



Chapter ٨

Medicine

٨/١ Food

Before the existence of educational institutions and modern medicine, the Holy Qur'an and Hadith cautioned the Muslims of overeating and indicated the merits of moderation and regular intake of food and drink. This is the foundation of health, vitality, and medical treatment. Most of the medicine intake today is related to diseases of the digestive system, or diseases aggravated by malnutrition. Many centuries ago, Islam taught Muslims lessons mentioned in the following Qur'anic verse and Hadiths:

(يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ)

Meaning: O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not *Al-Musrifun* (those who waste by extravagance). (Surah Al-A'raf – Verse No. ٣١)

The Prophet Muhammad (*SAWS*) said:

“We Muslim people do not eat except in case of hunger, and if we eat, we do not reach fullness.” (Reported by Imam Muslim)

“A believer eats in one intestine (i.e. he is satisfied with a little food) while a *Kāfir* (non-believer) eats in seven intestines (eats much).” (Reported by Al-Bukhari)

“No man fills a vessel worse than his stomach. A few morsels that keep his back upright are sufficient for a man. If eating is necessary, he should fill one-third with food, one-third with drink, and leave one-third for easy breathing.” (Reported by At-Tirmidhi)

“Those who mostly reach fullness in their lifetime will be the hungriest on the Day of Resurrection.” (Reported by Al-Bazar)

“The primary cause of every disease is satiety.” (Reported by As-Siyuti)

Also, the Prophet Muhammad (*SAWS*) taught the Muslims the correct manner of sitting to eat food:

“I do not eat reclining (against a pillow).” (Reported by Al-Bukhari)

The Prophet of Allah (*SAWS*) was never seen reclining while eating. (Reported by Abu Dawud, Ibn Majah, and Ahmad)

Moreover, the Prophet (peace be upon him) taught the Muslims to eat or drink slowly in order to allow the gases to come out of the intestines, so that they do not suffer from flatulence or difficulty in digestion and breathing:

“Do not drink in one gulp like a camel, but in two or three (gulps). Mention the Name of Allah (i.e., say Bismillah) when you start drinking and praise Him (i.e., say al-hamdu lillah) after you have finished (drinking). (Reported by At-Tirmidhi)

^/ʌ Fasting

Fasting is the best act of worship in respect of the reward from Allah, the Exalted, and the Glorified. It teaches man patient endurance. Modern medicine clarifies the healthy advantages of observing fasting, whether every year in the lunar month of Ramadan or as a voluntary act of worship performed by those seeking more of Allah’s reward and approval. Some of the benefits of fasting are: reducing the harms of being overweight, diabetes, and albumin in the urine for women; and mitigating the heart diseases and atherosclerosis that are accompanied by hypertrophy of the heart and edema of the legs and feet. Fasting also leads to the stability of the intestines and colon, enhances digestion, increases the effectiveness of medicines, helps to fragmentize calculus, regenerates cells generally, and eradicates unwanted matter. Besides,

fasting activates man's mind, and mitigates tension and blood pressure. Thus, there are sanitariums nowadays that treat people through fasting.

Consider the following verse:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ * أَيَّامًا مَعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ * شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُم وَلَعَلَّكُمْ تَشْكُرُونَ)

Meaning: O you who believe! Observing As-Siyam (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqun* (the pious). (Observing the fast is) for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed an indigent (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know. The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month, and whoever is ill or on a journey, the same number (of days which one did not observe fasts must be made up) from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the (fixed) days, and that you must magnify Allah for having guided you so that you may be grateful to Him. (Surah Al-Baqarah – Verses Nos. ١٨٣ - ١٨٥)

These Qur'anic verses affirm that fasting has benefits that are not known except by Allah and those who have knowledge, "And that you fast, it is better for you if only you know."

When we consider the fixed time for fasting, we will realize the wisdom behind choosing the lunar months for observing the fast. The time of fasting gradually changes from year to year to include the four seasons, so that no one country fasts in summer forever, and no other one fasts in winter forever.

