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Islamic modern concept of Medical Science (An Analytical Research)

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Abstract:

The Islamic modern concept of medical science is a fascinating topic that has been gaining attention in recent years. This research paper aims to provide an analytical study of this concept, exploring its implications and contributions to the body of knowledge. The study will begin by providing a statement of the topic, followed by the aims and objectives, research questions, and the significance of the research. The statement of the topic is that the Islamic modern concept of medical science is an important area of study that has not been fully explored. The aim of the research is to gain an understanding of the concept, its implications, and its contribution to the body of knowledge. The research questions will focus on the Islamic modern concept of medical science, its implications, and its contributions to the body of knowledge. The significance of the research lies in its ability to provide insight into the Islamic modern concept of medical science. This research will provide a comprehensive view of the concept, its implications, and its contributions to the body of knowledge. The research will also provide a valuable contribution to the body of knowledge, as it will provide a comprehensive view of the concept and its implications. In conclusion, this research paper provides an analytical study of the Islamic modern concept of medical science. The study provides a statement of the topic, aims and objectives, research questions, and the significance of the research. Additionally, the research provides a valuable

contribution to the body of knowledge, as it provides a comprehensive view of the concept and its implications. This research paper is an important step in understanding the Islamic modern concept of medical science and its implications.

Key Words: Islam, Medical Science, Greeks, Muslim scientists, Physicians

Introduction and data interpretation

Islam is the religion of nature. In addition to being a source of spirituality, it is also an excellent and complete code of conduct for our material well-being and physical health. By following this, not only can we attain the heights of moral, spiritual, political and economic life, but we can also enjoy a wealth of health and energy at the physical level. The word of the Qur'an is based on facts and has an infinite range of meanings. However, their observation requires knowledge and wisdom.

God's instruction is:

"هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ" - 1

“He is the One Who has revealed to you the Book comprising some firm and solid Verses (i.e literally clear and precise in meaning); they are the foundation of (commandments) of the Book And other Verses are figurative (i.e containing abstract and allusive meaning) So, those who have deviation in their hearts follow only its figurative Verses (just) under the urge to create disruption and with the motive to supply them self-seeking interpretation instead of their true interpretation But none knows its true interpretation apart from Allah And those who are perfectly firm in knowledge say: ‘We believe in it The whole (Book) has been revealed by our Lord.’ And direction and guidance is the share of only those who possess wisdom and insight”.

It is clear from this verse that Allah, the Exalted, has revealed two types of verses in the Qur'an. The first departments which are fundamental in the rules of the Qur'an.

Their meaning is clear and the purpose of revelation is clear, they do not need any interpretation or scope. Secondly, these are the verses which Allah Almighty has named as analogies. These verses relate to supernatural facts and man cannot comprehend them perfectly through his limited knowledge and senses. The true meaning of these verses is not known to anyone but Allah. However, those who are wise in knowledge can benefit from these verses *رَاسِخُونَ فِي الْعِلْمِ* refers to those who are mature in their knowledge and art and are experts and perfect in their field. The scope of Qur'anic sciences is wider than the sciences beyond human potential. The perfection of the Qur'an is that it has not left anything thirsty or incomplete about the rules and principles. The Qur'an is the source of all knowledge and art for mankind. How clear are the words of the Qur'an in this regard:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ.²

“ And We have revealed to you that Glorious Book which is a clear exposition of everything”.

It is a remarkable fact that in the great collection of Qur'an and Hadith there are hints for every science and art but to understand them requires in-depth study. The general teachings of Islam are in accordance with the principles of hygiene for the welfare of mankind, which were formulated by the Qur'an and the Prophet of Islam fourteen hundred years ago today. Modern science has now come to know the usefulness of the golden principles which the Crown Prince of the Universe (sws) had explained to his Ummah in very simple and common sense language.

Encourage continuous medical research

As a Muslim, it is our duty to continue to investigate from a medical point of view and to find a cure for every disease. Every disease is treatable. In this regard, the crown prince of the universe, peace be upon him, has said:

ما أنزل الله من داء إلا أنزل له شفاءً.³

God has not sent down any disease which has not been healed.

