

PREVENTIVE PROPHETIC MEDICINE IN FOODS AND BEVERAGES: AN ANALYTIC STUDY

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Abstract

This study revolves around investigating prophetic sayings related to preventive medication in components of food and drink. It therefore, explores the scientific facts of those Hadiths. As such, the researcher defined the preventive medication, hence, studied these Hadiths then chaptered them according to their scientific implications. The researcher therefore investigated; matters driven from those Hadiths with special reference to the preventive medication. Each Hadith was then followed up accordingly with preventive scientific matters. This is then proven by contemporary scientists' affirmations, coupled with what is empirically proven, considered its compliance with *Shari'ah*. This descriptive study revealed that the Prophet (*Sal Allah-u-'alaihe wa sallam*) was so concerned about every aspect of human life including that of health. This was yielded from hadiths that infused preventive knowledge, which if humans could have made proper use of, they would have been prevented from many illnesses and healed from others. This preventive scientific finding is affirmed by the modern science. Finally, the researcher recommended Muslim medical doctors to further explore knowledge of prophetic medication. Partly, because there are many illnesses and medications that Prophet (*Sal Allah-u-'alaihe wa sallam*) prescribed to, which were yet to be discovered in modern scientific discipline.

Keywords: Preventive medicine, Food and drink, Islamic medicine

1. Introduction

Studies have shown that religion has effectively worked as a coping and prevention strategy in health-related issues. Religion has an important role in social integration and control. It is part of the culture or the way of life of a society, and it helps to maintain cultural traditions. Society can only survive if people share some common beliefs about right and wrong behaviour.¹

Durkheim saw religion as a kind of social glue, binding society together and integrating individuals into it by encouraging them to accept basic social values. So, it is mainly through religion that an individual is socialized into the values of the society. This set of moral beliefs and values may have been so deeply ingrained through socialization that it may have an effect everyday on the behaviour of believers and non-believers alike.²

Religiosity relates to the influence of social referents and thus may be viewed as analogous to construct from the Theory of Planned Behaviour.³ Linking health messages to religious or spiritual themes, or using religious elements on messages, may be appropriate motivational strategies. This can be done through manipulation of social effects such as linking health behaviours to specific religious commandments or using the norms of the faith as a source of positive or negative sanctions.⁴

As proved by emphasizing personal feelings of religious pride or shame can invoke attitudes towards health practices, argued for the suggestion of psychological literature on health and religion that the benefits to wellbeing flow from the social support, existential meaning, sense of purpose, coherent belief system and moral code that religion provides.⁵

Examples of the health principles and prevention encouraged and promoted in Islam:

- Hygienic principle: Several Quranic verses and hadiths have encouraged Muslims on cleanliness, hand washing and brushing teeth.⁶
- Health Promotion: Safeguarding health, avoidance of harmful substance, quarantine, and isolation.⁷
- Food safety: Prophet (*Sal Allah-u- 'alaihe wa sallam*) encourages hygienic food. He also prohibits eating dead animals, consuming excreta eating animals, blowing or breathing inside drinks, drinking direct from sources e.g., bottles to avoid contamination, drinking together with animals (avoid zoonoses).⁸

- Health wellness and fitness: Prophet (*Sal Allah-u- 'alaihe wa sallam*) encourages exercise such as active working, swimming, dieting, horse racing etc. also he discourages overeating (bingeing), drinking alcohol, intoxicants, harmful substances, eating very hot food, obesity etc., He also prohibits eating and drinking while in standing position.⁹
- Environmental health: Everyone has to take safe drinking water and care for environmental sanitation. Islam prohibits urination in stagnant water or using it for taking bath, also guard against evacuating one's bowels in sheds, by roadside and near water sources.¹⁰
- Maternal, Child health and Reproductive health: Prohibition of abortion, having sexual intercourse during menstruation, deferring fasting in the month of Ramaḍān for pregnant and nursing mothers, encouraging long lasting breast feeding before weaning their offspring for two whole years, proper child education, giving psychological contentment to the family.¹¹

The modifiable lifestyle behaviours, physical inactivity, poor sanitation and hygiene can result in the development of communicable, non-communicable and chronic diseases. Today, foodborne, and chronic diseases create major global public health problems. As per a WHO report, an estimated 600 million people fall ill due to foodborne diseases globally every year causing an annual loss of about US\$ 110 Billion in productivity and medical expenses.¹² Religion has played a significant role in shaping people's behaviour, attitude, modes of communication, interaction, and lifestyle.¹³ However little effort is made toward incorporating divine Quranic and prophetic teachings in health promoting and preventive activities. Some previous scholars and contemporary researchers have written about prophetic medicine or Islamic medicine, but the researcher wanted in this research to select some hadiths related to preventive medicine in foods and drinks and study them analytically.

