prevent the spread of diseases.

Now we are going to cover three main aspects in the prophet’s preventive medicine:

PART ONE:

INFECTIOUS DISEASE PREVENTION

1. Isolation and Quarantine: Bases for isolation and quarantine when he (ﷺ) asked to avoid to go to an area involved by plague epidemic, he (ﷺ) said,

“If you hear, that there is a plague in an area so don’t go to it, if you have been there, don’t go out of it”.

When Omar the Caliph went to the “Sham” (Syria), and when he was in the village of “SARA”, he was told that the plague epidemic is there, he discontinued his journey, and did not enter the village, but one of the Muhajereen and Ansar, called Abo Aobyda said, “Are you running away from God will”, The Caliph replied, “I wish that somebody else has said this, “Yes we are running away from God will to God will.” Have you seen when you have a number of camels taking them to a valley with two sides one خصبة and the other جلدبه you are going to take them to the خصبة you have done it by God will and vice versa. When Abdul Rahman Ben Awf came, he said, “I have something to tell you that I heard the Prophet (ﷺ) saying

“if you hear of a plague in a place don’t go to it, if you are in it don’t leave it.”

The concept of isolation and quarantine is a new one, the whole mankind has not known much about it, until the end of 19th century. To avoid going into endemic area with a certain disease and a reasonable one at that time, but asking the healthy person to stay in that area, not to go out of it was something un-understandable, and not justifiable at that time, but the concept and better understanding of infectious disease makes it clear that the healthy person could be a carrier to that disease without having the symptom of that disease or he could be in its incubative period.

It is a scientific miracle if it appears today, but fourteen centuries had passed before it became so clear.

The prophet (ﷺ) in addition, has warned those who run away from an area involved of plague, saying,

“Those who run away from plague if they are running away from a battle.”

Again the prophet (ﷺ) said,

“Those who stay are martyrs,” or, “The patients who stay, like the patients who stay in the war.” Then he (ﷺ) said, *“those who have the plague are martyrs.”*

2. Personal care and cleanliness:

The simplest thing in preventive medicine is the cleanliness of skin and nails as these things are the necessities for personal care. The International Health Organisation recommends the washing of the hands with water many times a day, during the day, and before sleep and after it and before food or after it, and water can remove 90% of organisms. Islam recommended before 14 centuries washing the hands, the face and feet before each prayer. In addition Islam has asked to have a bath on occasions such as menstruation, sexual intercourse, as on Fridays and festivals.

The prophet (ﷺ) said,

“It is the right of God that a Muslim should have a bath every week.”

Islam has ordered that cloths should be clean. The Holy Qoran makes it as a rule that Muslims should keep their clothes clean as well as places of prayer.

In the prophetic tradition there is an emphasis on cleanliness.

“Cleanliness from faith and dirtiness from devil.”

The prophet (ﷺ) recommended the cleanliness of hair and hair dressing, saying,

“If you have long hair, you have to take care of it.”

(Told by Dawood)

The prophet (ﷺ) recommended that five things must be done:

“Shaving of pubic hair, circumcision, shortening of the moustache, shaving of unwanted hair, cutting the nails.”

(Told by the Elders)

In addition the prophet (ﷺ) ordered that

“The hands be cleaned before and after food, and said blessed the food for which the hands are washed, and the hand should be washed after getting up in the morning for the sake of cleanliness.”

When infested with lice, the prophet (ﷺ) recommended cutting the hair of the head.

It is proved medically that the mouth is always having bacteria, and food remnants, especially carbohydrate and this is the cause of dental carries, so in order to avoid this, we must use tooth paste and tooth brush, which is a replacement for “the Sewak” — a type of wood to clean the teeth —. He (ﷺ) said,

*“Had not been a problem for my people, I would have asked you to use
“The Sewak” before each prayer.”*

Al-Bachary said that,

“A Sewak is a cleanliness of the mouth, and satisfactory to Almighty God.”

The prophet (ﷺ) used a Sewak whenever he entered his house.

Al-Bochary said that Ben Omar said that,

“The prophet (ﷺ) used Sewak morning and evening.”

All these traditions indicate the degree to which the prophet (ﷺ) had directed the attention to dental care.

3. Environmental care and prevention of pollution:

Environmental care has a vital importance in the prophet (ﷺ) doing.

In the text of Bezar about the prophet’s saying,

*“God is good and he like goodness, clean likes cleanliness, generous likes
generosity, charitable likes charity, clean your houses and your yard, don’t
be like Jews who collect rubbish in their houses.”*

It is well known that rubbish is a media for flies, fleas and many other insects and bacterial growth, and all these are the causes of many infectious diseases.

The prophet (ﷺ) prohibited urination into water, and bowel movement in the shadow, on the pathways, and this is called environmental care.

In order to prevent pollution, the prophet (ﷺ) affirms that,

*“If you drink from a cup, you should not breathe in it, you should take it away
from the mouth.”*

Muslim relying on Jabir Ben Abdullah, said,

“The prophet (ﷺ) has warned against drinking from a hide fully water.” Also the prophet (ﷺ) prohibited passing water into still water, and after it have a bath in it.

The prophet (ﷺ) used his right hand for eating and drinking and putting his clothes on. The prophet (ﷺ) advised dish cleaning seven times if it is licked by dogs. The prophet (ﷺ) said,

*“When you speak with a leprous person, there should be a long distance
between the two.”*

This distance is a requirement between beds in hospitals. He (ﷺ) advices against breathing dusty air, because it may be full of germs.

To avoid certain diseases, transmitted by certain food, Islam has prevented eating rotten meat or pig meat.

Almighty God said,

**YOU ARE NOT ALLOWED TO EAT MEAT OF DEAD ANIMAL, BLOOD OR PIG
MEAT.**

In doing so God wants to protect the Muslims from contamination.

4. Marriage as a protection against venereal diseases:

Almighty God has created in the human a sexual desire, like the desire for food in order to keep the body healthy, the sexual desire is to maintain the continuity of life on earth.

This relationship between male and female has been regulated by legal marriage. God said,

YOU HAVE TO HELP THOSE SINGLE TO GET MARRIED, AND SAID, "THAT YOU CAN MARRY TWO, THREE OR FOUR WOMEN IF YOU TREAT THEM EQUALLY.

The prophet (ﷺ) said,

"Youngs, you have to get married if you can afford it, because it will prevent extramarital sexual desire, if not, you must fast because it will keep you safe."

He (ﷺ) said,

"Marriage is my way, if you like it do get married."

He (ﷺ) said,

"If you don't like my way, you are not following me."

So we find that Islam has regulated the relationship between man and woman from the start, and that any one has a sexual instinct has a natural right to get it satisfied without causing any harm to society. The prophet (ﷺ) put a severe punishment against prostitution such as

"Shipping and stone throwing according to circumstances,"

and this is for the protection of the person and his society from catching ruinous venereal diseases.

Almighty God said,

YOU HAVE TO AVOID COMMITTING ADULTERY, IT IS SIN AND A BAD MANNER.

Many of the recent researches done in the developed countries concerning free sex, such practices proved to be a good media for venereal diseases like syphilis, gonorrhoea, AIDS and herpes genitalis among the youths. Such diseases are new and serious problems to the communities and very difficult to get rid of, despite the huge medical advancement for diagnosis and treatment.

This is what the prophet (ﷺ) warned us saying,

"If sexual lascivity and prostitution appear as something normal, then you expect plague epidemic and diseases which you never have heard of before."

The venereal disease appeared when the Islamic Communities began to disregard their religion.

In order to avoid certain diseases which could affect the genital tract, Islam has put a regulation which prevent sexual contact during menstruation. God said,

THEY ASK YOU ABOUT MENSTRUATION, YOU HAVE TO SAY IT IS A HARM, SO YOU HAVE TO AVOID SEXUAL INTERCOURSE DURING MENSTRUATION UNTIL THEY ARE CLEAN.

In addition menstruation has a very bad smell as well as a harmful effect on both male and female so it could cause harmful disease in the male if some of the blood enters into the tract and this may result in venereal disease such as syphilis and so on.

While in women, the problem is more serious during the menstruation period, and this makes her more vulnerable to infectious disease such as genitalitis and vaginitis by bacteria entering during sexual contact.

The prophet (ﷺ) has warned against this problem, saying,

“Cursed those who do sexual intercourse with women during menstruation, and cursed those who do intercourse with women in their anus, and cursed those who do homosexuality.”

The explanation for the medical prohibition of homosexuality is the great harm it causes to both male and female.

PART TWO:

METHODS OF PREVENTION OF NON-INFECTIOUS DISEASES

1. Prayer and physical training:

Physical exercise and its repetition during the day is an important matter confirmed by medical researches in order to have a good physical and mental health.

The maintenance of prayer in a proper way for five times during day and night carries with it three things:

1. It is an order from God to Muslims to do it in its proper time.
2. It is an exercise which improves physical fitness.
3. It is a spiritual practice which helps the human to feel more peaceful.

The Muslims could have a meaningful life with a physical and mental fitness.

In addition Islam has encouraged physical training, like walking, horse riding, wrestling, running, swimming and combating.

The prophet (ﷺ) has encouraged running games, and it is mentioned by l'asha (رضي الله عنها) that the prophet (ﷺ) used to make a running competition. His youngest wife l'asha (رضي الله عنها) said,

“In the first run, I was the winner, and in the second he (ﷺ) was the winner, He (ﷺ) made a wrestling game with a very strong man called “Rabana”, yet the prophet (ﷺ) won three times.”

The prophet (ﷺ) has asked his nation to learn shooting he (ﷺ) said,

“Train your sons how to shoot and ride,”

and also,

“The father must teach his son writing, swimming and shooting.”

The prophet (ﷺ) allowed an Ethiopian delegation to play sword and lance throwing in his mosque. Also he (ﷺ) encouraged horse racing and awarded the winner the prize.

2. Fasting and avoiding overeating:

The nature of the life we live nowadays made man overeat, besides the three meals he eats regularly. Soft drinking has become a habit, and such drinks contain large quantities of carbohydrate and this will be made fat which will be stored in the body as fat. Recent studies have recommended fasting as it is well known that during fasting there will be a break down of 60% of the stored fat.

Providence has made fasting a must, God said,

O BELIEVERS, FASTING IS IMPOSED ON YOU, AS IT IT WAS IMPOSED UPON PEOPLE BEFORE YOU, PERHAPS YOU WILL BE PIOUS.

In the goldly saying,

'FASTING IS PREVENTION.

The prophet (ﷺ) said,

"Fast and you will be healthy."

There is a considerable amount of benefit in fasting. Fasting should not be accompanied by overeating during the night. God said,

EAT AND DRINK UNTIL DAWN, THEN COMPLETE FASTING UNTIL NIGHT.

The prophet (ﷺ) said,

"My nation is still in bless as long as they quicken breaking fasting."

(Said by Bachary and others.)

God said,

YOU COULD EAT AND DRINK WITHOUT BEING EXTREME.

God doesn't like greedy people.

Said,

"As health is one of the gifts of God, so, you must take care of it."

The prophet (ﷺ) recommended taking great care in food, drink, clothes, housing, sleep, awaring and marriage and all other activities man can practice. And such care meant to serve man in his daily life.

Isha (رضي الله عنها) said, "Non-eating is a medicine. The stomach is the house of sickness, condition your body to what is used to it."

Omar said, "Be careful of overweight. It may cause you many diseases, it makes you lazy to set up to prayer, so eat a little, because it is better upon your body do away with overeating, God dislikes these."

Omar's advice, like the prophet's words, and it is well known what role has obesity in hypertension, diabetes mellitus, myocardial and cerebral infections, gout, gall stone, carcinoma of colon, rectum, prostate and osteoarthritis of knees and hip joints.

PART THREE:

PREVENTION OF HEREDITARY DISEASES

The prophet (ﷺ) has put the first bricks for genetic science and prevention of inherited diseases, he

(ﷺ) recommended,

“You have to select the good wives in order to have good children.”

Omar said, “You have become less, therefore you get married.

Whatever the source of these words, it is a big step forward in the field of genetics, as we could find that it is an encouragement to get married to those, who have no relatives. This was before 14 centuries.

It is known that many of the recurring diseases will appear frequently in those who get married to relatives, as well as the children will inherit many of the good and bad characteristics from his predecessors.

The other part relates to psychology. If the parents are relatives, their children would get, through heredity, the bad hereditary character. If the parents have different ancestors the possibility of their children getting a bad hereditary feature would be rare.

“Today, no one denies the effects of heredity on successive generations. If the parents have diabetes, the majority of their children would get diabetes. Had it been only one of the parents, the percentage of their children getting it would be less. Mothers having syphilis, for example, would affect embryos in their uterus. Consequently, they may have abortion, premature delivery, or they may born dead or deformed babies, or babies may die after a while or live with deformity such as blindness, deafness or mental retardation” . For that reason the prophet (ﷺ) instructed us to have the right partner.

PART FOUR:

PROHIBITION OF ALCOHOLICS AND DRUGS

God warned man and his society against the evils of alcoholic drinks in the Quran, fourteen centuries ago. That warning was known only through Islam and has now been confirmed by the advent of medicine, science and technology.

God Almighty decided that alcoholics prohibition should take place at stages, so that addicts would not find it hard to give it up. The final word of prohibition came in the verse:

BELIEVERS, WINE AND GAMES OF CHANCE, IDOLS AND DWINING ARROWS, ARE ABOMINATIONS DEVISED BY SATAN. AVOID THEM, SO THAT YOU PROSPER, SATAN SEEKS TO STIR UP ENMITY AND HATERED AMONG YOU BY “MEANS OF WINE AND GAMBLING, AND TO KEEP YOU FROM THE REMEMBRANCE OF ALLAH AND FROM YOUR PRAYER. WILL YOU NOT ABSTAIN FROM THEM?

And it was also voiced by the prophet (ﷺ) when he (ﷺ) said:

“Anything that causes drunkenness is wine and wine is forbidden”.

The prophet (ﷺ) also said:

“The Angel Gabriel told me that God cursed wine, that who squeezes it, drinks it, holds it, that whose it was carried to, that who purchases it, sells it, and that who bears the cup.”

The prophet (ﷺ) also said:

“A wine addict equals an idol worshipper.”

Islam besieged alcoholics and made them look odd in a place where the purity and glory of Islam prevailed and where the holy Quran was recited and read overwhelmingly.

Linguists interpret the word alcoholics as anything that dominates and paralyses the brain. What alcoholics infact do is to control the upper areas of the brain which are responsible for self-control, self-esteem, morality, wisdom and intellect. In other words, the brain is a store for the virtues that man can acquire since childhood through education. If well developed these virtues would act as barriers which would stop man committing sins or behaving foolishly. Alcoholics would move all these virtues (barriers) and man would lose self-control and act and speak in such a way that would make him denounce it.

One can briefly list the medical and scientifically proven bad effects of alcoholics as follows:

A major effect for alcoholics is to paralyse the brain's cells especially those which control the intellect. Alcoholics has no awakening effect, as is commonly known, instead, it has a depressive action on the nervous system. A drunken person would be talkative, excited, would lose control over actions such as typing, driving etc.

Alcoholics also cause addiction in the sense that a person gets so used to a certain drug that he would be hurt psychologically and physically if he stopped taking it. Addiction is a result of alcoholics on the nervous system. In the course of time, the addict's character and his morals change and he will be subject to lead to atrophy of cerebrum and cerebellum and paralysis of brain and as result that lead to many dangerous diseases such as melancholy, hallucination, epilepsy, shalcedness and alcoholic madness etc.

Alcoholics have other serious effects on the digestive system, the respiratory system, the heart and veins etc. In a word, alcoholics could hurt all the body. Let it be enough to say that it drives man out of mind and turns him into a beast. The prophet (ﷺ) called alcoholics the source of all evil.

A word on the use of alcoholics in medicine

The prophet (ﷺ) prohibited the use of alcoholics for treatment. He (ﷺ) says:

"It is not a medicine it is a disease".

He (ﷺ) also called it an evil medicine. He (ﷺ) also said that

"for every disease God made a medicine.

One of the followers of the prophet (ﷺ) told him that they use grape juice for curing patients. The prophet (ﷺ) strictly prohibited that and told them that it wasn't a medicine, it was a disease instead.

Studies have shown that the advantages of alcoholics are a mere fallacy. It may bring the appetite first, but soon after that the appetite fades away, the stomach is damaged, there is vomiting and it may end up with cancer in the oesophagus. It is also an illusion to say that alcoholics warm the body.

There is no doubt that alcoholic is absolutely forbidden as medicine, but there are inevitable cases where it forms as an ingredient in medicine as a solvent for acids and fats. In this case it is permissible provided that:

1. No other alcoholic-free medicine is available.
2. A good believer Muslim physician suggests it.
3. The quantity taken should not leave the patient drunk.

Anaesthetics

It means drugs or any substance, natural or chemical, which numb the body or the mind. Most of these drugs lead to anasthetics. If the addict gives up drugs suddenly, he could be seriously harmed and might die.

Drugs cause drunkenness or loss of control over the mind and make the addict live in a world of fantasy, but when he wakes up he is disappointed, unstable, melancholic, tense and his health deteriorates. Some depressions call the addict "a dead rambler" describing weak body and nerves and his low morals. He would commit any crime or violation if he was deprived of drugs.¹⁵ This case is very much true in Europe and America where there are many moral and social crimes as a result of drug addiction.

Of the major reasons for alcoholics and drugs are tension, anxiety, lack of self-confidence and the feeling of insecurity. In Islam a person could be as safe and as far as possible from these diseases. All that a Muslim needs to is to practice the principles of Islam and stick to them. As did with alcoholics very early, Islam prohibited drugs when it first came into being in the thirteen century A.D. and religious authorities made legal decisions forbidding drugs.

The prophet (ﷺ) says:

"Anything anasthetics is alcoholic and any alcoholic is forbidden".

