



المَرْكَزُ الْوَطَّانِيُّ لِلْبَطِبْلِيِّنِيِّ وَالْتَّكَمِيلِيِّ

National Center for Complementary and Alternative Medicine

Health & Medical Care

In the First Hijri Century
(1 – 101 AH / 622 - 719 AD)

By

Asma Yousef Al Thiab Al Kendi

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Dedication

To my father's soul, Yusuf Al Thiab, may Allah have mercy upon him.

To my dear beloved mother, may Allah grant her a long life.

To my brothers and sisters, may Allah grant them a long life.

To Prof. Salama Mohammed Al herfi Al Balawi.

I dedicate this humble dissertation to them all.

Preface

The Prophet of Islam, Mohamed Ibn (son of) Abdullah, (Allah's peace and blessings be upon him) ﷺ, was sent as a gift of mercy to all humankind, by conveying the final and everlasting Message. His 'Sunnah' traditions, whether by utterance or by conduct or by tacit approval, was enriched with an abundance of guidance and instructions that are beneficial to the Muslim Ummah and to all of humanity, as for example seeking medical treatment and visiting medical practitioners. Not only that, the Prophet used clear and authenticated words to give directions about health and disease, in what was described later as the "Prophetic Medicine – A-Tib A-Nabawi".

The Righteous Caliphs and their followers were on the same path. It's no exaggeration to say that health and medical science was considered by renowned Muslim scholars as one of the most important sciences, to the extent that Imam AlShafia'i considered that there are only two types of jurisprudence, namely Fiqh, the jurisprudence of religions, and the jurisprudence of bodies.

As from an Islamic and Prophetic perspective, concepts of health and medical care underline holistic meanings of "equilibrium" as it pertains to all aspects of human life: physical, mental, spiritual, moral, behavioral, innate and acquired. This holistic meaning



entails a strong link between material and divine causes of cures, and the reliance on Almighty Allah's Will and Infinite Knowledge.

Islamic medicine dates back to as early a time as the Qur'anic Revelation to the Prophet ﷺ who then started giving his healthy advice: “*Seek treatment slaves of Allah, since for every ailment there is a cure*”; “*Abide to beneficial healthy and hygienic behaviors and practices and abandon harmful ones*”.

A later stage of Islamic medicine started in the mid third Hijri century, and was characterized by initiating scientific research and writings on the field of medicine and health. Muslim scholars had then ranked medicine as “a science”, with “Houses of Wisdom” then being established. That era paved the way for the emergence of what was described as the “Golden and innovative era of Islamic medicine”, which dominated the global scene for almost five centuries.

It's within this context that this dissertation was compiled by researcher Asma Yusuf Al Thiab, for which she was awarded a Master's Degree in Islamic history from Sharjah University. The researcher excelled in her efforts to highlight the renaissance of Islamic civilization, which led to the remarkable development of Islamic medicine. The book has focused on the most important and precious values of Islamic civilization, and how such values were applied to daily practical living by following the actions of the Prophet Muhammad ﷺ, the Righteous Caliphs and the Umayyads,

right up until the end of the rule of the Umayyad Caliph Umar ibn (son of) Abdul Aziz (may Allah's mercy be upon him) رضي الله عنه in the field of healthcare. Bibliographies of the most important and universally renowned Muslim scholars and doctors who left clear imprints in the field of medicine and healthcare have also been highlighted.

The National Center for Complementary and Alternative Medicine, in its endeavor to develop and document Islamic and Arabic Medicine, has decided to translate this book into English, for the sake of all those interested individuals and institutions who want to know more about such medicine and its practices, teachings and sciences, which had indeed played a pivotal role in enhancing the scientific enlightenment and development of European medical schools.

Through this effort, the Center is hoping to encourage researchers and students to enrich and revive the Islamic and historical knowledge, and to re-introduce them to the role that their predecessors played in the development of modern scientific advances, and to continue that interrupted history, and to enhance their identity and affiliation in a world witnessing such a unique and unprecedented cultural mix today.

Dr. Abdullah Mohammed Albedah
Executive Director

The National Center for Complementary and Alternative Medicine
Riyadh - Kingdom of Saudi Arabia



Introduction

In this book, I tried to highlight the renaissance of Islamic civilization, as it is an aspect deemed one of the most important aspects of the advent of human civilization, i.e. health and medical care. In this book I have focused on the most important precious values of Islamic civilization, and how such values and directions are applied to daily life by following the actions of the Prophet Muhammad ﷺ, the Righteous Caliphs and the Umayyads, right up until the end of the rule of the Umayyad Caliph Umar ibn (son of) Abdul Aziz (~) in the field of healthcare. In addition to pursuing the most prominent achievements of the Caliphs, princes and leaders in the field of medicine, I have also discussed the significance of the building of hospitals and different health services. I have also highlighted the translations of the most important doctors (Hakims) who left clear imprints in the field of medicine and healthcare.

In this book, I did not forget to highlight the spirit of tolerance and coexistence within the medical fraternity, which opened its arms to both Muslim and non-Muslims, male and female, irrespective of religion or doctrine. This was because the Caliphs and princes encouraged doctors to practice their careers freely. They also encouraged them to stimulate their creativity by exercising all their capabilities, which resulted in developing hospitals and the further advancement of health and medical care. Moreover, doctors of

different races, ethnicity and religions were ready to provide their services to the nation.

The importance of the subject:

Highlighting the participation of Islamic civilization in serving humanity during this monumental moment in history is in stark contrast to the pace of globalization in the world today, which does not have mercy for the weak, and uproots those who are deemed a burden. Since health is deemed one of the most important aspects of humanity throughout history, this book is therefore a landmark in highlighting the participation of Islamic civilization in this aspect, in terms of one of the most important centuries of protestation in our Islamic history, i.e. the first Hijri century. This was the period of establishing all aspects in the history of the Muslim nation. During this century, the Prophet ﷺ established his blessed state, and helped others through his statements, deeds and determinations. The evidence and signs showing the keenness of Islam in promoting the health of humanity and the environment since the participation of Islam in the field of purity and hygiene is deemed the greatest program for maintaining health and the environment at all levels.

Highlighting this subject and introducing the role that our predecessors played in this is therefore vital. It is an important field to participate in, which in turn enhances identity and affiliation, especially in this particular geographical area, which has witnessed



a unique cultural mix that necessitated the protection of the identity of the researchers in order to be able to delve deeper into such cultural experience, and to help introduce this to future generations in a proper, persuasive and simplified scientific manner. This will serve to encourage them to continue their interrupted history by monitoring and enhancing the strengths and diagnosing the weaknesses, and trying to avoid the latter.

The need for research:

Through this book I aspire to fill a gap in the Islamic Arabic library, which lacks a specialized study in this important field. According to my knowledge, the subject has never been studied under this title (Health & Medical Care in the First Hijri Century) as a university study. Moreover, I aspire to highlight the participation of Islamic scholars in enriching human progress in this magnificent field; which is also a matter of inculcating a love of history in the generations, and strengthening the belief in their identity and role as effective pioneers in human society. Moreover, this book aspires to introduce living evidence confirming the tolerance of Islamic civilization, and its unequivocal belief in respecting man's dignity and caring for a man's health, and the health of all living organisms in this universe through the philosophy of give-take, coexistence and communication.

This book has been written as an attempt to find answers to the following questions:

1. What are the basis and rules established by the Prophet ﷺ in the field of health and medical care?
2. How did Islamic conquests contribute to the development of health and medical care in the first Hijri century?
3. What was the participation of Caliphs during the Al Rashidi and Umayyad eras in health and medical care?
4. How did health and medical care embody the concept of coexistence and tolerance in the first Hijri century?

Research Borders:

This research tackles the study of health and medical care in the first Hijri century as a set period. Geographically, it includes study of the following areas: Hejaz, Iraq, Levant and Egypt. By health and medical care, this book refers to such procedures and measures adopted by the rulers and governors of the Islamic State in order to protect man's physical and psychological health, in addition to maintaining different dimensions of the environment.

Analysis of the most important sources and references:

The researcher did not find a specialized scientific dissertation, book or thesis pertaining to this subject. A point to note is that there are various dissertations tackled aspects of the subject



matter, especially in the Prophetic era, in addition to books on civilization, conquests, Al Hesbah (accountability), Fiqh (Islamic Jurisprudence), science, history, municipalities, translations and general history books which tackled some elements of the thesis and enrich the same, some of which are:

- “***History of Hospitals in Islam***” by Ahmed Bey Isa: This book was published in Damascus by Hashemite Printing House in 1939 AD. It highlights the rise of hospitals and their development in the Islamic State and the effective role played by them in developing health and medical care. It is a valuable study tackling the development of hospitals, and is quoted in this work extensively. However, the book is overwhelmed by generalization.
- “***Preventive Medicine***” by Al Sayid, Abdul Basit Mohammed: This book published by Alpha Trade and Publishing, Egypt in 2002 AD. This book tackles the area of Prophetic medicine and the protective direction of maintaining health and the importance of the cleanliness of the environment. My book benefited from the same in the first chapter.
- “***History of Medicine in Arab & Islamic Civilization***” by Al Honi, Farag Mohammed: This book was issued by Dar Al Jamahiriya Publishing House, Libya in 1986 AD. The first chapter tackles medicine in ancient civilization and in Jahiliyya. The second chapter focuses on tackling Prophetic medicine and

medication in the Righteous Caliphs Era. The third chapter tackles the most famous Umayyad Era. This dissertation benefited from this book in its three chapters.

- “*Arab Medicine*” by Al Khatib, Hanifa: This book was published by Al Ahliya Publishing, Lebanon in 1986 AD. It tackles the characteristics and ethics of a doctor, medicine in the Prophetic era and the era of the Righteous Caliphs. The book also discusses the prominent Arab and Muslim medical schools before and after Islam, in addition to the rise of hospitals and their effect on the development of health and medical care in Islamic civilization.

- “*Muslim & Arab Medical Pioneers in the First Hijri Century & in Palestine & Jordan*” by Al Said, Abdullah Abdul Raziq Massoud: This book was published by Al Aqsa Library, Jordan in 1988 AD. It tackles the history of ancient medicine and the most prominent doctors who lived during the Prophetic and Umayyad eras.

- “*Islamic Medicine between Religion & Creativity*” by Salem, Mukhtar: This book was published by the Al Maaref Organization, Lebanon in 1989 AD. It tackles medicine and its pioneers during the Jahiliyya and Prophetic eras . It also discusses medicine in the Umayyad era, together with its pioneers. In addition, it also highlights the maintaining of physical strength in Islam by means of the effect of the physical condition of the Prophet



، who stressed the importance of and great benefit bestowed by walking, fencing, horseriding and swimming.

- “*Summary of Medicine History*” by Akawi, Rehab Khidr: Published by Al Manahil House, Lebanon in 2000 AD. The most prominent subjects in this book are: Medicine in Pharaonic Egypt, Greek medicine, medicine at the dawn of Islam, in the era of the Righteous Caliphs and medicine in the Umayyad era.

- “*Grand of Arab & Islamic Heritage Books, (4.5 Edition)*.” Includes approximately 20,000 E-volumes and more than 2,290 book titles. It also includes more than four million E-pages issued by the Heritage Center Software, Sharjah in 1431 AH. / 2010 AD. The researcher benefited from this grand collection of many sources, which served the subject of my book, including:

- “*Best News in Doctors’ Classes*” by Ibn Abi Ossaibaa, Moqin Al Din Abu Al Abbas Ahmed Ibn Al Qassim (D: 668 AH / 1269 AD): This book defines the most prominent doctors of the ancient age and also mentions the doctors and pharmacists who lived during the Prophetic era, as well as the eras of the Righteous Caliphs and Umayyads.

- “*Classes of Doctors & the Wise*” by Ibn Golgol, Abi Dawoud Suleiman Ibn Hassan Al Andalusi (332 AH / 934 AD): This book tackles the subject of the most prominent doctors from the ancient civilizations of China and India, as well as the Greek

civilization. In addition to this, it also lists the most prominent doctors in Jahiliyyah and the Islamic era up until the time of the author.

- “*History of Damascus*” by Ibn Asakir, Abi Al Qasim Ali Ibn Al Hassan Hibatullah Ibn Abdullah Al Shafie (D: 571 AH / 1176 AD): This book, Part II, tackles the interests of health and medicine in the era of the Righteous Caliphs and the Umayyads.
- “*Ultimate Climax in Al Hesbah (Accountability)*” by Al Shizry, Abdurrahman Ibn Nasr Ibn Abdullah Ibn Mohammed Al Alawi (D: 589 AH / 1193 AD): The book tackles the issues of health control over markets, food, streets and the environment in general.
- “*Medicine in Qur'an & Sunnah*” by Al Baghdadi, Mowafaq Al Din Abdul Latif (D: 629 AH / 1231 AD): Chapter I of this book tackles the subject of maintaining one's health according to the Prophetic hadith, as well as the necessity of maintaining one's physical well-being and the prevention of over-eating and drinking. Chapter II highlights attendant psychological symptoms such as anger, sorrow and sadness and other subjects from which my book benefited.
- “*Prophetic Medicine*” by Ibn Al Qayim Al Juzey, Al Hafez Shamsudin (D: 751 AH / 1350 AD), Sharjah: This book tackles the medical and health directions of the Prophet ﷺ in his general and specific utterances and deeds.

(In addition to the sources and references referred to in the appended footnotes).

Research methodology:

My research was predicated on the historical approach, being dependent on criticism, analysis and comparison, in addition to adopting a quantitative approach.

Anticipated results:

This book is expected – *Allah Willing* – to open new horizons for researchers and those who are interested in studying the medicine and healthcare of the Islamic Civilization. Moreover, it is also expected to highlight the extent of the contribution of Islamic Civilization to humanity in this important historical era, and in this vital and important field.