This blessed hadith urges mankind to continue the process of continuous research in the field of medicine for every disease. The notion that certain diseases are incurable is completely unfounded and erroneous by Islam, and to adopt this notion is tantamount to rejecting the notion of research. It is a sign of ignorance to call a disease incurable if one cannot find a cure for it through one's own research.

Health hygiene

Islam emphasizes hygiene and precautionary measures rather than treatment. All the teachings of Islam begin with purity and the first step and the first principle of the principles of hygiene is also purity. Regarding purity, the Holy Prophet (peace and blessings of Allah be upon him) said:

الطهورُ شطرُ الإيمانِ.⁴

Cleanliness is an essential part of faith.

The chapter on purification in Islamic teachings begins with the purification of the places from which waste is discharged. This is the first principle of purification and as a Muslim everyone understands that without it no concept of purification is complete.

عن أنس بن مالك يقول : "كان النبي صلى الله عليه وآله وسلم إذا خرج لحاجته، أجيء أنا و غلام و أداة من ماء يعني تستنجي به."⁵

It is narrated from Anas bin Malik that when the Holy Prophet (sws) used to go for defecation, a boy and I would come to the court with a vessel of water so that the Holy Prophet (sws) could get rid of it.

Today, in the Western world, the use of paper, etc., has become a common practice, apart from this natural method of purification with water, and this method is also flourishing in our country, although it has also given rise to many defects and various diseases. Happiness is, in fact, in the principles stated by Islam itself. According to modern medicine, people who use only paper instead of water for defecation after defecation may suffer from the following diseases.

1. Pilonidal Sinus: This is a hairy abscess that gets close to the stool site and cannot be treated without surgery.
2. Pyelonephritis: The formation of pus in the urinary tract and in the kidneys, especially in women. It is sometimes diagnosed when it takes on a very complex form and the only treatment left is surgery.

Hygiene from ablution

Prayer is obligatory on every sane adult Muslim. When a Muslim prays to Allah five times a day, he performs Wudhu before it, which gives him physical purity. It is obligatory to perform ablution before prayers.

The Almighty says:

فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ.⁶

“ Wash your faces and hands up to the elbows, and pass your wet hands over your heads and (also wash) your feet up to the ankles. And if you are in a state of obligation for total ablution, purify yourselves well (by bathing)”.

Ablution is one of the golden principles of hygiene. It's a great shield against germs in everyday life. Many diseases are caused by germs alone. These germs surround us. These pests dominate the air, the earth and everything we use. The human body is like a fortress. Allah Almighty has designed our skin in such a way that germs cannot enter our body through it. However, wounds on the skin and pores of the mouth and nose are always exposed to germs. Allah, the Exalted, commanded to wash not only those holes but also every part of his body which is not normally covered with clothes and can easily become a breeding ground for germs through ablution five times a day. The nose and mouth are the organs in the human body through which germs can easily enter the human body with the breath and food, so he ordered gargling to clear the throat and wet the nose to the bone inside. - Sometimes germs get into the nose and get stuck in the hair inside, and if we don't wash it five times a day, we can't even breathe clean air. After that, it is recommended to wash the face three times so that cold water constantly falls on the eyes and the eyes are protected from all diseases. There are also many medical benefits to washing your

hands and feet. Ablution automatically cures many of our ailments that we don't even realize are born. The concepts that modern medicine clarifies in the chapter on purification have been put into practice by Islam.

Etiquette and hygiene

The germs of the disease can easily enter our body when we eat food. In addition to food, our hands also play an important role. Regarding the hygiene of hands, the Crown Prince of Mercy (peace and blessings of Allah be upon him) said:

بركةُ الطعام : الوضوءُ قبله و الوضوءُ بعده.⁷

Washing hands before and after eating is a blessing.

Even if you wash your hands before eating and dry them with a cloth, etc., the germs can be transmitted to the hands again through that cloth. It is possible that there are already some germs on that towel and that the process of drying our hands will cause them to cling to our clean hands and enter our body during eating. The Islamic teachings are also very clear in this regard. The fatwa is stated in Ftawa Hindia:

وَ لَا يَمْسَحُ يَدَهُ قَبْلَ الطَّعَامِ بِالْمَنْدِيلِ لِيَكُونَ أَثَرُ الْغَسْلِ بَاقِيًا وَقْتُ الْأَكْلِ.⁸

Do not dry your hands before eating with a cloth so that hand hygiene can be maintained during the meal.