It is forbidden whether it is solid or liquid, cooked or raw, taken through the mouth or through injection. As mentioned earlier, using drugs for treatment is very explicitly forbidden in Islam.

PART FIVE:

WAYS OF PROTECTION AGAINST PSYCHOLOGICAL DISEASES

Psychological diseases are as old as man himself. Today they are terribly common everywhere, and the Islamic Arabic Society is no exception. Arabic physicians and scientists call psychotherapy "the therapy of hearts" or "the Roman therapy". In the book "The Prophetic Medicine" the author makes it a distinctive feature, among others, for the physician "to be an expert in heart and spirit disorder and treatment....that he is a perfect physician who is expert in heart and spirit's disorders"¹⁷. In other books we find a lot of attention paid by Arab physicians and scientists for the connection between what we would today call "psychosomatic medicine". This is one of the important fields of medicine which finds out about the relation between the psyche and the body, or the relation between the emotional and psychological factors on one side and physical illness on the other side. It has now been proved that emotional and psychological disturbances could raise blood pressure, or lead to stomach ulcer, or colon disorders, diabetes, psychological paralysis, psychological blindness or the sudden loss of speech. "This close connection between the psyche and the body was voiced long time ago by masters of Islamic medicine. They had even recognized that a patient would have recovered quickly, if he was promised well, or was made self-confident, if he kept high morale and if he was pleased"¹⁸.

By this they were behaving in accordance with the instructions of the prophet (ﷺ) when he (ﷺ) said:

"When visiting a patient you should entertain and encourage him, wish him well and raise his morale."

The prophet (ﷺ) used to ask the patient about his complain, how he felt, patted on his forehead, or rubbed his chest, wished him well, advised him and entertained him"¹⁹.

The prophetic psychological medicine is an application of the concept of Islam which considers man's psychological, physical and mental nature, his environment, and the influence of all internal and external forces acting on him.

In fact, Islam came to modify his life, health and power against failure and drastic circumstances. A close look at the prophets life and career in his society reveals plenty of evidences showing how his (ﷺ) followers

successfully managed to pass storming and overwhelming psychological crises.

As for ways of protection against psychological problems in the concept of Islam, they are:

1. Faith in God:

Research studies in education and psychology proved that one of the outcomes of modern civilization is the spread of psychological and mental diseases, which have become so common and threatening today. These diseases are like psychological collapses and panics, suicide and madness. This is especially true in societies which are developed in politics, science and technology, though they are spiritually and religiously backward.

The studies confirm that faith in God is the best way to protect the self against these diseases. Faith results in self-confidence and security for being with God and under His guidance, mercy and help. Faith also results in obeying and fulfilling the principles of Islam.

It is very unfortunate that the above-mentioned diseases have invaded the Arab and Islamic world. A major reason for this invasion is lack of faith. Faith in God blocks the way of committing sins such as stealing, murder, telling lies, cheating and prostitution.

To sum up, faith would provide Muslims with content, self-harmony and social integrity.

2. Requesting and Praying:

God says in the Quran:

GOD SAID REQUEST ME AND I RESPOND TO YOU

Requesting God is a natural precept for a believer who practices it at hard times to gain confidence, security and hope. The prophet (ﷺ) says:

“Requesting God is a believer’s weapon. Requesting God is the axis of religion and the light for earth and heaven.”

Requesting should be accompanied by preparedness, otherwise, it would not work. The prophet (ﷺ) says:

“The powerless is he who follows his desires and wishes”.

The prophet (ﷺ) once asked a man attending the mosque, at a time other than that for prayers: The man replied

“debts and burdens”.

The prophet (ﷺ) said:

“Shall I teach you some words which relieve you”? say them morning and evening: Oh Mighty God, I seek your kind protection against anxiety, sadness, carelessness and laziness, misery and cowardice, being overwhelmed by debts and defeated by fellow men.”

The man said that he repeated the prophet’s words and he was completely relieved.

In fact, these words of our great prophet (ﷺ) are the best psycho-therapy for a believer. To request God is a way to let off all sadness and anxiety rather than keeping them deep in the self in which case they could seriously damage the health.

Praying in Islam is a way of requesting God, praising Him, remembering Him always and at certain times of the day and especially at night when man sits alone reviewing his deeds of the day. If man prays with reference to God, man believing that he is not alone in this world, that Almighty God is taking care of him, he wouldn't fear any harm or frustration and would live anxious-free. Praying for believers would forbid them committing sins and would reinforce equality and good ties among Muslims.

3. **Fasting:**

Scholars are in agreement that fasting encourages self-determination and patience against temptations, and encourages man to follow rules and instructions. Fasting helps greatly in suppressing one's lust and desires. The prophet (ﷺ) says:

"There is an alm for everything, and fasting is the alm for the body. Fasting is half way to patience."

Fasting is a powerful and successful way for developing faith among the new generation. Fasting trains them acquire good manners and rejecting bad ones such as slandering, back-biting, prostitution and anger.

The prophet (ﷺ) says:

"Fasting acts as prophylacting. If you are fasting, don't slander or backbite and try to be quiet. If you are insulted, only say you are fasting."

Fasting in this way seeks to clean the self from greediness, enmity and fury.

4. **Pilgrimage:**

Pilgrimage has a powerful protective effect against psychological diseases. To pilgrimage a Muslim should repent fully and should give up all bad manners. He should try to be absolutely fair and just to his fellow people. He should go to Holy Makkah with an honest and clean heart and conscience, i.e., clear of all exertion and exhaustion. There in that holy place, Makkah, he will be equal in everything to all fellow Muslims: rich and poor, masters and servants, Arabs, Asians, Europeans, and all other folks. All are saying same words: Here I am God, here I am, You are ONE, You have no partner, here I come obeying and seeking Your and only mercy and pardon.

5. **Alms:**

The advantages of giving alm are very many. Alms strengthen ties among Muslims in society as well as insuring a better co-operative life in society. Alms donors win the respect of their people. These donors feel they are powerfully protecting and building their society. They also live with a special deep feeling of severity and intimacy. The French scientist Dresev says that: "If a person is to enjoy life he should participate in making others happy because his happiness and that of the others are mutual."

It's a well known fact in psychology that "the basis of mental health for individuals is to feel that they are active members serving in their society. Alm giving is one of the best ways for Muslims to show their affection to serve and build society on firm and safe grounds. By giving Alms a Muslim would free himself from being money-minded.

6. **Heart Relief:**

Our great prophet Mohamed (ﷺ) says:

“Relieve your hearts constantly. If hearts grow dull, they are blinded.”

These sacred words of the prophet (ﷺ) are basic therapeutic fact in modern psychology. The prophet (ﷺ) used to recommend, to those suffering from strain or anxiety, contention or strife which is what modern psychology would call “leisure time”. Today, patients would be advised to practice their hobbies or do things that appeal most to the self, in an effort to get relieved and their strain lessened.’’²⁴

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ISLAMIC CONCEPTS OF PREVENTIVE MEDICINE

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The preventive medicine became advanced and of similar importance as the curative medicine in the early Islamic era because the ideas and informations brought by Islam cleared up most of the medical subjects and taught the important laws for cleanliness of individual and community, the Islamic physicians knew by practices the effect of cleanliness on the prevention of illnesses, they spoke about infection and how it has been transmitted from the patient to the healthy, and insisting on having good health and built as mentioned by the Hadith of the Prophet Mohammad (ﷺ),

“Strong believer is better and much more lovely to the God than the weak believer”.

Believer physicians had written more about the prevention of illnesses so not less than 1/3 of their books were speaking about the preventive medicine, for example; Ali Ibn Abass mentioned in his book (complete medical work), having a good health much better than treating disease, he said also prevention of illnesses and keeping a good health has different ways for different groups of populations.

The basis of the Islamic preventive medicine as taught by the Prophet Mohammad (ﷺ) is manifested recently and not differing from the recent advanced medicine specially the preventive one which is completely similar to the preventive medicine of the early Islamic era, which is as follows:

1. Preventive medicine during the epidemic and infectious diseases.
2. Public health or community health.
3. Individual health.

Preventive medicine during epidemic and infectious disease

Anyone follow the Prophet Mohammad (ﷺ) Hadiths, which were related to preventive medicine, which tell us that we must isolate patients to be away from source of infection and this manifested in the Hadith narrated by Muslim, Abu-Dawod and Termethi, that

“one day Omer Bin Al-Kattab and his brothers in Islam were going to Al-Sham, on their way they heard that an Epidemic of plague was present there, then Omer started to consult his brothers in Islam whether to continue or return back to Al-Madina, most of them wanted to return back, later on, Omer decided to return but Abu-Obedah asked him: did you run from God fate? Omer told him yes, we ran from God fate to God fate, while they were discussing this subject, Abdulrahman Bin Auf came, and heard what happened, then he told them he heard the Prophet Mohammad (ﷺ) said, “If the Plague happens in an area and you are inside, do not go out of that area and if it happens in an area and you are outside, do not go in to that area”.

This Prophetic Hadith explains the preventive medicine of the late twentieth century which was explained by the Prophet (ﷺ) 1400 years ago and it considers the base for any preventive measures which should be taken during any epidemic disease or any other infectious disease.

Plague is one of the communicable diseases, Prophet Mohammad (ﷺ) has many Hadiths, speaking about this disease from those Hadiths we take two of them, one is narrated by Ibn Omer

“There was a nation coming to give promise to peace to the Prophet, the Prophet (ﷺ) heard that there was a lepromatous person with them, then he said to him; “return back we accept your promise.”

Another Hadith,

“Speak with lepromatous person while one or two spears between you and him”, (which is equal to 3-5 meters).

Rabies, another infectious disease, with a bad prognosis, so any dog touches or licks any utensil, that should be cleaned perfectly for 7 times with fresh water, one of these with soil to sterilize it from infecting organisms. Ibn Uthman Al-Thahabi mentioned in his book (Prophetic Medicine), to identify the biting dog whether it is rabid or not, take piece of meat, put few drops of blood from the wound of a bitten person and put it to another healthy dog if it eats it, the biting dog is healthy and if it will not eat it, the biting dog is rabid. So the bite of the dog was treated urgently in the Islamic medicine by cutting through the wound and they put Mahajim, (popular cups which absorb blood and toxic material) as it is mentioned in their books.

Arthropods transmitted disease also can be treated by eradication of the arthropods, so the Islamic medicine put many ways for the treatment of these vectors to treat the the original disease, example of that epidemic Typhus and skin disease caused by lice; one day the Prophet (ﷺ), saw a man with a diseased scalp, He (ﷺ) advised him to cut his hair and clean his head to get rid of the lice and its eggs. So cleanliness which was one of the strict Islamic orders, prevents infectious disease in every time and place.

Public Health or Community Health

Islamic medicine takes care of individuals as well as community, this was happened because Islam is a social religion, try to regulate communities for better life, freeing from illnesses and complications. Therefore Islamic orders prevent alcohol drinking, prostitutions, and other bad communicable behaviour, which destroy families and communities in addition to their bad effects on health, also Islam prohibits all types of crimes and advices for good behaviour with others.

Rural and Urban communities were responsible for the cleanliness of roads and removal of rocks there in addition of the prohibition of throwing waste disposal on these roads.

Ibn Abdoon Al-Andalusy mentioned about the regulations at that time which were as follows:-

1. The painters should work in a wide street and avoid narrow one to be away from contaminating others.
2. The butchers who are carrying meat should clean it with water and cover it before transportation to avoid contamination of people with blood or contamination of meat from the people.

Public baths were also cared by the Islamic orders because of its importance for the cleanliness of Muslims which is very essential basis for praying, they put many laws for daily cleaning of public baths with fresh water, not to let dirt collection. Any person with leprosy or other infectious diseases was not allowed to have a bath. They also prohibited discharging dirty water and waste disposal into the river but it should be collected in special wells.

Nutritional health was important part of the Islamic teaching by the Prophet Mohammad (ﷺ), he considered cleanliness of food and feeding as a major instruction should be followed; to be away from Epidemic and infectious diseases.

“One day the Prophet (ﷺ) was looking after the foods in the markets, he saw a heap of wheat, then he (ﷺ) introduced his hand inside and when it got wetted; he (ﷺ) asked the merchant, what is this? The merchant said it was raining. The Prophet (ﷺ) asked “Why you didn’t expose them to be seen by the people?” (because wetting may expose the wheat to fungal growth).

Bakeries must undergo many conditions at that time; they should have:-

Clean place for dough making, as well as fresh clean water.

2. Prohibition of kneading with feet or knees to avoid contamination of dough.
3. The bakers should have mask, to avoid coughing or sneezing, as well as covering the head and forehead to avoid hairs or sweat from falling in the dough, baker should expose his arms and cut all the hairs, as the fallen hair considered to be a dirty part of the body. There must be a worker to repel the flies away.
4. Dough should be completely fermented to be tasty as well as to avoid indigestion.
5. Cloth covering the bread and dough should be cleaned daily, and not used for other purpose to prevent contamination.

Meat is another source of protein so Muslims are not allowed to eat meat of dead animals, pigs, very ill animals, severely injured or traumatized animals etc.

Prophet (ﷺ) also prohibited from eating meat of a sheep or cow freely moving around dung, or even to eat the eggs of wandering hens; unless sheep, cow, and hens are kept in their homes for at least one week, also drinking their milk was prohibited.

Milk and milk products are rich source of energy and easily digestible foods at the same time it is a good media for the transmission of infecting organisms, therefore the Islamic medicine put many conditions:-

- i. Should be covered.
- ii. Cleaning their containers and utensils daily.
- iii. Prohibition of addition of water to the milk and if happen it can be discovered by putting one drop on a cloth, if the water spreads out of the drop border this is a deceived milk and if not it is fresh whole milk.
- iv. Yoghurt should be kept in woody containers and not in a coppery container as the latter will be oxidized by the acidity of the yoghurt.

Drinking water, should follow these conditions:-

- a. Taken from the depth of the river and not from the river side.
- b. It should be away from flowing dirt water or waste-disposal and be in a clean place.
- c. There must be a small wooden bridge so as to bring water from the depth of the river, and away from river side.
- d. Prohibition from washing or swimming near the bridge.
- e. Anyone wishing to use a new leather container should transport water in it and throw the water for many days until the water becomes clear, odourless and tasty.

f. Anyone not following all these conditions should be punished and prisoned.

Muslim leaders also introduced (Hasbah Systems) which have many official inspectors known as (Mohtasib). Those inspectors were well trusted, to look after shops, bakeries, merchants behaviours, butchers shops, and sources of fresh water and observation of public baths. Those Mohtasib can discover a deceived milk as mentioned before or deceived meat for example to know whether the meat is of a slaughtered or died animals, they take a piece of meat and put it in water; if it floats it is from a dead animal and if not it is the opposite.

Individual Health

Islamic laws insist on having a good individual health because he is the active member of the community; to teach the Islamic motivation to the whole world.

“One day a bedouin asked the Prophet Mohammad (ﷺ) what shall I ask God after praying, The Prophet (ﷺ) said; “Ask him for health”.

Individual health built on many basis of the Islamic teaching, the most important one is the cleanliness on which the completion of the Islamic thoughts and activities depends. Ablution five times daily is the cleaning of all the exposed parts of the body including; hands, forearm, mouth, nose, whole face, the hairs (swabbing only), ears, neck, and feet so as to be clean and ready for prayer. Muslims should have a bath at least every Friday as a minimum.

Teeth were cleaned several times daily with special sticks from the Arak tree known as Sewak or Miswak; it has the same function of the brush used nowadays, it has got many fibers which is active in cleaning the interdental spaces. About the Sewak the Prophet Mohammad (ﷺ) said;

“Praying two kneels with sewak better than praying seventy kneels without Sewak”.

Also He (ﷺ) said

“If I will not be hard with my nation I will order them with Sewak.”

Prophet (ﷺ) was cleaning his teeth before each prayer and at night.

Islamic medicine mentioned the advantages of Sewak such as:-

1. Gives the mouth nice breath.
2. Strengthens the gum.
3. Prevents caries and discoloration of the teeth.

Hair cleanliness were cared by the Prophet (ﷺ)

“To whom have a good hair he should be generous with it”,

also he (ﷺ) said;

“Clean your clothes, cut your hair and clean it, brush your teeth and be beautiful”.

Clothes cleaning is essential for the completion of the body cleanliness and it gives the human being a beautiful appearance, as the appearance of the Prophet (ﷺ) and his brother in Islam and according to the Hadith narrated by Ibn Omer

“Clean your clothes, and your bodies to be beautiful amongst people”.

Sports exercise is very essential for the Muslims in praying five times daily, which let all the muscles of the body work frequently; in addition to praying Prophet Mohammad (ﷺ) said;

“Learn your sons; swimming, arrowing and riding horses”

all these exercises, essential for the muscles and strengthening the body and increasing the immunity against illness. Islam is a way of life and treated this subject thoroughly, as this religion directing people not to overeat. Prophet Mohammad (ﷺ) said in his Hadith;

“Stomach fullness is a source of illness and fasting or eating little is the top wisdom”.

Again he (ﷺ) said;

“We people should not eat until we feel hungry and when we eat we should not get full”.

Mohammad (ﷺ), said also about food and feeding;

“No one ever does fill an evil wicked container more than he fills his stomach”.

There are many conditions concerning feeding, few of the most important conditions are:

1. Not to sleep directly after eating.
2. Cover all the plates which contain food or drink to protect it from contamination.
3. Prohibition of drinking from the mouth of the container.
4. The Islam is a religion of work and activity this manifested by the Hadith narrated by Bukhari

“To eat a food gained by your effort; is much better than eating of any type of food whatever is it” and the Hadith narrated by Ibn Omer “Do the work of a man who imagine that he will never die”.

Ibn Al-Jawzi mentioned in his book, that Aqbah Al-Rasiby entered to Al-Imam Al-Hassan, he found him eating. Imam Al-Hassan invited Aqbah to eat; Aqbah said; “I ate too much until I cannot eat.” Imam Al Hassan was astonished and said: “Oh... My god! does Muslim eat too much until he cannot eat?”

