

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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the Most Gracious, the Most Merciful*

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Author's Note

All praise is due to Allah. We praise Him and we seek for His assistance and forgiveness. We seek refuge with Him from the evils of our own souls and from our misdeeds. No one can mislead whomever Allah guides and no one can guide whomever Allah causes to go astray.

I testify that there is no deity worthy of worship except Allah. He is One and He has no partner. I also testify that Muhammad is His Slave and Messenger. Allah sent him with the religion of guidance so that it may prevail over all other religions even if the disbelievers dislike that.

Speaking about scientific miracles has become a necessity these days, as knowledge has made great and rapid strides that cannot be stopped even for a moment. Everyday there are new inventions and astounding discoveries. All this strengthens a Believer's faith and increases confusion in the confused person.

Allah has blessed me with collecting all the conclusions that have been arrived at by the leaders in this art of scientific and medical miracles. I, then, decided that this compilation should comprehensively include every topic relating to miracles either from the Qur'an or from the authentic *Sunnah*. Some repetitions may be found in this work due

to some benefits such as considering the differences in the scholars' methodologies of writing about one topic. The wisdom of this may be found in the popular saying: "You might find in a stream what you might not find in a sea."

Dear reader, on my part I have selected for you the most comprehensive, most authentic, most modern and most beautiful of these proofs. For the purpose of authentication, some of the specialists in these fields have shared their knowledge with me. I would mention, as an example, Dr. Muhammad Harb, a specialist obstetrician and gynecologist and Jihad 'Inayah and Mahir Kabab, who are both pharmacists. I am very grateful to them.

There is no doubt that this work that you are reading, as a first step on what the modern science has arrived at in our contemporary times, has already been mentioned in the Qur'an and mentioned by the Messenger of Allah, peace be upon him, more than 1,400 years ago. This is certainly not going to be the end either. There shall continue to be more and more discoveries that will show humanity that the Qur'an is truly Allah's Word. Allah says about the Qur'an:

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾

"Falsehood cannot come to it from before it or behind it; (it is) sent down by the All-Wise, Worthy of all praise (Allah, Glorified and Exalted be He)." (Soorah Fussilat 41:42)

He also says:

﴿وَمَا يَطَّلِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

"Nor does he speak of (his own) desire. It is only a Revelation revealed." (Soorah An-Najm 53:3-4)

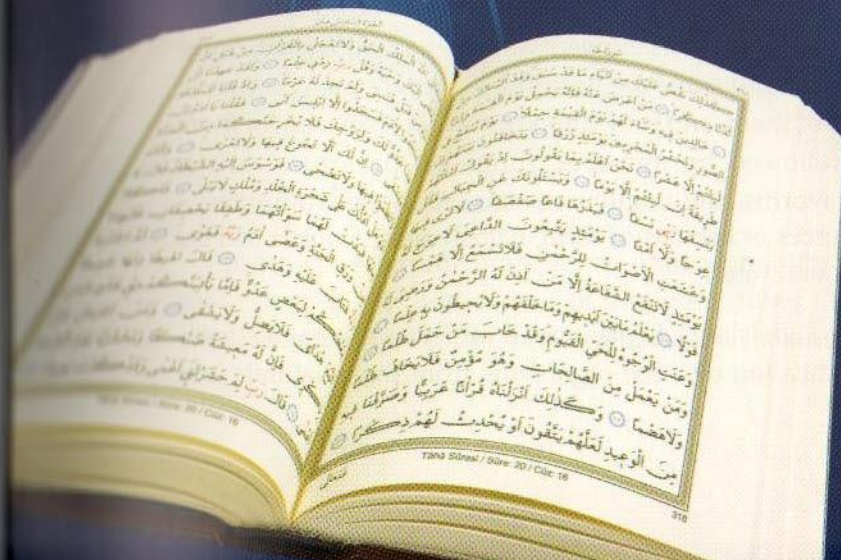
This book contains reference to Islamic remedies, which, if followed, would promote a better and healthier life-style in the reader. I beseech Allah to make all that I have collected and written to make a reminder for those who have sound hearts, the ability to listen and have presence

of mind, and to make it purely for His sake and to benefit me and the Muslims as a whole with it. Indeed, He has power over all things and He is worthy of accepting prayers. All praise is due to Allah, the Lord of the worlds. May the blessings and peace of Allah be upon our leader Muhammad, his family and his Companions.