The blessed hadith of the Crown Prince of the Universe, peace be upon him, is narrated from Abdullah bin Abbas, in which the Holy Prophet (sws) said:

إِذَا أَكَلَ أَحَدُكُمْ فَلَا يَمْسَحُ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يَلْعَقَهَا.⁹

When one of you eats, do not wipe your hands before licking them.

This was also the custom of the Crown Prince of the Universe:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَأْكُلُ بِثَلَاثِ أَصَابِعٍ وَ لَا يَمْسَحُ يَدَهُ حَتَّى يَلْعَقَهَا.¹⁰

The Prophet (peace and blessings of Allah be upon him) used to eat with three fingers and (after eating) he would not clean his hands without licking the fingers.

Hands must be washed after eating so that food particles do not cause any discomfort. The Prophet (peace and blessings of Allah be upon him) strictly forbade sleeping without washing his hands after eating.

The Prophet's guidance is:

مَنْ نَامَ فِي يَدِهِ غَمْرٌ وَلَمْ يَغْسِلْهُ فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.¹¹

If a person has grease on his hand and he falls asleep without washing it in a way that has caused him some harm, then he should call himself bad (ie, consider it his own fault that he did not wash his hands and did not sleep).

Similarly, the Prophet (peace and blessings of Allah be upon him) said that after waking up, one should not put one's hands in a vessel until one has washed one's hands:

إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمَسُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا، فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ.¹²

When one of you is awake, do not put your hands in the dish without washing them three times, because he does not know where his hands have spent the night.

Prohibition of breathing in vessels

From a hygienic point of view, food items should be kept with utmost care and if they are in open containers, they should be covered so that they do not contain germs which are harmful to human health. Similarly, breathing in a vessel can cause germs to enter it. The patient may have a respiratory illness and the germs may later enter the body of the drinker.

The Crown Prince of the Universe (peace and blessings of Allah be upon him) said:

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ، قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "إِذَا شَرِبَ أَحَدُكُمْ فَلَا تَنْفَسْ فِي الْإِنَاءِ."¹³

Abdullah ibn Abi Qatadah narrates from his father that the Prophet (peace and blessings of Allah be upon him) said: "When one of you drinks water, do not breathe into the vessel."

Another hadeeth forbids breathing in a vessel:

It is narrated on the authority of Ibn 'Abbas that the Holy Prophet (peace and blessings of Allah be upon him) forbade breathing in a vessel and blowing into it.

It was also the custom of the Crown Prince of the Universe (peace be upon him) that he would never breathe in food and drink and would not blow on them to cool them down so that the Ummah would also be taught it.

Abdullah bin Abbas (may Allah be pleased with him) said:

لم يكن رسول الله صلى الله عليه وآله وسلم ينفخ في طعام ولا شراب ولا يتنفس في الإناء.¹⁴

The Prophet (peace and blessings of Allah be upon him) used to breathe in food and drink, and he did not breathe in anything.

According to modern medicine, food and drink should not be inhaled as it can spread the germs of the disease to the foodstuffs which can later make another eater sick. The Prophet (peace be upon him) had said these things long ago.

Protection against infectious diseases

Islam pays special attention to the prevention of diseases that are contagious and whose germs are rapidly transmitted from one person to another. Plague is a highly contagious disease. Today, although it has been conquered, until recently it was a deserted city. No house was left without a line of mourners. To prevent the plague, the Crown Prince of Wisdom stated some special rules that are not for common diseases.

The crown prince of the universe, peace be upon him, said:

إذا سمعتم بالطاعون بأرضٍ فلا تدخلوها، وإذا وقع بأرضٍ وأنتم بها فلا تخرجوا منها.¹⁵

When you find out that there is a plague in an area, do not go there and if you are already there, do not leave that area. It is as if you not only prevented the people from outside the city from going there to save them from the plague, but you also prevented the people of that city from leaving the city and saved the surrounding

cities from the plague. Run everywhere and the disease will spread to all the surrounding cities. Teeth and mouth cleaning The Blessed Prophet (peace and blessings of Allah be upon him) said:

طَهَرُوا أَفْوَاهَكُمْ.¹⁶

Keep your face clean.