٨/٣ Meat

The basic rule in Islam is permissibility with respect to eating and drinking. Allah does not prohibit anything except for a wise reason, which we may realize only after many centuries. The prohibition from eating the meat of animals that are already dead, blood, and the flesh of swine clarifies this. The harm that comes from eating the meat of dead animals is due to the fact that the blood of a dead animal has not been drained off, which leads to the growth of bacteria in its arrested blood. Their blood may also carry compounds of ammonia that may be harmful to the brain of those who eat such meat. Moreover, the dead animals may carry some diseases or be poisoned. Regarding blood, it absorbs microbes and bacteria as soon as it is exposed to the air. Also, it has irritant substances that increase blood pressure. As for the flesh of swine, this contains many dangerous parasites, one of which is the worm *tinea solium* that considers swine as its only sustainer. This worm completes its life cycle in the body of a human being. It may settle in his brain causing madness or blindness, or may cause intestinal blockages due to damage to the alimentary canal wall when attacked by masses of these worms. *Trichinella* is another dangerous worm that penetrates the stomach wall, from where it moves towards the muscles and different organs. The pig is the animal that retains the greatest quantity of uric acid, and this acid together with the fats from the pig cause indigestion, and also has a serious effect on blood circulation and the joints. Should not Allah, Who has created everything, know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything):

(إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

Meaning: He has forbidden you only the *Maytatah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah. But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful. (Surah Al-Baqarah – Verse No. ١٧٣)

(حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَدْمَعْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ

نَعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Meaning: Forbidden to you (for food) are: *Al-Maytatah* (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on *An-Nusub* (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is *Fisqun* (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft Forgiving, Most Merciful. (Surah Al-Ma'idah – Verse No. ٣)

(قُلْ لَّا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنْزِيرٍ فَإِنَّهُ رَجَسٌ أَوْ فِسْقًا أَوْ لُغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ)

Meaning: Say (O Muhammad SAWS): "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maytatah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork, etc.) for that surely is impure, or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allah. But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits, (for him) certainly, your Lord is Oft Forgiving, Most Merciful." (Surah Al-An'am – Verse No. ١٤٥)

(إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنْزِيرِ وَمَا أَهْلُ لُغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

Meaning: He has forbidden you only *Al-Maytatah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allah. But if one is forced by necessity,

without wilful disobedience, and not transgressing, then, Allah is Oft-Forgiving, Most Merciful. (Surah An-Nahl – Verse No. ۱۱۵)

Islam, the guidance of Allah the All-Knowing, did not, as the laws of other religions did, excessively prohibit what Allah had permitted. These other laws prohibited all kinds of animal meat whether permanently or in the shape of altering the fasts as legislated by Allah (“as it was prescribed for those before you”) by abstaining only from animal products. The Holy Qur’an confirms the permissibility of all types of slaughtered animals, except the ones mentioned above as prohibited. Modern medicine has verified the vital importance of animal proteins, as they are the only source man has for forming the antibodies that defend his body and protect it from viruses and microbes.

One of the conditions of Islamic slaughtering is the draining of the blood of the slaughtered animal to purify it from putrid blood, and the slaughtering should be done by cleanly cutting its throat, gullet, and jugular vein. This is applied to cows, sheep, and also to birds. Another method is to stab the area between the throat and the upper part of the breast of an animal. This is used for camels, and cows in some cases. As for animals that cannot be hunted, they can be wounded, as is stated in the following Hadith:

“The slaughtering should be done in the upper part of the breast and the throat.” (Reported by Ad-Darqatani)

“Use whatever causes blood to flow, and eat animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails.” (Reported by Abu Dawud, At-Tirmidhi, An-Nasa’i, and Ibn Majah)

Now reader! You should ask yourself about the One who guided the Prophet Muhammad (SAWS) to such practices, which modern science has now verified to be true, and as has also been stated in the World Health Organization Report of ۱۹۸۸.

۸/۴ **Honey**

Allah and the Prophet Muhammad (SAWS) praised the benefits of honey, both in the Holy Qur'an and the Sunnah. Besides the facility of assimilating and absorbing its sugar, it has been experimentally verified that honey eradicates many micro-organisms due to the antibiotics secreted by the worker bees. Honey has been used to antisepticise wounds so they do not become infected or leave scars and also in the treatment of rhinitis and laryngitis.