Servant of the *Sunnah*
Yusuf Al-Hajj Ahmad



MIRACLE OF THE HOLY QUR'AN AND SUNNAH IN THE FIELD OF PREVENTATIVE MEDICINE





Miracle of the Holy Qur'an & Sunnah in the Field of Preventative Medicine

The definition of modern preventative medicine is that it is a branch of knowledge that has to do with protection against microorganisms that may cause physical disease and against psychological disease, in the individual and in society. Microorganisms are the cause of bacterial and other kinds of disease, and they are regarded as a community of living beings, most of which we cannot see with our eyes, but they exist everywhere, in the air, in water and in dust, on our bodies and in our mouths and intestines, and sometimes even in the food we eat. Some of them are beneficial and some are harmful. There are many different families and types of them, and they differ in size. The smallest of them are the viruses, followed by microbes, funguses, protozoa, various kinds of parasitic worms, and finally parasitic arthropods or insects. There are three sources or habitats of them, namely man, animals and the environment (dust and water).

The texts of *Shari'ah* (Islamic legislation) enumerate several methods regarding the eradication of these organisms from their habitats and

preventing them from causing harm to man, by establishing rules of cleanliness such as washing the hands and forearms, wiping the head and ears, washing the feet and washing the mouth and nose five times a day, washing each part three times.

Allah, the Exalted, says:

﴿يَتَأْتِيهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا﴾

"O you who believe! When you intend to offer As-Salah (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of Janaba (i.e. after a sexual discharge), purify yourselves (bathe your whole body)..." (Al-Ma'idah, 5:6)



- *Rinsing the mouth*

Rinsing the mouth three times with water (for example, during the course of ablution) rids it of a large number of microorganisms, which inhabit the mouth. It is estimated that the number of germs in

saliva is approximately one hundred million per square millimetre. There are also a large number of microorganisms which feed on food remnants between the teeth; the growth and multiplication of these creatures produces acid and other secretions which affect the mouth and its smell, and the colour and function of the teeth. Rinsing the mouth thrice, five times a day, rids the mouth of a huge number of these organisms and their toxins.

- *Siwak*

We may also sense the greatness of the Prophet's command to use the *Miswak* in his words: "The **Siwak** is purifying for the mouth and pleasing to the Lord." (Narrated by Ahmad and Ibn Majah; *Saheeh*)

The Prophet, peace and blessings of Allah be upon him, did not get up after a nap either at night or during the day without using the *Siwak*, and the Prophet, peace and blessings of Allah be upon him, urged his *Ummah* to use the *Siwak* all the time, when he said: "Were it not that it would be too hard for my *Ummah*, I would have commanded them to use the *Siwak* at the time of every prayer."

As is proved in the *Saheehain*, when the Messenger of Allah, peace and blessings of Allah be upon him, got up at night he would clean his mouth with the *Siwak*, and he also encouraged us to use the *Siwak* all the time, even when fasting. That is because of the great benefits that it offers to the mouth and teeth. These benefits include the following:

- It kills germs. Research has proved that it kills off at least five types of disease-causing germs that are found in the mouth, the most important of which is the streptococcus bacteria which causes some types of rheumatic fever (Brown and Jacob, 1979).
- It removes food remnants and yellowness from the teeth, and makes teeth shiny.

- It purifies the mouth by killing germs and treats wounds and inflammation of the gums.
- It prevents the growth of germs by increasing acidity in the mouth.
- It removes plaque before it becomes hard and affects the tissues.
- It prevents diseases of the mouth and teeth.
- It has been proved that it effectively reduces sugar levels and has an anti-cancer effect.
- *Rinsing the nose by snuffing up water then expelling it*

Snuffing up water into the nose and then expelling it has many medical benefits, the most important of which is that it removes accumulated secretions from the nasal cavity, as well as dust that adheres to the mucus lining of the nose, such as house dust, pollen, and the airborne spores of some fungi and moulds. It moistens the inside of the nose so as to keep the mucus lining in good condition, and removes microorganisms that cling to the inside of the nasal cavity.

Studies that were carried out to find out the effect of *Wudhoo'* on nasal health have proved that the noses of those who do not pray are inhabited by huge numbers of streptococcus and staphylococcus germs as well as other bacteria, whereas the noses of those who regularly performed *Wudhoo'* do not contain any colonies of germs, although in a few cases there were small numbers of germs, which soon disappeared after they were taught how to rinse the nose properly.



Miraculous aspect

The science of preventative medicine did not take shape or come into existence until after the discovery of microorganisms of various types, which came about after immense scientific and technological progress in knowledge of the causes of disease, which only happened in the last century. Before that, people were of two groups, Muslims and non-Muslims. The Muslims had a precise system of preventative medicine which was part of their religion through which they worshipped Allah, the Exalted, and which followed easily. As for non-Muslims, this is the testimony of their scientists against them.