2. Objectives

Maintaining health is very important in a human's life and is one of the religious duties, because it is a means for him to carry out the lawful duties in the required manner. Prayers, fasting, Ḥajj and seeking knowledge require sufficient health ability to carry them out, as well as performing the social life duties, commerce, trading, and others, also require the health and safety of the body, so the research aims to study the preventive medicine in foods and beverages based on Sunnah perspective to preserve human health and fitness.

The study also aims to establish the new health promotion framework from prophetic traditions, by integrating the modern preventive medicine with the prophetic traditions.

3. Problem Statement

Muslims face health problems for not following the prophetic traditions. Therefore, studying the hadiths narrated by the Prophet (*Ṣal Allah-u- 'alaihe wa sallam*) in health prevention plays an important role in solving the problems of contemporary diseases. These hadiths contain a lot of prophetic guidance, advice, and directives; and the people following them, will get protection from many diseases and cure from others.

The research problem presented for the study is summarised in answering following questions that can be raised about this title.

1. What is the meaning of preventive medicine?
2. What are the hadiths reported from the Prophet (*Ṣal Allah-u- 'alaihe wa sallam*) regarding health protection in foods and beverages?
3. What are the preventive measures included in these hadiths to preserve health?

4. Literature Review

M. Hedayatul Islam, Md Saidul Islam, Fadzli Adam viewed that, the traditions of the Prophet (*Ṣal Allah-u- 'alaihe wa sallam*) and his customs in dieting, sleeping, and cleanliness correspond to a “healthy life” that includes both body and soul, individual and society, humans and other species. This healthy lifestyle serves as a protective measure against fatal diseases and viruses so that the followers of Islam can worship their Lord Allah Almighty and engage themselves for the service of the humanity. Also, they claimed that the *Ṭibb al-Nabawī* has the potential not only to promote a balanced and healthy lifestyle as championed by the Prophet of Islam (*Ṣal Allah-u- 'alaihe wa sallam*) but also to improve a moderate, healthy, and peaceful life.¹⁴

Purnamaniswaty Yunus described that Islam is very concerned about health issues and even becomes a necessity to be treated. Health is a crown for healthy people. So urgent, maintaining physical health, reason, and soul are absolutely integrated to achieve the perfect health condition. In the perspective of Islamic law safeguarding soul and reason is part of

the *maqāsid al-sharī'ah* coverage by the Sunnah of the Prophet (*Ṣalālah-u- 'alaihe wa sallam*). The main principle of Islamic teachings on health is to prioritize preventive measures (*al-wiqāyah*) rather than treatment or healing (*al- 'ilāj*).¹⁵

Anita Abd Rahman, Aidalina Mahmud elaborated in their article some examples and potential relation between the Islamic approaches based on the evidence of *The Holy Qur'ān* and Sunnah with the existing practices in public health, focusing on how the fact that Islam not only emphasizes physical but mental and spiritual health as well. It is therefore recommended, that more reference work should be done from the religious perspective to understand how the Islamic concepts built upon *The Holy Qur'ān* and Sunnah could influence various health determinants and ultimately leading to a comprehensive healthy lifestyle.¹⁶

5. Methodology

This study employs a qualitative research methodology with content, and deductive method of analysis. To actualize its objective, which is studying the Preventive medicine in foods and beverages based on prophetic approach, the research relies on the primary sources of the *Sharī'ah*, *The Holy Qur'ān* and the prophetic tradition, the research focused more on the prophetic traditions.

The researcher also refers to some printed materials such as books, journal's articles, conferences proceedings, relevant to preventive prophetic medicine and contemporary medicine.