It was discovered recently that honey is the only natural substance that contains interferon, which is anti-cancer. It has also been noticed that honey assists in the resistance of the symptoms of senility, by Allah's leave. Many of those who have lived long did adhere to drinking honey. Day by day, its benefits for patients of heart and liver, peptic ulcer, rheumatic fever, and typhoid are manifest. Honey has been found to resist both external and internal poisoning; mitigate the symptoms of depression, psychological diseases, and dyspnoea, and also brings quiet sleep. In addition to this, it is used to treat some skin diseases such as urticaria and eczema. Specialized references related to the benefits of honey and the ways of applying it in treatment have been written by both non-Muslim and Muslim scientists, for example:

Honey as a Healer, L. Bailey, Academic Press, ١٩٨١

Honey, Eva Crane, Heinemann, ١٩٧٥.

Curative Properties of Honey and Beevenom, D. N. Yoirish, New Guide Publications, San Francisco, ١٩٧٧

How truthful are the following Qur'anic verses:

(وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ * ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ)

Meaning: And your Lord revealed to the bees, (saying), "Take to yourselves, of the mountains, homes, and of the trees, and of whatever they trellis. Thereafter eat of all (kinds of) products, (and) so insert (yourselves) through the ways of your Lord, tractable (to you)." There comes out of their bellies a drink of different colors, wherein is a cure for mankind. Surely in that is indeed a sign for a people who meditate. (Surah An-Nahl – Verses Nos. ٦٨ - ٦٩)

The Prophet Muhammad (SAWS) also spoke truly in the following Hadith:

“Abu Sa`id Al-Khudri narrated:

‘A man came to the Prophet and said, "My brother has some Abdominal trouble." The Prophet said to him "Let him drink honey." The man came for the second time and the Prophet said to him, "Let him drink honey." He came for the third time and the Prophet said, "Let him drink honey." He returned again and said, 'I have done that.' The Prophet then said, "Allah has said the truth, but your brother's abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured.' (Reported by Al-Bukhari)

“Healing is in three things: A gulp of honey, cupping, and cauterization. But, I do not like to be cauterized.” (Reported by Al-Bukhari)

^/° Breastfeeding

The Holy Qur'an urges the breastfeeding of babies, and modern science has subsequently verified the importance of mother's milk for the infant nutrition and to protect them from infection, allergies, and oral diseases. Breastfeeding also protects a mother from breast diseases, stabilizes the womb after birth, and helps in birth control. In addition to this, it gives a feeling of motherly warmth and support to the baby.

This is stated in three different ways in three Qur'anic verses:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بَوْلِدِهَا وَلَا مَوْلُودٌ لَهُ بَوْلِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَأَلْتُمْ مَا عَاتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Meaning: The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the

(father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allah and know that Allah is All-Seer of what you do. (Surah Al-Baqarah – Verse No. ٢٣٣)

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ)

Meaning: And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years; give thanks to Me and to your parents, unto Me is the final destination. (Surah Luqman – Verse No. ١٤)

(وَوَصَّيْنَا الْإِنْسَانَ إِحْسَانًا بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ)

Meaning: And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (٣٠) months, until when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)." (Surah Al-Ahqaf – Verse No. ١٥)

The practical explanation of these Qur'anic verses is as follows:
A mother's milk is rich in proteins, calories, salts, and antibodies and the milk is always sterile with a moderate temperature that is suitable for a baby in both summer and winter. The composition of a mother's milk gradually changes from the moment of birth. During the first three days the secretion is called colostrum, which is rich in proteins and antibodies that protect the infant in this early stage. Then the milk composition changes according to the needs of the infant and his ability of

assimilation. Throughout the suckling period, feeding causes the secretion of the hormone prolactine, which causes the womb to return to its natural position. The continuous secretion of milk also protects the mother from chronic abscesses which would be caused if the milk gathered in the breasts, which would have increased the possibility of benign and malignant tumors. These are facts discovered by science only very recently. As a result, many worldwide campaigns and programs were organized to spread awareness, and to affirm the importance of continuous breastfeeding for the first two years of an infant's life, as also determined in the Holy Qur'an, for the health care of both the mother and infant. Besides all this, breastfeeding also plays a role as a subsidiary contraceptive, whether optionally to assure the continuity of milk (that would stop due to pregnancy), or naturally, for breastfeeding delays the recommencement of menstruation in most cases.