Prophet (ﷺ) said;

“If any one drinks he should not breath in the container to keep the water clean”.

because blowing in the fluid leads to contamination with the mouth bacteria which later multiply and may cause infections to the others. Prophet (ﷺ) also said in his Hadith;

“Water is the master of the drinks”

Mouth gargling and hand washing are very essentials for each and every Muslim to be done before and after each meal, as the Prophet (ﷺ) said.

Lactating mothers in the Islamic communities should have the following characteristics:-

1. Having a good body health and built, wide chest and breasts.
2. Psychologically well and having a basic Islamic ethics.
3. She should have a good nutrition.

Lastly all the Prophet Hadiths (ﷺ) were filled with mercifulness and love to the whole human being, and as described by the God in the Holy Quran
YOU HAVING A GREAT ETHICS

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ISLAM SCHEDULES FOOD

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Islam is a comprehensive way of life. It teaches us with simplicity and ease what is natural within our capacity.

Allah, the Almighty says

AND EAT AND DRINK BUT BE NOT PRODIGAL.

(S7:V31)

So we must stick to the instructions of Islam, concerning the way of how to eat and drink without going into extremes.

SAY WHO HATH FORBIDDEN THE ADONMENT OF ALLAH WHICH HE HATH BROUGHT FORTH FOR HIS BONDMENT, AND THE GOOD THINGS OF HIS PROVIDING

(S7:V32)

Man differs from cattle, so he has to start his dealing in the name of ALLAH when to eat the lawful and good food. In the end, he has to thank God.

SO, EAT OF THE LAWFUL AND GOOD FOOD WHICH ALLAH HATH PROVIDED FOR YOU, AND THANK THE BOUNTY OF YOUR LORD IF IT IS HIM YE SERVE

(S16:V114)

MIDDLE NATION

Islam nation is the middle nation. It has laid basic way when talking, eating and drinking

AND EAT AND DRINK, BUT BE NOT PRODIGAL

(S7:V31)

We are not inclined to these or those.

THUS WE HAVE APPOINTED A MIDDLE NATION

(S2:V143)

In this respect we must not be slaves to our lust, whim or stomach.

Islam has set principles to be, bright pivotes for the adequate nourishment. Allah glorified be He and High Exalted above all, hath ordered us to eat and to drink good things of His providing without being, prodigals. But, Allah the Al-mighty says

THE NATURE OF ALLAH IN WHICH HE HAS CREATED MAN

(S30:V30)

Man has to follow teaching of Islam so long as Allah the Giver hath framed and fashioned him, with the aim of keeping man alive and keeping him strongly built. Food builds the body, keeps man alive. It compensates for the loss of the tear. It also helps in formation of natural antibodies inside the body to attack microbes.

Through adequate food, we can grow strong to worship God on earth and build upon it. We can deduce the code of manners in the Qur'an from its holy verses and find them personified in the behaviour and dealings of the Prophet Mohammed (ﷺ) as he (ﷺ) said

“To ALLAH a mighty believer is better and dearer than the weak”.

(Quoted by Moslem)

In dealing with the right, adequate, sufficient, good and lawful food you'll be strong enough to worship God and adorn the earth.

THEY ASK THEE (O MOHAMMED WHAT IS MADE LAWFUL FOR THEM. SAY GOOD THINGS ARE MADE LAWFUL FOR YOU)

(S5:V4)

The graces that ALLAH has bestowed man are beyond counting such as: health sight, hearing etc.

What to eat and when to cease eating :- Islamic base of diet is built upon the saying of the Prophet Mohammed (ﷺ).

“We are that nation never to eat without being hungry and when we eat we cease before fed up”.

The importance of timing the dealing with food :- Food to be digested takes^{3,4} hours. Past that time, there will be a room for another meal, to be thoroughly digested and absorbed

“and when we eat we cease before fed up”

so as not to be subjected to indigestion. This is the way for keeping a fit, without interrupting the intervals between meals, and without being prodigal. This is beneficial for the world and the Hereafter.

The stomach balance :- The Prophet Mohammed (ﷺ) showed us how to avoid indigestion, and that the food should just meet the need. Accordingly to Al Mousnad and others on the authority of Ahmed Al Termezy and Ibn Maga, The Prophet Mohammed (ﷺ) said,

“Never “Adams off springs” fill any container worse than his stomach. It suffices Ibn Adam of bread to prop his backbone up. If it were a matter of must, there should be one third for food, one third for drink and one third for breath.”

This is a law and rule for a correct and happy human life. It is said that the stomach is the source of diseases. Through sick stomach a visa is given to diseases which go to other organs of the body.

Consequences of being prodigals : The individual feels maldigestion, incomplete absorption, heart burn, flatulence, and stomach can't perform its functions completely. Many complications can occur in those who eat beyond their demand. They become fatty. Their bodies will be full of adipose tissue more than normal expected for them. Such case is defined as obesity.

N.B.s:

- Prophylaxis against maldigestion or malabsorption is through stomach balance.
- Some sick persons can be treated through diet regime e.g. (Diabetes Mellitus).
- Due to impairment of mechanisms regulating food intake some complications may occur in obese persons.

- Organization of diet can occur through RAMADAN fasting. The result is good health.
- Suitable diet given by Allah to newly born infant is through Breast feeding.

AND EAT AND DRINK BUT NOT BE PRODIGAL

(S7:V31)

Equilibrium in meals as a prophylaxis against Diabetes Mellitus. (Some Types).

N.B. every person (sick or healthy) should take care, not to be obese, for fear of complications of obesity.

Food Regime : Obese person needs certain food regime to diminish his body weight. Some obese diabetic patients, follow a diet system which may be a sufficient treatment. Here, there is no need for Insulin injection in treating such patients.

Treating Diabetes Mellitus without any drug : Some think that treating of diabetes mellitus can't be achieved, except by the help of drugs, such as Insulin or Oral Anti-diabetic tablets. So, they commit a mistake, because many obese diabetic patients (above 40 years), can be treated by following a diet system to diminish their body weight i.e. avoiding bad food customs.

These patients improve clinically, and improvement can be also seen in their blood sugar curve. But those diabetics, who do not follow the diet system, taking food freely, with no organization of meal, depending on what they have taken as treatment (drugs), commit a great mistake.

AND EAT AND DRINK, BUT NOT BE PRODIGAL

(S7:V31)

We must not be slaves to our lust, whim or stomach.

If we are prodigal and slaves to our stomach, what may happen?

Let us see the results recently given by:

Dr. Abdulla Hamouda through his work in Faculty of Medicine, Alexandria University (1984).

A thesis submitted for the fulfilment of the requirements for the degree of master of internal medicine.

The thesis shows : What results from fatness beyond the acceptable norms, due to impairment of the mechanisms regulating food intake and other impairment.

The title of the thesis is :

“A clinical study about the complications of the obesity”.

What is obesity? Obesity means excess of body fat (overweight= body weight in excess). The weight is increased above 10% or 25% of optimal weight respectively.

According to public health service publication on obesity **“obesity” is a bodily condition characterized by marked excessive generalised deposition and storage of triglyceride, fat in adipose organs over normal expected for height, age and sex.**

Depending on the mechanisms of development of obesity (pathogenesis), Obesity is classified by **Jean Mayer** into :

- **Regulating obesity :** In which the primary disorder is impairment of the mechanisms regulating food intake.

— **Metabolic obesity** : In which there is inborn error or acquired error in the metabolism of tissues.

Obesity results from the relative excess of caloric intake over the caloric expenditure.

Physical activity : Obesity is common among those leading inactive life with a sedentary occupation, little or no action and the diminished physical activity is an important factor explaining the creeping overweight in some modern societies.

Islam always takes care of the human body (you have obligations towards your body). Sport is the keystone of vitality and the main road for strength. Islam is deeply concerned with physical education.

The Messenger (ﷺ) ordered Moslems to teach their sons swimming, shooting and horse ridings.

He (ﷺ) said

“Teach your sons how to swim, shoot and demand them to leap on the horseback”

Complications of obesity : It is said that obesity shortens the life span. It is associated with an increased incidence of multitude of major and minor disease.

The more severe is the degree of obesity, the greater is the risk of early disease.

MATERIAL AND METHOD

This study included 20 obese subjects. 14 females, and 6 males. Their ages ranged between 25 and 58 years, their height ranged between 158 and 185 cm., their weights ranged between 75 and 120 kg.

All these cases were simple obesity. Other causes of overweight as: endocrinal causes or oedema were excluded. History related to obesity, thorough clinical examination and investigations were done for every case.

The aim of this work was to report on the complications associated with obesity which actually increase the morbidity and mortality in obese subjects than in normal ones.

RESULTS

1. Thirteen cases (65%) of the obese subjects were hypertensive, the blood pressure ranged between 150/95 and 210/135 mmHg.
2. Fourteen cases (70%) showed, by X-ray , cardiac enlargement, and by E.C.G. six (30%) showed changes of left ventricular hypertrophy. And by clinical examination, four cases showed congestive heart failure.
3. Eight cases (40%) showed peripheral vascular disorders in the form of varicose veins in the lower limbs.
4. Four cases (20%) complained of anginal pains, but only one case 5% showed E.C.G. changes denoting old myocardial infarction.
5. Five cases (25%) showed diabetes with postprandial blood sugar level above 180 mg% and five cases (25%) showed impaired glucose tolerance with postprandial blood sugar level above 120 mg%.
6. Nine cases (45%) showed hypercholesterolaemia with fasting level ranging between 280 and 330 mg%.
7. Eight cases (40%) showed osteoarthritis of knees and spine with low backache (due to gout).
8. Three cases (15%) showed hypoventilation, 25% were having chest infection.

9. Three cases (15%) showed enlarged slight tender liver, 15% showed signs and symptoms of chronic cholecystitis.
10. Six cases (30%) showed skin infection at the flexure of thigh and under breast.
11. Two cases (10%) have abdominal hernia.

The above results of this study showed the higher incidence of cardiovascular, respiratory, metabolic, mechanical and gastro-intestinal disorders in obese subjects and secondary to these disorders the higher morbidity and mortality rates in obese than in normal ones.

Organisation of diet in Ramadan :

Fasting gets two meals in Ramadan to comply with God Commandment (Fasting has been ordained for you).

Eftar : At the beginning of *Eftar*, fasting person eats dates. If not available, he drinks some water. After praying *El Maghreb*, he completes his *Eftar*. Prophet Mohammed (ﷺ) said:

“when one break fast it is advisable to take dates that are blessings, or to drink pure fresh water, if there are no dates”

(Quoted by Abou Daoud).

Dates contain : 73% Carbohydrates.
22% Water.
05% Others.

The quickest substance to be absorbed is glucose. Glucose % in blood is thus, raised after *Eftar*. Dates and water relieves sense of thirst. There is psychological relief in *Maghreb* Prayer.

After praying, fasting person gets his *Eftar*. He fills 1/3 of stomach room (as our Prophet (ﷺ) said) — ice cold water is harmful to stomach — better to lessen fat quantity especially in summer season. You may drink a cup of *Kamar-el Din* juice, 2 hours after *Eftar*.

Why to have Sehur?

Fasting person eats two meals per day (*Eftar* and *Sehur*). Between which there is a time interval necessary for digestion and absorption of food taken in *Eftar*. *Sehur* strengthens and activates the fasting. Prophet (ﷺ) said

“Eat your Sehur, there is blessings in Sehur”

(Quoted by Bokhari & Moslem)

Sehur must be postponed

“My Nation is in good standing as they hasten Eftar and postpone Sehur”

said by Prophet (ﷺ). (Quoted by Ahmed)

Sehur is very important especially for old ones and pregnant women.

There is a God Wisdom in *Fagr* Prayer. It is a time interval between *Sehur* and going to bed. Sleeping, directly after getting *Sehur* makes some troubles in digestion and malabsorption. So, *Sehur* is compulsorily, postponed. Pray *Fagr*, after *Sehur* then sleep.

Breast feeding

Allah, the almighty offered the newly born infant a fresh, sterile and energetic diet.

BREAST FEEDING MAY BE UPTO TWO YEARS WITHIN

(S31:V14)

- In the first few days after delivery, colostrum is produced by mother breast. Colostrum is high in protein content (3-5%), rich in vitamin A and in minerals, fat 3%, lactose 4.5%, digestive enzymes and antibodies.

See, how far the first diet of the baby is suitable for his nourishment in the first few days.

Mature milk is sterile, sweeter than cow's milk (6-8% lactose), this favours a certain type of intestinal flora associated with growth factor, Iron is three times more than cow's milk. Mature milk contains also vitamin D, vitamin A and minerals.

Such composition of milk will cope with the demands of baby on breast feeding.

God Wisdom: The amount of milk in one feed varies according to the time of the day, the morning feed may be double that of the afternoon. This is to make the infant satisfied after night deprivation of feeding.

Infant feeding regime through breast feeding:

- The newly born infant (in the first three weeks) needs breast milk meal every two hours.
- in the first three months every three hours.
- After that every four hours.

N.B. Mother should not enforce her baby to breast feeding. He may be sick or not hungry at such moment.

Early breast feeding : Why?

Prudent mother begins breast feeding early after delivery so as :

1. To gain the richness of breast milk in the first stage (colostrum).
2. Early breast feeding, helps to activate the secretory cells of breast which form milk.

N.B. — It is advisable to give both breasts each feed, because the amount of milk from one breast is usually insufficient.

- At the end of lactation, the mother should massage the breast to supply the last drops which are rich in fat.
- **Over feeding** : Here, baby sometimes loses weight because of the occurrence of vomiting and diarrhoea, colics also occur.
- **Under feeding** : (Insufficient amount of milk received by the baby): here crying baby + sleeplessness due to hunger, slow weight gain, constipation and vomiting.

CONCLUSION

We are Middle Nation, by following Islamic diet system, we can grow healthy to worship God and adorn earth. Otherwise, we may get obesity complications e.g. arterio-sclerosis. Also diet Regime, can serve much in some cases of diabetes mellitus.

In Ramadan, Moslems can gain much by fasting in the correct way. In infant, neither overfeeding nor under-feeding is required. We must stick to Islamic instructions, concerning the way how to eat and drink without going into extremes.

God bless upon our Prophet, (ﷺ) His peace companion and his family.

What is new in this paper?

- (1) The construction of this paper (Islam schedules food) is quite new. A correlation is made between different items present inside the frame of diet regime. The items are : (Islamic instructions for diet — Diabetes Mellitus — Complications of obesity. Ramadan Fasting. Breast feeding).

All these items have one target

AND EAT AND DRINK, BUT NOT PRODIGAL

(S7:V31)

- (2) Recent work was done in 1984 — in Alexandria University, Faculty of Medicine on 20 obese persons.

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PROPHET'S MEDICINE

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TUNIS

ABSTRACT

Many scholars had written on "Prophet's medicine" numerous articles and books.

In fact they pointed out that it must be considered as a sum of traditional medicine, and not as a revealed science. But as said Lord Todd, the Nobel laureate in chemistry, some of the future medical discoveries may, after all, reside in folklore, if correctly interpreted and investigated.

The main teaching of the Sunna medicine is that Muhammad (ﷺ) invited people to call in physician when one is ill, to preserve health.

Holy Quran and Hadith teach us to avoid excess of food and drink, to keep a just diet, a golden mean. Quran talks of some simple drugs, like honey, fig and olive. In the Hadith it has been mentioned that, if anything could get reprieve from death, it is ghee and sinnut only (sinnut is honey).

We present, about these drugs, modern scientific researches, new medicine ideas, chemical analysis, characteristics, external appearance, properties and effects of them.

We refer to recent Western Pharmacopeia to confirm value and efficiency of Islamic medicine ideas.

EMPIRICAL MEDICINE IN ISLAM

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The physicians of the Golden Age of Islam leaned neither towards an exclusive dogmatism, nor towards a one-sided empiricism — either method came to the fore at one time or the other. The formidable exception in the dogmatic *zeitgeist* of that time is the most famous of all Islamic physicians, Abu Bakr Muhammad ibn Zakariyya Ar-Razi (865-925). Upon his death he left exceptionally copious writings, in which he had collected his penetrating and sagacious bedside observations. Some of his disciples collected and edited these observations and published them posthumously in 25 volumes under the title “Kitab Al-Hawi”. Judging from this extensive work it becomes obvious that he deemed bedside observations to be indispensable, as his contemporary Al-Farabi had also postulated in the “Kitab Al-Milla”, and that he formed his own independent judgement only on the basis of his own experiences, which he compared with the opinions of his medical predecessors. If, in the methodological sense, the transition from dogmatic speculation to autopsy represented a larger step than the anatomical transition from the primate to the human body, then Ar-Razi deserves to go down in history as the great pacemaker in the history of medicine in Islam.

Among the experiences reported by Ar-Razi (which still deserves to be heeded today) is his realization that cancer cannot be cured by mechanical means such as cauterization (*kayy*) or surgical interventions (*qat*). Such means are more likely to kindle (*tahayyug*) rather than cure (*ibra*) the cancer and will eventually lead to the death (*qutila*) of the person concerned. “If it is a case of a non-malignant cancer, then it is better not to treat. If the cancer remains untreated, the patient will carry on living for a long time. But if the cancer is treated, the patient will perish shortly,” Ar-Razi writes in the Kitab Al-Hawi fit-tib.

Ar-Razis’ writings represented a major contributing factor in the spread of empirical medicine in Islam. Even a capacity such as Ibn Sina (980-1037) refers to Ar-Razis’ work. In his renowned work Al-Qanun fit-tib Ibn Sina describes the schematic structure of an experiment:

According to Ibn Sina, the curative powers of composite preparations can be determined in two ways, namely by means of parity of reasoning (*qiyas*) as well as by experimental means (*tagriba*), thus expressly reinforcing the equivalence between dogmatism and empiricism. The experiment, too, will lead to secure results (*tiqa*), provided that seven requirements are observed. First, the medicine must be free of additionally acquired qualities, i.e. the basic quality must not be tempered by added heat or coldness. The primary quality of any medicine is changed by compounding it with another substance. As an example, Ibn Sina quotes water which is cold by nature. However, if the water is heated up, it will give warmth as long as it maintains its heat. Conversely, euphorbium has a cooling effect if it has first been exposed to the cold, although it has a warming primary quality by nature.