6. Definition of Preventive Medicine

6.1. The literal definition of preventive medicine.

6.1.1. The literal definition of preventive (الوقائي) :

(وقى) *waqa* (prevented), (يقي) *yaqī* (prevent), (وقاية) *wiqāyah* (prevention), *wekaia* (prevention), all mean keeping oneself from harmful things. (التوقي) *altawaqqī* (protection) protecting things from a bugaboo. The prophetic Hadith mentions that:

“Anyone who does not turn in repentance will not be turned to nor will be protected or guarded.”¹⁷

It basically means that: Allah Almighty protects you from evils. It is also said that: “horse with horseshoe if it has been protected by shoe the hardened ground and thin hoof, its hoof protects from the hard position”. Ibin Al-Ahmer said: “walking with strong build legs and lofty tip of hooves protects not only on the plain but hard ground as well”. This quote basically means that horses do not suffer the hardness of the ground, since their hooves are very strong.¹⁸

So, the literal definition of preventive is an ability of stopping something from happening or of stopping someone from doing something, or designed to keep something undesirable such as, harm, or accidents from occurring.

6.1.2. The literal definition of medicine (*Al-tibb*):

The letters (ط) *Ta* and (ب) *Ba* are from the root of the word (طب) *tibb*, one of these two letters refers to awareness and skills, while the other refers to extension and elongation. The first is medicine, which is knowing of things, where to say man is (طَبّ) *tabu*, while (طبيب) *tabīb* (doctor) is an ingenious and learned scholar of medicine. The plural of a small number of doctors is (اطبة) *atebe*, while the plural of a lot of doctors is (اطباء) *atebah*. (الطّب) *Al-tib* (medicine) is another dialect derived from (الطب) *Al-tibb*. The Arabs address anyone who is learned as (طبيب) doctor. *Al-tibb* (medicine) is used terminologically to refer to any science that deals with maintaining health and healing diseases.¹⁹

6.2. The technical definition of preventive medicine

Preventive medicine is defined as preserving the general health of an individual and society by following the teachings and procedures for the prevention of communicable, expatriate, and genetic diseases before they occur, and to stop the spread of infection during disease outbreaks. It also involves improvement of life circumstances. Prevention of accidents and psychological diseases are included as well, alongside care of a healthy human and protecting them from diseases.²⁰

Preventive medicine is defined by the American Board of Preventive Medicine (ABPM) as: “the specialty of medical practice that focuses on the health of individuals, communities, and defined populations. Its goal is to protect, promote, and maintain health and well-being, and to prevent disease, disability, and death.”²¹

To be more precise, it is possible to define preventive medicine as a science that deals with what keeps individuals and society in good health via two approaches. First, preventing diseases before they occur, and prevention of the spread of infections, and second by maintaining health via the improvement of life circumstances and preventing the occurrence of accidents and the reasons behind nervous tensions.²²

7. Hadiths of prevention with respect to food

There are two sub-sections pertaining to these hadiths:

7.1. First sub-section

What has been said by our Prophet (*Ṣal Allāh-u-‘alaihe wa sallam*) about avoiding malicious drinking and food?

In this respect, three Hadiths are quoted. Two of them are:

- 1- *It was narrated by Abu al Darda (Raḍi Allāh ‘anhu), saying that “my close friend the Messenger of Allāh (Ṣal Allāh-u-‘alaihe wa sallam), advised me: “Do not drink wine, for it is the key to all evils.”*²³
- 2- *It was narrated by Ibn ‘Abbas (Raḍi Allāh ‘anhu) saying: “Keep away from wine, for it is a key of whole evils.”*²⁴

7.1.1. Parameters of preventive medicine in these two Hadiths

The two Hadiths explain that the prohibition of wine is ascribed to the idea that it is the key to all evils, namely, its evils include all aspects of life, such as the religious, psychological, and health aspects. Since Islam is a religion of doctrine and legislation, there are conditions laid on who is responsible for executing these doctrines and legislations. This responsibility is not valid without these conditions. The onus lies on an individual’s mental health. Due to the significance of the mind and its great value in legislative responsibilities, and in the individual’s relation to their environment, Islam firmly forbids wine since its drinking leads to damage the mind and body. Wine interferes with the mind, disrupts it, and cancels its temporal role. A drinker does whatever contradicts common sense, namely, loses his or her mind and money, avoid remembrance of Allāh Almighty and prayers, causes enmity and hatred between brothers and friends and the public, and spreads the diseases and damages that destroy the mind, the body, and the heart. Modern scientific

research emphasizes that drinking wine results in many damages and diseases.²⁵ Such as:

A- Turmoil in the heart: wine causes the increase of the number of heartbeats, and even 1% alcohol may lead to increased heartbeats, then to a heart attack, and strain of cardiac muscles, which is the leading cause of death amongst alcoholics.²⁶

Researchers have conducted extensive studies to determine the role of alcohol and its effect on heartbeat. Some researchers find that drinking a little amount of whiskey (two or three bottles) decreases the amount of blood pumped by the heart in the stroke volume by reducing cardiac output in a minute, especially to patients of cardiomyopathy²⁷. Dr. Brown Wold pointed out that “wine frustrates the ability of the cardiac muscle to contract acutely or chronically even if it has been taken moderately”²⁸.

B- Hypertension: Whenever pressure is doubled, agitation also increases in the arteries, leading up to an explosion in the brain, and ending up with partial or total paralysis²⁹.

C- Hepatitis: The inflammation results in ruptured cells and fatty gatherings, leading to fibrosis and ossification of the liver, up to the stage of cirrhosis, which is incurable. Many studies showed that the rate of liver cancer in cases of cirrhosis increases in the people consuming alcohol.³⁰

D- Other diseases caused by alcohol are congestion of the reproductive tract, ulcer, and infection of the digestive tract, alongside severe infection in the mouth, pharynx, intestine, nerves, and endocrine glands and senses.³¹

Moreover, wine causes many psychological diseases that destroy the drinker and their environment. It is therefore clear that alcohol addiction leads to social, psychological, and health problems. Therefore, Allah Almighty vilifies wine and describes it in *The Holy Qur’ān* using two adjectives.

- A great sin, Allah says:

*“They ask you about wine and gambling. Say, In both there is great sin, and some benefits for people. And their sin is greater than their benefit.”*³²

Drinking wine is a great sin due to its drawbacks and large consequences of drinking it. The damage may be to the body, self, mind, and money, as well as relationships between people. There is no sin as drinking wine, which damages everything in its path.

- An abomination of Satan’s works: Allah says:

*“O you who believe! Wine, gambling, altars and divining arrows are filth, made up by Satan. Therefore, refrain from it, so that you may be successful”*³³

Also, the Prophet (Ṣal Allah-u-‘alaihe wa sallam) describes wine as a key of all evils, as mentioned earlier. Al San‘ani said: “wine is the mother of *Khabā’ith* (evils) and the focus of sins, whoever drinks it commits each obscenity and be negligent towards performing any worship. In addition, whoever drinks wine has ruined his or her religion and life.”³⁴

7.1.2. Parameters of preventive medicine in third Hadith

3- Narrated by Abu Hurairah (Raḍi Allah ‘anhu): The Messenger of Allah, (Ṣal Allah-u-‘alaihe wa sallam) says:

*“Allah forbade wine and the price paid for it, and forbade dead meat and the price paid for it, and forbade swine and the price paid for it.”*³⁵

The Hadith may be interpreted as that the prohibition of wine, dead meat, and pig’s meat is legislated to protect humans from the infections of many dangerous and life-threatening diseases. The Islamic *Shari‘ah* law came with everything that is good for humans, and warned against everything that is harmful to minds, bodies, and religion. So, the good things are allowed, and evils are forbidden. Among those forbidden evils are these things that have been mentioned in this hadith. Each of them indicates a type of harm.³⁶

The previous hadith detailed the damages caused by wine, while the next subsections will detail the harms that befell people upon the consumption of dead meat and swine.

First: Dead meat: According to Islamic law, dead meat means the flesh of animals and birds that were not butchered but died in the wild. Causes of death include diseases, ageing, eating poisonous foods, suffocation, or falling from high places.