Difficulties:

The most important difficulties faced by the researcher in preparing this book include:

- A lack of requisite information, as the various resources used as primary material in this dissertation were scattered throughout many dissertations, requiring the researcher to exert more effort to look for and research all the required scientific sources.
- The requirement for a certain level of familiarity with medical and health terminology before writing this book.
- The difficulty of travel for an Arab female, in addition to the requirement of a large number of researchers and think

tanks to obtain certain dissertations, which was calculated on the basis of the term allotted for the research, in addition to the financial cost incurred.



Summary about health and medical care in ancient nations:

Linguistically, health and medical care refer to “to care” and “those who care”, meaning the one who exerts efforts to take care of, i.e. to keep and protect. Health is the opposite of disease and it is the absence of sickness; when you say someone is healthy, it means that such a person is not sick. Medicine, linguistically, means treating and curing both the body and soul; a doctor is someone who is a scholar of medicine.⁽¹⁾ In terminology, the term health and medical care refers to providing comprehensive health and medical care in its psychological, social and physical dimensions, in order to maintain both an individual’s, as well as a community’s good health.⁽²⁾

That is why man has always correlated treatment and medicine with pain. Man attempted to know the reasons for such pain and how to mitigate or get rid of it, through study and learning about the various symptoms. Therefore medicine is as old as mankind. At first, man used various means to mitigate his pain and disease, including sorcerers and charlatans and evil souls to fight against such diseases. When man discovered that such ways did not solve

(1) - Ibn Mandhoor, Ibn Makram Al Afriqi Al Masry (Date: 711 AH / 1311 AD): Arabic Language, Part 6, Pages 179 –180, 4th Edition, 1426 AH / 2005 AD, Sadir Publishing House, Beirut.

(2) - Refer to Altibbi website www.altibbi.com

his problems, he began to investigate nature and the environment around him, including herbicides, the grass, vermin and insects, and began to mix and match these elements. Through right and wrong experiments, man could eventually discover a group of drugs extracted from nature to cure some of his diseases and to mitigate his pain.⁽¹⁾ There may not be enough space here to talk in detail about the industry of medicine and the development of healthcare in ancient nations as a landscape for studying this subject. Therefore I will only provide a brief abstract on the efforts of some ancient nations in serving the health field since the development of science. Experiences cannot be gained unless knowledge is accumulated on the basis of give-and-take and acculturation.⁽²⁾

It seems that – according to some researchers – that the Pharaohs accorded maximum priority to healthcare and the treatment of disease. This is clear through their achievements introduced to humanity in this field, as they were astute in diagnosing and defining diseases, as well as mummification. Studying various mummies revealed that the pharaohs were accomplished in surgery, as evidenced by the condition of various mummies. Upon analyzing the ancient Egyptian papyrus scrolls preserved in museums around the world, it was found that the ancient Egyptians

- (1) Al Honi, Farag Mohammed, "History of Medicine in Arab and Islamic Civilization", Pages 5–6, 1st Edition, 1406 AH / 1986 AD, Al Jamahirriya Publishing House, Libya.
- (2) Akawi, Rehab Kidr: "Summary of Arab Medical History", Pages 5–9, 1st Edition, 1415 AH / 1995 AD, Al Manahil Publishing House, Beirut.



regarded Imhotep⁽¹⁾ as their god of medicine and the first pharaonic physician, in addition to also being a ruler, scholar and engineer, whose medical experiments dominated the advent of medicine in the pharaonic era. Herodotus (D: 425 BC) stated that only Egyptians could perform mummification and had been successful in it, and that they had good knowledge of medicine and were specialized in certain of its branches, such as gynecology and ophthalmology. He also added that they adopted methods and rules to punish all who violated such proscriptions. This indicates the fear and care that the ancient Egyptian doctors held public health in, and the fact that they did not tolerate any doctor who made a mistake with any patient. In such an eventuality they would apply the maximum penalty according to the prevailing law.⁽²⁾

In his book “Best News in Doctors’ Classes”, the scholar Ibn Abi Ossaiba’^a considered Hermes III, who compiled a book on poisonous animals as one of the most famous doctors in Egypt. The reason for this was that he was perceived as a doctor, a philosopher and a scholar of the nature of poisonous drugs and deadly animals.

(1) Imhotep is the Pharaoh who built the pyramid of Djoser. He was the first architect and one of the most famous engineers in ancient Egypt. He was worshipped after his death and became the god of medicine. Appearance: Imhotep appeared thereafter as the god of treatment and of medicine and there is a temple situated in Saqqara called Imhotep Temple, which has become a sanatorium visited by patients from all over the world. There was widespread news that he succeeded in curing many diseases by the cures he could discover. His fame remained widespread as there are various buildings in many temples dedicated for him in Karnak Temple, Deir el-Bahari Temple, Deir City and Philae Island, in addition to the temple built by Ptolemy V. (Source: Wikipedia www.wikipedia.com).

(2) Akawi, Ibid, Pages 15–17.

Hermes III relied on experience, traveling and going to territories and learning about the natures of populations as the source of his medical researches and prescriptions.⁽¹⁾

One of the features revealing that the ancient Egyptians were interested in medicine as it pertained to worship was the presence of priests who specialized in medicine. They depended on praying to gods for Cure, with the patient following suit when taking the cure.

Dentistry in ancient Egypt was also associated with a god (Apollonia), who was the daughter of an Egyptian judge. The climax of the development of medicine and healthcare in ancient Egypt may be characterized by the appearance of specialists in specific branches of medicine. Some specialized in head pains, internal medicine and dentistry. This is evidenced by the fact that the entombed skeletal remains of mummies were found with gold teeth in their mouths.⁽²⁾

The relics discovered in the ancient Egyptian tombs indicate that the ancient Egyptian doctors were experts in surgery and using surgical instruments. In one of Thebes tombs in Egypt, archaeologists discovered some surgical instruments made of bronze, which were subsequently backdated to 1500 BC

(1) Ibn Abi Ossiba'a, Mowafaq Al Din Abu Al Abbas Ahmed Bin Al Qassem (Date: 668 AH / 1269 AD), "Best News in Doctors' Classes", Pages: 30–32, 4th Edition, 1407 AH / 1987 AD, Culture House, Beirut.

(2) Ibn Abi Ossiba'a, Ibid, Pages 30–32.



Some researchers emphasize that the ancient Egyptian doctors were advising their patients to fast, as they believed that man consumed more than his actual needs. Therefore they thought that man should refrain from food for a period in order to be able to comfortably digest the surplus consumed.⁽¹⁾

Moreover, the ancient Egyptian doctors took great care in maintaining a newborn's life. This is clear due to their keen interest in the quality of the baby's milk in the breast, and their regard for the holiness of breastfeeding as a practice. The most prominent pediatric conditions familiar to the ancient Egyptian doctors were: gastroenteritis, urination in children, polio and rickets and others.⁽²⁾

For the status of medicine in Mesopotamia (Iraq), some foreign references stated that it did not gain its proper position probably due to the defamatory notes mentioned by Herodotus, claiming that doctors were unknown in Babylon,⁽³⁾ while other sources confirm that health and medical care in Mesopotamia (Iraq) was one of the most famous features of Babylonian civilization. The Babylonians and Assyrians benefited from Egyptian medicine in

- (1) Al Shati, Shawkat Mowafaq, "History of Medicine" (The 1st Book), Pages 8–12, 1st Edition, 1375 AH / 1956 AD, Syrian University Printing House, Damascus.
- (2) Rickets: It is a disease suffered by a child where the child's head grows bigger, face smaller and lower limbs become deformed – Al Hajj Qasim, Mohammed Mahmud, "History of Pediatrics in the Arab World", Pages 26–28, 3rd Edition, 1409 AH / 1989 AD, Scientific Revival of Arab Heritage Center, Baghdad.
- (3) - Joan Otes, Babylon, Germany, Interdruck Leipzig, 1994, Page 180.

treating their patients. One of their contributions to developing their nation's medical practices was by placing their patients in public arenas outside their cities. They did this to display them to the public for enhanced communication in ascertaining their problems. Thus if any patient survived a particular disease, they could then help others by the means and drugs which had cured the patient in question.⁽¹⁾

Hammurabi's laws (Hammurabi was the ruler of Babylon from 1792 to 1750 BC) defined the fees of doctors. He also enacted strict laws for doctors if they mistakenly caused harm or the death of any patient. Moreover, Hammurabi's laws tackled breastfeeding mothers and imposed strict penalties if they neglected their babies.

The Babylonians and Assyrians studied anatomy and in particular the liver. They knew about genetic deformations that might be experienced by both man and animals. The reason for their study of the liver was the notion that it controlled all other organs in the human body.

The council of medicine was also personally connected to the king himself. Doctors were classified as belonging to three distinct classes: the first class cured by advice, the second class cured by means of botanic and animal cures, while the third one adopted magic as a cure. The Babylonians and Assyrians thought that there

(1) - Abdurrahman, Hikmat Naguib, "Studies in Science History of Arabs", Pages 30–32, 1st Edition, 1397 AH / 1977 AD, Mosul University, Iraq.



was a goddess of medicine called Gula.⁽¹⁾

Health and medical care was a prominent feature in the ancient Indian civilization, as the remains of a hospital were found in Ceylon, backdated to the fifth century BC. In addition to medical books, it survived to provide the world with medical science until the end of the medieval age, including the book of a famous doctor who lived during the second century AD. This book was one of the most important sources for many Arab and Muslim doctors, e.g. Abu Bakr al-Razi (D: 923 AH / 1037 AD) in his book (Al Hawi).

The second Indian book translated into Arabic is the book of Susrutha, which is the name of the author who wrote it in 300 BC, which was the most significant Indian book known by the Arabs. Susrutha's book contained invaluable information about Indian medicine and the drugs, surgical instruments and poisons used in treatment. It also included the method of manufacture, together with the natural means. It also included a chapter on how to care for a pregnant woman, obstructed labor and a chapter on feeding and raising a baby.

Some historians indicated the existence of two schools that paid attention to the industry of medicine and healthcare in India. They were:

- A school in Benares in the east pioneered by “Atria”, who adopted drugs and foods as a means of cure.

(1) Al Shati, Ibid, Pages 4–6.

- A school in Taxila, western India, located on Gehlam River, which was pioneered by the surgeon Susrutha. He was known for his famous encyclopedia, deemed a highlight of ancient classic medical civilization.⁽¹⁾

Ancient Indians knew much about disease, and studied its specifications and clinical stages, including malaria and its relation to mosquitoes and plague, as well as its connection to rats. They also used vaccination for curing smallpox, and conducted surgery for beautification, in addition to skin grafts. They also knew about caesarean delivery methods, and also had knowledge of applying pressure, fats and wound cauterizing⁽²⁾ in order to stop bleeding.

Health and medical care in Greece did not differ from other ancient nations, as their medicine consisted of two divisions: a Legendary Division related to supernatural powers and charlatanry, and a Realistic Division based on general knowledge. Greek myths tell us about (Aschbylos)⁽³⁾, who was so accomplished in medicine that the number of deaths declined, which forced Greece to worship him. Patients and healthy people began to present sacrifices at

(1) Akawi, Ibid, Pages 48–50.

(2) Ibid, Page 50.

(3) Aschbylos is the student of the Egyptian Hermes who lived in Levant. His name means pomp and light and Medicine is the industry of Aschbylos. Refer to: Ibn Golgo, Abu Dawoud Suleiman Bin Hassan Al Andalusi (Date: 383 AH / 994 AD), “Classes of Doctors and the Wise”, verified by Fouad Al Sayid, Pages 11–12, 2nd Edition, 1374 AH / 1955 AD, Scientific French Institute, Cairo.



his temples, which were spread throughout Greece, while such temples were also turned into hospitals. The rituals practiced at such temples consisted of taking the patient to the hall to read what previous patients had written on the walls of the temple on how they had been cured. However, on a practical level, the Greeks presented great services in the field of health and medical care, with Hippocrates considered to be the father of Greek medicine.⁽¹⁾

Hippocrates learned about the science of medicine from his father, Euclid, according to Ibn Abu Ossaiba'a.⁽²⁾

Some scholars believed that Hippocrates was the first in the history of medicine to build hospitals. It has been mentioned that he worked near his house in a garden, where his patients gathered, and where he used servants to take care of them. This genius left behind more than 60 books, which served as a reference for doctors for decades to come.⁽³⁾ A total of 665 years after the death of Hippocrates, according to Arab sources, or 500 years, according to Western sources, came Galen (130 – 201 AD), considered the most famous doctor after Hippocrates in Greek medicine, and one of the most famous doctors in human history. He is deemed as being key to medicine due to the fact that he simplified and explained the work of those who had preceded him. He compiled

(1) Al Honi, "History of Medicine in Arab & Islamic Civilization", Pages 56–58.

(2) - Ibn Abi Ossaiba'a, "Best News in Doctors' Classes", Pages 41–43.