The second precondition is that the illness, for which the curative agent is to be determined experimentally, be simple. If the symptoms appear to indicate several intermittent illnesses, then the treatment has to be equally varied.

The third requirement, stipulated by Ibn Sina, is to apply one and the same curative agent in two contrary diseases, whereby the medicine to be tested must be beneficial in both cases. Scammony, often mentioned by the Islamic physicians and pharmacologists, is such a polychrest. It is a resin obtained from several plants which has a warming effect in the case of cold diseases and a cooling effect in heat diseases, such as in the case of the three-day intermittent fever, leading to the discharge of yellow bile. This is due to the fact that when the heat degree of a disease exceeds the coldness degree of the antidote, the medicine heats up and becomes ineffective. Thus, careful experiments ensure the equilibrium between the quality of the disease and the quality of the medicine.

After the most suitable medicine with regard to the disease has been selected and administered, then, as the fifth requirement, one must observe (*ra'a*) the time lapse between administration and discernible effect. If the effect is instantaneous, then the medicine in question acts from its own power (*bid-dat*). But if the initial effect of the medicine is opposed to the final effect, or if the medicine has no instantaneous but a retarding effect (which is always a sign of a complication), then the medicine must be considered to be accidentally effective (*bi-l-'arad*). This means that the initial, respectively the final, effect may also occur in the opposite sequence, i.e. that the initial effect is per accidens and that the final effect corresponds to the true nature of the medicine. This case occurs when a substance has adopted a quality alien to its essence. Water which has been heated has a warming effect, as long as it maintains its heat — per accidens. It is only after it has cooled down that it acts per se, i.e. its natural, cooling quality comes to bear.

The sixth requirement, mentioned by Ibn Sina, lies in the necessity to observe not only the onset, but also the duration and the frequency of the medicinal effect. If the effect is of short duration, then it is accidental per se; the opposite, namely an effect corresponding to the nature of a medicine, is immediate and not retarded.

The seventh requirement, described by Ibn Sina, is the demand for collecting experimental experience on the human body only. Tests on animals, or the inference from such tests onto the human organism, are doubly deceptive. Firstly, it is possible for a medicine, which is hot for humans, to be cold for the body of an animal, e.g. a lion or a horse. Secondly, the possibility exists that a naturally occurring primary quality has differing effects on two different bodies; for instance, aconite (*bis*) is toxic to humans, but harmless to starlings. Sometime before Ibn Sina, Islamic physicians have conducted anatomical studies on animal bodies, especially on monkeys. Ibn Sina rejected medical experiments on animals, since he considered them to be meaningless in as far as they would not allow conclusions to be drawn regarding the human organism.

If Ibn Sina's requirements regarding the conduct of tests are compared with the structure of experiments described in the scientific literature of the Latin Middle Ages and of the beginning of Early Modern Sciences, one cannot help but notice one significant difference. Occidental scientists, such as Galileo, based their experiments on preconceived hypotheses. Selected phenomena were used to test the existing hypothesis for its truthfulness. The question expressed by the experiment represented an alternative and led either to verification or to falsification, and hence to the acceptance or rejection of the hypothesis. The hypothesis as basis of the occidental experiments is missing in Ibn Sina's elaborations concerning the experimental preconditions just quoted. Consequently, the alternative question to be experimentally answered by verification or falsification, is also missing. The seven preconditions, enumerated by Ibn Sina, are not *probanda*, but *probata*. Here, we meet the attitude towards tradition, so typical for Islam. Knowledge handed down was not subject to criticism and hence the need for revision did not arise; the authority of the predecessors warranted the correctness of the theses.

Islam also sees the purposes of the experiment in augmenting experience, but only in as far as it substantiates traditional theoretical knowledge. Although the Muslim world has furthered sciences due to

acute and exact observation (not only in medicine, but also in astronomy, chemistry, pharmacology, etc.), dogmatism, particularly in medicine, has had a greater impact.

Medicine in Islam was founded in part on the traditions of the Greek medical literature, i.e. on the tradition of the book, but developing it further to a quite substantial degree, far transcending the Greek origins. The Qu'ran, the Holy Book of Islam, calls Jews and Christians the "possessors of the book" (*ahl al-kitab*), hence expressing high regard for the revelations of the Holy Scriptures, the Thora and the Gospels. In Islam, belief in authority was largely belief in books. This may also help to explain the high esteem of books, shared by many Islamic physicians. In his foreword to his book "Support in the Art of Surgery" (*kitab al-umda fi sina'at al-giraha*) the physician Ibn Al-Quff bemoans the ignorance of so many physicians and states by way of exoneration that this may be due to them not having a book on which to orientate themselves in their subject. But what should a physician read? May be charms? He was asked by Butlan. On the contrary, he ought to study the books of the ancients (*kutub al-awa'il*): casualty, case histories, etc. Ibn Butlan reports, that some made fun of the bookish erudition of the physicians. "If they see a physician read in a book they would ask him mockingly: 'Is there a remedy against death?' and if he denied it they would tell him: 'These books are nothing but the ramblings of senile women. The wisdom of a sage does not increase with age, and the stupidity of an old woman does not decrease at whatever age.' But even a great scholar and eminent physician such as Abd Al-Latif Al-Bagdadi (1162-1231) said: "Beware of acquiring the Sciences through books, although you may have confidence in the power of your reason. For each of the sciences you may want to acquire you will need two teachers."

Ibn Al-Quff's concern about the lack of medical literature referred to the absence of references for the instruction of physicians in practical medicine. The backbone of medical literature still consisted of the theoretical and philosophical works of the Old School. A document from the Geniza in Cairo allows us to have a closer look at the library of a physician practicing in the late 12th century. The volumes, written in Arabic, were sold after the physician's death and the proceeds were given to his widow. To this end a list of all the books was drawn up, listing not only the author's name and the title of the book, but also the price. The list is dated November 12th, 1190. Among these volumes was the Tabit ibn Qurra, works by Al-Kindi, Hunain ibn Ishak, Yuhanna ibn Masawaih, Ibn Abi-l-As'at, Ibn Al-Gazzar and by Abdul Farag al Isbahani.

In 1037/38 a group of young physicians from Bazra engaged in a discussion with doctors who held different views. They approached the physician Abu Sa'id ibn Gibril ibn Bakhtishu from Baghdad with the request to effectively support their demands by means of a suitable publication. Ibn Bakhtishu agreed and wrote a book comprising five chapters. In the third chapter he took a stand against the one-sided theoretical training of doctors and voiced the demand that anyone wanting to become a physician should first become conversant with medical skills before approaching the theoretical studies of medical literature. Ibn Bakhtishu added, that there are, after all, things in medicine, "which become comprehensible only when one acts in a practical way, things which will be made clear to the student only after experiencing the individual parts of the Art through common studies and common practice."

Ibn Bakhtishu highlighted the situation of physicians who were interested in a practice-orientated medicine. In the long run Ibn Bakhtishu's initiative was not as successful as he had hoped. Medicine in Islam continued placing greater emphasis on tradition. Tradition, not Nature, remained the main spring of medical education.

Within Islamic medicine, the highest developed specialist field was ophthalmology. Monographs concerning ophthalmological studies were published by Ibn Masawaih, Hunain ibn Ishaq and his nephew Hubais in the 9th Century, by Abul Qasim ibn Ali Al-Mausili and Ali ibn Isa in the 10th Century, by the physicist Ibn Al-Haitam and by Abd Ar-Rahman ibn Wafid in the 11th century, and by Al-Gafiqi and others in the 12th

century. Ophthalmology commanded most of the works of Ahmad At-Tabari and Ali-ibn Al-Abbas Al-Magusi in the 10th century, and of Ibn Sina in the 11th century. They extended and perfected the Greek ophthalmological tradition to a great degree.

The latest research concerning eye operations, executed and described by Islamic physicians, often raises the question as to the anaesthetics used in the process. For the relief of great pain Islamic physicians recommended mandrake (*yabrug*) among others, or the juice obtained from the fruit of that plant (*ma' al-luffah*), as well as opium. Hunain ibn Ishak did not mention these agents solely in connection with eye operations, but quite generally as a palliative, for pain relief (*had'*) and lethargy (*subat*). The Arab term "*tanwim*" has reinforced the belief held by modern researchers that Islamic doctors of the 9th century knew how to conduct anaesthesia.

Although anatomy did not play a large part in Islamic medicine, all the great medical encyclopaedias of that time contained one extensive chapter on anatomy, e.g. the *Kitab Al-Mansuri* by Abu Bakr Muhammad ibn Zakariyya Ar-Razi, the *Kitab Al-Malaki* by Ali ibn Al-Abbas Al-Magusi and the *Al-Qanun Fit-Tibb* by Ibn Sina. They extensively represent the structure of the human body. Seen from this angle it appears that anatomy did after all play a leading role within Islamic medicine, although this is disputed by modern occidental scientists researching into medical history.

Islamic medical writers did not slavishly adopt the traditional Galenic texts. Rather, they compressed them advantageously and developed them further, resulting in a perfectly new, Islamic medicine. This fact was already recognized by the German physician Wilhelm Postel (1510-1581), who was also one of the first occidental researchers into the Arabic language. He said: "What you find clearly and concisely expressed on two pages in the writings of Avicenna (Ibn Sina), Galen with his asiatism can hardly accommodate in five or six mighty volumes."

Empiricism and speculation supplement each other in Islamic medicine. This method is a hallmark of Islamic medicine and led to such discoveries as the lung circulation by the physician Ibn An-Nafis (died 1288). Ibn An-Nafis started from the empirically well-known fact that, contrary to Galen's idea, blood could not pass from the right ventricle to the left ventricle through the partition wall, which separates both ventricles. He concluded therefore, that blood reaches the lungs coming from the right ventricle, gets purified in the lungs and flows on to the left ventricle. His empirical observations represented a correction to Greek medicine in one significant point.

The autonomous and significant achievements of Islamic physicians lay in the fortunate combination of empiricism and speculation, as demonstrated so forcefully by Ibn An-Nafis. Further proof is provided by many ingenious healing methods devised by Islamic physicians. A little known physician named Abu Tahir ibn Al-Barhasi (he lived during the caliphate of Mustarsid, 1093-1135) once treated a patient suffering from dropsy in Al-Wasit. Despite extensive treatment the patient did not improve. One day, a trader appeared, who sold the patient a helping of locust stewed in salt water. This delicacy was eaten by the patient and it led to a strong diarrhoea which, after a short while, was followed by a marked improvement in the condition of the patient. A short time after the patient had regained his health completely. Asked by the physician what he had eaten to cause this improvement, the patient replied that he did not know, except that he had eaten stewed locust and that he had regained his health shortly after. The physician knew very well that the nature of the locust alone could not have brought about such a spectacular improvement. He therefore enquired after the trader who had sold the locust. After having presented all the traders of the vicinity to the former patient and after identifying the right one, the physician asked the trader to show him the spot where he had found the locust. It was found that the locust had fed on a plant called "mazariyun" (daphne, mezereon), which is known to "absorb the

moisture of the blood effectively." Ibn Abi Usaibi'a, who reported this successful treatment, added that Abu Tahir ibn Al-Barhasi thereafter healed many patients suffering from dropsy.

The sober and unprejudiced observations made by many Muslim physicians are in stark contrast to the Hippocratic writings and especially to those of Plato. For the pious Muslim there always existed a close connection between God (ALLAH) and the disease. The Prophet Muhammad (ﷺ) stated this in the following hadith;

"With each disease that God has sent down upon us, He has also sent us the remedy."

Finally, Islamic medicine had little in common with Greek medicine, whence it once began. Due to the ingenuity of Islamic physicians it had developed into an autonomous science, with its effects still felt in the occident today, stimulating modern medicine and, indeed, having made it possible in the first place. The saying "medicus curat, natura sanat", which is esteemed more and more in the occident, was pre-empted centuries ago by the Schafiite law scholar Hais Bais (died 1178 in Baghdad) in his poem:

"Ye, who searcheth for remedies against disease,
The healer is the one that afflicted you,
It is he who refreshes your health
And not the one who blendeth water with teriak."

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HIGHLIGHTS FROM THE HOLY QORAN AND PROPHET'S ORIENTATION IN MEDICATION AS CORROLATED TO RECENT RESEARCH

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INTRODUCTION

No question that the Qoranic miracles are unlimited, infinitive and ever-lasting. For example, numercus statements related to Health which came in the Holy Quran and Hadith were explained only very recently, and thanks to the new technology which was not known at that time.

It deemed of paramount importance that Muslim scientists, at global level, must cooperate to record and publish the statements which came in the Holy Quran and Hadith and the interpretation of these statements by recent scientific findings and contributions. This, however, should be done in a simple and effective way to let all people, including the lay man to realise how far and deep Islam, as a religion, came for the benefit of mankind inclusive and exclusive.

SUCH AS REMEMBER ALLAH, STANDING, SITTING, AND RECLINING, AND CONSIDER THE CREATION OF THE HEAVENS AND THE EARTH (AND SAY): OUR LORD! THOU CREATEDST NOT THIS IN VAIN. GLORY BE TO THEE ! PRESERVE US FROM THE DOOM OF FIRE

Medication can be classified into two major classes:

- A. **Preventive Medicine.**
- B. **Therapeutic Medicine.**

A. Preventive Medicine:

It is well known that protection is always preferable than treatment. The Holy Qoran in several aspects performs obligations which end up as concrete measures against a lot of serious diseases:

1. **Fasting Ramadan:** Fasting of Ramadan if performed properly as it should be, will be an excellent protection against a lot of organic and psychiatric diseases. If for example, the individual be modest in his meals during Ramadan, thus following Islamic regulations, it will be an excellent opportunity for him to rest his stomach from being exhausted along the whole year. Moreover regulation and prompt timing of meals, is regarded as a very useful protection against hyperacidity and complications like peptic ulcer.

2. The spiritual impact on the fasting Muslim and his close relationship to Allah, again provide an excellent tranquillizer protecting the person from all complications accompanying hypertension and anxiety. We now know of very many side effects and disadvantages of chemicals used as tranquilizers, which probably are

regarded as a must for treating cases like angina, arteriosclerosis, hypertension etc...Fasting, and being a good Muslim, help the individual enormously in cases of the like.

3. Over-weight could be one of the important causes leading to diabetes. Again, fasting as well as diet regulation could be, or actually is, a good protective measure against this disease.

4. In the Hadith:

"Whoever can afford marriage, he must marry otherwise he got to fast"

This is clear that fasting is a good barrier against devil's attack and will provide the individual a strong weapon against misbehaviour.

B. Therapeutic Medicine:

For Prayer, a Muslim must wash his face and hands up to the elbows, his head and neck, and feet up to the ankles. This thorough cleaning is certainly a measure against all diseases caused by dirt and daily contaminations by germs that may cause various skin diseases. Beside, it is truly a person going for prayer is self-protected spiritually against excitement, anxiety and every day's exposure to a lot of misbehaviour caused from tense and spiritual fatigue.

C.

HE HATH FORBIDDEN YOU ONLY CARRION, AND BLOOD AND SWINE FLESH, AND THAT WHICH HATH BEEN IMMOLATED TO (THE NAME OF) ANY OTHER THAN ALLAH

Islam forbidden carrion, which we know is highly polluted with germs, and in a stage of fermentation which results in very many toxins. Blood is a mixture of RBCs, WBCs, plasma etc could also include compounds ready for excretion through channels like urine, sweat etc., and which in most cases are toxic. Thus the holy Qoran made blood forbidden for Muslims, to protect the individual from toxication.

D.

THEY QUESTION THEE (O MOHAMED) CONCERNING MENSTRUATION. SAY: IT IS AN ILLNESS, SO LET WOMEN ALONE AT SUCH TIMES AND GO NOT IN UNTO THEM TILL THEY ARE CLEANSED. AND WHEN THEY HAVE PURIFIED THEMSELVES, THEN GO IN UNTO THEM AS ALLAH HATH ENJOINED UPON YOU. TRULY ALLAH LOVETH THOSE WHO TURN UNTO HIM, AND LOVETH THOSE WHO HAVE A CARE FOR CLEANNESS.

If we know that the holy Qoran came about 1400 years before medicine clarifies the exact composition and deleterious effect of menstrual blood, one can realise how Islam cares for protection of the individual against a lot of diseases and complications.

Now it is well established that intercourse during menstruation could cause inflammation of urinary system (urinary tract, kidney and prostate) of male, beside the fact that the vagina is in a state of severe inflammation, and intercourse at this stage could be a cause of lots of complications to the female.

E.

MOTHERS SHALL SUCKLE THEIR CHILDREN FOR TWO WHOLE YEARS; (THAT IS) FOR THOSE WHO WISH TO COMPLETE THE SUCKLING. THE DUTY OF FEEDING AND CLOTHING NURSING MOTHERS IN A SEEMLY MANNER IS UPON THE FATHER OF THE CHILD.

In this Qoranic statement, there is a clear order to the mothers to breast feed their babies for two years period. In the last decade mothers, however for more than one reason, did not care to breast-feed their babies.

(Being busy in their daily obligations, or for fitness purposes etc.)

i. The hazards for using artificial milk are well known e.g. Intestinal disorders of the baby due to indigestion and/or contamination of the milk, beside the very frequent intolerance of the baby to the artificial milk, are reported and well known.

ii. Moreover, the high significant ratio of breast-cancer over women who never breast-feed their children, was recently reported by several Cancer-Institutes. This statistical record attracted the attention of specialists all over the world to urge and encourage mothers to return to breast-feeding. Thus the Qoranic statement in this respect, could be regarded as a warning and excellent protection for both mothers and children.

iii. It is well known that breast-feeding helps the vagina to contract and restores its normal size thus protecting it against inflammation and haemorrhage.