From a medical point of view, dental hygiene not only protects the teeth from many ailments but is also a great remedy for stomach ailments. The Crown Prince of the Universe (peace be upon him) placed great emphasis on cleaning teeth.

In another place he said:

لَوْ لَا أَن أَشَقَّ عَلَيَّ أُمَّتِي لِأَمْرُهُمْ بِالسَّوَاكِ مَعَ كُلِّ صَلَاةٍ.¹⁷

If I did not consider it a problem for my ummah, I would have ordered them to brush their teeth in every prayer.

The Prophet (peace and blessings of Allah be upon him) used to brush his teeth regularly. He used to say Miswak from top to bottom and from bottom to top. That's the decent thing to do, and it should end there.

The point to note is that in which medical college did the Holy Prophet (sws) study? Allah, the Exalted, is calling the Holy Prophet (sws) Umi. The source of the teachings of the Holy Essence of the Crown Prince of Wisdom was the Essence of God. The principles of the life of Aqa (peace and blessings of Allah be upon him) which are coming to the fore today with their many benefits, you stated fourteen centuries ago today without any college / university education. In such a situation, why don't we bow our eyes to that great truth, why don't we acknowledge that every decree of the government is right and correct. It is also a Sunnah of the Prophet (peace and blessings of Allah be upon him) to brush one's teeth after eating in order to clean one's teeth.

The Prophet (peace and blessings of Allah be upon him) said:

مَنْ أَكَلَ فَلْيَتَخَلَّلْ.¹⁸

Anyone who eats food should eat it.

All dentists also recommend clenching with standard toothpicks because it removes small particles of food trapped between the teeth, which protects the person from many diseases of the mouth and stomach. The Holy Prophet (sww) protected the Ummah from many possible diseases by teaching them to intervene.

Medical benefits of prayer

Prayer is the biggest pillar of Islam after the martyrdom of Tawheed and Prophethood. Allah and His Messenger (peace be upon him) have declared it as the boundary between faith and disbelief. The spiritual and faith blessings of prayer are in their place. Since our subject is the role of Islam in the evolution of medical research, we will discuss this subject here. Light and continuous exercise cannot be imagined better than prayer. Physiotherapists say that there is no point in exercising without continuity or doing so much that the body becomes very tired. God, the Lord of Glory, bestowed upon us, as His worship, the practice in which exercise and physiotherapy are found in almost all forms.

While the prayers of a believer provide him with a package of complete spiritual and physical benefits, one of the signs of the hypocrites is laziness and sluggishness in their prayers. Almighty Allah says:

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى.¹⁹

“ when they stand up for Prayer, they do it sluggishly”.

And when they stand up for prayer, they stand up lazily.

There is no spiritual or physical benefit to praying in a relaxed manner without modifying the elements, while praying in the right way is a permanent and balanced way to keep cholesterol levels in balance.

The Qur'anic injunctions are further explained by this blessed hadith of the Government of Madinah:

فَإِنَّ فِي الصَّلَاةِ شِفَاءً.²⁰

Indeed, there is healing in prayer.

According to modern scientific advances, the fat that accumulates in the arteries gradually narrows our arteries, resulting in fatal diseases such as high blood pressure, heart disease and stroke.

Cholesterol levels in the human body are usually between 150 and 250 mg. The amount of it in our blood suddenly increases after eating. A simple and natural way to dissolve cholesterol before freezing is given by Allah Almighty in the form of five daily prayers. Three of the five daily prayers performed on a Muslim, namely Fajr (morning), Asr (afternoon) and Maghrib (sunset), are performed at times when the human stomach is usually empty. The rak'ahs of prayers were kept short. On the other hand, Zuhr and Isha prayers are usually offered after a meal, so keep their rak'ahs at twelve and seventeen, respectively, to eliminate high cholesterol. After breaking the fast in Ramadan, the amount of cholesterol in the body increases abnormally from normal days due to the consumption of relatively large amounts of food and drink.

The wisdom of keeping the cholesterol level in moderation through prayer has not only come to light through modern research but also the hadith of the Crown Prince of Wisdom in this regard is of great importance.

The Prophet (peace and blessings of Allah be upon him) said:

أَذِيبُوا طَعَامَكُمْ بِذِكْرِ اللَّهِ وَ الصَّلَاةِ²¹.