Islam prohibits the consumption of meat of dead animal due to the stagnation of blood within the flesh. Its consumption will lead to ill health. Al Razi, in his interpretation, pointed out “Remember that the prohibition of eating dead meat is in accord with what is familiar and be in the mind of people since the blood is a very sensitive essence, so if the

animal dies, the blood will be stagnated in the veins of animals. Then the blood will decay and lead to great damages to those who eat it."³⁷

Modern medicine focuses on this matter, and researchers discovered a lot of diseases that are caused by consuming dead meat, such as:

1- Disorders in digestive system: this disease results from eating dead meat, this is due to increased bacterial activity. The longer the animal is dead, more and more microbes will be present which change the smell and taste of the meat. If anyone consumes this meat, he/she will be infected with disorders in the digestive system. The symptoms of this disease are vomiting, diarrhea, falling, and fainting.³⁸

2- Tubercles: caused by stagnation of clotted blood in the veins of animals, constituting a medium that is conducive to the microbial growth and proliferation, as such resulted in meat contamination through the blood via albumin in the arteries and veins. These can be passed on to people who consumed these meats.³⁹

Scientists confirmed that there are more than one hundred diseases transmitted from animals to humans via consumption of meat from dead animals or birds. This further confirms the great wisdom of the Islamic prohibition of consuming dead meat⁴⁰.

The second class is the prohibition regarding the consumption of flesh of swine: the most protective cases that maintain health and protect human from many diseases is the prohibition of consuming the flesh of swine. According to medical doctors, pigs are infected with more than 450 types of epidemic disease⁴¹, making swine a conveyor to many tiny dangerous creatures. Therefore, swines are regarded as a carrier for many diseases, such as fibrosis of liver, indigestion, atherosclerosis, hair loss, infertility, memory impairment, emotional insensitivity and lack of pudency on anyone's misbehaviour with his *mahram* (female kin)⁴². These diseases are regarded as common diseases compared to the following threatening diseases.

a- Screwworm, which is a very dangerous worm, which gathers in muscles of those who consume the flesh of swine. This worm causes severe pain and cripples muscle movement. It also concentrates itself on the diaphragm. The abundance of worms leads to cessation of breathing, and subsequently, death⁴³.

b- *Taenia solium*: it measures 2 - 3 m in length. It causes digestive disorders, anaemia, and attaches its follicles to the brain. Its infestation to the brain causes madness and epilepsy⁴⁴.

c- *Ascaris* worm causes Tuberculosis and blockage of the intestines. There are many types of *Ascaris* worms, such as hookworm,

which all cause bleeding, anaemia, and other diseases that might lead to death.⁴⁵

There are more than thirty parasites that cause severe damage in different parts of the body of the individual who consumes the flesh of swine. Doctors usually advise patients to stop consuming pork to cure them.⁴⁶

The bacterial diseases caused by eating pork are Tuberculosis, Cholera, Typhoid, Malta fever, and others, while viral diseases are Encephalitis, Myocarditis, Flu, and Stomatitis.

Microbial diseases, such as *Toxoplasma gondii*, can cause fever, physical exhaustion, an enlarged liver and spleen, inflammation of the lungs and heart muscles, meningitis, as well as the loss of hearing⁴⁷.

Labs of the World Health Organization (WHO) proved that the flesh of swine can transmit all microbial infectious diseases compared to other types of flesh⁴⁸.

Lard is thought to be the cause of the spread of cancer of the colon and rectum, prostate, breast, and blood⁴⁹. Moreover, it causes obesity and related diseases that are difficult to treat. Contemporary scientific studies also proved that the rate of fat in lard is more than other types of meat, since lard contains high cholesterol and fatty acids, which increase the rate of cholesterol in human blood. The consumption of lard might cause atherosclerosis since lard deposits itself in the arteries. As a result of this, a consumer of pork might be infected with hypertension, angina, myocardial infarction, and cancer.⁵⁰

7.2. Second sub-section

Narrated by Arwa bin Al Zubair says about Asma bint Abi Baker (*Raḍi Allah ‘anhā*).

“When she cut the loaf of bread into pieces during serves food, she covers the food for cooling and removing its boiling, then she says ‘I heard the Messenger of Allah (Ṣal Allah-u-‘alaihe wa sallam) says this way of serving of food is great for blessing.’”⁵¹

7.2.1. Parameters of preventive medicine in this Hadith

This Hadith expresses the benefit of eating food when it is cool, and not to eat when it is boiling, since it might be hazardous to health. So, our prophet (*Ṣal Allah-u-‘alaihe wa sallam*) tells us to leave hot food for

cooling and ask for Allah's blessing for protection from infection of diseases.