(3) - Al Shati, "History of Medicine" (First Book), Pages 39–40.

a total of 16 books on medicine. Galen was also the first to tackle anatomy, about which he wrote 17 essays, focusing on the anatomy of the deceased. He wrote another text focusing on the anatomy of the living. Moreover, Galen explained and simplified all the books written by Hippocrates.⁽¹⁾

In ancient China, disease was connected to the four seasons, which were perceived as being responsible for disease. Accordingly, the Chinese wrote: “Chest diseases occur in the winter, fevers increase in the autumn, and neurological diseases and dermatology increases during the summer. This means that diseases are connected to hot and cold weather, drought and moisture. In such events, the treatment requires strengthening the patient in order that the vital energy overcomes disease in the patient’s body.” The ancient Chinese knew about blood circulation, and were knowledgeable in the pulse rates of different diseases, as well as the plants used for therapeutic purposes. They were also familiar with the natural means of physical therapy, such as baths and fertilization, and knew how to manufacture simple surgical instruments.⁽²⁾

Persian health and medical care was a mixture of Greek, Indian and Egyptian medicine. Greek medicine – according to some narratives – was introduced to Persia after the marriage of the daughter of Caesar, Ulinus to the Persian King Sabur. The

(1) - Ibn Golgol, Classes of Doctors and the Wise, Pages: 41 – 43.

(2) - Al Honi, Ibid, Page 31.



daughter's wedding retinue included a number of Greek doctors, who transferred Greek medicine to Persia. Moreover, the Persian kings brought Egyptian doctors to educate them about the process of mummification.⁽¹⁾ The Zoroastrian class emerged in Persia, which was interested in studying medicine. They consisted of three classes of therapists: the first class adopted prayers for curing, the second class adopted food and drugs, and the third class adopted tiny tools to perform surgical operations.⁽²⁾

We did not find much information about Arab medicine, health and medical care before Islam (Jahiliyyah). However, the Arabs were connected to the Persians, Ethiopians and Romans through trade, deriving information from them and being affected by what they saw and read. This is because Arabs depended on magic for medicine. A magician attempted to cure patients by magic. Moreover, the priests, fortune tellers, trace trackers⁽³⁾ and others also used to cure patients. Anyone who practiced medicine was highly respected by the Arabs of the Jahiliyyah period.

One of the most prominent treatments performed by Arabs was cauterization. They thought, like many other ancient nations, that

(1) Ibid, Page 24.

(2) Akawi, Ibid, Pages 44–46.

(3) Al Qafa (Track Tracers) means those who can trace by Al Razi, Mohammed Ibn Abi Bakr Bin Abul Kader (Date: 721 AH / 1321 AD) Mokhtar Al Sahah; verified by Mahmud Khater, Page 232, Part 1, 1st Edition, 141 AH / 1995 AD, Lebanon Publishing, Beirut.

human diseases were caused by evil souls. They used cauterization to cure rheumatism, headaches, sores and shoka (Erysipelas).⁽¹⁾ They also used various plants, such as cumin, to cure diseases such as influenza, gas in the stomach and digestion problems.⁽²⁾ The Arabs used fenugreek to cure chest diseases such as asthma, coughs and phlegm.⁽³⁾

They used costus⁽⁴⁾ as both an incense and as a medicine.⁽⁵⁾ They also made snuff⁽⁶⁾ and used it to cure Aludra, which is a throat pain often suffered by children and causes bleeding from the aperture between the nose and throat. This was also said to comprise a ‘sore’ between the nose and throat.⁽⁷⁾

- (1) Al Shoka is the redness on the face and other parts of the body. It is also said to be a plague. They used to relieve shoka by Rouqia. Refer also to Jawad Ali, “Details of Arab History Before Islam”, Page 392–393, Part 8, 2nd Edition, 1396 AH / 1976 AD, Dar ul-Ilm Lilimalayin, Beirut.
- (2) Jawad Ali, Ibid, Part 8, Page 393.
- (3) Al Jarahi: Ismail Bin Mohammed Al Ajlouni (1162 AH / 1749 AD) “Revealing Confusion in Common Speech”, verified by Ahmed Al Qalash, Page 217, Part 2, 2nd Edition, 1405 AH / 1985 AD, Mo’asasat Al Resalah, Beirut.
- (4) Costus: it is brought from India and, for this, it is called Indian costus. Adhfar is also a type of incense and is said to be some sort of black perfume or a part of the same like a nail. Refer to Khan, Siddiq Hassan (Date: 1307 AH / 1889 AD) Dewy Garden, verified by Ali Hussein Al Halabi, Page 297, Part 2, 1st Edition, 1419 AH / 1999 AD, Ibn Affan House, Cairo.
- (5) Khan, Ibid, Part 2, Page 297
- (6) Ibid.
- (7) Snuff: It is the name of medicine poured in the nose (consisting of mustard, moringa, Indian costus and camphor). The medicine is placed in a pot and poured into the nose and such is called a “Snuff pot.” Snuff is made of different plants and is good for arthritis. Jawad Ali, “Details of Arab before Islam”, Part 8, Page 394.



An important substance used in treating wounds was Balsam (Balm), a resin dressing found in Ethiopia. A good type was Gilad Balm, which had a favorable scent and was praised by doctors for treating disease and wounds. Linguists stated that Balsam is also referred to as “Al Balsam” and “Al Bersam” respectively. They also used Moringa to cure freckles, melasma, vitiligo, scabies and bedsores.⁽¹⁾ Arabs in the Jahiliyyah period cured measles and smallpox by using colocynth and rue.⁽²⁾

Arabs in the Jahiliyyah period used various methods to treat psychiatric disorders. It is said that they used “*Al Salawa*”, a bead rubbed against a rock to obtain water, which is then drunk by the solicitous or the lover to make them forget.⁽³⁾ Circumcision was a common practice among the Arabs, who used knives to perform this procedure. Special ointments and substances were used in the subsequent bandaging in order to reduce bleeding. Circumcision was not performed by a doctor, but by specialists of the area.

A large number of doctors emerged in the Arabian Peninsula, including Al Hareth ibn Kelda Al Thaqafi (41 AH / 661 AD). Ibn Golgol said about him: “(He) learnt medicine in Persia and Yemen and was trained in the study of drugs there. He lived in the Prophetic era and during the reigns of Abu Bakr, Omar, Othman, Ali (may Allah be pleased with them) and Mu'aawiyah ibn Abi

(1) - Jawad Ali, *Ibid*, Part 8, Page 394.

(2) - *Ibid*, Part 8, Pages 394–395.

(3) - Jawad Ali, *Ibid*, Part 8, Pages 407–408.

Sufyaan (may Allah be pleased with them).⁽¹⁾ Al Naddar ibn Kelda (2 AH / 624 AD), who was the cousin of the Prophet (Allah's prayers and peace be upon him), visited many countries, as did his father, and was used to befriending scholars, priests and monks. He studied such sciences as philosophy and logic, and learnt medicine from his father. He used to be an enemy of the Prophet (Allah's prayers and peace be upon him), and used to hurt him. He joined Abu Sufyaan and was killed after the Battle of Badr. Some Arabic references refer to Doctor Ibn Juzaim Al Tamimi from the Taim Al Rabab tribe. He is said to have been very famous in Jahiliyyah, said to be the greatest of the Arab doctors and even cleverer than Al Hareth ibn Kelda. It is said that he was also highly skilled in cauterization. Some references also mention Zuhair ibn Al Hamiary, who practiced medicine in the Arab Peninsula, along with Damad ibn Thalaba Al Azdi.⁽²⁾

Some people in Jahiliyyah specialized in treating animals, referred to as veterinarians. They were also mentioned in some poems written during the Jahiliyyah era. They adopted cauterization and used tar to treat the ill animal. These diseases included scabies. The painted animal was referred to as being “tar coated”, while the scabies was referred to as “orr”. Scabies affecting camels was also treated with tar.

(1) - Ibn Golgo, “Classes of Doctors and the Wise”, Pages 54–55.

(2) - Al Honi, “History Medicine in Arab & Islamic Civilization”, Pages 30–32.



When the camels belonging to the Arabs suffered from scabies, a healthy camel had to be obtained and its lips, humerus and thigh cauterized. It was thought that doing this would prevent other camels from contracting the disease. This technique was also used to protect their camels from contracting any other infections. Early-stage scabies was called “Naqab”, while the tar-coated camel was called “*Al Moshawwaf*.” They also cured skin diseases suffered by camels by coating them with petrol “pitch”.

Among the diseases which affected camels was the anal fissure, which begins at the camel’s hump and keeps eroding it until it has to be cut, otherwise it would result in ligamenta interspinalia and cause the animal to die. If the hump is not covered, birds will attack it with their beaks, which causes such pain for the animal that it may also result in its death. This may be the reason why the Arabs in the Jahiliyyah era considered the Indian roller to be a bad omen, in addition to other birds that landed on the camels’ humps and attacked these with their beaks. A camel with a cut hump is referred to as being “humpless”.⁽¹⁾

“*Al Sawwaf*” is another disease suffered by camels and which often resulted in their deaths. “*Al Jaroud*” was also infectious among camels. This disease once decimated the camels of Bakr ibn Wa’el, who thereupon realized that this disease was highly infectious. Those who relayed this news stated that Al Jaroud Al

(1) - Jawad Ali, “Details of Arab History”, Part 8, Page 498.

Abdi was one of the companions of Abdul Kais, and he was called “Al Jaroud” because he took his diseased camels to his uncles in the “Bani Shaiban” tribe, thus causing the disease to also spread among his uncles’ camels, resulting in their deaths. The poet writes about him:

“Al Jaroud deprived Bakr ibn Wa’el and therefore the disease was named after him”⁽¹⁾

The most prominent diseases included “*Al Okal*”, which infected the leg of an animal, causing it to limp. “*Al Halama*” was a worm that infected a goat’s dermis and epidermis. It was also said to be a worm that ‘eats’ the skin. If leather containing such a parasite was tanned, the leather would remain friable.

When a tick is small, it is called ‘larval’, whereafter it becomes ‘nymphal’ as it matures. Arabs used to pick the womb of a filly or a female camel from the semen then get the baby out of the filly or the female camel. Al Ass Ibn Wa’el⁽²⁾ was known in the Jahiliyyah era as a vet known to cure horses and camels. Such vets were particularly knowledgeable in the area of horses and camels, the animals most precious to the Arabs, so they paid more attention to these.⁽³⁾

(1) Jawad Ali, *Ibid*, Part 8, Page 198.

(2) Al Demairy: Kamal Al Din Bin Mohammed Bin Mousa Bin Isa, (Date: 808 AH / 1405 AD), “Animal’s Greater Life”, verified by Ahmed Hassan, Page 279, Part 2, 2nd Edition, 1424 AH / 2003 AD, Scientific Books Publishing House, Beirut.

(3) Jawad Ali, *ibid*, Part 8, Page 499.



In general, since the dawn of history, man tried to learn about diseases that caused death, and tried to combat them by deploying magic, sorcery and charlatanism, which was soon bolstered by experience and research. This is how man could be creative in the field of science and establish the discipline of medicine. Man then came to know about the methods of treating disease through drugs and surgery, and also by benefiting from the experiences of others around the world. This is how the Chinese benefited from the Indians and how the Persians benefited from the Greeks. Indians and Arabs derived the most benefit from all of them. However, despite all such achievements, medicine and healthcare in ancient nations remained stifled by many myths and sorcery. Moreover, we find that priests and fortune tellers had the longest reach in medicine in most of the ancient civilizations, until Islam came along to release the human mind from myths. Islam encouraged people to learn from experience, and opened up avenues so that health and medical care could take bigger strides in serving man's health, and also enriching man's knowledge in different scientific fields.

Table (1)

Some human diseases known to ancient nations and treatment methods

S	Human Diseases	Treatment Methods
1	Internal Diseases	Fasting
2	Toothache	Orthodontic by gold
3	Gynecology (dystocia)	Pressure and hot fats
4	Arthritis, burns, headache, shoka and sores	Cauterization for all such diseases
5	Smallpox and measles	Rue and colocynth
6	Aludra	Snuff
7	Freckles, melasma, scabies and bedsores	Moringa
8	Gastroenteritis	Cumin
9	Cough, asthma and phlegm	Fenugreek
10	Psychiatrics	Al Salwa
11	Bleeding	Circumcision

Table (2)

Some animal siseases known to ancient nations and treatment methods

S	Animal's Diseases	Treatment Methods
1	Scabies	Suffered by camels and is cured by cauterization
2	Anal Fissure	Suffered by camels and is cured by tar
3	Al Sawwaf	Cauterization
4	Al Jaroud	Cauterization
5	Al Okal	Cauterization
6	Ticks	Suffered by goats and treated by cutting the hair

Summation of the above two tables:

1. The number of human diseases known by the ancient nations and during the Jahiliyyah era, as mentioned in this book, numbered 22, including: internal diseases, smallpox, measles, gastroenteritis, asthma, cough, phlegm, psychiatrics and aludra. They treated such diseases by 13 methods including cauterization, herbs, pastes and ointments. They also cured loose teeth by gold-based orthodontics.
2. The most well-known diseases that infected animals were: scabies, anal fissures, Al Sawwaf and Al Jaroud, which are all infectious diseases in camels. There were also ticks that infected goats. During the Jahiliyyah era, Arabs used various methods to cure such diseases, including: cauterization, various herbs and tar to remove scabies, and cutting the hair of goats that suffered from skin diseases. The number of well-known animal diseases numbered about six in total. Accordingly, the total of man and animal diseases known by the ancient nations and in the Jahiliyyah era numbered about 28, versus 16 treatment methods.

Chapter One

Health & Medical Care in the Early Islamic Period

Section One

Preventive healthcare measures in the Early Islamic Period

Section Two

Most famous doctors and nurses (Al-Asiyat) in the Early Islamic Period



المركز الوطني للطبيات البديلة والальternativa

National Center for Complementary and Alternative Medicine

Section One

Preventive healthcare measures in the Early Islamic Period

Based on the maxim that “Prevention is better than cure”, many verses in the Qur'an, together with Prophet Muhammed's ﷺ sayings, provided various pieces of advice and instructions to prevent diseases and maintain a healthy body. Allah says:

“and they ask thee concerning menstruation. say: It is a harmful thing, so keep away from women during menstruation, and go not in unto them until they are clean. But when they have cleansed themselves, go in unto them as allah has commanded you. Allah loves those who turn to Him and loves those who keep themselves clean”⁽¹⁾

Prophet Muhammed ﷺ used to perform Hijama (wet cupping). Ibn 'Abbas narrated that: “*The Messenger of Allah ﷺ had himself cupped while he was in a state of Ihram, and had himself cupped while he was fasting.*”⁽²⁾

(1) Surah al-Baqarah, Verse 222.