Medication during the time of Prophet Mohamed (ﷺ)

1. Prophet Mohamed (ﷺ) saying in the Hadith:

“God created no sickness by unless a medication for this sickness is also created”

2.

“For every sickness there must be a medication. Be correct, cure will follow by the Lord’s permission”:

Most probably the medication noted in the two Hadiths is through natural products whether of plant or animal origins; however, I will refer to this in more details later.

3. In the Hadith

“Whoever worries will be sick”

It is clear, from this Hadith, that a very direct relation between anxiety and organic diseases occurs. We now know that too much and continuous worry may lead to several diseases like peptic ulcer, hypertension, diabetes or even cerebral haemorrhage. This fact could be one of the links between psychiatric medicine and internal medicine.

Tranquillizers are considered to be a must in the regime of treating such diseases. Praying, Fasting and getting closer to Allah is the best tranquillizer for a good Muslim. This also explains why Prophet Mohamed (ﷺ) in the Hadith warned us against worry.

3. In the Hadith

“The stomach is the focus of illness”.

It is well known now that a healthy stomach results always in a healthy individual.

If we take, as an example the history of liver malfunction, which could be fatal in some cases, we will find that indigestion and stomach disorders most probably are lying after, or be preceding the liver disease or diseases. This could be explained by the quality and/or quantity of diet, alcoholism, diet regulation etc...

A great medical principle lies in the Hadith saying:

“We are people never eat except when feeling hungry, and never to a full stomach.”

Honey in the Prophet's medication:

It is known that prophet Mohamed (ﷺ) recommended in more than one occasion drinking or eating Honey. In the holy Qoran:

THEN EAT OF ALL FRUITS, AND FOLLOW THE WAYS OF THE LORD, MADE SMOOTH (FOR THEE). THERE COMETH FROM THEIR BELLIES A DRINK DIVERSE OF HUES WHEREIN IS HEALING FOR MANKIND.

A brief review on recent research on honey is given below:

1. It was proved experimentally, *in vitro* and *in vivo*, that honey kills both gram positive and gram negative bacilli.
2. More detailed *in vitro* studies on the antibacterial effect of honey was carried out on samples of honey collected from:
 - a. Honey collected from cells fed on citrus species (lemon, oranges, ... etc.)
 - b. Honey collected from cells fed on grass.
 - e. Honey collected from cells fed on coriander.
 - d. Honey collected from cells fed on cotton.

Samples collected from all above-mentioned cells proved decisively to be inhibiting both gram positive and gram negative bacilli.

Moreover, a phytochemical screening of honey followed by fractionation on T.L.C. and gas chromatography, revealed that honeys of all samples contained phenolic reducing as well as volatile compounds of rather a complex nature. It is worth to mention that all compounds detected in all samples of the honeys have no relation (chemical or biological) to the constituents of the mother host plant or plants on which the cells were feeding. This could be interpreted that these compounds are newly biosynthesised in the bees and not obtained from the nectar juice of the host plant. A fact which can be looked at as a great miracle.

Royal gel:

Royal gel has been exposed to several investigations in the past few years. A brief summary of recent contributions on this semiwaxy material food of queen bees is given in the following:-

a. In N.R.C. Cairo, Egypt a group of investigators carried biological and chemical studies on Royal gels collected from different sources and concluded the following:-

A marked increase in size and weight of sex organs of rats (male and female) receiving intraperitoneal injection for about 2 - 3 months.

b. Phytopharmacological screening of Royal gel revealed the separation of a complex compound having gonadotrophin like action. Studies on structure elucidation of this compound is in progress.

5. Dates in the holy Qoran:

AND SHAKE THE TRUNK OF THE PALM TREE TOWARD THEE; THOU WILL CAUSE RIPE DATES TO FALL UPON THEE.

(S19:V25)

We all know that date was considered as a principal diet for Arabs who used to eat it raw, cooked alone or with milk. Date is now known to be highly calorific and of high nutritional value owing to its composition which is as follows:

Fats	5.1	%
Proteins	2.2	%
Carbohydrates	3.1	%
Iron	180	mg/kg
Copper	3.2	mg/kg
Zinc	3.4	mg/kg
Arsenic	12	mg/kg
Water	20	%

It is to be noticed that address to Mary which was mentioned in the holy Qoran came during the time of labor. Recently investigators, have isolated "Estrone" like compounds from dates which could explain or be as a note to us that date contains compounds helping labor and relieves pain.

Moreover, Prophet Mohamed (ﷺ) in more than one Hadith recommended eating dates and to start with dates after fasting in Ramadan. Finally the relatively high water content of dates may be a gift from Allah to desert residences to protect them against dehydration.

Medication during start of appearance of Islam:

Arab scientists, and Muslim scientists in general, were very much concerned with herbal medicines. Of the pioneers we can mention Ibn-Bitar, Ibn-Sina, El-Razy, Tabary and several others in the Arab region and Muslim world, who are authors of books on herbal medicines, some of which are recognised as references at present, in this field.

Of the very striking observation worth to mention is that in some of the old books like Mufridat Ibn-Bitar, the author described some herbs and their uses which are almost identical with what is mentioned in some of today's pharmacopoeias. Even the time of collection, and preservation of these herbs agree to a great extent with recent findings and contribution. e.g. : Senna leaves, chammomile flowers, Artemisia (worm-seed), etc.

It is worth-while to mention that contributions of Arabs and Muslim scientists reached Western scientists in several occasions amongst which: during Cross-wars, in Sicilia and in Spain.

In the following some examples of medicinal plants and drugs of plant origin which were mentioned in the and/or in the old books of Arab and Muslim scientists:

1. *Nigella sativa* seeds: In the Hadith

"To you I recommend black seeds where there is cure to lot of diseases except death."

After Abi Salama,
After Abou Horira.

Later and early, after Islam appearance, a lot of Muslim scientists like Ibn-Sina and Ibn-Bitar, described *Nigella* seeds in very striking details and strongly recommended it for throat and chest diseases. Ibn-Bittar added that it is an excellent diuretic and helps in renal colic.

Recently, however, in our labs in Cairo University a thorough phytopharmacological screening of the seeds revealed the isolation of a ketone, to which the name nigellone was given and which proved to be antispasmodic and diuretic. It is now a patent in drug stores in Egypt for treating Asthma and kidney stones.

2. **Miswak** "*Salvadora persica* L."

The "*Miswak*", which is produced from the stolons and branches of *Salvadora persica* was highly recommended by Prophet Mohamed (ﷺ) as tooth brush.

Hadith:

"Unless bothering my followers, I would have ordered them to brush their teeth every praying by Miswak."

It is well known in the *Sunna* that the Prophet (ﷺ) used to brush his teeth before every prayer, before bed, after waking up in the morning and during fasting in Ramadan.

Miswak recently was exposed to several investigations including ecological, chemical and pharmacological investigations. Of the important constituents which were identified in *Miswak* are:

- a. Antibacterial factors (sesquiterpene in nature)
- b. Analgesic factors (volatile in nature).
- c. Silica, sulphur, sodium, potassium and fluorine.

Fluorine was recently reported to protect teeth against decay.

- d. A glycoside steroidal in nature.
- e. Saponins which could be an excellent disinfectant and detergent to help getting rid of foul breath.
- f. Mucilage which could be useful to inflamed gums.

More detailed studies on *Miswak* are in progress in our laboratory in Cairo University.

3. **Lawsonia** *Innervis* Linn

Lawsonia was described by Ancient Egyptians in the papyrus. It was stated that macerates of "Henna" leaves is useful in skin diseases and helps in itching. Ibn-Maga stated that in the Hadith and Sunna, Henna leaves help in sores of mouth and locally to relieve headache.

Recent investigations revealed the isolation of five biologically active compounds from henna leaves (after being left to ferment over night). Of the most active was the ketone named **Lawsonone**. This compound proved to possess an antibiotic activity, applied locally or given by mouth.

4. **Liquorice: Glycyrrhiza glabra**

This plant was described in several old books of Muslim scientists, and is cultivated in Turkey, Iraq, Saudi Arabia, Egypt, Russia etc.

Ibn-Sina and Ibn Bitar made emphasis on the use of liquorice in stomach disorders and muscle ache.

During the present decade several many investigators carried out chemical, pharmacological investigations on Liquorice roots and rhizomes. All contributions revealed the isolation of steroidal compounds of which glycyrrhizic, glycyrrhithic and glycyrrhithinic acids are amongst the steroidal compounds proved to possess cortisone like therapeutic value devoid from side effects accompanying cortisone-therapy. For this it is highly recommended in treating peptic ulcer, rheumatic pains, vomiting of pregnancy and several diseases of allergic syndrome. Patents of liquorice compounds are now in drug stores all over the world.

5. Fenugreek: *Trigonella sativa*

Fenugreek seeds were described in several references of old Islamic scientists. It was stated by Ibn-Bitar that its decoction helps as laxative and lactagogue. Recently, however, the lactagogue principle in the seeds was isolated in our labs using HPLC. The handicap of using this compound lies in its undesirable odour attributed to a short chain fatty acid. A project, conjointly with F.D.A. in the U.S.A. to deodorise the active constituent is in progress. Preliminary results in this concern are encouraging.

Beside the lactagogue principle, some other important constituents were isolated from fenugreek seeds namely : A flavonoid compound which proved to be hypoglycemic when given 15 mg/kg to experimental animals. The hypoglycemic action, however, is significant and persists from 6-24 hours. Clinical trials are still progressing.

In conclusion one can state, with full confidence based on absolute scientific data and statistical records, that compounds of natural origin (plants or animal-origin), proved to be, in many cases, effective and safe.

CONCLUSIONS AND RECOMMENDATIONS

From the above review one may conclude that we in the Islamic world have a great heritage on medicinal plants worth for thorough investigation applying modern technology. To achieve this goal, I suggest establishing a specialised “**Institute for Medicinal Plants**”. Such Institute will be responsible for the following:-

1. Screening of Medicinal Plants growing in the Islamic and Arab World (using computer).
2. Phyto-Pharmacological studies on plants reported in the literature of Islamic scientists to possess therapeutic value.
3. Tabulating selected plants which prove to be effective and safe, to be a base for **Herbal Pharmacopoeia**.
4. Ecological and Physiological studies on the medicinal plants aiming to increase yield and improve quality (including treatment with growth regulating factors, plant hormones...etc.)
5. Applying hydroponic and tissue culture to get maximum production of active constituents of plants selected.
6. Create continuous relation and exchange of informations with similar Institutes e.g. Chinese University in Hong Kong, Caltec Institute in Los Angels...etc.

The following Departments can be a skeleton for the suggested Institute:

- a. Department of phytochemistry and plant physiology
- b. Department of Ecology and Agriculture of Medicinal Plants.
- c. Department of Pharmacology.
- d. Department of Pharmaceutical Technology.
- e. Department of Marketing and Economy of Medicinal plants and their products.
- f. Up-to-date library.

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RETRIEVAL AND DOCUMENTATION OF PRESCRIPTIONS IN TIBB AL-NABAWI THROUGH COMPUTER-EQUIPPED DATABASES

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INDIA

This paper reviews the prevailing practice of documentation of prescriptions in Tibb al-Nabawi and provides suggestions for improving the system of retrieval and dissemination of information vis-a-vis Islamic medicine. The importance of research on the lines identified and the need of information transfer have been emphasized. Establishment of databases and introduction and exploitation of computer technology have been proposed for popularizing Tibb al-Nabawi. The article also embodies the guidelines for input and processing of data for portraying the scientific basis of the Islamic system of medicine.

In the pre-Islamic days superstitious and primitive methods of cure dominated the medical practice. The society's attitude to treatment of patients lacked logic or reason. It goes to the credit of Prophet Mohammad (ﷺ) that a rational thinking developed for health and diseases. He (ﷺ) emphasized the importance of preventive medicine and exhorted his followers to undertake research in the field. Interest in research gained momentum when Prophet Mohammad (ﷺ) tested several natural products on himself. His followers then undertook trials involving the prescribed ingredients. Through extensive tests a fairly large number of medicinal formulae emerged. The scientific validity of Prophet's prescriptions vindicate his (ﷺ) high level of intellect and wish to serve humanity, besides deep concern to imbibe the spirit of enquiry and research in human beings. His (ﷺ) system of Islamic medicine is convenient and effective. The prescriptions outlined in Tibb al-Nabawi are without side effects. One does not have to worry about the antidotes as there are no adverse or allergic reactions. The prescriptions cure the disease, provoke the body's vital force and build resistance. The remarkable success of Prophet Mohammad's formulations is documented by authentic writers. It is heartening to note that there is a growing awareness among the Muslim scholars the world over to popularize Tibb al-Nabawi, propagate its merits and project its scientific basis. The success of this mission will rest on the zeal and zest with which Muslim scientists of different disciplines take up the task. Efforts must center on :

1. indepth review of literature available on Tibb al-Nabawi and Qur'an,
2. thorough interpretation of the prescriptions in Tibb al-Nabawi and Qur'an,
3. diversification of formulations by compounding the ingredients prescribed in Tibb al-Nabawi and Qur'an,
4. Chemical analysis of the medicinal ingredients through latest techniques,
6. computer processing of the results of Islamic medicine, and
7. establishment of databases and coordination of their activities through efficient information exchange and meetings.

Development of a system that makes possible the fullest desirable interchange of information on formulae of Islamic medicine necessitates a network of databases. With the galvanized interest in research on Islamic

medicine the magnitude of task of assembling, processing and codifying the vast amount of on-line data so that the same could be stored, summarized, retrieved and printed in flexible formats will require introduction of computers in managing the databases. Evolution of standard nomenclature and coding of medicinal ingredients in flow of factual information amongst databases of the network will be imperative. While collecting and disseminating the data every database must ensure reliability of the input. A universal consensus on : 1) analytical techniques for medicinal ingredients, 2) identification of laboratories for confirming the reported information through reliability tests, will go a long way in sustaining the data banks and achieving the envisaged objectives. It will be advisable to screen and scrutinize the data before their input rather than to eliminate them after computer processing and transmission.

There seem to be three practically feasible approaches to data acquisition :

- 1) to generate data especially for the purpose by analysing the ingredients outlined in Islamic medicine,
- 2) to retrieve information from authentic literature,
- 3) to obtain data from laboratories which may be outside the network but involved in the analysis for their own purpose.

Method (1) above is a direct approach involving chemical assays in laboratories particularly entrusted with the responsibility. It will ensure concentration of effort, uniformity in technical applications, proper record of sample sizes, and suitability of data for statistical processing.

Method (2) will be a welcome development in as much as the factual information vis-a-vis the medicinal formulae is rather scattered. Compilation will definitely go a long way in easy accessibility of information to those interested and hence in popularizing Tibb al-Nabawi. The culmination of effort will make it possible to prepare and release a universally acceptable *Materia medica*, a *Pharmacopeia* and a scientifically convincing document which will further enhance the importance of Tibb al-Nabawi in addition to silencing the agnostics or arbitrary critics of the system. The task will be ambitious and with a scope so wide as to involve survey of a great variety of literature where compilation, pharmacological knowledge, etc. of any ingredient that finds mention in Tibb al-Nabawi is likely to be reported. Muslim scientists familiar with the language and technical terminology of the research articles in journals, reports, etc. can play an important role in this documentation service. Access to computers with large storage capacity and with many entry terminals will be of immense help.

Method (3) will be a great advantage in as much as it shall open a way of additional utilization of information for serving the humanity. There are apparently no obstacles for securing the needed data from laboratories or institutions doing work for different purposes, including implementation of research projects, consultancy, education, quality control, etc. After publication of their findings these agencies will be more than willing to have the information disseminated and circulated as much as possible. For us this generosity will save time, manpower and money. We will nevertheless ascertain credentials of the concerned bodies before retrieval of information.

The need of introducing computer technology in managing the proposed databases of Tibb al-Nabawi has already been mentioned briefly in this article. Certain points, however, merit attention. Since computer science is getting diversified and the scope of choice is changing at an ever-increasing rate, we have to be very clear and specific in selecting model of computer and assigning role to the same. The model must be such that it will process the information to the satisfaction of present standard and will be so flexible as to incorporate future modifications.

Microcomputer software is preferable over main frame computer hardware because the former is : 1) less expensive, 2) much more economical to maintain, 3) easy to operate (even persons with little or no experience

can handle), and 4) gives results in simple, understandable report generation language.

The versatility and the ability to store millions of characters (megabytes) of information also favour microcomputers. True, the microcomputers of today are not equipped with so high capacity memory pac and disc-space as the mainframe computers but their range of functions are within workable limits.

The author has full conviction that by adopting the suggested measures more interest will be generated in Tibb al-Nabawi and the human beings will find answer to health problems afflicting the modern society.

TIBB-I-NABAWI

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INTRODUCTION

I will begin with Sura *Bani Israel*, Ayat 82, which reads,

WE HAVE SENT DOWN IN THE QURAN THAT WHICH IS A HEALING AND A MERCY TO THE BELIEVERS.

And further in Sura *Maida*, Ayat 25,

WHOSOEVER KILLETH A HUMAN BEING, NOT IN LIEU OF ANOTHER HUMAN BEING, NOR BECAUSE OF MISCHIEF ON EARTH, IT IS AS IF HE HATH KILLED ALL MANKIND. AND IF HE SAVETH A HUMAN LIFE, IT IS AS IF HE HATH SAVED THE LIFE OF ALL MANKIND.

It was from these principles that Muslim physicians of the past drew their inspiration. They responded to the challenge of the Prophet (ﷺ) when he (ﷺ) said:

"The seeking of knowledge is a religious duty of every Muslim and every Muslimah",

and

"An hours contemplation and study of Allah's creation is better than a year of adoration"

and further,

"Seek knowledge though it be in China".