Resolve the cholesterol in your diet by remembering Allah and praying.

If we perform the five daily prayers in the correct manner according to the instructions and deeds of the Holy Prophet (sws), then there is no part of the body that does not get light exercise in the best way. The following is a description of the exercise that takes place in different forms of prayer:

Takbir Tahrimah

The muscles in the front of the elbow and the muscles of the shoulder joints participate when making the intention during the takbeer tahrimah.

Stay (Qiyam)

When tying the hands, the muscles that stretch the front of the elbow and the muscles that stretch the front and back of the wrist participate, while the rest of the body's muscles perform their normal function by standing upright.

bow down(Qiyam)

In the state of bowing, all the muscles of the body participate in the exercise. It bends at the hip joint while the knee joint is in an upright position. The elbows are straight and the wrists are straight, while the abdominal and lumbar muscles work when they are bent and straight.

Prostration (Rakou)

In prostration, the hips, knees, ankles and elbows are bent, while the muscles of the back of the legs and thighs and the muscles of the back and abdomen are stretched and the muscles of the shoulder joint pull it outwards as well as the wrist The back muscles are also stretched. Unlike men in prostration, it is better for women to bring their knees to the chest. This is the best treatment for uterine prolapse. Prostration is a very suitable practice for supplying blood to the heart and mind.

Tshahud

In the case of survival, the hips and hips are bent, the muscles of the ankles and feet are pulled back, and the muscles of the back and neck are stretched.

Slam

The muscles on the right and left side of the neck work when you greet.

We have seen that following the Sunnah of the Prophet (peace and blessings of Allah be upon him) and praying properly, every part of the human body participates in a kind of light exercise which is beneficial for its general health.

Eating less and eating a balanced diet

Medical research has shown that most heart diseases are caused by the stomach. The more food a person eats, the more diseases they get, while avoiding overeating is very helpful in preventing heart disease. The habit of overeating has a detrimental effect on human health. That is why Islam has always issued strict injunctions regarding starvation and eating a balanced diet.

Eating too much at a time or having a heavy breakfast every day or a full lunch, a full evening meal, is much more than the food needed for good health. Eating three meals a day, especially high-calorie foods and saturated fats, is not only detrimental to health, but also causes heart disease and many other serious illnesses, such as high blood pressure and diabetes. -

The Qur'an strongly urges one to abstain from overeating in order to maintain a balanced diet.

Almighty Allah says:

كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ²²

“And eat and drink but do not spend extravagantly because certainly He does not like the extravagant”.

The Qur'an speaks of moderate food, avoiding excess. The Holy Prophet (peace and blessings of Allah be upon him) has described this in a metaphorical manner.

إِنَّ الْمُؤْمِنَ يَأْكُلُ فِي مَعِيٍّ وَاحِدٍ، وَ الْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ.²³

The believer eats in one intestine and the unbeliever eats in seven intestines.

The Holy Prophet (peace and blessings of Allah be upon him) used metaphorical language here and called for refraining from eating too much in such a beautiful way as an act of disbelief. In another hadith, he said that overeating is disliked by Allah:

إِنَّ اللَّهَ يَبْغِضُ الْأَكْلَ فَوْقَ شَبْعِهِ.²⁴

Allah Almighty looks at those who eat more than hunger with hatred.

Overeating is the root cause of the disease, so it is important to eradicate it. That is why Islam strongly dislikes it. The Crown Prince of Wisdom (peace and blessings of Allah be upon him) said:

أَكْثَرُ النَّاسِ شَبَعًا فِي الدُّنْيَا أَطْوَلُهُمْ جَوْعًا يَوْمَ الْقِيَامَةِ.²⁵

The more a person feeds in this world, the longer he will have to starve on the Day of Resurrection.

Similarly, the Holy Prophet (peace and blessings of Allah be upon him) further said:

حَسَبِ الْآدَمِيِّ لِقِيمَاتٍ، يَقْمَنُ صُلْبُهُ، فَإِنْ غَلَبَتِ الْآدَمِي نَفْسُهُ فَثَلَاثٌ لِلطَّعَامِ وَثَلَاثٌ لِلشَّرَابِ وَثَلَاثٌ لِلنَّفْسِ.²⁶

Just a few bites are enough to keep a person's back straight, and if the heart wants to eat more, remember that one-third of the stomach is for eating and one-third for drinks (use) and one-third for ease of breathing. Leave.