(2) Abu Abd Allah Muhammad Bin Ismail Bin Ibrahim Bin al-Mughirah Bin Bardizbah (Date: 256 AH. / 870 AD) Sahih al-Bukhari, verified by Mustafa Dieb el Banna, Page 752, Volume 2, Edition 3, 1407 AH / 1987 AD, Dar ibn Katheer Publishing House, Beirut.



These instructions varied according to the different types of foods comprising man's diet. They also included concise and focused prohibitions against certain foods and beverages. The most prominent preventative measures included:

First: Encouragement to learn

The first Surah in the Qur'an that was revealed was Surah Al-Alaq. It calls on man to learn. Allah says: "*Read! In the name Of thy Lord and Cherisher, Who created-, Created man, out of a (mere) clot of congealed blood.*"⁽¹⁾ The Prophet said: "*There is no disease that Allah has created, except that He has also created its treatment.*"⁽²⁾ This provides direct guidance for researching and investigating diseases and attaining knowledge about their causes and means of treatment. Thus health and medical care was linked directly to science, which was a significant leap in the global health sector during that time.⁽³⁾

Jawad Ali stated in his book, "Details of Arab History before Islam", that the first hospital in the Muslim world was the Messenger's mosque, where patients and the injured received necessary treatment. Prophet Muhammed ﷺ and his companions

(1) Surah Al-Alaq, Verses 1-2.

(2) Al-Bukhari, ibid, part 5, Page: 2151.

(3) Al Khatib, Hanifa, Arab Medicine, Pages 15-17, Edition 1, 1406 AH / 1986 AD, Al Ahliya Publishing, Lebanon.

used to look after the injured in the mosque.⁽¹⁾ This is considered the first practical step to set medicine free from the legends and superstitions that had been hobbling its effectiveness. Careful study of the Prophetic sayings reveals a lot of sayings that call for the treatment and curing of diseases in a correct scientific manner. This reveals Prophet Muhammed's ﷺ extensive knowledge about medicine. For example, he ordered some men to adopt a therapeutic diet, and cut blood vessels and cauterized those of another. The Prophet once told Ali رضي الله عنه, who was suffering from the inflammation of the eyes: "*Do not eat that (referring to ripe dates) and eat this which is better for you (boiled food that is cocked with wheat or barely).*"⁽²⁾ This was in conjunction with other instructions and medical advice.

Second: Moderation in eating

As we know, food is an important element of human life, but because excessive eating makes a person feel lazy and inactive, with a strong desire to sleep, Islam encouraged man to be moderate in consuming food, and to avoid excessive eating. Allah says: "... and eat and drink, but be not excessive. Indeed, He likes not those who commit excess."⁽³⁾

(1) Jawad Ali, *ibid*, Part 8, Page 412.

(2) Ali Makki: Muhammed Bin Ali Bin Attya Bin Abi Taleb Al Harithi (286 AH / 899 AD), *Qut al-qulub: fi muamalat al-Mahbub wa-wasf tariq al-murid ila maqam al-tawhid*, verified by Dr.: Asem Ibrahim, Page 34, Part 2, Edition 2, 1426 AH / 2005 AD, Scientific Books Publishing House, Beirut.

(3) Surat Al-'A'rāf (The Heights) 7:31.



Prophet Muhammed ﷺ said: “*The human does not fill any container that is worse than his stomach. It is sufficient for the son of Adam to eat what will support his back. If this is not possible, then a third for food, a third for drink, and leave a third for his breath.*”⁽¹⁾

The bottom line is that the sayings of the Messenger ﷺ related to the avoidance of wasting food and to refrain from excessive eating conform to scientific discoveries about the dangers of overeating stemming from diabetes, high blood pressure and atherosclerosis, etc.

Third: Paying attention to the quality of food

Prophet Muhammed ﷺ highlighted the importance of the quality of food and its role in preventing disease and strengthening one's immune system. Many verses in the Qur'an and related Prophetic sayings reiterate the importance of the quality of some types of healthy foods, which include:

1. Honey

Many verses in the Qur'an assert the importance of using honey in treating and preventing diseases. Allah says:

“*There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.*”⁽²⁾

(1) Al Tirmidhi: Muhammed Bin Isa Abu Isa Al Selmi (Date: 279 AH / 892 AD) al Jame' al Sahih, Sunnan of Tirmidhi, verified by Ahmed Muhammed Shaker and others, Page 590, Volume 4, D. TT. Beirut, Dar Ihya al-Turath al-Arabi.

(2) Al Nahl, “The Bees”, Verse 69.

The Messenger ﷺ placed special emphases on honey as being of use to the human body. It has been narrated:

“A man once 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 with the same complaint and the Prophet said to him, *‘Let him drink honey’*. He came for the third time with the same complaint yet again 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.” ⁽¹⁾

Recent studies on honey bees state that bees consume nectar and pollen from about 100,000 types of flowers in order to make honey.⁽²⁾ According to modern medical scientists, the main benefits of honey include that it is free of waste materials and is therefore perfect for weakened people, patients and children. It also relaxes the digestive system as it does not require effort to be digested, and it is also beneficial for the kidneys and liver, as it does not produce any toxic waste. In addition, it remains fresh and retains its nutritional value for a long time.⁽³⁾

- (1) Bukhari, Muslim, Jamei al Sahihain, “Medicine and Visions”, verified by Dr. Salih Ahmed Al Sahmi, Page 249, R 2499, 1st Edition 1415 AH / 1995 AD, Dar el Kalam, Damascus.
- (2) Raqit, Hamad Hassan, “Sport and Healthcare in Islam”, Beirut, Ibn Hazam Publishing House, 1st Edition, 1417 AH / 1997 AD, Page 72.
- (3) Reda, Akram, “Prophetic Medicine (Pharmacological study on Prophetic drugs and means of taking the advantage of them)”, Cairo, Wafa' Publishing, 1st Edition Page 186, 1427 AH / 2006 AD.



2. Dates

Dates are one of the most popular fruits, packed with an impressive list of essential vitamins and other natural fibers useful to the human body. They have been mentioned, along with their myriad benefits, on many occasions in the Qur'an and Sunnah, asserting their nutritional value. Allah says: "*And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.*" ⁽¹⁾

Prophet Muhammed ﷺ said:

"He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them." ⁽²⁾

Many scientific studies have pointed out that dates contain dozens of nutritional elements necessary to maintain the activity and vitality of the body, as these aggregate a huge quantity of easy-digestible and absorbed sugars that supply the body with power, heat and motion. Scientists consider this fruit to be a complete diet in and of itself. ⁽³⁾

- (1) Surah al-Maryam, please refer also to the verses which mention the importance of dates. Allah says: "*And in the earth are tracts neighboring each other; and gardens of vineyards and plantation, and palms in pairs and other than in pairs, (Or: having the same root or different ones) watered with one water; and We have graced some of them over others (Literally: some "others") in crop. Surely in that are signs for a people who consider.*" Surat Ar-Ra'd and Allah says: "*and out of the palm-trees, from their spaces, thick-clustered (dates).*" Surat Al-Anam, Verse 99.
- (2) Bukhari, Muslim, Jamei al Sahihain, "Food and Drink", Page 165, R 2310.
- (3) Raqit, Ibid, Page 69.

3. Olives

The blessed olive tree is referred to in the Qur'an when Allah says:

“...lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire.”⁽¹⁾

He also said:

“And [We brought forth] a tree issuing from Mount Sinai which produces oil and food for those who eat.”⁽²⁾

Commentators on the Qur'an have emphasized that this verse refers to the olive tree. The oil mentioned is olive oil, while 'food' means that which is edible. This means the tree contains various useful items such as oil and food. The olive tree is one of the most beneficial trees in terms of its oil, food and wood.⁽³⁾ The Prophet ﷺ recommended olive oil due to its many benefits. He ﷺ said: “*Eat of its oil and use it (the olives), for indeed it is from a blessed tree.*”⁽⁴⁾

(1) Surat el Nour, Verse 35.

(2) Surat el Mu'menoun, Verse 20.

(3) Raqit, Ibid, Page 74.

(4) Sunnan of Tirmidhi, Volume 4, Page 285.

* Olive has many benefits which include the following: It is used for children as it contains elements needed for growing up and for its nutritional high value. It also contains Vitamin D that prevents rickets and osteomalacia. It also works as a tonic as it contains the Vitamin A, which strengthens immunity in human body. Refer to Al Baghdadi: Al Alama Mwafiq el Dein Abdul Latif (Date: 629 AH / 1227 AD), “Medicine from Qur'an and Sunnah”, verified by Abdel Mu'ty Amin Qala'gi, Page 115, 1st Edition 1406 AH / 1986 AD, El Mara'fa Publishing House, Beirut.



Al Baghdadi said in his book, “Medicine in Qur’ān & Sunnah”, in the context of olive oil, that using it as a cream strengthens the hair and bodily organs, and slows down ageing, as well as being a good drink to combat toxins and to purge the digestive system.⁽¹⁾

4. Black Seed (Nigella Sativa)

Khalid Ibn Saad narrates in the Sunnah: “*We went out and Ghalib Ibn Abjar was accompanying us. He fell ill on the way and when we arrived at Madinah he was still sick. Ibn Abi ‘Atiq came to visit him and said to us, ‘Treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for ‘Aisha has narrated to me that she heard the Prophet ﷺ saying, “This black cumin is healing for all diseases except As-Sam.” Aisha said, “What is As-Sam?” He said, “Death.”*”⁽²⁾

Dr. Akram Redha states in his book “Prophetic Medicine” that black cumin has a slight effect on many bodily organs - for example, it has a positive effect in lowering high blood pressure and heart rate, along with blood sugar level. It also functions as a stimulant for the respiratory system, alleviates the symptoms of allergy and is effective in suspending the growth of microbes such as cholera.⁽³⁾

(1) Al Baghdadi, Ibid, Page 114.

(2) Bukhari, Muslim, Jamei al Sahihain, (Medicine, Roquia and Magic), Pages 252 -253.

(3) Reda, Prophetic Medicine, Pages 70-71.

5. Milk

Milk is referred to in the Qur'an and Prophetic sayings. Allah says:

"And verily in cattle (too) will ye find an instructive sign. From what is within their bodies between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it. "⁽¹⁾

In the authentic sayings attributed to the Messenger of Allah ﷺ:

"Some people were sick and they said, 'O Allah's Apostle! Give us shelter and food.' So when they became healthy they said, 'The weather of Madinah is not suitable for us.' So he sent them to Al-Harra with some she-camels of his and said, 'Drink of their milk. '⁽²⁾

Modern studies have proved that milk has many excellent benefits, especially the milk produced by camels.

6. Talbina*

Talbina is referred to in the Sunnah. Aisha, the wife of Allah's Apostle, mentioned that whenever one of her relatives died, the

(1) Al-Mu'minūn, Verse 21.

(2) Bukhari, Sahih Bukhari, Volume 5, No. 2153.

* Talbina is soup made from bran and water. The name resembles al Tamteen. Asama'y says: "Talibina is a soup that is made from wheat, or bran from which honey is made. And it was named that way as it is white with whit leaves like milk" Lesan EL Arab, Volume 13, Page 376.



women assembled and then dispersed (returned to their houses), except for her relatives and close friends. She would order a pot of Talbina to be cooked. Then *tharid* (a dish prepared from meat and bread) would be prepared, and the Talbina would be poured over it. Aisha would say to the women: “*Eat of it, for I heard Allah’s Apostle ﷺ saying, ‘The Talbina soothes the heart of the patient and relieves him from some of his sadness. ’*”⁽¹⁾

7. Vinegar

Vinegar has been mentioned in the Prophetic sayings. The Prophet ﷺ requested sauce, and was informed that there was nothing available except for vinegar. He commenced eating it, stating: “*How excellent is vinegar when eaten as sauce! How excellent is vinegar when eaten as Udm!*”⁽²⁾ Recent studies have shown that vinegar functions as a disinfectant in food, killing various types of germs and thus purifying it.

8. Citron

Abu Musa al-Ash’ari reported Allah’s Messenger ﷺ as saying: “*The example of a believer who recites the Qur’ān and acts on it, is like a citron which tastes nice and smells nice...*”⁽³⁾

Citron is a fragrant citrus fruit, of which the rind is used to keep clothes from being eaten by moths and to render the breath odor-

(1) Bukhari, Muslim, Jamei al Sahihain, “Food and Drink”, Page 164, R 2308.

(2) Muslim, Sahih Muslim, Volume 3, No. 1621.

(3) Bukhari, Sahih Bukhari, Volume 6, No. 2748.

free. Its segments are also used to relieve heat from the stomach. Acid made from this fruit is also used in removing ink stains from clothes, plus it is an excellent source of relieving thirst. ⁽¹⁾

9. Al-Kam'a (Terfeziaceae, or desert truffles)

The Prophet ﷺ said: “*Al-Kam'a is like the Mann (sweet resin or gum) (in that it grows naturally without human care) and its water is a cure for diseases of the eye.*”⁽²⁾ It resembles a potato and is rich in protein, carbohydrates, sugars and essential fats containing amino acids. It also contains Vitamin B, useful in treating brittle nails, chapped lips and vision disorders. ⁽³⁾

10. Camel grass (Cymbopogon schoenanthus)

Cymbopogon⁽⁴⁾, as it is known, is mentioned in the Prophetic sayings as grass that spread in Mecca, referred to as the straw of Mecca. It contains citronella oil, which is especially useful in industry. It is also used as a raw material to formenthol, used to produce mints, as well as providing perfume for soap. The dry powder form of this grass can also be used in tea to relieve flatulence and colic. It is also used as a purifier for kidneys and the urinary tract. ⁽⁵⁾

(1) Reda, the Prophetic Medicine, Pages 244-245.