As for those concerned with health, he (ﷺ) issued a challenge without parallel when he (ﷺ) proclaimed that

"For every disease there is a cure and it is the duty of man to find that cure.

(Al-Bukhari/Muslim)

Thus Muslim physicians set out on their search for learning in the name of Allah. It was from this milieu that we produced the Al-Razis', Al-Burunis', Al-Ghazalis', Ibn-Sinas' and Ibn-Al Nafis'. Armed with the principles of the Quran and Hadith, they gave to the world a system of health care which is as yet without parallel. Indeed, the two vital, fundamental institutions on which modern medicine rests, namely, the University and the Hospital, were largely Muslim contributions to mankind. We have a heritage of which we can be proud.

The objective of this paper is two-fold. First, I will attempt to outline the scope of Prophetic Medicine, and one cannot but be impressed by its enormity, its wisdom and, indeed, its relevance to our time. Second, an attempt will be made to draw some conclusions from its "methodology".

The Scope of Tibb-i-Nabawi

For the sake of clarity, I will classify the *Ahadith* by using current terminology into: Psychiatry, Psychology, Internal Medicine, Surgery, Personal Hygiene and Community Medicine.

Psychology and Psychiatry

Mention is made of the etiquette of grief¹ and the concept of “*iddah*”² is expounded. We are taught how to cope with anger³ and stress. The Hadith warns against sexual perversions,⁴ homosexuality⁵ and suicide⁶. The importance of marriage is emphasised⁷, and we are taught how to curb sexual desire⁸. We are given guidelines in inter-personal relationships between neighbours, between relatives, between husband and wife, and between parent and child. The Prophet (ﷺ) said:

“He who is best to his neighbour will be in the neighbourhood of Allah on the day of Resurrection”.

On treatment towards relatives, he (ﷺ) said:

“There is no greater charity than a man spending his money for his family”.

As a husband, he (ﷺ) neither rebuked or beat his wives. His treatment with them was most cordial and he (ﷺ) regarded them as co-partners in happiness and in distress. He (ﷺ) said:

“The best among you is he who is best to his wife”,

and that

“The best of the commodities of this world is a virtuous wife”.

As for the relationship between parent and child, he (ﷺ) remarked that

“The pleasure of Allah is the pleasure of . . . father and the displeasure of Allah is the displeasure of the father”.

He (ﷺ) also said,

“Paradise lies at the feet of the mother”.

He (ﷺ) treated children most affectionately. He (ﷺ) placed his hands on their heads and joined with them in games. He (ﷺ) advised,

“No father can give a gift to his children than good manners”.

It is on these principles of mutual love, respect and honour that the foundation of a healthy society rests.

Further in psychology, the Prophet (ﷺ) touched on such diverse subjects as the interpretation of dreams,⁹ the etiquette of humour,¹⁰ the development of personality¹¹ and the legality of adoption.¹² Finally, Islam rejected the memonological theory of mental illness and the Prophet (ﷺ) was the first to study mental illness objectively.¹³

Internal medicine

In the field of internal medicine, we are guided by the Quranic principle of moderation as expressed in Sura *Araf*, *Ayat* 31:

EAT AND DRINK, BUT NOT TO EXCESS.

The Prophet (ﷺ) warned against dietary excesses, and only recently has obesity been regarded as a potentially pathological condition.^{14,15} We are encouraged to eat certain foods as milk¹⁶, dates, honey¹⁷ and

marrow¹⁸. The nutritional value of the first three has long been recognised, but the value of marrow has only recently been appreciated. It is rich in fibre and Gastroenterologists emphasise the value of a high fibre diet in the prevention of many diseases. Certain foods such as carrion,¹⁹ dead meat, the flesh of swine and intoxicants were prohibited.²⁰ Breast feeding ²¹ was encouraged, as was exercise,²² which made for sound genetic counselling.

On the other hand, man was allowed to marry outside of his family, his rank and his colour. This dynamic concept helped expose the myth of class or racial superiority, thus contributing to a healthier society, both in body and in mind. Also practiced was cupping for headaches,²⁴ olive oil for the treatment of constipation and “piles”. Honey was used for treating infected wounds and for diarrhoea and tepid sponging for fever.²⁵ The restriction of the use of silk for men was lifted in the case of skin allergy.²⁶

Surgery

Surgery was recommended in cases where operation would do good. According to Jaber, he operated upon Saad-bin-Muaaz when the latter was struck by an arrow in his arm vein. The Prophet (ﷺ) operated with a pair of scissors and afterwards the wound became swollen and he (ﷺ) operated upon it for the second time. In another instance, he (ﷺ) removed a vein from Ob-bin-Kaab and then cauterised it. The use of gold for man was sanctioned for reconstructive surgery.

Personal Hygiene

In the field of personal hygiene, we are guided by the Prophetic principle:

*“Cleanliness is half of Faith”.*²⁴

This is given practical expression by way of “wuzu”, “ghusal”, “miswaak”, circumcision and by teachings on perineal toilet and on the importance of cleanliness of dress. There are also instructions relating to menstruation and sex.²⁸

Community Health

Prohibitions with regard to the cultivation of crops such as “hashish” or any involvement with the production, distribution and serving of wine (intoxicants) was made.²⁰ Injunctions concerning pollution, ²⁹ epidemics³⁰ and family planning are found. The caring for the aged, sick, indigent and orphan was elevated to a position of supreme importance. Indeed, if we neglect this social responsibility, then we may border onto “Kufr” or be as the one who denies the judgement.

This then is the scope of Prophetic Medicine. It mentions particulars and defines principles... and it was from these principles that Muslim Physicians of the past drew their inspiration. What we need now is to research its principles so that we may apply them in the light of our knowledge. We need also to change our attitude toward the ahadith. We tend to accept an injunction if it “makes sense” and we ignore or even reject it if it does not. We are guided only by the genius of our age. This attitude, for the Muslim, is not only morally wrong, but it is also scientifically myopic, for it stifles the inquiring mind. We need to accept the *Shareeah* in its totality and we need equally to be in the forefront of research. What better stimulus can we ask for when we are challenged by our *Nabi* (ﷺ) himself to “seek that cure”? If, collectively, we adopt this attitude, then we too, like our forefathers, will be a mercy unto mankind — and as individuals, we will experience a joy which is unending. Indeed, our research will increase us in our faith, Insha Allah!

“Methodology” of Prophetic Medicine

On analysis of over eighty Ahadith, I discovered a common theme... indeed, certain principles could be extrapolated. They are as follows:

1. Tibb-i-Nabawi is sustained by the illuminating recognition of the absolute Unity of Allah and, therefore, the unity of all existence. There is no god, only Allah.
2. Its scope suggests that ours is an interconnected world. A world in which biological, psychological, environmental and spiritual phenomena are inter-related. This clearly argues against fragmentation and against a mechanistic model of medicine.
3. The injunctions are all simple to understand and, importantly, easy to practice.
4. They have a universal character because they are not confined to a particular nation or race, nor are they bound to a particular era or time.
5. They enshrine the principles of personal and collective responsibility, of compassion and of the dignity of man. With regard to compassion, the Prophet (ﷺ) said,

“ You do not really have Iman until you are compassionate, and to be compassionate is not just to show compassion towards your people, but with all mankind”.

6. The “medicine” is largely geared towards the twin concepts of health promotion and disease prevention.
7. It is clear that whilst the injunctions may appear to be simple, they have profound wisdom. If they are obeyed, we benefit; if they are violated or ignored, then we do so at our peril.

I would like to demonstrate some of the above principles by looking at specific examples. Let us take breast feeding as a case in point: This is free of cost and is of vital importance to both mother and child in terms of conferring immunological protection, in providing nutrition, and in bonding. Yet because of capitalist considerations, artificial milk is promoted with vigour, particularly in the third world countries, at a cost which is incalculable. It is estimated that ± 40 million children die annually because mothers have moved away from this practice. Death is due mainly to gastroenteritis, pneumonia and undernutrition. Thus by obeying a seemingly simple injunction (which has universal application), a potentially catastrophic situation can be prevented.

Next, let us consider alcohol and drug abuse. This is rampant throughout the world and most of its new recruits are below the age of 20. This condition not only affects the body and mind, but it erodes the very fabric of society, at a cost which is immeasurable. Yet a vast section of humanity, 900 million of us, are saved from its consequences just because of Prophetic teaching. Is this not a mercy, and should we not share it with others?

The world is witnessing the breakdown of family life, particularly in the West. It is reported that 50% of marriages in the USA are dissolved within a year. Parents are relegated to old age homes. Wife battery and child abuse is rife and incest has reared its ugly head. Homosexuality is considered to be normal and AIDS has stamped its mark on society. All of these consequences are due to the neglect and violation of Allah Subhanahu-wataala's Laws. And all of them can be reversed by simply obeying Allah's Law.

Let us examine the two chief killers in the West — IHD and CVAs. Their aetiology is directly linked to dietary excesses, obesity, lack of exercise, cigarette smoking and stress. Again this can be remedied simply by changing one's destructive lifestyle. In the third world, infection and malnutrition are the killers. These problems too could be eradicated by elementary health measures such as clean water, proper sanitation,

better housing and improved nutrition. Yet vast sums of money are allocated for high technology, hospital based, curative medicine for the few to the neglect of the masses.

Thus we see the importance of the promotion of health and the prevention of disease — yet it's principles were enshrined 1400 years ago, if only we bothered to look! How many more principles are there, buried in the Hadith, and how long will it be before we make our contribution?

I would like to conclude with one final observation. Modern medicine is inspired by the mechanical model of Classical Physics. A sick person is like a clock whose parts do not function properly. This Cartesian model has limited medical science to the understanding of biological mechanisms alone. We concentrate on smaller and smaller fragments of the body. ...from the study of the organ to that of the cell and, finally to the study of the molecule. In doing so, we lose sight of the patient as a human being. Further, the Cartesian conceptualisation of time, of space and indeed, of life, is absolute. This is in direct contradiction to the description of Reality and of man as contained in the Quran. It is interesting that Quantum Physics have stopped seeing the Universe (and by extension, man) as a machine, and it does not recognise space and time as having separate dimensions. Rather, it speaks of a harmonious totality, which is inter-related and inter-dependent. Yes, modern physics is getting closer to a realisation of the Unity of Allah Subhanahuwataala. However, they lack the reality of the second part of the *Shahada*: Muhammad (ﷺ) is the Messenger of Allah. They lack a model for human behaviour. We have been blessed with that knowledge...and it is our sacred duty to carry that message in its totality — we will be accountable if we do not. For in the final analysis, it is not the eradication of symptoms that matters, nor should optimum health be a goal unto itself...but it is the proper usage of well being that is the key to eternal bliss.

May we continually expand and refine ourselves as His able servants. We ask Allah, Subhanahu-wataala, for His help and His reward.

TABLE

1. GRIEF

(a) remembrance of Allah...

Dictate to your dying man, *"There is no god but Allah."*

Muslim.

(b) Kaffan...,

"when someone of you shrouds his brother, let him make his shroud good."

Muslim.

(c) participation in burial...,

"Whoso follows a bier and carries it three times, he indeed fulfils his duty towards it".

Tirmizi.

(d) mourning...

"There is none among us who beats faces and tears up shirts and cries aloud like the crying of the days of Ignorance."

Agreed.

(e) grief cannot be prevented and is not prohibited...

Abu Hurairah reported that when Omar had prohibited people from weeping, the Prophet (ﷺ) said: "O Omar, leave them; verily the eye is shedding tears, the heart has been pierced and the promise is near."

Ahmad, Nisai.

2. "IDDAH"

This is a period of waiting for the wife after the death of the husband, before she considers remarriage. In cases of divorce, the Iddah is three months after divorce. If there is pregnancy, the Iddah is up to the time of delivery.

Al-Bukhari.

3. ANGER/STRESS...

"The strong man is not the wrestler, but it is he who can control himself when angry."

Al-Bukhari.

"Verily anger comes from the devil, and the devil was created from fire and verily fire is extinguished by water. So whoever of you gets angry, let him make ablution."

Abu Daud.

..“Whenever one of you gets angry while he is standing, let him sit down. If anger gets out of him (that is good); but if not, let him lie down.”

Ahmad, Tirmizi.

4. SEXUAL PERVERSION/
5. HOMOSEXUALITY

WHAT! OF ALL CREATURES, DO YOU APPROACH MALES AND LEAVE THE SPOUSES WHOM YOUR LORD HAS CREATED FOR YOU? INDEED, YOU ARE A PEOPLE TRANSGRESSING (ALL LIMITS)!.

Quran (S26:V166)

...The Prophet (ﷺ) prohibited two kinds of adornment for men, while permitting it for women gold and silk. “*These two are haraam for the males among my followers.*”

Ahmad, Abu Daoud.

6. SUICIDE

... *DO NOT KILL YOURSELVES; INDEED, ALLAH IS MERCIFUL TO*

Quran(S4:V29)

... “*In the time before you, a man was wounded. His wounds troubled him so much that he took knife and cut his wrist and bled to death. Thereupon Allah said, “My slave hurried in the matter of his life, therefore he is deprived of the Garden.*”

Al-Bukhari.

7. MARRIAGE

... *AND AMONG HIS SIGNS IS THAT HE CREATED FOR YOU MATES AMONG YOURSELVES, THAT YOU MAY DWELL WITH THEM IN TRANQUILITY, AND HE HAS PUT LOVE AND MERCY BETWEEN YOU.*

Quran (S30:V21)

...“*Young men, those of you who can support a wife should marry, for it keeps you from looking at women and preserves your chastity.*”

Al-Bukhari & Muslim

8. SEXUAL APPETITE

“*Fasting was recommended in order to curb haraam sexual desires.*”

Agreed

9. SOCIAL RELATIONSHIP between:

neighbours,
relatives,
husband and wife and
parent and child

See text ahadith quoted from al-Bukhari, Muslim, Ibn majah.

10. DREAMS

“Good dreams come from Allah, and false dreams from the Devil. So, whenever one of you sees what he likes, he shall not disclose it except to whome he loves. And when he sees what he dislikes, let him seek refuge to Allah from its evil and from the evil of the Devil, and let him turn aside....Let him not disclose it to anybody, so that it may not injure him.”

Muslim.

11. HUMOUR

... Following the Prophet's example, his noble companions also enjoyed humour and laughter. Ali bin Abu Talib said, “The mind gets tired, as do bodies, so treat them with humour”.

.. However, a Muslim is forbidden to joke and laugh at other people's values and honour.

O YOU WHO BELIEVE, LET NOT SOME PEOPLE MOCK AT OTHER PEOPLE; IT MAY BE THAT THEY ARE BETTER THAN THEE.

Quran (S49:V11)

... “Woe to the one who says something which is false in order to make people laugh! Woe to him, woe to him”.

Al-Tirmizi

12. PERSONALITY DEVELOPMENT

“Tazkiyah” is the science of the development of Personality. Its tools include “Sabr”, “Ihtisaab”, “Taubah”, the avoidance of “Qibr”, “Nifa” and “Qunutiyah”.

13. LEGALITY OF ADOPTION

“Non-disclosure, legal adoption, was legislated against, whilst the rearing and educating of an orphan was deemed a meritorious act.”

Agreed

14. MENTAL ILLNESS

Those who suffer mental illness or mental deficiency would not be accountable for their actions.

15. OVER-EATING

The Prophet (ﷺ) recommended that a moderate quantity of food should be eaten. He (ﷺ) said: “One third of the belly must be filled with food, one third with drink and theremainder must be empty.”

Agreed

He (ﷺ) said: "The food of two men is sufficient for three, and the food for three is sufficient for four".

Agreed

16. MILK Al-Quran (S16:V66)

17. HONEY Al-Quran (S16:V69)

18. MARROW/BARLEY

"The most agreeable of foods to the Messenger of Allah was bread (barley) and soup of Hais."

Abu Daoud

19. CARION/PORK

...FORBIDDEN TO YOU ARE THE FLESH OF DEAD ANIMALS AND BLOOD AND THE FLESH OF SWINE.

Al-Quran (S5:V4)

20. INTOXICANTS/GAMBLING

O YOU WHO BELIEVE TRULY, INTOXICANTS AND GAMBLING AND DIVINATION BY ARROWS ARE AN ABOMINATION OF SATAN'S DOING ; AVOID IT IN ORDER THAT YOU MAY BE SUCCESSFUL. ASSUREDLY, SATAN DESIRES TO SOW ENMITY AND HATRED AMONG YOU WITH INTOXICANTS AND GAMBLING, AND TO HINDER YOU FROM THE REMEMBRANCE OF ALLAH AND FROM SALAAT. WILL YOU NOT THEN DESIST.

Quran (S5:v93-94)

.. "Every intoxicant is Khamr and every Khamr is haraam."

Muslim

.. "Ten are cursed concerning Khamr : the one who produces it, the one for whom it is produced, the one who drinks it, the one who serves it, the one who carries it, the one for whom it is carried, the one who sells it, the one who earns from the sale of it, the one who buys it, and the one for whom it is bought."

Al-Tirmidhi Ibn Majah

21. BREAST FEEDING

...THE MOTHERS SHALL SUCKLE THEIR OFFSPRING FOR TWO WHOLE YEARS.

Al-Quran (S2:V233)

22. PARTICIPATION IN GAMES

"The Prophet (ﷺ) participated in games such as running, horse riding and archery."

Agreed

23. PROHIBITION FOR MARRIAGE

- the father's wife
- mother (including grandmothers on both sides)
- daughter (including grand daughters)
- sister (including step-sisters)
- paternal aunt (even if she is step-aunt)
- maternal aunt (even if she is step-aunt)
- niece
- foster mother
- foster sisters (by virtue of suckling)
- the mother-in-law
- the daughter-in-law
- sisters as co-wives

24. CUPPING

... "was used for headaches."

Agreed

25. TEPID SPONGING

... "Cold wash was used for fever."