Overeating can also lead to a life-threatening illness, such as diabetes, which is caused by a lack of pancreatic hormone insulin. Eating too much food causes the pancreas to work harder, and this often causes the pancreatic cells to become tired and stop working. Overeating is also a major cause of insulin deficiency. Diabetes is a disease in which the incidence of major diseases such as high blood pressure, stroke and heart disease increases.

Recommended foods

The key to maintaining good health is not the amount of food but the choice of a food that is balanced and can best meet all physical needs. Many diseases can be avoided if we keep this in mind while eating. There are many halal foods, but only a few of them are inspired by the Qur'an and Sunnah, and the same foods are surprisingly useful for the human body.

Here is what the average person needs daily:

CALORIES

2900 calories for the average man, 2200 calories for the average woman

CARBOHYDRATES

400 grams

MINERALS

In the form of sodium chloride, calcium, potassium, iron, sulfur, phosphorus, and iodine.

Proteins

At least 45 grams

VITAMINS

Vitamin A, Vitamin B1, B2, B6, B12, Vitamin C, Vitamin D and Vitamin E

Fats

Just as much energy as can be burned

WATER

Pure and sterile, it makes up 66% of the body.

It is permissible to use all halal foods to meet these needs, but the teachings of the Qur'an and Sunnah seem to give us special instructions regarding certain foods.

Meat

Meat is a very important part of human diet. The meat of some animals is good for human health while the meat of some other animals is somewhat harmful. Meat from other animals is also completely harmful. The meat of animals which are not suitable for human beings in any way is forbidden by the Shari'ah. The use of meat that is somewhat useless is allowed, but it is viewed with dislike. Animals that do not contain harmful substances in their meat and are good for human health are encouraged to eat their meat.

So we see that although the Shari'ah has made it permissible to eat both small and large meats, but white meat (ie meat of fish and birds, etc.) has been preferred, it is very low in fat and thus it Does not cause any harm to the heart.

Beef

The beloved Prophet (peace and blessings of Allah be upon him) said about red meat:

عليكم بألبانِ البقرِ فإنَّها شفاءٌ، و سمنها دواءٌ و لحومها داءٌ.²⁷

Cow's milk is healing, its butter has medical benefits, while its meat has disease.

Beef, also called red meat, contains a large amount of cholesterol. Modern scientific research has further confirmed the teachings of the Holy Prophet (sws).

Modern scientific research has shown that the bacterium *Taenia saginata* is found in beef, which causes many stomach ailments. That is why he is discouraged in the hadiths.

100 grams of beef contains this amount of calories and fats:

1. 229 calories 15.2 grams fat in cooked minced meat
2. 246 calories 14.6 grams fat in the roasted piece of back
3. Kebab contains 218 calories and 12.1 grams of fat
4. Roasted muscle contains 284 calories and 21.1 grams of fat

MUTTON

It also contains a lot of fat, see in the table below that the amount of calories and fats in 100 grams of small meat is as follows:

1. Leg roast meat 266 calories 17.9 grams fat
2. Roasted back meat 355 calories 29 grams fat
3. Kebab (meat without fat) 222 calories 12.3 grams of fats

4. Meat without roasted fat 191 calories 8.1 grams fat

In small meat, the neck is an organ that has a much lower fat content than the rest of the body. That's why it doesn't have much cholesterol. Therefore, the Holy Prophet (peace and blessings of Allah be upon him) has suggested the meat of the neck out of the small meat. See:

وكان أحبّ الشاةِ إليّ رسول الله صلى الله عليه وآله وسلم مقدّمها وكل ما علا منه سوي الرأس كان أخفّ وأجود مما سفّل.²⁸

(زاد المعاد، 4 : 373)

The Prophet (peace and blessings of Allah be upon him) liked the flesh of the front part (neck) of the goat the most, and whatever is in the front body except the head, because this part is light (free from heaviness) and is better than the back part. happens.

Dietitians also recommend lean meats because they are relatively low in saturated fat.

WHITE MEAT

Because fish and bird meat are relatively low in fat, they lower cholesterol levels, which is why it is encouraged in the Qur'an and Sunnah. The Qur'an calls the flesh of birds "the food of heaven."