(2) Sahih Muslim, Volume 3, Page 1619.

(3) Reda, the Prophetic Medicine, Pages 95-96.

(4) Bukhari, Volume 1, Page 53.

(5) Reda, Ibid, Pages 298-299.



11. Zamzam water

Prophet Muhammed said ﷺ : “*The water of Zamzam is for whatever it is drunk for.*”⁽¹⁾ Chemical analyses have revealed that Zamzam water is pure, without color or smell. It has a lovely taste and a pH of 7.5. Analyses have also validated it for human consumption according to global standards, especially under the World Health Organization specifications, which declare it fit for drinking, and with a healthy effect as it contains a high level of sodium. ⁽²⁾

There are a number of useful food recipes mentioned in the Qur'an and Sunnah. Just to mention one example:

Watermelon, fish, gourd vine. Allah said: “*And We caused to grow, over him, a spreading plant of the gourd kind.*”⁽³⁾ This fruit was the food that helped God's messenger Jonah (peace be upon him) regain his strength after he emerged exhausted from the belly of the whale that had swallowed him. ⁽⁴⁾

Qur'anic and Prophetic texts did not ignore prohibitions against certain kinds of food that have a bad effect on human health and psychological status. Referred to as ‘forbidden foods’, these include, but are not limited to:

- (1) Al Behaiqi, Ahmed Bin Hussain Abul Bakr (D: 459 / 1066), Al Bahaiqi Sunan, Volume 5, Page 148, D. T, 1414 AH / 1994 AD, Dar el Baz Library, Mecca.
- (2) Zamzam website www.UAEaraBCom
- (3) Surah As-Sāffāt, Verse 146.
- (4) Raqit, “Sports and Healthcare in Islam”, Page 78.

A. Alcoholic beverages

Allah says:

“O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination of Satan’s handiwork: eschew such (abomination), that ye may prosper. Satan’s plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?”⁽¹⁾

The Prophet ﷺ said: “*Every intoxicant is unlawful.*”⁽²⁾ He also said: “*Whatever intoxicates in the larger quantity is also forbidden in the smaller quantity.*”⁽³⁾ Scientific research has revealed that consuming wine causes inflammation of the stomach and increased bouts of gout, as well as mental retardation and congenital malformations in children born from alcohol-addicted mothers, in addition to other diseases.⁽⁴⁾ For this reason wine is often referred to as the “mother of all evils,” as it dulls inhibitions and leads to the prevalence of forbidden actions.

(1) Al-Mā'idah, Verses 90-91.

(2) Muslim Ibid, Volume 3, Page 1587.

(3) Al Nesa'e, Ahmed Bin Showib abu Abdurrahman (Date: 303 AH / 915 AD) Snana el Nesai' al Kubra, verified by Abdul Ghafar Suleiman el Bendari, and others, Beirut, Scientific Books Publishing House, 1st Edition, 1411 AH / 1991 AD.

(4) Fares, Mo'z el Islam Izzat, “Food and Nutrition in Islam”, from the website of Tagthia, www.tagthia\islam.htm



B. Flesh of swine (pork)

This type of meat is forbidden in Islamic Shariah, as Allah says:

“Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal.”⁽¹⁾

Pigs are dirty creatures that reside in waste and filth. Consumption of their flesh is therefore rejected as it violates human instincts and norms. It also goes against the temperament fostered by the Almighty. Swine meat also contains a lot of microbes that cause various types of diseases, according to recent scientific research. Therefore it is forbidden by the Creator.

C. That which has been dedicated to those other than Allah

Islam prohibits eating any meat that has been slaughtered while proclaiming the name of other than Allah over it. Allah says: *“Eat not of (meats) on which Allah’s name hath not been pronounced.”⁽²⁾* This matter confirms the link between food and human belief as part of the worship of Allah.

(1) Al-Mā'idah, Verse 3.

(2) Surah Al-'An`ām, Verse 121.

D. (*Monkhaniq*) - Meat of strangled animals

People in the Jahiliyyah era used to strangle animals, either by means of ropes or by squeezing the animal's head between the branches of a tree until it expired. Whatever method used, the meat of strangled animals is Haram,⁽¹⁾ as this way of killing affects the meat. Recent studies show that the non-disposal of blood from an animal is problematic.

E. (*Mauquzah*) - Animal killed by a violent blow

This refers to any animal that is beaten to death violently. *Mauquzah* (in Arabic) is the passive form of the verb *Waqaz*, which means to 'make something silent'. The connotations of silence in this meaning include quietness and relaxation. *Maquzah* also includes any animal killed by a gun. It also includes eating the meat of any animal strangled to death or killed without pronouncing the name of Allah when it was slaughtered. ⁽²⁾

F. (*Mutaradya*) - Head-long fall

This is when any animal succumbs from falling from a height,

- (1) Al Nesabouri: Muhammed Bin Ishaq Bin Khuzaima Bau Bakr el Salmi, (Date 311 AH / 923 AD), *Sahih ibn Khuzaima*, verified by Dr. Muhammed Mustafa AL Azhamai, Beirut, Islamic Library, 1st Edition 1390 AH / 1970 AD, Page 545, Volume 3.
- (2) Al Hanbali, Abu Hafs Umar Bin Ali Bin Adel Al Damshqi (Date: 880 AH / 1485 AD), *al Lubab fi Ulom el Ketab*, verified by Sheikh Adel Ahmed and others, Beirut, Scientific Books Publishing House, Edition 1, 1418 AH / 1998 AD, Page 188, Volume 7.



whether a mountain, well or any other elevated place. The word *Mutaradya* in Arabic stems from *Reday*, which means death. Whether the animal fell itself or by another, or was hit by an arrow and then fell from the mountain to the ground, it will be forbidden, as it may have been killed by the blow or by falling headlong. ⁽¹⁾

G. The goring of horns

Refers to an animal that has perished by being gored. Its meat is forbidden, even if it is beheaded in an area of slaughter.⁽²⁾ Animals in this case may not be eaten because they have died or have not been killed according to Islamic Shariah, which helps to get rid of harmful blood. Thus these animals contain harmful germs which may lead to disease, and that is the reasoning behind this prohibition.

H. Eaten by wild animals, except what we slaughter before death

This applies to all animals with canines or tusks, and which antagonize humans and prey or hunt animals for food, such as a lion or similar type of predator.

(1) Kurtoby, Abu Abdullah Muhammed Bin Ahmed el Ansari, (Date: 671 AH / 1272 AD), Al Jame' li Ahkam el Qur'an, Cairo, Sha'b Publishing, Page 49, Volume 6.

(2) Ibn Kathir, Abu el Feda Ismaili Bin Umar al Qurashi, (Date: 774 AH / 1372 AD), Al Bedaya Wal Nehaya, Beirut, Marif Library, D. T, Page 11, Volume 2.

Qatadah said: “*People in the Jahiliyyah era used to eat animals which were hunted by other wild animals or eaten by them. God then forbade that in the verse in which the text prevents eating such meat... part of which was eaten by wild animals.*” Therefore what has been already been eaten by another animal is no longer an issue and requires no judgment, while the rest of the victimized animal is covered by the saying: “*Except what you [are able to] slaughter [before its death].*”⁽¹⁾

It is worthwhile noting that Islam prohibits eating wild animals that live by hunting other animals, such as lions, cats and dogs, etc. in addition to wild birds such as vultures, falcons and eagles. Allah’s messenger prohibited the eating of all fanged beasts of prey, and all birds with talons.⁽²⁾ Meat from these kinds of animals has a wild or gamey flavor and consistency, and is difficult for man to consume and digest.

Prophet Muhammed ﷺ used to keep an eye on the animal markets, ensuring that they were kept clean. He also strove to prohibit any cheating. The Messenger of Allah ﷺ once happened

(1) Al Zaka' in the Arabic language means the completeness of it from which Zaka' or comprehension is stemmed. Referring to age, it means the completeness of it. *Mazaki* means the horses that have lived one or two years after Kareh. When you say *Zaki* with fire you mean increasing its power and the same goes with slaughtering. Al Nesabouri, Ibid, Volume 2, Page 545.

(2) Ibn Hanbal: Ahmed, Abu Abdullah al Shaibani (Date: 241 AH / 855 AM), Musnad Ahmed Bin Hanbal, Egypt, Qurtoba Foundation, D. T, Page 147, Volume 1.



to pass by a heap of corn. He thrust his hand in that heap and felt wetness. He said to the owner of that heap of corn: “*What is this?*” The owner replied, “*O Messenger of Allah! These have been drenched by rainfall.*” The Messenger of Allah ﷺ remarked: “*Why did you not place this (the drenched part of the heap) over the corn so that people might see it? He who deceives is not of us.*”⁽¹⁾

Fourth: Fasting

Allah says: “*O you who have believed, prescribed for you is the Fast, as it was prescribed for (the ones) who were before you, that possibly you would be pious.*”⁽²⁾ And He says: “*and to fast is more charitable for you, in case you know.*”⁽³⁾ There are many Prophetic sayings that encourage fasting due to its benefits and virtues. Experts declare: “*Fast to be healthy.*” The Prophet’s companions were keen on performing supererogatory acts of worship. Abdullah Ibn `Amr Ibn Al-`As narrates that Allah’s Apostle ﷺ said to him: “*O `Abdullah! I have been informed that you fast every day and then offer prayers all night.*” `Abdullah replied: “*Yes, O Allah’s Apostle!*” The Prophet ﷺ said: “*Don’t do that; fast for a few days and then give it up for a few days. Also offer prayers, but also sleep at night, as your body has a right over you, and your wife has a*

(1) Muslim, Ibid, Volume 1, Page 99.

(2) Al-Baqarah, Verse 183.

(3) Al-Baqarah, Verse 184.

right over you, and your guest has a right over you. It is sufficient for you to fast three days in a month as the reward of a good deed is multiplied ten times, so it will be like fasting throughout the year.” I insisted (on fasting) and so I was given a hard instruction. I said: “*O Allah’s Apostle! I have power.*” The Prophet ﷺ said: “*Fast like the fasting of the Prophet David and do not fast more than that.*” I said: “*How was the fasting of the Prophet of Allah, David?*” He said: “*Half of the year;*” (i.e. he used to fast on every alternate day). Afterwards when `Abdullah became old, he used to say: “*It would have been better for me if I had accepted the advice of the Prophet.*”⁽¹⁾

Recent studies have proved that fasting entails numerous health benefits, as it relaxes the body and gives the digestive system sufficient time to purge the contents of the stomach. This restores normal bodily activity. The Arab doctor, Al Hareth Bin Kelda Al Thaqafi, said that “*there was no doubt that fasting maintained health and relaxation, and that it prevented various diseases or alleviated the impact of disease on a body*”. The benefits of fasting include the prevention of abdominal disease, weight gain, high fat levels, high blood pressure, diabetes and arthritis. It also stimulates the kidneys and prevents fat retention. It also improves mental clarity as excessive eating and drinking leads to laziness, dullness of the mind and an overwhelming tendency to sleep, etc. ⁽²⁾

(1) Bukhari, Sahih Bukhari, Volume 2, Page 697.

(2) Raqit, “Sports and Healthcare in Islam”, Pages 81-83.



Fifth: Cleanliness

A. Purity of the body

Purity is a banner of Islamic civilization, as it occupied a significant space of instruction in both the Qur'an and Sunnah, which made it a trait for believers. Allah says: "*Surely Allah loves the ones constantly repenting, and He loves the ones constantly purifying themselves.*"⁽¹⁾

Wudu (ablution for prayer) is a condition for prayer and purifying oneself from *Janabah* (ritual impurity due to sexual intercourse or discharge of semen). Allah deemed performing *Wudu* properly, even in times of difficulty, as a beneficial trait for believers on judgment day.

Allah says: "*O you who have believed, when you rise up for prayer, then wash your faces, and your hands up to the elbows, and wipe your heads, (Or: "part of" the head) and (wash) your legs to the ankles. And in case you are ritually unclean, (i.e., from the emission of semen or "for women" sexual discharge) then totally purify yourselves; and in case you are sick or on a journey, or (in case) any of you has come up from the privy, or you have had contact with women, yet you cannot find water, then have recourse to good (i.e. a mounting place, high and dry) soil (and) so wipe (most of) your faces and hands with (some) of it. In no way*

(1) Al-Baqarah, Verse 222.

does Allah indeed will to make any restriction for you, but indeed He wills to purify you and perfect His favor on you, indeed, that possibly you would thank (Him). ”⁽¹⁾

And He said: “O you who have believed, do not draw near to prayer (when) you are drunken until you know what you are saying, nor (when) you are ritually unclean, (i.e. unclean through the emission of semen, or sexual discharge “in woman”) except when you are traversing a way, until you have washed yourselves. And in case you are sick, or on a journey, or (in case) any of you comes from the privy, or you have had contact with women, yet you have not found water, so have recourse to good soil, (i.e. a high dry place, a mounting place) then wipe (most of) your faces and hands. Surely Allah has been Ever-Clement, Ever-Forgiving. ”⁽²⁾

There are many other Prophetic instructions that encourage purification and appearance. For example, Prophet Muhammed ﷺ said: “*My people will come on the Day of Resurrection with bright faces, hands and feet from the traces of Wudu. If any of you can lengthen his brightness, let him do so.*”⁽³⁾

He ﷺ also said “*The taking of a bath on Friday is compulsory for every male (Muslim) who has attained the age of puberty.*”⁽⁴⁾

(1) Surah Al-Mā’idah, Verse 6.