The German scientist, Siegfried Honeker, in her book *The Arab Sun Shining on the West*, described the impressions of Al-Tartoosi during his visit to the land of the Franks (Europeans) at that time, and how he,



as a Muslim who did *Wudhoo'* before each of the five daily prayers, was repelled by the state of filth in which the Europeans were living, and he expressed his astonishment that they only bathed once or twice a year, in cold water. As for their clothes, they never washed them after they had put them on, so that they would not wear out. Then the German researcher noted how European societies were gradually influenced by Islamic customs after that, once their benefits had become clear, and they began to set up private and public baths.

The British regarded bathing as so harmful to the health that it could cause death. It was regarded as something shameful to build a bath inside an American home, until the first bathroom equipped with a tub was built in the White House in 1851. At that time it caused a sensation because it was regarded as something shameful at that time. In France, the palace of

Versailles did not have a single bathroom, despite its vastness.

Britain colonized the Sandwich Islands and forced the Muslim inhabitants by means of oppression and enticement to become Christians, but the outcome, as the British doctor Bernard Shaw noted in his book *The Doctor's Frustration*, was that lethal epidemics spread among them, and he explained that as being due to their abandonment of Islamic religious teachings, which require absolute cleanliness in all matters, both great and small, to the point of cutting the nails and cleaning beneath them.

The science of microbiology was unknown at the time of the Prophet and afterwards, until the last century, but the Islamic teachings on purification, *Wudhoo'*, *Ghusl* and cleanliness in the home, one's clothing and in places where people gather, and the teachings with regard to food and drink, behavior in public and in private, all point in one way or another, to these hidden worlds and the causes of other diseases, which weaken the body and damage health, and cause physical illness which may result in death.

This proves that the Holy Qur'an and the *Sunnah* were the first to refer to microorganisms and that Islam offers the most successful methods of eradicating them and protecting man against their dangers. Scientists have seen with their own eyes the truth of the Revelation sent by Allah to His Messenger and the fulfilment of the verse in which Allah, the Exalted, says:

﴿وَبَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ﴾

"And those who have been given knowledge see that what is revealed to you (O Muhammad) from your Lord is the truth, and that it guides to the Path of the Exalted in might, Owner of all praise." (Soorah Saba', 34:6)





Dates

Dates: From the Perspective of Religion and Science

The date-palm is as old as mankind, although there is a difference of opinion as to where it originated. Scientists state that its original home is the Arab Gulf region. Ibn Wahshiyyah mentions two opinions: One is that the date-palm originated in Bahrain and the other is that it originated in Al-Ahsa' and then spread throughout the Arabian Peninsula, as a mummy was discovered in Egypt that was wrapped in a mat made of palm leaves. An entire palm tree was also found in one of the Sakkara graves with a mummy from the First Dynasty (3200 BCE). Many of the Coptic monasteries contain writings that mention the benefits of dates. Dates are mentioned in the Tawrat, Talmud and Qur'an; 'Eesa (peace be

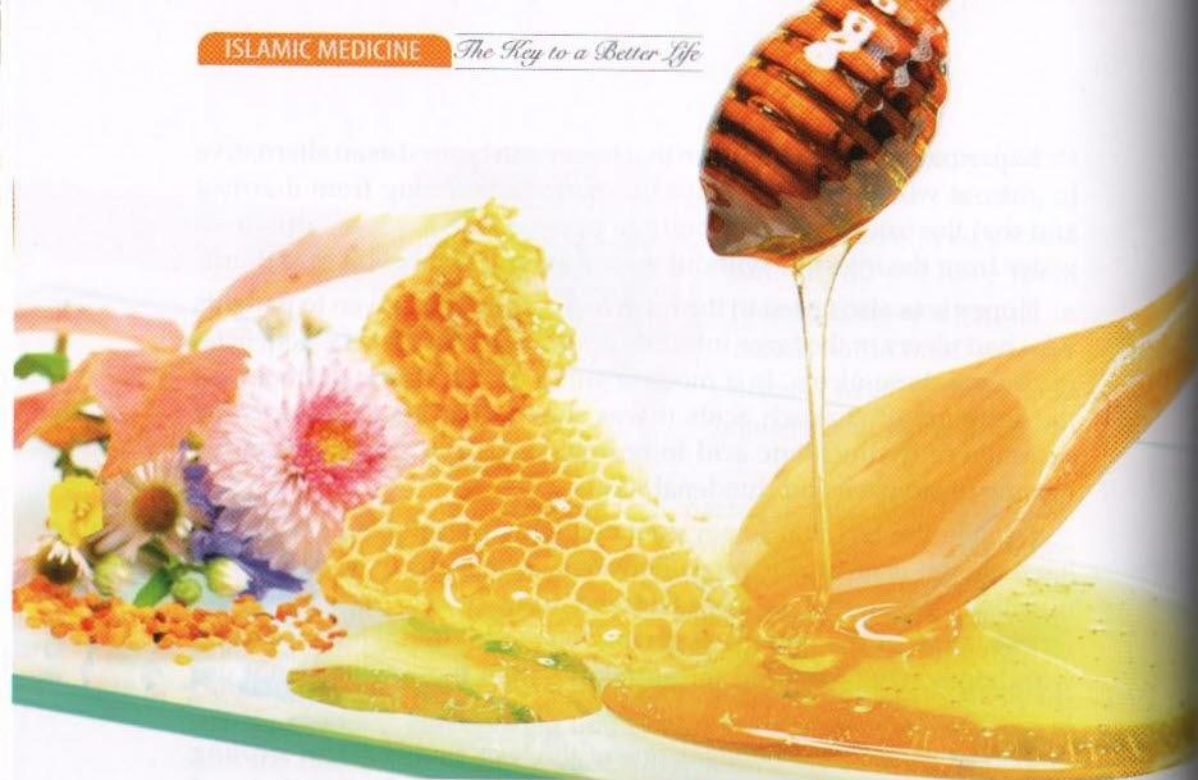
upon him) used the branches of palm trees as a symbol of peace.