Agreed

26. ALLERGY

The prohibition of silk for the man was lifted in the case of allergy.

Al-Bukhari

27. CLEANLINESS

... "Cleanliness invites toward faith, and faith leads it's possessor to the Garden."

Al-Tabarani

This is given practical expression by way of:

"Wuzu", "ghusul", "miswaak", "Istinga" (perineal toilet), and circumcision.

28. MENSTRUATION

AND THEY ASK THEE ABOUT MENSTRUATION. SAY: IT IS A HURT, SO REFRAIN FROM WOMEN DURING THEIR MENSTRUATION AND DO NOT APPROACH THEM UNTIL THEY ARE CLEANSED. AND WHEN THEY HAVE CLEANSED THEMSELVES YOU MAY GO INTO THEM IN THE MANNER ORDERED BY ALLAH; INDEED, ALLAH LOVES THOSE WHO TURN TO HIM AND HE LOVES THOSE WHO ARE CLEAN.

Al-Quran (S2:V222)

30. EPIDEMICS

"Movement into and out of an epidemic area was prohibited."

Agreed

31. POLLUTION

"Defaecation and urination in streams, roadways and in shaded places was forbidden."

Abu Daoud, Ibn Majah

32. CARING FOR THE SICK, AGED AND INDIGENT See text.

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CHILD ABUSE AND THE CHILD IN ISLAM

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INTRODUCTION

Child abuse (i.e. inflicting physical and/or mental harm on a child) is an important and serious problem in many developed and developing countries. It takes the form of non-accidental injury, sexual abuse, emotional trauma, neglect, abandonment, and administration of drugs. In the United Kingdom, about 2 children die from non-accidental injury every day; in the USA, 25% of all fractures in children under the age of 3 years is due to child abuse. In the Philippines, child prostitution is rampant and in many other developing countries is uncertain. Very few reports of child abuse have emanated from the Muslim World. It is to be expected that with the rapid socio-economic change taking place in many of these countries, with urban drift of population and break-down of Family institutions, this problem will sooner or later rear its head.

This paper describes the case histories of 4 children with evidence of non-accidental injury. The one thing they all have in common is the fact that they come from Muslim families. The paper further discusses this problem in the context of the Muslim child — his right as enshrined in Al-Quran.

CASE REPORTS

Case 1

This 4½ year old girl was admitted because of bleeding from the right ear, which according to her mother occurred following a fall whilst playing with her brother. She was born at 7 months gestation as a breech extraction following a difficult induced labour. She weighed 1.25 kg, required resuscitation and incubator care for 2 months. She was delayed in her development and walked only at 2 years. At 1½ years of age she was admitted for failure to thrive and delayed development and found to have several bruises on the body and diagnosed as suffering from child abuse and poor social circumstances. The family did not return for follow-up. At 4½ years she weighed 13.5 kg, had a height of 99.5 cm and head circumference of 47 cm (all below the 5th centile). She had several superficial wounds on her face and multiple recent and old bruises over body — face, trunk and limbs. Teeth marks were present on her left arm. At first she was withdrawn and depressed but soon became happy, cooperative and entered conversation readily. She was not mentally retarded. Fresh blood was seen in her right ear, but there was no neurological abnormality. The CT scan was normal.

The parents are first cousins and mother married at 19 years. Father is hardly at home and away on business most of the time; the grandparents are not living with the family. There are 3 other siblings (all less than 7 years old), one of whom was admitted at the same time with second degree burns. Mother's explanation for the bruises was that they were caused by the children fighting one another. But she admitted sometimes beating the children because of bad behaviour and enuresis. She was very apprehensive and afraid she would be blamed by the father. She was expecting her 5th child.

Comment: Many of the well-known risk factors for child abuse are present in this family: extreme prematurity, interference of mother-infant bonding, young mother, lack of extended family support, poor social circumstances.

Case 2

This 2 year old boy was admitted because of vomiting, lethargy, irritability and reluctance to feed for 3 days. The day before he was found on floor crying, having apparently fallen from the bed. He had a bruise on the face. On the day of admission he had several brief tonic seizures with loss of consciousness, upward rolling of eyes and arching of back. He was comatose responding to painful stimuli only, flaccid and cold with a heart rate of 62/min and shallow respirations. Pupils were constricted but reactive to light. Fundi were normal. Bruises were present on the left cheek, left ear, left leg and right arm. Investigation revealed normal blood count and chemistry. Coagulation profile was normal, and x-ray skull showed suture separation. The CSF pressure was 45 cm/H₂O, was uniformly blood stained with a protein content of 785 mg/dl, sugar of 42 mg/dl; the supernatant was xanthochromic. CT scan at this stage was reported as normal, but a few days later showed bilateral frontoparietal extradural and a small intracerebellar collection of blood. At craniotomy subdural and subarachnoid collections were evacuated. The convulsions were controlled with drugs. Skeletal survey showed no fractures. He was discharged well and subsequently sustained a burn on the chest.

He was born normally and breast fed for 6 months.

The stepfather (according to mother) is aggressive, always beating and shaking the children and "throwing them to the wall". The child was admitted to another hospital 25 days before but for fear or retribution mother refused investigation. She was married to a previously married man (as arranged by her mother) but due to serious marital problems was granted a divorce and married the stepfather (without consent of her mother). This led to family quarrels. The mother is working. There is one other sibling.

Comment: This child had one of the more serious consequences of child abuse - subdural and subarachnoid haemorrhage both of which follow vigorous shaking of the head (concussive forces) rather than direct trauma to the head. The risk factors present in this family are unstable family relationships and a stepfather.

Case 3

This 2½ year old girl was admitted with limp and swelling of the right thigh for 1 week which apparently occurred suddenly whilst playing with her brother. She was born at 7 months gestation by Caesarian section because of pre-eclampsia, weighing 2 kg. She was artificially fed. Her development is delayed. She is one of 7 siblings, one of whom is mentally retarded. On examination she was pale, and had multiple old burn scars as well as hyperpigmented patches of old lacerations on her neck, trunk and limbs. Her right femur was fractured and a skeletal survey revealed old fractures of the neck of the right femur and the supra condylar process and a healing fracture of upper part of left femur. The blood count showed a microcytic and hypochromic anaemia. Serum CA²⁺ 8.5 mg/dl, P²⁺ 2.3 mg/dl, alkaline phosphatase 726 iu/l, serum albumin 3.9 gm/dl. Mother was suspected of abusing the child.

Comment: This little girl had multiple fractures at different stages of healing. Again as in Case 1, the major risk factor was preterm birth.

Case 4

A nine month old female infant was admitted with a history of vomiting and irritability. She is the second twin, both of whom were small (exact birth weight not known). Mother is 25 years old and has 6 other children.

She lives with her husband and all the children in one room with her in-laws. Her relationship with her mother-in-law is poor. Meals are shared with the entire extended family all of whom live in the same house. Father works at 2 jobs to make ends meet and is hardly at home.

After birth the little girl twin was in hospital for 2 months. Mother refused to collect her, but the first twin was taken home within a few weeks. She was admitted twice before at 5 and 6 months of age with hydrocephalus and taken out of hospital against medical advice.

On admission this time she weighed 2.8 kg and had bruises on both cheeks. Her head was big with a bulging anterior fontanelle, widely separated sutures, "sunset" sign of the eyes and fisting of the hands. Development assessment gave an age of 3 months. Investigations revealed a right parieto-occipital fracture, bilateral subdural collections, and a communicating hydrocephalus. The subdural effusions were tapped. Skeletal surveys revealed no other fractures. She stayed in hospital for 4 months during which time she improved and weighed 5.4 kg on discharge. The identity of the abuser in this case was not fully established suspicion fell on mother. She hardly visited the infant, denied any knowledge of head trauma or the previous admissions.

Comment: The risk factors in this case are low birth weight, twin, prolonged hospitalisation, poor socio-economic circumstances and an existing problem (hydrocephalus).

DISCUSSION

The two common factors in all these infants are they were apparently physically abused and they are Muslims. Three of the infants were preterm which is a well recognised risk factor. The long hospitalisation of these infants in poor mother-infant bonding and difficulty in establishing breast feeding. An active programme to encourage mothers to touch, handle and feed their preterm infants, can go a long way to reduce this potentially serious problem. There are however many parents who cope very well with their tiny infants in spite of prolonged separation. Proper psychological make up, family support, proper cultural, moral and ethical values must play their part in counteracting this problem.

Other well known risk factors for child abuse are a stepchild, adopted or fostered child, mental or physical defect in the child, one of twins, teenage mother, unstable family relationship and socio-economic domestic crises. Very often the parents who abuse their children have themselves suffered abuse and disturbed childhood.

All the children reported here are Muslims. This is particularly disconcerting in view of the high regards Islam places on the child.

THE STATUS OF THE CHILD IN ISLAM

Certain basic principles are enunciated in Al Quran, from which we can derive the status of the child in Islam.

(A) Children are part of the human race and as such are entitled to the same respect and dignity as any other member of the human race.

WE HAVE HONOURED THE SONS OF ADAM; PROVIDED THEM WITH TRANSPORT ON LAND AND SEA; GIVEN THEM FOR SUSTENANCE THINGS GOOD AND PURE; AND CONFERRED ON THEM SPECIAL FAVOURS, ABOVE A GREAT PART OF OUR CREATION.

(S17:V70)

(B) They are without sin until the age of discretion.

WE HAVE INDEED CREATED MAN IN THE BEST OF MOULDS,
(S.90:V4)

*SAY: SHALL I SEEK FOR (MY) CHERISHER
OTHER THAN GOD, WHEN HE IS THE CHERISHER OF ALL THINGS (THAT
EXIST)? EVERY SOUL DRAWS THE NEED OF ITS ACTS ON NONE BUT ITSELF:
NO BEARER OF BURDENS CAN BEAR THE BURDEN OF ANOTHER. YOUR GOAL
IN THE END IS TOWARDS GOD: HE WILL TELL YOU THE TRUTH OF THE THINGS
WHEREIN YE DISPUTED."*
(S6:V164)

*ON NO SOUL DOTH GOD PLACE A BURDEN GREATER THAN IT CAN BEAR.. IT
GETS EVERY GOOD THAT IT EARNS, AND IT SUFFERS EVERY ILL THAT IT
EARNS. (PRAY:) OUR LORD! CONDEMN US NOT IF WE FORGET OR FALL INTO
ERROR; OUR LORD! LAY NOT ON US A BURDEN LIKE THAT WHICH THOU DIDST
LAY ON THOSE BEFORE US;*
(S2:V286)

Children, therefore cannot be held responsible for the sins, tensions, squabbles, quarrels of their parents and therefore cannot be punished for the deeds of others. This does not mean that they have free licence to do as they please. Some form of discipline is essential to ensure that they derive maximum benefit from their rights as children.

(C) They are a "Gift from Allah"

*LOST ARE THOSE WHO SLAY THEIR CHILDREN, FROM FOLLY, WITHOUT
KNOWLEDGE, AND FORBID FOOD WHICH GOD HATH PROVIDED FOR THEM,
INVENTING (LIES) AGAINST GOD. THEY HAVE INDEED GONE ASTRAY AND
HEEDED NO GUIDANCE.*
(S6:V140)

*KILL NOT YOUR CHILDREN FOR FEAR OF WANT: WE SHALL PROVIDE
SUSTENANCE FOR THEM AS WELL AS FOR YOU. VERILY THE KILLING OF THEM
IS A GREAT SIN.*
(S17:V31)

From these verses it is abundantly clear that infanticide for whatever reason, be it poverty, dishonour (girls), convenience, or religious motives, is abhorrent in the eyes of Allah and strongly condemned. Yet abortion, starvation and child abuse are modern day equivalents of infanticide which is widespread throughout both the so-called developed and developing world.

Children therefore, are gifts from Allah. They are pure, innocent and honoured as part of humanity. This therefore places certain responsibilities on the parents towards their children.

RESPONSIBILITIES OF PARENTS TO CHILDREN

1. Protecting and nourishing them during infancy.

*THE MOTHERS SHALL GIVE SUCK TO THEIR OFFSPRING FOR TWO WHOLE
YEARS, IF THE FATHER DESIRES TO COMPLETE THE TERM. BUT HE SHALL*

BEAR THE COST OF THEIR FOOD AND CLOTHING ON EQUITABLE TERMS. NO SOUL SHALL HAVE A BURDEN LAID ON IT GREATER THAN IT CAN BEAR.

(S2:V233)

Note from this verse the responsibility of nourishing and clothing the infant is not only the mother's but also the father's.

2. Bringing up our children until maturity is a virtue and not a burden that must be discarded for others to undertake. It is the responsibility of parents to ensure proper upbringing of their children and not teachers, maids, television etc.

AND, OUT OF KINDNESS, LOWER TO THEM THE WING OF HUMILITY, AND SAY: MY LORD! BESTOW ON THEM THY MERCY EVEN AS THEY CHERISHED ME IN CHILDHOOD.

(S17:V24)

3. Such upbringing must provide for the physical, intellectual, moral, spiritual and economic well-being of the child. The consumerism of today's materialistic society has ensured that the physical, economic and intellectual well-being is being provided at least for the privileged children, but what they lack are spiritual and moral guidance and teaching. This cannot be imparted as a subject like mathematics or sciences at school but its foundation must be laid in the formative preschool years of the child at home by the parents. Schools and other institutions must, of course, play their part in re-inforcing these values as part of a total way of life and not merely as a subject to be taught and tested at end of the year. Both at home and at school a progressive and potentially serious erosion of these values is taking place. In the former, the intrusion of TV and in the latter the compartmentalisation and sectarian approach to "religious studies" has ensured that Islam is viewed merely as another subject for study rather than a way of life. In the end it is society which is responsible for upholding the moral and spiritual principles based on Islam. But then society is made up of families and families of individuals.

WE HAVE ENJOINED ON MAN KINDNESS TO HIS PARENTS: IN PAIN DID HIS MOTHER BEAR HIM, AND IN PAIN DID SHE GIVE HIM BIRTH. THE CARRYING OF THE (CHILD) TO HIS WEANING IS (A PERIOD OF) THIRTY MONTHS. AT LENGTH, WHEN HE REACHES THE AGE OF FULL STRENGTH AND ATTAINS FORTY YEARS, HE SAYS, "O MY LORD! GRANT ME THAT I MAY BE GRATEFUL FOR FAVOUR WHICH THOU HAST BESTOWED UPON ME, AND UPON BOTH MY PARENTS, AND THAT I MAY WORK RIGHTEOUSNESS SUCH AS THOU MAYEST APPROVE; AND BE GRACIOUS TO ME IN MY ISSUE. TRULY HAVE I TURNED TO THEE AND TRULY DO I BOW (TO THEE) IN ISLAM."

(S46:V15)

AND THOSE WHO PRAY, O MY LORD! GRANT UNTO US WIVES AND OFFSPRING WHO WILL BE THE COMFORT OF OUR EYES, AND GIVE US (THE GRACE) TO LEAD THE RIGHTEOUS."

(S25:V74)

O YE WHO BELIEVE! SAVE YOURSELVES AND YOUR FAMILIES FROM A FIRE WHOSE FUEL IS MEN AND STONES, OVER WHICH ARE APPOINTED ANGELS STERN (AND) SEVERE, WHO FLINCH NOT (FROM EXECUTING) THE COMMANDS THEY RECEIVE FROM GOD, BUT DO (PRECISELY) WHAT THEY ARE COMMANDED.

(S66:V6)

Thus the upbringing of ones children must be viewed as one composite whole. It may be likened to a pyramid with a solid foundation of sound body and mind on which is built spirituality which leads to *TAQWA* or God consciousness.

TAQWA SOUND SPIRITUALITY SOUND MORALS SOUND MIND SOUND BODY

RESPONSIBILITIES OF CHILD TO PARENTS

In return for this love, care, protection and upbringing of the child by the parents, the child in turn must bear certain responsibilities towards his parents. These include.

1. Doing good to parents in every way.
2. Obeying them without demur in everything good.
3. Behaving respectfully towards them.
4. Maintaining an attitude of thankfulness to them, caring for them with mercy and kindness especially the mothers.

WE HAVE ENJOINED ON MAN KINDNESS TO PARENTS: BUT IF THEY (EITHER OF THEM) STRIVE (TO FORCE) THEE TO JOIN WITH ME (IN WORSHIP) ANYTHING OF WHICH THOU HAST NO KNOWLEDGE, OBEY THEM NOT. YE HAVE (ALL) TO RETURN TO ME, AND I WILL TELL YOU (THE TRUTH) OF ALL THAT YE DID.

(S29:V8)

THY LORD HATH DECREED THAT YE WORSHIP NONE BUT HIM, AND THAT YE BE KIND TO PARENTS. WHETHER ONE OR BOTH OF THEM ATTAIN OLD AGE IN THY LIFE, SAY NOT TO THEM A WORD OF CONTEMPT, NOR REPEL THEM, BUT ADDRESS THEM IN TERMS OF HONOUR.

(S17:V23)

AND, OUT OF KINDNESS, LOWER TO THEM THE WING OF HUMILITY, AND SAY: "MY LORD! BESTOW ON THEM THY MERCY EVEN AS THEY CHERISHED ME IN CHILDHOOD."

(S17:V24)

YOUR LORD KNOWETH BEST WHAT IS IN YOUR HEARTS: IF YE DO DEEDS OF RIGHTEOUSNESS, VERILY HE IS MOST FORGIVING TO THOSE WHO TURN TO HIM AGAIN AND AGAIN (IN TRUE PENITENCE).