(2) Surah An-Nisā, Verse 43.

(3) Bukhari, Sahih Bukhari, Volume 1, Page 63.

(4) Ibid, Volume 1, Page 300.



One day the Messenger of Allah ﷺ saw a man who came into the Mosque with disheveled hair and beard. The Messenger of Allah motioned with his hand that he should be sent out to groom himself. The man did so, and then returned. The Messenger of Allah ﷺ said: "*Isn't this better than that one of you should come with his head disheveled, as if he were a demon?*"⁽¹⁾

Regarding the cleanliness of the mouth, the messenger of Allah ﷺ said: "*Had I not feared burdening my Ummah, I would have commanded them to use Siwak (tooth-stick) before every Salat (prayer).*"⁽²⁾ It has been proven that using siwak to clean the teeth with water is better than any other tooth cleaner, as it contains a material that prevents decay, along with gum-strengthening agents. Allah's apostle ﷺ did not only call for purifying and cleaning places on which sweat, dirt and microbes accumulated,⁽³⁾ but he also considered this as a part of basic human instinct, declaring that: "*Five are the acts of fitrah (human instinct): circumcision, removing the pubic hair, clipping the moustache, cutting the nails and plucking the hair under the armpits.*"⁽⁴⁾

(1) Malik Bin Anas: Abu Abdullah al Asbahi, (Date: 179 AH / 795 AD), AL Muata', verified by Muhammed Foad Abdul Baki, Egypt, Dar Ihya al-Turath al-Arabi, D. T, Page 949, Volume 2.

(2) Bukhari, Sahih Bukhari, Volume 1, Page 303.

(3) Al Sergani, Raghib al Hanifi, "Story of Medical Sciences in Islamic Civilization", Cairo, Iqra' Foundation for Publishing, 1st Edition 1430 AH / 2009 AD, Pages 92-93.

(4) Bukhari, Ibid, Volume 5, No. 2209.

B. Cleanliness of clothes

The purity of a man's clothes reflects his state of cleanliness and his keenness on looking good, which mirrors his elegant taste. Thus Islamic Shariah did not ignore shedding light on this trait. The Qur'an repeatedly orders us to groom ourselves before heading to the mosque to perform prayers. The five prayers are distributed over the day, from the dawn prayer to the Isha Prayer. Allah says: "*O Seed (Or: sons) of Adam! We have readily sent down on you a garment to overlay your shameful parts, and a vesture; (Fine clothes; or feathers) and the garment of piety, that is the most charitable; (i.e., better) that is of the signs of Allah, that possibly they would constantly remember.*"⁽¹⁾

The Qur'anic and Prophetic instructions stressed the cleanliness of clothes. There are complete chapters found in the Hadith and jurisprudence books that talk about the purity and cleanliness of clothes. It is interesting and amazing, as these books prove the priority of cleanliness and purity in the nation, at a time when people around the world consider some forms of harmless dirt as a factor of adaptive hygiene.

In addition to such evidence, the Prophetic call to attend the Friday prayer wearing clean clothing is as follows: "*There is nothing wrong with any one of you, if he can afford it, to buy two*

(1) Surah Al-'A'rāf, Verse 26.



garments for Friday, other than his daily work clothes.”⁽¹⁾

The Prophet ﷺ made it clear that a person should take a shower at least once a week. As has been reported by Abu Huraira, the Apostle of Allah ﷺ said: “*It is the right of Allah upon every Muslim that he should take a bath (at least) on one day (Friday) during the seven days (of the week) and that he should wash his head and body.*”⁽²⁾ In addition, he ﷺ counted the bath on Friday as a Sunnah and said, “*Muslims! Allah has made this day (Friday) a festival day (Eid), so do ghusl, and it will not harm whoever has perfume to apply some of it, and to use a tooth-stick.*”⁽³⁾ The Prophet ﷺ also made it a part of perfect purity to use perfume, which adds beauty to the charm of clothes and the cleanliness of the body. The use of perfumes, especially during festivals and Fridays, is recommended. The Prophet ﷺ also ordered people who ate garlic and onions to not partake in the Friday prayer, as they will offend others by the smell. Allah’s messenger ﷺ said, “*Whoever eats of these two (garlic and onions) should not come near our mosque.*”⁽⁴⁾

(1) Ibn Majah, Muhammed Bin Yazid abu Abdullah Al Qezwini (Date: 275 AH / 888 AD), Sunan ibn Majah, verified by Muhammed Foad Abdul Baki, Beirut, Fikr Publishing, D. T, Page 349, Volume 1.

(2) Muslim, Sahih Muslim, Volume 2, Page 582.

(3) Malik, Al Muata’ of Malik Volume 1, Page 65.

(4) Al Maqdisi: Muhammed Bin Tahir (Date: 507 AH / 1113 AD) Zuhkair el Hafiz, verified by Abdurrahman Al Ferywai, Riyadh, Dar El Salaf, 1st Edition, 1416 AH / 1996 AD, Page 2224, Volume 4.

C. Cleanliness of the home, road and environment

Prophet Muhammad ﷺ reiterated keeping the home clean. He ﷺ said: “*Indeed Allah is good and he loves what is good, and He is clean and He loves cleanliness, He is kind and He loves kindness, He is generous and He loves generosity and do not resemble the Jews.*”⁽¹⁾ He ﷺ also urged people to keep their mosques clean, as he once saw sputum on the wall of the mosque in the direction of the Qibla, and scraped it off. He faced the people and said: “*Whenever any one of you is praying, he should not spit in front of him because in the prayer Allah is in front of him.*”⁽²⁾ Thus the cleanliness of mosques became a part of Islamic tradition, as they are places of worship, meeting, teaching and learning, and therefore should be kept clean and smell fresh, otherwise it will affect the attention of the worshipers and students will disperse from there.

A careful examination of the characteristics of the rooms inside the Prophet’s house reveals that it was planned according to the highest level of health standards for a home. Some sources describe the rooms inside Allah’s apostle’s house as: “*It is one of the most moderate and useful for the human body in maintaining its health. It protected him ﷺ from high and low temperatures, covered him away from eyes, and protected him from roaming animals.*

(1) Al Tirmidhi: Muhammed Bin Isa Abu Isa Al Selmi (Date 279 AH / 892 AD) al Jame' al Sahih, Sunnan of Tirmidhi, verified by Ahmed Muhammed Shaker and others, Beirut, Dar Ihya al-Turath al-Arabi D. T, Page 111, Volume 5.

(2) Muslim, ibid, Page 388, Volume 1.



In addition, it was not so heavy so they had no fear that it would fall; it was spacious so that no bugs could nest inside. There was no way for strong and dangerous winds to find their way inside. It was neither too high nor too short, causing discomfort for its inhabitants. It was thus moderate in height. It was the best and most reasonable house in which man could reside.

It contained no toilet that would affect its residents with bad odors. It had a very good odor, as Prophet Muhammad ﷺ used to apply perfume.”⁽¹⁾ These specifications are worth taking into consideration when building new cities and houses, as the Prophet’s house included best-practice health specifications.

Allah’s messenger ﷺ also paid special attention to keeping the roads clean, and considered the removal of harmful things from the road as being of the same order as providing alms to the poor. Allah’s Apostle ﷺ said: “*There are forty virtuous deeds and the best of them is the Maniha of a she-goat, and anyone who does one of these virtuous deeds hoping for Allah’s reward with firm confidence that he will attain it, then Allah will make him enter Paradise.*” Hassan (a sub-narrator) said: “*We tried to count those good deeds below the Maniha; we mentioned replying to the one who sneezes, removing harmful things from the road, etc., but we failed to count even 15.*”⁽²⁾

(1) Ibn Qayyim al-Jawziyyah, “Prophetic Medicine”, Pages 184-185.

(2) Bukhari, Sahih Bukhari, Volume 2, Page 927.

The Prophet ﷺ also issued instructions on environmental sustainability, when he ordered people not to urinate in the same place that they bathed: “*None of you should urinate in the place where he bathes, for most Waswas (devilish whispers) come from that.*”⁽¹⁾

He ﷺ also prohibited urinating in still water, as germs and disease proliferate wherever there are pollutants. Water is a key element of life and a means for purification. Allah’s Prophet ﷺ ordered people to save water and not to waste it. He ﷺ ordered Sa`d ibn Abi Waqqas رضي الله عنه to not waste water while performing ablutions. One day he passed by Sa`d when he was performing ablutions, and he ﷺ said: “*What is this extravagance?*” Sa`d replied: “*Can there be any extravagance in ablution?*” He said: “*Yes, even if you are on the bank of a flowing river.*”⁽²⁾

One of the things that reflect his care for maintaining cleanliness and the safety of the environment was his encouraging people

* Al Beai'a in Arabic comes from the verb Bawa' and when you say baw' in a place you mean occupy it. Good environment equals the form of Bawa'. Refer to ibn Manzour, Lesan el Arab, Volume 2, Page 176. Its meaning is: the framework in which the man lives and takes his reasons of living and as far as humans can deal with the environment by development and effective exploitation of resources; he can maintain his living and fulfill his needs along with developments of means of life. Refer to Muhammed el Said, “Human Beings and Pollution of the Environment”, Page 12, Edition 1, 1419 AH / 1999, Cairo, General Egyptian Book Organization.

(1) Snana el Nesai', Volume 1 Page 71.

(2) Ibn Majah, Sunan ibn Majah, Volume 1, Page 147.



to plant trees. He ﷺ said: “Never does a Muslim plant trees or cultivate any land, and birds or a man or a beast eat out of them, but that is a charity on his behalf.”⁽¹⁾ He ﷺ also recommended to plant trees even if the Day of Judgment was about to begin. Anas ibn Malik reported that the Prophet ﷺ said: “If the Final Hour comes while you have a palm-cutting in your hands and it is possible for you to plant it before the Hour comes, then you should plant it.”⁽²⁾

You can find no other stronger imperative to plant a tree than this saying, as it reveals the good and productive nature of Muslims. The Muslim is compelled to give in the same way that a spring gushes water, so that he gives and gives. Reconstruction of the earth is known in Islam as the reviving of *Mawat* or the reviving of the dead lands. *Mawat* refers to the health of abandoned lands. This wording is quoted by Allah’s messenger ﷺ: “If anyone brings barren land into cultivation, he has more right to it.”⁽³⁾

Islam orders its followers to adhere to cleanliness, and prohibits any form of contamination. At the same time, it encourages people to plant trees, so that cities become more beautiful, fascinating and well-planned. The other thing that reflects its keenness on the

(1) Bukhari, Sahih Bukhari, Volume 2, Page 817.

(2) Bukhari, Al Adab el Mufrad, verified by Foad el Said, Page 167, Volume 1, 1st Edition 1409 AH / 1989 AD, Islamic Bashair Publishing House, Beirut.

(3) Al Qurashi, Yahiya ibn Adam, (Date 203 AH / 818 AD), Al Kharag, Pakistan, Scientific Library, 1st Edition, 1394 AH / 1973 AD, Page 89, Volume 1.

cleanliness of the environment is the instruction to allocate places on the outskirts of Madina as baths (*al-Manase'*). ⁽¹⁾

Some of these *Manase'* were for men, while others were for women. The Prophet Muhammad ﷺ was also keen on not leaving pots of water or food uncovered. He also informed us how to sterilize and purify utensils in case they came into contact with dogs' spittle. He ﷺ ordered such utensils to be washed seven times, the first time using dust. He ﷺ said: "*When a dog licks a utensil belonging to any one of you, (the thing contained in it) should be thrown away and then (the utensil) should be washed seven times.*" ⁽²⁾ Dogs harbor many kinds of germs and diseases, so Allah's apostle prohibited keeping dogs unless they were used for the purpose of guarding.

Sixth: Sports and exercise

A forward-thinking proscription of Prophet Muhammed ﷺ was the call to engage in sports and to maintain physical fitness. The origin of this trend is the Prophetic saying: "*A strong believer is better and dearer to Allah than a weak one.*" ⁽³⁾

Exercise from an Islamic perspective is performed by Muslims

- (1) *Manas'*: places which are allocated to be used as baths. The singular word is *Mansa'* as it is said for the thing that appears and becomes prominent. Refer to ibn Manzour Lesan el Arab, Volume 8, Page 356.
- (2) Muslim, Sahih Muslim, Volume 1, Page 234.
- (3) Muslim, ibid, Volume 4, No. 2052.



of all ages by means of the five prayers. During the prayers, a man moves all his body's flexor and extensor muscles, which assist with blood circulation.⁽¹⁾ Also the Hajj pilgrimage contains forms of exhaustive exercise such as the *Tawaf* and walking between al-Safa' and al-Marwa, in addition to standing on Mount Arafat and then travelling to Muzdalifah. Allah says: “*That they may witness (things) profitable to them...*”⁽²⁾

Prophet Muhammed ﷺ enjoyed a high level of fitness, as his body was well-built with powerful stamina. Abu Hurairah said: “*I have not seen anything more beautiful than the Messenger of Allah ﷺ in his walking. It was as if the earth was made easy for him. We would be exerting ourselves while he would not be struggling.*”⁽³⁾

The main sports that Allah's apostle ﷺ called for included:

A. Archery

Archery is one of the favored sports for Muslims as it was one of the main war tools, and the Prophet ﷺ encouraged people to perfect their archery skills. This has been narrated in Sahih Muslim on the authority of Ibn Amir, who said: “*I heard the Messenger of Allah ﷺ say while he was delivering a sermon from the pulpit, 'Prepare to meet them with as much strength as you can afford. Beware, strength consists in archery. Beware, strength consists in*

(1) Roqait, “Sports and Healthcare in Islam”, Page 92.