Contemporary medicine stressed that eating plenty of hot food leads to damaged health. Hot food causes enzyme-related problems. Doctors also point out that eating very hot food and drinks cause disorder in the stomach, while gum expose humans to ulcer of the mouth and cancer of the tongue and throats, as well as problems to the immune system.⁵²

8. Hadiths of prevention in relation to methods of drinking

8.1. First sub-section

What has been said by our messenger (*Ṣal Allah-u- 'alaihe wa sallam*) about inhibition of breathing and blowing into vessel? This section details two Hadiths

***First Hadith:** narrated by Ibin Abbas (Raḍi Allah 'anhu) that "Prophet (Ṣal Allah-u- 'alaihe wa sallam) forbade blowing or breathing into a vessel"*⁵³

***Second Hadith:** narrated by Abu Hurairah (Raḍi Allah 'anhu) that Allah's Messenger (Ṣal Allah-u- 'alaihe wa sallam) said: "When anyone of you drinks, let him not breathe into the vessel. If he wants to continue drinking, let him move the vessel away (to breathe) then bring it back, if he wants."*⁵⁴

8.1.1. Parameters of preventive medicine in these Hadiths

Prohibition from breathing in a drinking vessel is clear in this Hadith, regardless of whether one drinks alone or share. There are two aspects of wisdom in these two Hadiths.

First, the moral aspect: the moral wisdom of this Hadith is shown in that the individual who drinks and sometimes breathes in the vessel will spoil the remainder of the drink in the vessel, so that the ones drinking after will not be able to.

Our Prophet (*Ṣal Allah-u- 'alaihe wa sallam*) tells us not to blow into the vessel, even we see a small straw on the surface of the drinks but remove it and drink other parts. Our Prophet (*Ṣal Allah-u- 'alaihe wa sallam*) also directs us to avoid drinking in batches but should be done three times while breathing out of the vessel to keep the residue of drink off.

These prophetic instructions have the high moral that our messenger (Ṣal Allah-u-‘alaihe wa sallam) wants his nation to promote towards humanity.

Second, the health aspect: this aspect expresses that if a man breathed in a drink or food, it generates air mixed with the harmful things, and others may be infected with some diseases if they drink and eat from the same vessel.

Contemporary doctors outline many damages and diseases caused by breathing or blowing into a vessel. They know that there are types of beneficial bacteria called probiotics, which live in the body of a human and help man resist diseases. These beneficial bacteria are used to activate the various biochemical reactions in the body. These bacteria concentrate in the stomach, heart, throat, and mouth, as well as other parts of the body. Despite the benefits of these bacteria, they might become harmful, and sometimes fatal, or cause serious diseases at other times. The doctors explained that when the bacteria leave the mouth via breathing or blowing, they develop a protective outer covering to protect themselves from heat.⁵⁵ They may be transported to other people in this state via any medium. These bacteria then start to move from the mouth through the esophagus to the stomach. When they arrive in the stomach, they may begin to activate and release urease enzyme, which may lead to the inflammation of the lining of the stomach, thereby causing a breach in the wall of the stomach, consequently the stomach may start digesting itself.⁵⁶

Therefore, it is advised that people should not breathe or blow in the drinks or foods, to protect themselves from serious diseases.

8.2. Second sub-section

Two Hadiths are related to the prohibition of drinking while standing:

First Hadith: *Anas (Raḍi Allah ‘anhu) reported: Prophet (Ṣal Allah-u-‘alaihe wa sallam) forbade that a person should drink while standing. Qatada (Raḍi Allah ‘anhu) reported: We said to him: What about eating? Thereupon he (Anas) said: That is even worse and more detestable (abominable)⁵⁷.*

Second Hadith: *Abu Hurairah (Raḍi Allah ‘anhu) reported: Prophet (Ṣal Allah-u-‘alaihe wa sallam) said: “If the drinker while standing knows what is in one’s abdomen, him or her (drinker) will vomit.”⁵⁸*

8.2.1. Parameters of preventive medicine in these Hadiths

Both Hadiths prohibit drinking while standing. The explicit meaning of this prevention is expressed as a ban. Moreover, contemporary medicine emphasizes that drinking while standing is detrimental to one's health. Dr. Abed Al Razak Al Kelani finds that: drinking while sitting is healthier and safer than drinking while standing, since what we eat, or drink will enter into the stomach slowly and gently. While drinking when standing leads to dropping the liquid or food into the stomach violently, and sharply crashes to the bottom of the stomach. The repetition of this process will loosen and lengthen the stomach, leading to indigestion⁵⁹.