The fruit of the date-palm goes through five stages, taking approximately six months. The first stage is called *Al-Hababook* or *Al-Saddi*, when it looks like a small ball that is formed immediately after pollination and has a bitter taste. The second stage is *Al-Balh*, when it starts to grow and lengthen; it is green in color and has an acrid or pungent taste. The third stage is *Al-Busr* or *Al-Khallal*, when it appears yellowish and reddish, and tastes sweet and slightly acrid. The fourth stage is *Al-Rutab* when it becomes soft to the touch and is the color of honey, and is sweet and soft with a sugary taste. In the final stage the fruit becomes a date; its color darkens and it becomes wrinkly. *'Ajwah* is a type of date.

Prophet Muhammad, peace and blessings of Allah be upon him, confirmed the importance of this fruit when he addressed 'A'ishah, may Allah be pleased with her, and said: "O 'A'ishah, a house in which there are no dates, its people will go hungry." (*Saheeh Muslim*)

Many people wonder how the early Muslims were able to conquer a quarter of the known world within a third of a century and to maintain





Honey as an antibiotic

■ Dr. Ahmad Shawqi Ibrahim – Kuwait

The Holy Qur'an mentions honey and states that in it there is healing for mankind. The effects of honey as a remedy have been researched in many studies in the past and a great deal of attention has been paid to it in modern studies. It has been found to work as an antibiotic when used topically on wounds and burns.

In 1937, the effect of honey as an antibiotic on 17 different types of microbes. In 1944, Blackey discussed the components of honey that could have antibiotic effects.

In 1956, the components of honey were isolated by using a number of solvents, and scientists reached the conclusion that the substance that killed germs in honey was present in a substance that was soluble in ether.

In 1958, studies found that the antibiotic in honey was not in the



enzymes that are present in it.

In 1958, Weninck found that light honey has the same effect as antibiotics and that may be because of an enzyme in honey.

In 1960, it was found that this substance in honey was unknown. Stenson in 1960 and Jonathan in 1963 investigated the germ-killing substance in honey. They assumed that it was in the glycolic acid or in the hydrogen oxide.

In 1970, in a study of a patient who had had a hysterectomy, that using honey locally on the wound kept it free of germs for between three and six days only, and that healing took place after two weeks on average.

In this research, the effect of light honey (1 to 5 percent) was studied on a number of germs which were cultured in the lab in 149 cases of urinary tract infection of patients whose urine contained more than 100,000 microbes per cubic centimetre of urine.

A comparison was made between the effect of light honey on different levels of germs and the effect of a number of antibiotics on them.

The research was carried out on nine different kinds of germs in the patient's urine, the most numerous of which were bacilli in the colon.

It was found that light honey (50 percent, 35 percent) was more effective than gentamycin on those germs. As for light honey (20 percent, 10 percent), it was less effective on *Klebsiella* germs and other germs.

The results were in accordance with those reached by other studies in 1970, which confirmed that honey is a healing for some diseases and kills many germs, which makes it preferable to use honey as a remedy for infected wounds and burns, and promises good medical results.