(2) Al-Ĥaj, Verse 28.

(3) Al Tirmidhi, Sunnan of Tirmidhi, Volume 5, Page 604.

archery.⁽¹⁾ Beware, strength consists in archery. ” In addition, he also ordered Muslims not to abandon its practice. He said: “*He who learnt archery and then neglected it, is not from us.*” (Or, he said: “*He has been guilty of disobedience (to the Messenger of Allah).*”⁽²⁾ He also said: “*Indeed, Allah will surely admit three into Paradise by a single arrow. Its maker who seeks good by his making it, the one who shoots it, and the one who holds arrows for him.*” He also said: “*Practice archery and practice riding, and you should practice archery, for it is more beloved to me than that you should ride. All idle pastimes that the Muslim man engages in are falsehood, except for his shooting of his bow...*”⁽³⁾

To reward skilled archers, he ﷺ used to choose the most accomplished to lead the companies in his army. Modern studies have proved that the requisite elements of precision and accuracy embodied complicated psychological traits as a component of agility, which depended on precision movement and sensitivity. We always find these two elements combined in the sport of archery, which was recommended by the Prophet ﷺ more than 1,400 years ago. ⁽⁴⁾

(1) Muslim, Sahih Muslim, Volume 3, Page 1916.

(2) Ibid, Volume 3, No. 1522.

(3) Ibn Majah, Sunan ibn Majah, Volume 2, Page 940.

(4) Salim, Mukhtar, “*Islamic Medicine between Creed and Creativity*”, reviewed by: Sheikh, Ahmed Mohi el Dein al Agouz, Beirut, Mari'f Foundation, 1st Edition, 1408 AH / 1988 AD, Page 204.



B. Horsemanship

It is known that horsemanship is one of the best sports for fitness, in addition to being necessary for jihad for Allah's sake. Therefore we find that the Prophet urged his nation to embrace horsemanship as it encourages Muslims to acquire physical strength and encourages nobility, magnanimity, self-confidence and high morale in becoming powerful enough for war and jihad against their enemies. Allah lauded the horse and praised it in the Qur'an. He says: "*And (by) the snorting chargers, Then (by) the strikers (of fire) in sparks, Then (by) the morning raiders, So, they stir therewith a trail (of dust)*"⁽¹⁾

Many hadiths assert the importance of horsemanship and the ownership of a horse. Allah's messenger ﷺ said: "*There is goodness in the forelocks of horses till the Day of Resurrection.*"⁽²⁾ He also ﷺ said: "*He who keeps a horse for the purpose of Jihad, having faith in Allah and relying on His Promise, will find that its fodder, drink, droppings and urine will all be credited to him on his Scales on the Day of Resurrection.*"⁽³⁾

(1) Al-'Ādiyāt, Verses 1 and 4.

(2) Bukhari, Sahih Bukhari, Volume 3, Page 1047.

(3) Ibid, Volume 3, Page 1048.

* Some of the most famous names of the horses in the possession of the Prophet (peace be upon him) were: Sabaha, Al Luhaif, Al Zarb, Al Sakb, Zuel Akal, Al Sha', al Ward, Zu AllamAH Refer to al Tagi: Muhammed Ibn Ali ibn Kamel el Sahebi (Date: 677 AH / 1278 AD), al Halaba in names of famous horses in Tirmidhi and in Islam, verified by Hatem Salih Al Dhamin, Dubai, Bashari Publishing House, D.T.

In the book of “Al Khail” (The Horse) by al Temi, the writer noted the importance of horses for Muslims during the life of Prophet Muhammed ﷺ. Abu Ubaidah (18 AH / 639 AD) said, “*Arab had much admiration in raising horses and a strong desire to possess them and maintain them, and they had patience with the difficulties of doing so living in their desert country. Allah then bestowed upon us with Islam and ordered his Messenger to possess horses and linked it with jihad against his enemy.*” Allah says: “*And prepare for them whatever power and whatever garrisoned horses you can, to (spread) awe thereby into (the hearts) of the enemy of Allah and your enemy,*”⁽¹⁾ Then Allah’s messenger ﷺ took it and urged Muslims to be bonded with horses. The Prophet was very close to them, and took the best care of them. He was generous and admired them. He even enjoyed the sound of the horses, and would stroke his hands over the horses’ foreheads using his clothes. This became a common practice, as narrated and mentioned by many trustworthy people. In addition, the horse shares in man’s bounty.”⁽²⁾ Therefore it is not unusual that horses are praised by poets and hailed by princes. For example, Salma ibn Hubairah Al Dhabi praised his horse by saying:

We leave it directly when it rains,

(1) Al-'Anfāl, Verse 60.

(2) Al Timi: Abu Ubaiydhah Moa'mar al Mathni (Date: 209 AH / 824 AD), al Khalil, verified by Muhammed Abd el Kader Ahmed, Saudi Arabia, Nahdet Misr Publishing House, Edition 1, 1406 AH / 1986 AD, Page 1, Volume 1.



*As we are, and get the easy.
Hoping that bring it to us from
Enemies by grabbing, courage.⁽¹⁾*

C. Fencing

Fencing is one of the most important sports and martial arts that the Arabs were known for. Ali ibn Abi Talib رضي الله عنه was the most accomplished at fencing during the life of Prophet Muhammed صلوات الله عليه وآله وساتره, as he was the most powerful and greatest swordsman. He was known for his accuracy, skill and super speed in using the sword. His fights during the battles of Badr, Uhud, Khandaq and Hunain, etc, prove this. Waqdi said in his book “al-Maghazi” (The Battles) that “*Ali was the fastest swordsman to get rid of his enemies.*”⁽²⁾

Fencing, more than any other sport, needs a wide variety of skills. These comprise personal, physical and psychological traits like self-confidence, accuracy and intelligence, along with the ability for balanced thinking and fast reflexes. All these traits require constant training and perseverance.

D. Swimming

The instructions from the Prophet صلوات الله عليه وآله وساتره did not limit people to only one type of sports. To avoid people becoming bored, he صلوات الله عليه وآله وساتره paid

(1) Al Timi, ibid, Volume 1, Page 1.

(2) Al Waqedi, Abu Abdullah Bin Umar Waqid (Date: 207 AH / 822 AD), El Mghazi, “Battles”, verified by Muhammed Abdul Kader Ahmed Atta, Beirut, Scientific Books Publishing House, 1st Edition, 1425 AH / 2004 AD, Page 96.

attention to people of all ages and types. We find him encouraging people to learn swimming, which doctors recommend in modern life. Prophet Muhammed ﷺ said: “*The son’s right over his father is that his father should teach him to read and write, swimming, archery, and choose his ancestors.*”⁽¹⁾

Prophet Muhammed ﷺ used to practice swimming with his friends in order to stimulate himself, and he used to practice it due to its health benefits. He ﷺ told his companions: “*Swim in pairs*” when they all went swimming, and he remained with his friend Abu Bakr, so they hugged and he said: “*If I were to choose a bosom friend I would have definitely chosen Abu Bakr as my bosom friend, but he is my brother,*”⁽²⁾

Seventh: Quarantine

There are many Prophetic sayings calling for precautions to combat infections and to avoid transmitting diseases. Allah’s apostle ﷺ said: “*One should run away from the leper as one runs away from a lion.*”⁽³⁾ He ﷺ also elaborated on the proper conduct to prevent the spread of diseases,⁽⁴⁾ For example, his saying about the plague: “*If you hear that it (a plague) has broken out in a land,*

(1) Al Bahiqi, Sunan el Bahiqi, Volume 1, Page 15.

(2) Al Suiti, Jalal el Dien Abu El Fadl Abdurrahman (Date: 911 AH / 1505 AD): el Baha fi Sebaha, verified by Ahmed Abdullah Bajour, Cairo, Kitab Arabi Publishing House, Edition 1, 1426 AH / 2005 AD, Page 74, Volume 1.

(3) Bukhari, Sahih Bukhari, Volume 5, no. 2158.

(4) Muslim, Sahih Muslim, Volume 4, Page 1743.



do not go to it; but if it breaks out in a land where you are present, do not go out escaping from it. ”⁽¹⁾

This hadith shows to us how the Prophet ﷺ laid down the cornerstone of quarantine to combat epidemics and limit their transmission and deadly effect. He ﷺ called on people in lands where plague had broken out to not leave that land so as to avoid transmitting the infection to other countries, which is a common practice in modern life.

An example of his keenness in preventing the spread of disease was his stance on the delegation of Thaqif,⁽²⁾ which included a leper. Allah's Apostle ﷺ sent a message to him saying: “*We have accepted your allegiance, so you may go.*”⁽³⁾ The Prophet ﷺ also

(1) Bukhari, ibid, Volume 5, Page 2163.

* Al Ta'wn: Means death as a result of an epidemic. Its plural form is Tawaieen. Refer to Al Razi, Muhammed ibn Abi Bakr ibn Abdel Qader (Date: 721 AH / 1321 AD), Mukhtar el Sehah, verified by Mahmoud Khater, Beirut, Lebanon Library Publishing, 1st Edition, 1415 AH / 1995 AD, Page 165, Volume 1.

(2) Thaqif: It is a tribe name in the city of Taief in the Arab peninsula. It existed prior to Islam. It is a major tribe that contains noble and honored races, to which some companions belong, along with conquerors during the era of Islamic conquests. Thaqif is the name of Kusai Bin Monabih Bin Bakr Bin Hawazin Bin Mansour, Bin Ekrama Bin Khasfa Bin Kais Bin Aylan, his name is Elias ibn Madhar and mother is Laila bint Awf in Kusai who is Thaqif and mother of Wahb Bin Abd Menaf Bin Zuhrah the grandfather of the Prophet Muhammad, peace be upon him. Refer to: ibn Sa'd, Al tabaqat el Kubra, Volume 1, Page 60.

(3) Muslim, ibid, Volume 4, no. 1752.

** Gezam, is the disease of leper. Gozam is the infinitive form of the past verb Gazam which means to have sustained the disease of leprosy. It is named as such because it cuts the flesh and drops it down to be Magzoum. Refer to El Rafey, Ahmed ibn Muhammed ibn Ali el Meqri el Fauimi, Date 770 AH / 1368, el Musbah el Munir fi Gharib el Shark el Kabeir, Page 94, Volume 1, D. T. Scientific Library, Beirut.

ordered us to kill mad dogs until their infections were no longer transmitted to people.⁽¹⁾ In this way the Prophet Muhammed ﷺ drew attention to common diseases that can be transmitted from animals to humans. By dint of his instructions, we see that he laid the foundation for what came to be known as preventative medicine.

Eighth: Psychological health (*)

Modern medicine reiterated the danger of psychological diseases in terms human health. Anxiety, depression, sadness, anger and other psychological disorders all have bad effects on bodily tissues and their health. Islam did leave man exposed to these afflictions, but it guided him as to the necessary protection and treatment. Close examination of the Prophet's ﷺ biography will find that he ﷺ laid down a complete psychological program that protects man from such disorders. The main characteristics of this program included:

- Focusing on deepening one's belief and linking such weaknesses with any psychological pressures that a person may

(1) El Rafey, ibid, Volume 1, Page 235.

* Psychological health: there is no one definition for psychological health. Definitions vary greatly. Some of them identified it with definite words and others impeded some of the behavioral features. While other people identified it as a group of feathers in a definite framework, we can say: it means: the adaption and soul compatibility that aims at harmony of human personality and acceptance of the self by him and by others. Refer to Moqatel website: www.moqatel.com



face. Allah says: “*And whoever veers away from My Remembrance, then surely he will have a cramped subsistence and We will muster him blind on the Day of the Resurrection. He will say, “Lord! Why have You mustered me blind, and I was already constantly beholding? Said He, “Thus it is. Our signs came up to you, yet you forgot them; and thus today you are forgotten. ”*⁽¹⁾

- It called on Muslims to avoid projecting internal dialogue, and to never let this become the focus of their interest. The Prophet said: “*Allah has accepted my invocation to forgive the whispers in the hearts of my followers, unless they put it to action or utter it.*”⁽²⁾ The Prophet ﷺ also urged the Muslim nation to be objective while thinking and to never regret what had already happened. A Muslim should move forward with keenness, despite any obstacles. Allah’s apostle ﷺ said : “*Adhere to that which is beneficial for you. Keep asking Allah for help and do not refrain from it. If you are afflicted in any way, do not say, ‘If I had taken this or that step, it would have resulted into such and such,’ but say only, ‘Allah so determined and did as He willed.’ The word ‘if’ opens the gates of satanic thoughts.*”⁽³⁾

The legislator ordered Muslims to seek refuge in *Dua’* (prayer) and to remember Allah when facing any hardship or disasters.

(1) Surah Taha, Verses 124-126.

(2) Bukhari, Sahih Bukhari, Volume 2, Page 892.

(3) Muslim, ibid, Volume 4, Page 2052.

Sadness stems from the diseases that Allah's messenger ﷺ asked Allah to save us from. Prophet Muhammed ﷺ said: "O Allah! I seek refuge with You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from being heavily in debt and from becoming overpowered by (other) men."⁽¹⁾

Allah's Messenger ﷺ also used to say, whenever he felt any anguish: "There is no god but Allah, the Great, the Tolerant, there is no god but Allah, the Lord of the Magnificent Throne. There is no god but Allah, the Lord of the Heavens and the earth, the Lord of the Edifying Throne."⁽²⁾ He ﷺ also commented on asking God for forgiveness: "If anyone constantly seeks pardon (from Allah), Allah will appoint for him a way out of every distress and a relief from every anxiety, and will provide sustenance for him from where he expects not."⁽³⁾ In addition, the Prophet ﷺ used to pray whenever he was worried.