If we consider the three Qur'anic verses concerning breastfeeding, we will see the inimitable preciseness of the Qur'anic expressions regarding three cases of pregnancy and birth:

* In the first case, during the pregnancy and the birth, the mother and the infant are both in a good condition. In this case, the breastfeeding continues "for two whole years."

* In the second case, the mother is weak and of ill-health. Yet, the pregnancy and birth have passed safely. The period of breastfeeding could still be: "in two years."; but it is not obligatory to complete this period, as this depends on the mother's health,

* The third case is expressed twice in the above-mentioned Qur'anic verse by the word 'hardship', in order to clarify the amount of toil involved in pregnancy and birth. In this situation, the period of pregnancy is shorter, may be only six months. Accordingly, the infant needs the maximum period of breastfeeding to compensate for his weakness, if possible. Thus, the combined period of pregnancy and breastfeeding could amount only to thirty months. The pregnancy may extend to nine months, causing the mother great difficulty. In this case, the breastfeeding period should be less than twenty-one months to reduce the mother's toil.

On the other hand, it may be concluded from the three mentioned Qur'anic verses, read together, that the minimum period for pregnancy is six months, which has been scientifically verified.



٨/٦ Alcohol

The problem of alcohol has become the most dangerous threat to the world health. The effects of alcohol are more destructive than those of drugs, cancer, and AIDS, according to the ١٩٨٧ statistics. Alcohol was prohibited by Islam, fourteen centuries ago, and by other Divine religions before they were distorted. This was even before the medical, educational, social, and legal wisdom behind forbidding alcohol was known. There are many diseases which are caused through alcohol consumption. The following are some examples: digestive tract illnesses such as ulcers, intestinal floral disorders, disorders in assimilating vitamins, hepatitis, cirrhosis, and uremia; in addition to the illnesses of the central nervous system, like amnesia, and mental confusion. Alcohol also causes ENT disorders such as neural deafness due to alcoholic poisoning, sore throats, laryngitis, pharyngitis, and chorditis which lead to larynx cancer. It also affects the optic nerves, weakens the immunity system, impairs the heart, and leads to arteriosclerosis, congestion of the reproductive system, atrophy of the testes, and alcohol addiction. Praise be to Allah Who has full knowledge of all things.

The Holy Qur'an says:

(يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ)

Meaning: They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allah makes clear to you His Laws in order that you may give thought." (Surah Al-Baqarah – Verse No. ٢١٩)

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ * إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ)

Meaning: O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab (altars for idols), and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.

Shaytan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain? (Surah Al-Ma'idah – Verses Nos. ٩٠ - ٩١)

In his Hadith, the Prophet Muhammad (*SAWS*) taught the Muslim to prohibit what may lead to committing the sin of addiction. He (*SAWS*) said:

“All drinks that intoxicate are unlawful (to drink).”
(Reported by Al-Bukhari)

"Everything that intoxicates is khamr and every khamr is forbidden."
(Reported by Imam Muslim, Ahmad and Abu Dawud)

“Every intoxicant is forbidden.” (Reported by Ahmad, Al-Bukhari and Imam Muslim)

“If anyone drinks wine, Allah will not accept his prayer for forty days.” (Reported by At-Tirmidhi, Ibn Majah and Ahmad)

“Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed.” (Reported by At-Tirmidhi)

“Allah does not heal you by prohibited things.” (Reported by Al-Bukhari)

٨/٧ Menstruation

Allah says in the Holy Qur'an:

(وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ
فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ)

Meaning: They ask you concerning menstruation. Say: that is an *Adha* (hurt), therefore keep away from women during menses and go not unto



them until they have purified (from menses and have taken a bath). And when they have purified themselves, then come up to them from where Allah has ordained for you. Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves. (Surah Al-Baqarah – Verse No. ٢٢٢)