Black Seed

It was narrated that Khalid Ibn Sa'd said: We went out and Ghalib Ibn Abjar was with us. He fell sick on the way, and we came to Madinah while he was still sick. Ibn Abi 'Ateeq visited him and said to us. 'You should use this black seed; take five or seven seeds and crush them and then drop them into his nose with a few drops of oil, on this side and on this side, because I heard 'A'ishah, may Allah be pleased with her, tell me that she heard the Prophet, blessings and peace of Allah be upon him, say: "This black seed is a healing for all diseases except *Al-Sam*.' I said, 'What is *Al-Sam*?' He said: 'Death'." (Narrated by Al-Bukhari)

Ibn Hajar, may Allah have mercy on him, said, "The meaning of the black seed being a healing for all diseases is not necessarily that it is

to be used on its own for every disease; rather it may be used on its own or it may be used with other things; it may be used ground up or otherwise; it may be used in food or drink or nose drops or in a compress and otherwise. And it was said that the words every disease mean that every disease is treatable with it."

Abu Bakr Ibn Al-'Arabi said, "According to the doctors, honey is more likely to be a healing for every disease than the black seed. Yet there are some diseases in which, if that person were to drink honey, he would be harmed. Therefore if what is meant by the phrase, 'in honey there is healing for mankind' is in most cases, then interpreting the black seed in the same manner is more appropriate."

Sheikh Abu Muhammad Ibn Abi Hamzah said, "The people spoke about this *Hadith* and interpreting its general wording in a specific manner, in the light of the comments of doctors and those with experience. No doubt this statement is mistaken, because if we believe the doctors whose knowledge in most cases is based on experience, which is founded on what they think is most likely to be the case, then believing the one who does not speak on the basis of whims and desires (i.e., the Prophet) is more appropriate than accepting their statements." (*Fat'h Al-Bari*, 10/144)

Names and categories

One of the most well-known names for the black seed is *Habbat Al-Barakah* or seed of blessing. This name is said to be connected to a black bondswoman who served the Prophet, blessings and peace of Allah be upon him, whose name was Barakah, may Allah be pleased with her. The definite article "*al*" indicates that it is regarded as a good omen and blessing is sought from it.

She was a great female Companion, and was known as Umm Ayman, may Allah be pleased with her. She was the nurse of the Prophet, blessings and peace of Allah be upon him, and she used to use this seed to treat the sick, acting upon the recommendation of the noble Prophet, blessings and peace of Allah be upon him.

The plant from which the black seed comes, *Nigella*, belongs to the plant family *Ranunculaceae* of which more than 20 species



Ginger

There are many Verses in the book of Allah, which speak of the delights of Paradise and what Allah, the Almighty, has prepared for His slaves who fear Him. Allah says:

﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا﴾

"And they will be given to drink there of a cup (of wine) mixed with Zanjabeel (ginger)." (Soorah Ad-Dahr, 76:17).

Al-Tabari, may Allah have mercy upon him, said, "The word *Ka's* or cup refers to any vessel in which there is a drink. If it is empty, it is not called a *Ka's*; rather it is called an *Ina'* (vessel)."

Ibn 'Abbas, may Allah be pleased with him, said, "What is meant is wine, 'mixed with *Zanjabeel* (ginger)'. The cup from which they will

be given to drink is mixed with ginger, i.e., their drink will be mixed with ginger."

Al-Qurtubi, may Allah have Mercy upon him, said, "The Arabs enjoyed drinking anything mixed with ginger because of its pleasant smell and because it tingles on the tongue and aids digestion. So they were encouraged to seek the blessing of the Hereafter with what they thought of as the ultimate pleasure and goodness."

Ginger or *Zingiber officinale* is an aromatic herb and long-lived rhizome which grows from horizontal stems to a length of 1.5m, from which emerge a number of stems. Its leaves are spear-like and narrow at the bottom, with a smooth surface and a dark green color. The stems are harvested when they wither, then the ground is dug up and the rhizome is taken out then washed, peeled and cut, then soaked in water or boiled in a sugary solution and then dried and kept for use. Ginger originates in Southeast Asia and its production is limited to the tropical regions in Africa and India.

The Chinese and Indians have used ginger since ancient times as a remedy and as a spice. Galen says of it, "It has a strong warming effect. If we want to warm the entire body quickly, then we must eat ginger."

Ibn Masawayh said, "Ginger is beneficial in cases of blockage in the liver resulting from moisture and cold. It strengthens the libido and acts as a carminative in the stomach and intestines (i.e., prevents or expels gas)."

Ibn Sina said concerning it, "It acts as a preservative and clears moisture from the head and throat, and it is effective against toxins in