(S17:V25)

CONCLUSION

It is clear from the foregoing that Islam places special emphasis on the status of the child in the family and therefore in society. This status carries with it certain responsibilities by parents towards children and by the children towards their parents. These responsibilities are aimed at bringing out the best in parents and children consonant with a stable, dynamic, creative family life based on sound moral, ethical, spiritual and material needs according to principles enunciated in Al-Quran and as practiced by Prophet Mohammed (ﷺ). It is clear that such a family will not succumb to modern day pressures exerted on it, the result of which we see in family disintegration as evidenced by soaring divorce rates, increasing number of suicides, rampant child and drug abuse in both so-called developed and developing countries. Fortunately these problems are still uncommon in most of the Muslim world, but is already beginning to show itself. We need to recognise them

and identify the underlying causes and take preventative action. Although there are a number of causes, they all stem from a break down of the Islamic value system. We need to make a concerted effort to reassert this value system in its totality, if we are to prevent child abuse and other disorders of social deprivation, for which we as individuals and as a community will be answerable to Allah.

RECOMMENDATION

In anticipation of what I believe is going to be an increasing problem that Muslim health care professionals will have to deal with, I recommend that:

1. The accompanying tentative declaration of the rights of the Muslim child be accepted by the Islamic Medicine Organisation and disseminated to various governmental, social, educational and other appropriate agencies.
2. A workshop be organised consisting of Muslim health care professionals, Shariah experts, social workers, educationalists and psychologists. The purpose of such a workshop would be (1) to discuss the problem of child abuse in Muslim countries, (2) to provide guidelines on how to prevent this problem and (3) to provide guidelines on how to manage suspected and proven cases of child abuse within the framework of Islamic law. In most of the Western countries a well organised infrastructure exists to deal with suspected and proven cases of child abuse. To my knowledge no such infrastructure exists in any Muslim country. To pretend that the problem does not exist will make it go away; we will simply be guilty of passing the death sentence on many innocent children. As demonstrated by the cases reported in this paper, the problem does not exist will not make it go away; we will simply be guilty of passing the death sentence on many innocent children. As demonstrated by the cases reported in this paper, the problem already exists; the sooner we agree on how to deal with it, the better it will be for the children concerned.

RIGHTS OF THE MUSLIM CHILD

The Muslim child has the inalienable right

1. To life
2. To be born in wedlock into a stable family
3. To live and understand.
4. To protection against all evil, neglect, cruelty and exploitation
5. To adequate nutrition, housing, recreation and medical care
6. To be provided with opportunities and facilities for balanced development in freedom and dignity according to Quranic code of life.
7. To the best available formal education in keeping with the child's aptitudes and capabilities
8. To comprehensive moral education and training according to Islamic values.
9. To spiritual education so that he may become truly God-conscious and God-fearing which is the most basic and highest virtue a Muslim should possess, and
10. To have all the above as a whole in keeping with the concept of Tawheed.

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THE CONCEPT OF TIBB AI-NABAWIE

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Perhaps the origins of Islamic Medicine can be traced to the incident where the Emperor Khusro, of the Persian empire, at that time the most evolved and civilised country, sent his emissary-physician to Medinatul Munawwara as a gift to the Prophet Muhammad (ﷺ). This physician after a lonely sojourn in Medina complained to the Prophet (ﷺ) that no Muslims were coming as patients to him, whereupon the Prophet (ﷺ) replied as recorded in the famous Hadith :

“We are a nation that only eat when we are hungry, and when we eat, we do not eat to satiation.”

The physician conceded that this was the secret of the health of the Muslims.

This was reinforced by many other Ahadith dealing with eating, that one should not eat reclining, but rather sitting, as this constricts the stomach, that the stomach is a *hawd* of disease, implying that all disease originate from the stomach, and that the stomach should be divided into thirds, each filled respectively with solids, liquids and air, signifying that the stomach should be left empty by a third.

By evaluating the verse of the Quran in conjunction with the Hadith, Imam Zahabi (643-748 CE) one of the earliest authors on Prophetic Medicine arrived at a proper understanding of the verse in Surah al-A'raf (7:31) which states:

﴿ ٣١ - يٰٓاٰدَمُ خُذْ وَاٰدَمَ زَيْنَتَكَمۡ عِنۡدَ كُلِّ مَسۡجِدٍ وَكُلُوۡا وَشَرِبُوۡا وَاَلۡتَسۡرِفُوۡا اِنَّهٗ لَآيۡحِبُّ الْمُسۡرِفِيۡنَ ﴾

Imam Zahabi states that the Quran has summarised the entire Medicine in half an ayat!¹ This contrasts with an Urdu translation of Ibn Kathir's Tafsir which states:

خوب کھاؤ اور خوب پیو لیکن حد سے نا برھو .

The Indian author probably based his interpretation on the previous Surahs (al-Maida) which categorised the permissible foods, because he translates the verse to connote: *Eat and drink as much as you can, but do not exceed the limits (of halaal and haraam).*²

Perhaps we have the ideal example here of Islamic norms being subject to ingrained ideas by not fully comprehending the Quranic themes, nor of using Prophetic practice (*Sunnah*) in the interpretation of Quranic verses.

Concerning the principles of Prophetic medicine, Imam Zahabi lists the following factors which have to be considered in the prevention and treatment of illness:

1. The effect of DIET, meaning both the quantity and quality of food ingested,
2. The effect of the CLIMATE, i.e. the air, water and soil,
3. BODILY REST and EXERCISE,
4. SLEEP,
5. EMOTIONS, and
6. EXCRETIONS, sex being regarded as an excretion.

These six principles of Prophetic Medicine, also called the *Sittah Zurruriyah* can be contrasted with contemporary concepts in western medicine.

THE ROLE OF DIET

There are innumerable Ahadith which deal with the proper etiquette of eating, e.g.

“that we should not recline and eat, but rather sit on the ground, as this constricts the stomach,” “that the food should be chewed slowly,” and “that we should never overeat as it leads to slothfulness and dulls the intelligence. The stomach is a ‘hawd’ a tank of disease, and that by dividing the stomach into thirds, each containing solids, liquids and air, implying undereating, and that the recital of the tasmiya when commencing eating was more for the protection from the deleterious effects of the food than is customarily supposed.”

Fasting has been enjoined in the Quran and was practised since the earliest of times by all the Prophets (AS). The reason for the *Tarawih* prayers is that when fasting, one tends to overeat at *Iftar*, and the prayers achieve the effect of combusting the extra food consumed. Fasting has many other benefits, when the passions are controlled, and man tries to improve his spiritual status by doing good.

The prohibition of certain foods is very significant. Pork is today known to cause many diseases, as the fat contained is a ‘hard fat’ which leads to atherosclerosis (clogging of the arteries). In South Africa it is the commonest cause of epilepsy which is due to cysterccercosis of the brain.³

Because pork contains more linoleic acid than beef, it has been postulated that some yet unknown element in pork causes cirrhosis of the liver.⁴

The relation of cirrhosis and alcohol has been proved for decades, and it is tragic that although alcoholism has been recognised to cause more suffering and deaths than any war in the West, yet no steps are taken to eliminate a scourge which the Quran clearly exhorted:

FORBIDDEN TO YOU (AS FOOD) ARE: DEAD MEAT, BLOOD, THE FLESH OF SWINE...’

(S5:V3)

The Prophet (ﷺ) recommended that meat should not be eaten daily, as Imam Zahabi explained, it ‘hardens the heart’. This is an allusion to the pathology of atherosclerosis. It is highly commendable that of all the Muslim countries, Pakistan is the only country to have ‘meatless days’. This is a cheap health practice which more of the Muslim lands should emulate, which is exacting a heavy toll amongst the more affluent countries of the West. South African whites who lead very affluent lives, have the worlds highest rate of heart attacks, which is attributed to their overconsumption of foods and meats containing high cholesterol.

The occurrence of cancers of different organs in different countries very positively suggests that there is a dietary link to cancer. In Japan there is a high incidence of cancer of the stomach, which is associated with their peculiar food, just as in the Transkei there is a very high incidence of cancer of the oesophagus which is linked to tobacco. Cancer of the lung has been proved to be caused by tobacco and asbestos, and this is prevalent in dusty atmospheres.

CLIMATE

This is an important factor which today is regarded as ecology, a comparatively modern discipline, where man has to integrate his living with the environment. That this is important to the health of man was recognised by the Prophet (ﷺ), as various Ahadith are evidence of this. The Prophet (ﷺ) recommended that since the

entire world is a *musalla*, it has to be kept free of dirt and pollution. This aspect does not apply to prayer only, as a Muslim has to be God-conscious at all times.

Since the time al-Rhazi, who hung pieces of meat in different parts of Baghdad to seek a most suitable site for the construction of a hospital, in order to determine the area with the healthiest 'air', Muslims have been conscious of the effect of climate on health. The Prophetic Hadith where vessels containing water were to be covered, since the Prophet (ﷺ) said

"pestilence descends from the skies",

implies that the Prophet (ﷺ) knew that disease was airborne. Only recently have the microbiologists realised that most of the bacteria are beneficial to mankind, and only a small proportion of them are pathogenic (causing disease).

The famous Hadith of the Prophet (ﷺ) recommending

"the re-dipping of the fly which has fallen into our food, and then eating the food, because the 'one wing contains shifa or healing whilst the other contains disease'"

is fully borne out by modern knowledge concerning the acquisition of immunity from small doses of pathogenic bacteria carried by flies.

The fact that water is a vehicle for many diseases like Cholera and Typhoid, proves that the Prophet (ﷺ) spoke from a source of knowledge which was suprarational, i.e. Revelation.

In Japan, it has been shown that a district where heart attacks were common had a water supply with an excess of Calcium. Similarly in South Africa a disease which affects the motor neurones and which causes paralysis of the arms and legs, has been traced to mineral deficiencies in the soil (Mseleni Disease). Smoking can be classified under air, as man is supposed to inhale pure air, not polluted by the many carcinogens which cigarette smoke contains. In South Africa alone, smoking accounts for an expenditure of R3 million a day in medical care, absenteeism, and loss of production. This contrasts with the R250 million earned in taxes from the sale of cigarettes ANNUALLY.⁵

REST AND EXERCISE

In the *Hadith* literature we find that mention is made of archery, swimming, horse riding, and physical activity. Whilst jogging has lately come into fashion in the West after the very high incidence of deaths by heart attacks, we note that the Prophet (ﷺ) recommended doing exercise till one sweats. This is so simple yet significant, as one does not need to have pulse rate tables to regulate the amount of exercise. The heart would adjust and strengthen itself after every exercise period.

The opposite of exercise is rest to enable the body to stabilise itself, and remove toxic wastes. Jacuzzis and Spas which are also coming into vogue in the West have their origins from the *Hammams* (public baths) of the early Islamic lands.

Imam Zahabi regards the *salaat* as an exercise having great physical benefits, where each posture has certain medical benefits.⁶ The *sajda*, for example, was prescribed as cure for headaches, and this alludes to the drainage for sinus headaches, still employed today, the *ruku* was recommended for those with obesity.

SLEEP AND DREAMS

The Quran states that the night was made for rest whilst the day was meant for striving: Surah Furqan:

*AND HE IT IS WHO MAKES THE NIGHT AS A ROBE FOR YOU AND AND SLEEP
AS A REPOSE, AND MAKES THE DAY (AS IT WERE) A RESURRECTION'*
(S25:V47)

This is of salience in that it is well recognised that sleep is necessary for mental well-being, whilst dreams have been studied by the early Islamic authors, like Ibn Sirin. Rossi states that dreams are an altered state of consciousness, and that they play a vital role in mental stability and in the resolution of conflicts.⁸

The Quran is quite specific about dreams being a minor form of *WAHY* or Revelation, wherein, many Prophets and saints have had prescience of events. Even a western scientist, the German chemist who was responsible for postulating the structure of the hexagonal organic carbon molecule, gave credit to it as having seen a dream in which the carbon atom was dancing in a group of six carbon atoms.

Dreams are also mentioned in the Quran, notably in *Surah Yusuf*, where the prophet Yusuf (عليه السلام) gave the interpretation of the dream of the seven alternating years of drought, famine and abundant harvests.

EMOTIONS

Long before the birth of psychology, the Noble Prophet (ﷺ) had recognised the effect of emotions on the prevention and treatment of illness. The duty of a Muslim was to inculcate peace at all times, both within and without. In fact the root word of Islam means to restore equanimity, and the greeting of the '*salaam*' is an invocation for the granting of tranquillity on the listener.

It is indeed very common amongst contemporary physicians to reach for tranquillisers as soon as emotional problems are presented by a patient. Yet the Prophet (ﷺ) had made a unique contribution to the treatment of emotional disorders by prayer.⁸

He (ﷺ) prescribed a *wudu* for the treatment of anger, the rationale being that anger was Satanic, who was created of fire, and the antidote to fire is water. Here we have a cheap and effective remedy for the treatment of emotional problems, in that the patient comes to rely on prayer to effect a resolution of his emotional difficulties, and is not turned into a drug addict nor is he dependant on pills, as is prevalent in the West.

The Hadith bear ample evidence that we should never be angry, indeed the Quran is quite explicit that

THOSE WHO RESTRAIN ANGER ARE PROMISED THE REWARD OF PARADISE.
(S3:V134)

Prayer plays a large role in Prophetic medicine, and this is especially evident in psychological illness.

Imam Zahabi, states that prayer 'is to remove bad thoughts, and put out the fire of anger, frustration and conflict, and calls upon one to submit in humbleness to one's Creator.

Prayer submerges the ego with all its subhuman and animal tendencies. Prayer also has a profound physical benefit on the body⁶ but its greatest benefit is spiritual, and therefore psychological. It leads to development of positivistic attitudes, since the patient comes to rely on his Creator, and this removes most of the negative effects of loneliness, insecurity, fear and confusion which are the mainstays of the neurosis.

In the treatment and prevention of the major mental illness, the psychoses, the Quran plays a most

significant role, according to the verse in *Surah al-Ra'd*:⁹

*DOES THE REMEMBRANCE OF ALLAH NOT BRING TRANQUILITY TO THE
HEARTS (MINDS)?*

This entire subject which gives us a superior and integrative model of the human personality than contemporary models in western psychology and the role of the *Salaat* and *Zikr* have been described in a previous paper.¹⁰

Indeed the Prophet (ﷺ) was the first to describe mental illness in a Jewish youth,¹¹ and Muslims have been credited with being the first to have rejected the demoniacal theories of mental illness,¹² and lifted the subjects of psychology and abnormal psychology (psychiatry) to a scientific level.

Both modern psychology and psychiatry have been subject to scrutiny by western experts, and their purely conjectural basis has been questioned,¹³ whilst prophetic medicine is based on Revelation. This is further proof of the third dimension of Islamic epistemology, i.e. suprarational knowledge which the Prophet (ﷺ) had.

EXCRETIONS

Since sex is regarded as an excretion, its entire character was brought out from the darkness of the past into the lives of the Muslims by the Quran. Indeed Malik Badri,¹³ the noted psychologist says that the Quran is the greatest manual on sex as it freed mankind from many of the ancient misconceptions about sex, and the Quran limited the number of wives and regulated morality. It gave a new dispensation to women, previously illtreated and regarded as inferior.

Its great role in the prevention of the scourge of venereal disease has not been adequately appreciated. Whilst the West is searching frantically for a cure for the dreaded AIDS, Islam had provided the solution, i.e. the prevention of immoral acts and the enjoining of cleanliness in sexual practice is the only answer to the disease.

Similarly, the prevention of cancer of the cervix, which is less prevalent in Muslim lands due to circumcision, is another example of the preventative role of the Muslim practice on health. The Quran enjoined breast feeding for two years, automatically providing a means of birth control on the one hand whilst ensuring that the child receives the best nutrient for growth. The development and production of the various commercial brands of milk (derived from cows milk, which actually is only suitable for calves!) has been condemned by the World Health Organisation. Artificial feeds do not provide for adequate growth, and children have less immunity to disease, as breast milk contains antibodies from the mother, and the mental and personality development can suffer, due to the presence of a different amino acid in cows milk and the prevalence of allergy to cows milk.

SUMMARY

Therefore, the principles of health enjoined in the Quran and consolidated in the Hadith, have entirely preventative roles. In this respect it is superior to contemporary Western concepts which are generally and primarily devoted to finding cures for disease whilst Prophetic medicine puts the accent on the prevention of illness.

Because the concepts are derived from the *Quran* and the *Sunnah* they are theocentric, whilst western concepts are homocentric, centred around man and his needs as determined by speculation by man. That this latter course is bound to be full of pitfalls and fallacies is only too evident when we survey some of the practices of modern medicine, e.g. the fluoridation of water rather than the proper use of *miswak*, which Ibn Abbas

reported as follows and which every modern dentist will concur:

“It perfumes the mouth, strengthens the gums, dissolves phlegm, dissolves plaque (scales) and opens the stomach. It is in accordance with the religious law, it pleases Allah and it brings joy to the Angels.” Calls for the abolition of fluoridation of water has fallen on deaf ears. Similarly, lead in petrol is only lately being removed after many children had suffered from its after effects like brain damage and anemia.

Modern medicine is therefore speculative, whilst Prophetic medicine is based on revelation.

Because Prophetic medicine concentrates on the final goal of a human, i.e. Divine Pleasure, it caters for the spiritual element of man as well as the physical, i.e. it is integralistic whilst Modern medicine is disparate, because it is concerned with only the physical, and often only with the specific. Only late has diet been implicated in the causation of disease in the West.

This contrasts with the prophetic dictum that treatment of the patient has to be along three parameters, DIET, DRUGS and PRAYER. It thus behoves all Muslim health care personnel that they employ Islamic models in the treatment of their patients, and thus convert the practice of medicine to an act of *Ibadah*. In fact, only the graduates of the Hamdard University regard the practice of medicine as an act of *Ibadah*, by not charging any money, since the Prophet (ﷺ) had exhorted that doctors should serve their fellow men, and if ones neighbours be in need, then this should be satisfied without remuneration. This would apply, especially so at night time, since then the need was greatest.

Pakistan has set an example in certain respects in the practice and art of medicine, which follows the *Sunnah*, and it is to be hoped that other Muslim lands will support our organising country, Kuwait, in also adopting the recommendations of this Conference, inshallah!

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