The Qur'anic teaching of prohibiting sexual intercourse during menstruation is medically perfect. The reasons behind this teaching has been discovered by modern medicine, i.e. that having intercourse during menstruation causes harm to both the man and the woman. This is due to the lower acidity of vagina (necessary to kill microbes), and the possibility of migration of prostaglandin from the semen to the woman's blood. This substance would lead to weakening her immunity. Also, sexual intercourse during menstruation leads to skin dissections assisting the growth of bacteria, and the contractions of the womb at this time draw bacteria inside.

It is for these reasons also that Allah guided the Prophet Muhammad (peace be upon him) to forbid having intercourse through woman's anus:

“Among the Jews, when a woman menstruated, they did not dine with her, nor did they live with them in their houses; so the Companions of the Prophet (*SAWS*) asked him about what they should do. The Messenger of Allah (*SAWS*) said: Do everything except intercourse.” (Reported by Imam Muslim)

The Prophet (peace be upon him) also said:

“Do everything except have intercourse.” (Reported by Muslim)

He (*SAWS*) said:

“Do not have sexual intercourse with women through their anuses, for Allah is not shy of telling you the truth.” (Reported by At-Tirmidhi, Ahmad, and Ad-Darmi)

“On the Day of Resurrection, Allah will not look at him who has sexual intercourse with a woman through her anus.” (Reported by Al-Qurtubi)

لَا إِدَّاهَ [Post-marital Waiting Period]

According to Islamic legislation regarding divorce, Allah the Exalted determined the post-marital waiting period to be three menstrual periods, before a woman could re-marry. The wisdom behind this is that it has been verified that menstruation may occur after pregnancy (incessant menstruation) more than once. This may happen during the first three months, before the fetus occupies the whole womb. In such cases, a pregnant woman may menstruate once (in some cases), or twice (rarely), but it is scientifically impossible to menstruate three times.

Allah says in the Holy Qur'an:

(أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ)

Meaning: Should not Allah Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything). (Surah Al-Mulk – Verse No. ١٤)

The following are the Qur'anic verses related to the legislation concerning the post-marital waiting period:

(وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَعْلَمْنَ أَهَقَ بَرَدَهُنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ)

Meaning: And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have (rights) like (the obligations) they are under with beneficence; and men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise. (Surah Al-Baqarah – Verse No. ٢٢٨)

(وَاللَّائِي يَنَسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ وَأُولَاتِ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا)

Meaning: And those of your women as have passed the age of monthly courses, for them the `Iddah (prescribed period), if you have doubts (about their periods), is three months, and for those who have no courses (i.e. they are still immature) their `Iddah (prescribed period) is three months likewise. And for those who are pregnant (whether they are divorced or their husbands are dead), their `Iddah (prescribed period) is until they deliver (their burdens), and whosoever fears Allah and keeps



his duty to Him, He will make his matter easy for him. (Surah At-Talaq – Verse No. ٤)

٨/٩ Adultery

Allah has prohibited adultery and all that may lead to it. He orders Muslim women to be modest, and thus prevented the infatuation that could be caused by a dazzling display of beauty or the application of perfume as it arouses desires. The wisdom behind this has only recently discovered by science after the invention of microscopes and been the discovery of the microbes that cause the venereal diseases, which are spread through prohibited sexual perversion e.g. syphilis and gonorrhea. The complications of these diseases are dangerous, destroy the organs of the body, and can end one's life. AIDS (Acquired Immune Deficiency Syndrome) is another result of. It is the most serious disease in the new era of jahiliyyah (ignorance), namely our time.