Almighty Allah says:

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ²⁹

“And (there will be) bird-meat as well which they (the Near Ones) will desire”.

And they will get the flesh of birds, as much as they want

In addition, the Prophet (peace and blessings of Allah be upon him) specifically allowed fish meat because of its various nutritional and medical benefits. White fish is low in fat, while oily fish are high in unsaturated fat, which automatically lowers cholesterol. Therefore, its use is also beneficial for human health.

FIG & OLIVE

In the Qur'an, the importance of figs and olives has been highlighted by Allah, the Exalted, by swearing:

وَالَّتَيْنِ وَالرَّيْتُونَ³⁰

“By the fig and by the olive!”.

Figs provide large amounts of essential calcium, phosphorus, and iron, but most of them are found in fiber. It strengthens the lungs and breasts and helps treat mental and cardiovascular diseases. As it is high in fiber, as it is an unsaturated fat, it helps in lowering the amount of cholesterol. That is why its use is very useful for heart patients.

As a Qur'anic fruit, olives are useful in many diseases. For those who want to lower their cholesterol in their daily diet, olive oil is the best alternative to ghee.

100 grams of olives contain these ingredients:

Calories 82

0.7 grams of protein

Saturated fats 1.2 grams

1.0 grams of unsaturated fats

Dietary fiber 35 grams

Full fat 8.8 grams

It has zero cholesterol.

Fourteen centuries later, the research of modern medicine is to use oil instead of frozen things like ghee so that the amount of cholesterol in the human body does not exceed the prescribed limit. From the point of view of those researchers and medical experts, if this aspect of the sayings and instructions of the Holy Prophet (sws) is passed, then they can have a correct idea of the reality of Islam. The Holy

Prophet (peace and blessings of Allah be upon him) had declared the usefulness of olives fourteen hundred years ago. Today, olive oil has been shown to be very useful in heart disease, angina, blood pressure and chest diseases. That is why the incidence of heart disease in Italy is much lower than in the rest of the world, largely due to the fact that its inhabitants consume more olive oil than fats such as ghee and butter.

This statement of the Crown Prince of Mercy and Wisdom is especially noteworthy here:

إِنَّ عَمْرَ بْنَ الْخَطَّابِ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : ”كَلُوا الزَّيْتَ وَادَّهِنُوا بِهِ، فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ.“³¹

Hazrat Umar ibn al-Khattab (may Allah be pleased with him) narrated that the Holy Prophet (peace and blessings of Allah be upon him) said: "Eat the olive oil and use it externally on your body because it is from the blessed tree."

HONEY

Honey is the best tonic for hygiene. Nature has combined all the needs and requirements of the human body in it. Regarding honey, Allah says (interpretation of the meaning):

فِيهِ شِفَاءٌ لِلنَّاسِ.³²

“ It has healing properties for the people”.

عليكم بالشفائين، العسل و القرآن.³³

Two things are essential for healing: the Qur'an (in books) and honey (in food).

Honey is not only good for hygiene but also cures many ailments. The hadith also mentions the incident of a sick companion who was suffering from a very contagious disease and was healed by honey.

Conclusion

In short, we can conclude that the Islamic civilization was attracted to medicine because of its special temperament. In Islamic worship, many principles of

cleanliness and hygiene have been specially observed. With the immediate attention of a doctor, even if a person is healthy. If so, it is as if he saves the whole of humanity. This is a virtue that multiplies the importance and greatness of the science of medicine. In the long period of fourteen hundred years of Islamic civilization, we do not find a single incident that Due to his medical examination, the caliphs may have considered him worthy of beheading, or the scholars may have issued a fatwa against him for disbelief and atheism. Before Islam, the Arabs had some simple medical principles, such as how to treat the bite of a poisonous animal by reciting mantras or by blowing a bush. It was also customary to stain or ask for fire. There was also a way to draw irregular blood. When the teachings of the Prophet (peace and blessings of Allah be upon him) began, some hadeeths seem to guide us in certain matters of health.

Suggestions:

- ✚ Muslims should introduce the islamic basis of medicine internationally.
- ✚ They should work to give the Quranic Therapy concept of Cure to the World.
- ✚ The Muslims Physians shuold promote their Quranic cure experiences in their research work.

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