Dr. Ibrahim Al Rawi said: "Humans, while standing, are strung up. The balance apparatus is in the neurological centers and is highly effective in controlling body muscles for balance and upright standing."⁶⁰ It is a delicate process involving the neuromuscular system and puts much strain on the body while someone eats or drinks. The body relaxes when sitting, which will allow the digestive system to digest foods and drinks correctly. He added that eating and drinking while standing result in nervous reflexes carried out by the ends of the vagus nerve, spreading the lining of the stomach. If these reflexes were made severely and suddenly, they lead to the launch of a vagal inhibition, causing a knockout blow to the heart, which might result in fainting or sudden death.⁶¹

Eating while standing is commonly regarded as dangerous, especially on the membrane of the stomach. The habit of eating or drinking while standing may affect and cause cracks in the membrane of the stomach. Doctors noticed that 95% of ulcers of the stomach can occur more in the positions that are exposed to the crashes of morsel and dosages of drinks. The state of balance while standing accompanied by muscle spasms in the esophagus, hinders the passage of food into the stomach, will easily occur, and severe pain will lead to disturbed function of the digestive system.⁶²

8.3. Third sub-section

***First Hadith:** Anas (Raḍi Allah ‘anhu) reported that Allah's Messenger (Ṣal Allah-u-‘alaihe wa sallam) used to breathe three times in the course of a drink (i.e. he drank in three gulps).⁶³*

***Second Hadith:** Anas Bin Malik (Raḍi Allah ‘anhu) said that the Prophet (Ṣal Allah-u-‘alaihe wa sallam) drank water in three breaths (that is, in three gulps, sips) and used to say, it is more pleasing and satisfying in this manner.⁶⁴*

8.3.1. Parameters of Preventive Medicine in both Hadiths

Both Hadiths comprise of important preventive measures to maintain human health. The Prophet (Ṣal Allah-u-‘alaihe wa sallam) guides Muslims to drink in the same manner he did in the previous two Hadiths, while also extolling its benefits, that is, his manner of drinking is more pleasing, easier, smoother in the course of food. Drinking a great amount of water in batches without breathing might damage the esophagus or stomach, since the severity of dropping water without stopping might cause severe hiccups, especially if the drinker needs to breathe but does not stop. Adopting the prophet’s manner of drinking will prevent this from happening.⁶⁵

Ibn Al-Qayyim mentioned that the prophetic manner of drinking refers to the two Hadiths, which is the characteristic of removing the vessel from the mouth and breathing out of the vessel, then drinking again. It is clear from other Hadith that if anyone wishes to breathe while drinking, he has to remove the vessel from his or her mouth.⁶⁶

He (Ibn Al-Qayyim) added that one of the problems of drinking water in large batches is the blockage of the esophagus, since a great amount of water within the esophagus causes hiccups. So, it is better for health if one is to drink slowly and breathe while drinking. If the drinker drinks the first time, the inner smoke in the heart and liver will billow due to cold water, which is natural response. If the drinker drinks the water continuously and not take a breath, the drop of cold water will coincide with steam, which will crowd each other, causing hiccups.⁶⁷

9. Conclusion

Islam is a perfect and comprehensive religion. Islam takes into consideration all aspects of life without excessive dealing or neglecting one aspect over others. The Islamic attention to the human health stems from the necessity of applying the intention of creating human, which is the succession and the reconstruction of the earth. A sound human is better than a sick human in context of realizing the succession and reconstruction mission.

A human who looks intellectually to the legitimacy taboo in Islam finds out that these taboos are contrary to common sense and cause damage to humans. The only safe manner to eat meat without damaging health is adhering to the prophetic manner in slaughtering animals. Other different ways are considered a great danger to human health, as well as to morals and common sense.

The instructions in prophetic Hadiths in terms of foods and beverages refer to health instructions that lead to preventive health and savouring and enjoying what Allah Almighty allows to eat and drink. The study revealed that the Holy Prophet (*Ṣal Allah-u- 'alaihe wa sallam*) was so concerned about every aspect of human life including that of health. This was yielded from prophetic traditions that infused preventive knowledge, which if humans could have made proper use of, they would have been prevented from many illnesses and healed from others. This preventive scientific finding is affirmed by the modern science.

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