Allah says in the Holy Qur'an:

(وَلَا تَقْرَبُوا الزَّانَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا)

Meaning: And do not come near to adultery; surely it has been an obscenity and odious as a way. (Surah Al-Isra' – Verse No. ٣٢)

(الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلِيَشْهَدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ)

Meaning: The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime but if married persons commit it, the punishment is to stone them to death, according to Allah's Law). (Surah An-Nur – Verse No. ٢)

(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا)

Meaning: And those who invoke not any other ilah (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. (Surah Al-Furqan – Verse No. ٦٨)

Islam is the message of the Great Creator Who knows the nature of His creatures, which is why He not only prohibits adultery and gives advice for people to reject it, but also forbids everything that may lead to it in the society. This is concluded from the Qur'anic quotation 'and come not near to the unlawful sexual intercourse.' This means to avoid not only adultery and fornication, but also all that may lead to it. Therefore, Islam imposes modesty on Muslim women:

(وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَائِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ)

Meaning: And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts and not to show off their adornment except only that which is apparent, and to draw their veils all over their bosoms, and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful. (Surah An-Nur – Verse No. ٣١)

(يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا)

Meaning: O Prophet! Tell your wives and your daughters and the women of the believers to draw their outer garments closer to them. That will (make) it likelier that they will be recognized and So will not be hurt, and Allah has been Ever Forgiving, Ever - Merciful. (Surah Al-Ahzab – Verse No. ٥٩)

This is also confirmed by the Hadith of the Prophet Muhammad (SAWS):



“O Asma', when a woman reaches the age of menstruation, it does not suit her that she displays parts of her body, except this and this, and he pointed to his face and hands.” (Reported by Abu-Dawud).

“There are two categories of the residents of Hell whom I did not see: people with whips like the tails of the ox with which they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and making their husbands incline towards it. Their heads (hairs) would be like the humps of the bukht (camel) inclined to one side. They will not enter Paradise and they would not smell its odor, whereas its odor would be smelt from such and such distance.” (Reported by Ahmad and Imam Muslim).

“Allah does not accept the prayers of a woman applying perfume while going to the mosque until she returns home and takes a bath. (so that her fragrant odor vanishes).” (Reported by Abu-Dawud, Ibn Majah, and Ibn Khuzaymah).

“If a woman sprays herself with perfume, she must not attend the night prayer with us.” Ibn Nufayl said: “The night prayer means ‘Isha’.” (Reported Muslim).

Allah, the Exalted, orders the Muslims to cast their eyes down, in order not to see prohibited things:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾ *

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ﴾

Meaning: Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts. That is purer for them. Verily, Allah is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things). (Surah An-Nur – Verses Nos. ٣٠ - ٣١)

Allah not only clarifies prohibited and permitted things, but also urges marriage and facilitates its means:

﴿وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

Meaning: And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the *Salihun* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allah will enrich them out of His Bounty. And Allah is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people). (Surah An-Nur – Verse No. ٣٢)

(وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ)

Meaning: And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. (Surah Ar-Rum – Verse No. ٢١)

(هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ)

Meaning: It is He Who has created you from a single person (Adam), and (then) He has created from him his wife (Eve), in order that he might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allah, their Lord (saying): "If You give us a *Salih* (good in every aspect) child, we shall indeed be among the grateful." (Surah Al-A`raf – Verse No. ١٨٩)

(وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ هُمْ يَكْفُرُونَ)

Meaning: And Allah has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favor of Allah (by not worshipping Allah Alone). (Surah An-Nahl – Verse No. ٧٢)

(وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ)

Meaning: And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those



(captives and slaves) whom your right hands possess, and Allah has full knowledge about your Faith, you are one from another. Wed them with the permission of their own folk (guardians, *Awliya'* or masters) and give them their *Mahr* (dowry) according to what is reasonable; they (the above said captives and slave-girls) should be chaste, not adulterous, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practice self-restraint, and Allah is Oft - Forgiving, Most Merciful. (Surah An-Nisa' – Verse No. ٢٥)

In the context of encouraging marriage, the Prophet Muhammad (*SAWS*) said:

“It is incumbent upon Allah to help three persons: he who fights in the way of Allah, a slave who has entered into an agreement to purchase his freedom and wants to fulfill his debt, and he who marries to seek chastity.” (Reported by At-Tirmidhi and An-Nasa'i).

“Marry women who are loving and very prolific, for I shall outnumber the peoples by you on the Day of Resurrection.” (Reported by Abu-Dawud, An-Nasa'i and Ahmad).

“O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power.” (Reported by Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah).

“The whole world is a provision, and the best object of benefit of the world is the pious woman.” (Reported by Imam Muslim).

“Behold! By Allah, I fear Allah more than you, and I am most dutiful among you to Him, but still I fast and break it, pray and have some rest, and marry women. So whoever turns away from my tradition is not of me.” (Reported by Al-Bukhari and Imam Muslim).

“Nothing is better than a righteous wife for a believer to benefit besides piousness.” (Reported by Ibn Majah).

Islam permitted divorce in case of difficulty in continuing a marriage, likewise polygamy is also permitted in urgent necessity, but perfect justice is a condition in this case. They are substitutes for the adultery that is spreading in nations that restrict divorce and do not allow polygamy.

٨/١ • Sodomy

AIDS is the disease of the turn of the twentieth century. It spreads quickly in places overwhelmed by homosexuality, prostitution, and abnormal sexual practices. The legislation of Allah, the All-Knowing, prohibited all these abnormal acts and the Holy Qur'an refers to the people of Lut more than once, and makes them a lesson for people throughout time:

(وَلُوطَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ * إِنَّكُمْ لَأَتَّوْنَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ)

Meaning: And (remember) Lut (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the `Alamin (mankind and jinns)? "Verily, you practice your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)." (Surah Al-A`raf – Verses Nos. ٨٠ - ٨١)

(وَلُوطَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ * أَيْنَكُمْ لَأَتَّوْنَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ)

Meaning: And Lut (Lot), as he said to his people, "Do you come up to (the) obscenity (while) you behold (its impurity)? Do you (really) come up with lust to men rather than women? Nay, but you are a people who behave senselessly." (Surah An-Naml – Verses Nos. ٥٤-٥٥)

(أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ * وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ)

Meaning: "Go you in unto the males of the `Alamin (mankind)?, "And leave those whom Allah has created for you to be your wives? Nay, you are a trespassing people!" (Surah Ash-Shu'ara' – Verses Nos. ١٦٥ - ١٦٦)

(وَلَوْطَا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَتَّوْنَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ)

Meaning: And (remember) Lut (Lot), when he said to his people: "You commit *Al-Fahishah* (sodomy the worst sin) which none has preceded you in (committing) it in the `Alamin (mankind and jinns)." (Surah Al-`Ankabut – Verse No. ٢٨)

Also, the Prophet Muhammad (SAWS) forbids the Muslims from sodomy in his Hadith:

"If a man has a sexual relationship with another man, they are both adulterous." (Reported by Al-Bayhaqi).

"If you find anyone doing as Lut's people did, kill the one who does it, and the one to whom it is done." (Reported by Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah).

٨/١١ Leprosy

Dermatology has verified that it is impossible to totally heal leprosy and leukoderma, for such diseases are caused by the death of the colored melanistic cells and it is impossible for these cells to regenerate. All that medicine can do is to activate some other melanistic cells, but not revive the dead ones; thus, only mitigating not healing the disease. Hence, the healing of leprosy is scientifically a miracle. This is stated in the Holy Qur'an in the context of mentioning the miracles that Allah gave to the Prophet `Isa (Jesus) (peace be upon him). Being a "miracle" is in accordance with modern science:

(وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلَقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَانْفُخْ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخُرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُمْ إِن كُنتُمْ مُؤْمِنِينَ)

Meaning: And will make him (Jesus) a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allah's Leave. And I inform you of what you eat, and what you store in your houses.

Surely, therein is a sign for you, if you believe. (Surah Al-'Imran – Verses No. ٤٨)

(إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفَخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ)

Meaning: (Remember) when Allah will say (on the Day of Resurrection). "O `Isa (Jesus), son of Maryam (Mary)! Remember My Favor to you and to your mother when I supported you with *Ruh ul-Qudus* (Gabriel) so that you spoke to the people in the cradle and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the Tawrah (Torah) and the Injeel (Book revealed to Jesus); and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.' (Surah Al-Ma'idah – Verse No. ١١٠)

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