The Prophet ﷺ explained that smiling in the face of others is a healthy sign and is a trait of the people of paradise, who will be characterized by wide smiles. Allah says: "(Some) faces upon that Day will be shining, laughing, (happy) at the glad tidings."⁽⁴⁾ Prophet Muhammed ﷺ was best known for his generous smiles.

(1) Bukhari, ibid, Volume 3, Page 1059.

(2) Ibid, Volume 5, Page 2336.

(3) Ibn Majah, Sunan ibn Majah, Volume 2, No. 1253.

(4) Abasa, Verses 38-39.



He ﷺ used to joke with his friends, but he never uttered anything but the truth. Abdullah ibn Haarith said: “*I have not seen anyone who smiled more than the Messenger of Allah, ⁽¹⁾* **ﷺ**.”⁽²⁾ In another narration, the Prophet ﷺ said: “*You smiling in the face of your brother is charity. ⁽³⁾*”⁽⁴⁾

These are simple actions that don't cost anything and neither are they stressful. The result is psychological relief and the prevention of depression and sadness. The Prophet ﷺ said: “*Do not belittle any good deed, even meeting your brother (Muslim) with a cheerful face. ⁽⁵⁾*”⁽⁶⁾ Such smiling has the beneficial effect of disseminating kindness and mercy among people in a manner that promotes the values of security, brotherhood and harmony.

The Prophet ﷺ reiterated the good word and its effect on the human soul when he ﷺ said: “*Guard yourselves against the Fire (of Hell) even if it be with only with half a date-fruit (given in charity); and if you cannot afford even that, you should at least say a good word. ⁽⁵⁾*”⁽⁶⁾ He ﷺ also said: “*It is also charity to utter a good word. ⁽⁶⁾*”⁽⁷⁾ Therefore the favorable utterance proves the proper psychological health of the speaker. The good word, as we know,

(1) Al Tirmidhi, Sunnan of Tirmidhi, Volume 5, Page 601.

(2) Ibid, Volume 4, Page 339.

(3) Ibid, Volume 4, Page 339.

(4) Muslim, Sahih Muslim, Volume 4, No 2026.

(5) Bukhari, Sahih Bukhari, Volume 5, R 2241.

(6) Ibid, Volume 3, R 1090.

can also convert hatred in the hearts of others into love. In addition, it promotes a comfortable psychological mood.⁽¹⁾

Ninth: Health and medical care of children and women

A. Healthcare of children and women

The future of nations lies in their children; the nation that seeks security of their children and proper health principles bestows upon them a better future full of fortune and hope. The Islamic Shariah puts precautions and preventative measures in place to protect children before they are born by paying special attention in the choice of a good mother, according to the Prophetic saying: “*Choose the best for your sperm, and marry compatible women and propose marriage to them.*”⁽²⁾ In another wording, Allah’s apostle ﷺ said, “*Choose the best for your sperm, as the bad trait would appear even after long time.*”⁽³⁾

The Prophet ﷺ said: “*A woman may be married for four reasons: for her property, her status, her beauty and her religion. So try to get one who is religious, may your hand be besmeared with dust.*”⁽⁴⁾ Allah’s Messenger ﷺ also said: “*Beware of the green*

(1) Saaid el Fawaiid website, www.saaid.net

(2) Ibn Majah, Sunan Bin Majah, Volume 1, No. 633.

(3) Al Gasas: Ahmed Bin Ali Al Razi Abu Bakr (Date: 370 AH / 980 AD) Ahkam el Qur'an for Al Gasas, verified by Muhammed Al Sadiq al Qamhawi, Beirut, Dar Ihya al-Turath, Edition 1, 1405 AH / 1985 AD, Page 127, Volume 3.

(4) Bukhari, Sahih Bukhari, Volume 5, Page 1958.



one from the weeds (a beautiful green insect which lives among the weeds.)” When asked “*What is the green one from the weeds?*”, he ﷺ replied: “*The beautiful woman who was raised in the bad environment*” ⁽¹⁾

Modern studies have proved that a baby assumes the characteristics of his parents, whether on a level of physical appearance or mental capabilities. The Prophet warned against inbreeding in marriages, as modern genetics asserts that endogamy weakens the progeny on the level of intelligence and physical traits. Examination of children’s rights in Islamic Sharia in the domain of healthcare reveal an intricate level of detail. It begins by guaranteeing his life in his mother’s womb, the sponsorship of rights before delivery and including the right to nursing, life, breastfeeding, circumcision, care and sponsorship, even of the baby who was born out of wedlock.

The rights (*Laqit*)^{*} of the abandoned child in Islam encouraged

(1) Ibn Abd Rabu: Ahmed Bin Muhammed el Andalusi (Date: 328 AH / 940 AD), Al-Iqd al-Farīd, Beirut, Dar Ihya al-Turath al-Arabi, 3rd Edition 1419 AH / 1999 AD, Page 7, Volume 3.

* Laqit: from a language point of view, it refers to a thing that is extant; it is the same derivation of ‘Killed’ or ‘Injured’. It means in Sharia the live baby who was abandoned by his parents to avoid his support or to flee from a charge, and the one who loses it shall be punished while the one who saves it will be rewarded due to being a reason for its life as it was about to die and the one who found it gave it life again. Refer to al Sarkhasi, Shamsu dien, Date: 483 AH / 1090 AD, al Mabsout, Page 209, Volume 1, D. TT, Marifa Publishing House, Beirut.

international organizations, especially those concerned with children, to adopt Islamic principles. The reason is because Sharia guaranteed the baby's right to breastfeeding by making it obligatory for two years. Allah says: "*And (women) giving birth, shall suckle their children two rounds completely, (i.e. two years) for the one who is willing to perfect the suckling.*"⁽¹⁾ Recent research and studies in the psychological field have proved that such a two-year period is necessary for proper growth from a psychological and physical point of view.⁽²⁾ Contemporary studies also assert that a mother's milk holds numerous health benefits for the protection of children from infectious diseases, allergies and fevers. In addition, a mother's milk protects babies from obesity, which endangers human health.

B. Taking care of patients

Visiting patients is one of the ethics of Islam that Prophet Muhammed ﷺ urged upon people, as he considered it part of the rights of another Muslim. He ﷺ used to visit patients to ensure their well-being, and he also prayed for them. He ﷺ called on Muslims to follow suit when he ﷺ said: "*Free the captives, feed the hungry and pay a visit to the sick.*"⁽³⁾ He ﷺ also talked to people about the rewards they may receive from Allah when they visit their sick

(1) Al-Baqarah, Verse 233.

(2) El Balwi, Salam Muhammed el Harfi: "Childhood in the Islamic Civilization", Page 32, Edition 1, 1424 AH / 2003 AD, Al Sahabah Library, Sharjah

(3) Bukhari, Sahih Bukhari, Volume 3, No. 1109.



brother: “Whoever visits the sick, or visits his brother in Allah (faith), a caller calls out, ‘May you have goodness and may your livelihood be good, and may you dwell in an adobe in Paradise.’”⁽¹⁾ In the same context, Allah’s apostle ﷺ said: “Verily, Allah, the Exalted and Glorious, will say on the Day of Resurrection, ‘O son of Adam, I was sick but you did not visit Me.’ They will reply, ‘O my Lord; how could I visit Thee whereas Thou art the Lord of the worlds?’ Thereupon Allah will say, ‘Didn’t you know that such and such servant of mine was sick but you did not visit him and were you not aware of this, for if you had visited him, you would have found Me by him?’”⁽²⁾

Man can find no better expression of the virtue of visiting the sick and the attendant reward from Allah, the Exalted and Glorious, than the fact that it would also be regarded as visiting Him. All these quotes encourage such ethical practice in Islam, as promoted by the sayings and actions from the Sunnah. Prophet Muhammed ﷺ once visited a Jew who used to serve him. Anas رضي الله عنه reported: “A young Jewish boy who was in the service of the Prophet ﷺ fell ill. The Prophet ﷺ went to visit him. He رضي الله عنه sat down by his head and said to him: ‘Embrace Islam.’ The little boy looked at his father

(1) Al Masri, Abdullah Bin Wahb Bin Muslim Al Qurashi, Abu Muhammed (Date: 197 AH / 812 AD), Al Jame' fi al Hadieth, verified by Dr. Mustafa Hassan Husain Abu el Khair, Saudi Arabi, Dar ibn Juzi, 1st Edition, 1416 AH / 1996 AD, Page 255, Volume 1.

(2) Muslim, Sahih Muslim, Volume 4, No. 1990.

who was sitting beside him. He said: ‘Obey Abul-Qasim (i.e., the Messenger of Allah ﷺ).’⁽¹⁾ So he embraced Islam. The Prophet ﷺ used to alleviate the state of patients when he ﷺ was visiting them by praying for their speedy recovery and return to health if Allah so wished, which was pleasurable for patients. He ﷺ would say: “No harm will befall you. May Allah cure you!”⁽²⁾

The fundamental realization here is that the Prophet understood the psychological impact of illness. He knew that man will feel depressed due to his illness, so he visited them interceded for them and bolstered their hope and optimism. The Prophet would tell them that disease is just a means by which Allah erases the sins of a human being. Recent studies have proved that a high morale in the patient accelerates recovery and vice versa.

C. Taking care of people with special needs (*)

Islam made sweeping changes regarding how special-needs patients were viewed. In the time of the early Islamic message,

(1) Bukhari, Sahih Bukhari, Volume 1, Page 455.

(2) Ibid, Volume 5, No. 2143.

* Zawi el Ahtyagat el Khasah (The Handicapped), includes people with disabilities and impairments such as the deaf, dumb, blind, leper, and lame, and every other physical disability. Some of these people are born with this disability while others may sustain it during battles and other life activities. Refer to Al Khtieb, Mansour Muhammed Ahmed, “Providing care of special categories and their contribution in the first Hijri century”, Master paper, supervised by Professor Salamh Muhammed Al Harfi al Balwi, Sharjah University, 1429 AH / 2008 AD, Page 35.



Muslims established their state and shifted attention to such people through personal initiatives stemming from their innate sympathy. When the state adopted these initiatives, palliative care progressed from a mere expression of sympathy to a formalized system comprising a set of legislation and laws that organized taking care of such people, maintaining their rights, seeking to fulfill their needs and ensuring a safe social position that is suitable for them.⁽¹⁾ The Prophet ﷺ paid especial care towards (*el-Moa'waq*)⁽²⁾ people with disabilities by assuring, encouraging, stimulating and letting them feed the love of the community. He ﷺ raised their morale through many sayings that called for patience against calamity by infusing the heart of the disabled with confidence in the reward and fortune from Allah. Allah's apostle ﷺ said: "*How wonderful is the case of a believer; there is good for him in everything and this*

(1) Al Khtieb, *ibid*, Page 35.

(2) El Moa'waq: in the Arabic Language, when you say A'waq, it means something you hold. Its origin is A'waqt. El Zamny in Arabic means: a disease that exists for a long time. If people are 'Zamny' this means they are sick for an extended period. Refer to ibn Saidah, Abu el Hasan Ali Bin Ismail el Musri (Date: 458 AH / 1066 AD), al Muhamam and el Muhiyet al Azam, verified by al Hamid el Hidnawi, Beirut, Scientific Books Publishing House, 1st Edition, 1420 AH / 2000 AD, Volume 2, Page 270. Refer also to *ibid*, Volume 1, Page 256. El Moa'waq, in general, means somebody suffers a disability or impairment in his physical, sensitive, mental, comprehensive or psychological state to the extent that it affects his capability to meet his normal needs in the same circumstances other normal people live in. Refer to Al Sakran, Turki ibn Abdullah ibn Hamoud, "Role of Endowments in Supporting People with Disabilities" (A paper made to the Third Conference of Endowments), Median, Islamic University, 1430 AH / 2009 AD Page 4.

applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him. ”⁽¹⁾

In the same context, he ﷺ said: “*A believer does not undergo (the trouble) of getting pricked by a thorn except that Allah effaces his sins. ”⁽²⁾* He ﷺ also reiterated that people with disabilities will be bestowed with a reward from Allah that they cannot achieve through normal work. He ﷺ said: “*When Allah has previously decreed for a servant a rank which he has not yet attained by his actions, He afflicts him in his body, or his property or his children. Allah then enables him to endure that. ”⁽³⁾* He ﷺ also said: “*Allah, the Glorious and Exalted said, ‘When I afflict my slave in his two dear things (i.e., his eyes), and he endures patiently, I shall compensate him with Jannah. ”⁽⁴⁾*

Hence people with disabilities find the Prophet giving them an incentive to work and to overcome all obstacles standing in the way of their ordinary daily lives.

The Prophetic sayings in connection with people with

(1) Muslim, Sahih Muslim, Page 2295, Volume 4.

(2) Ibid, Volume 4, Page 1992.

(3) Ibn Habban el Basti, Muhammed abu Hatem (Date: 354 AH / 965 AD): Rawdit al Ukala wnozhit al Fodla', verified by Muhammed Mohi el Dien Abdul Hamid, Beirut, Scientific Books Publishing House, Edition 1, 1397 AH / 1977 AD, Page 169, Volume 7.

(4) Bukhari, Sahih Bukhari, Volume 5, No. 2140.



disabilities, which reflect mercy and equality, bolster their morale and encourage them to have patience as a means to connect their hearts with Allah. The Prophet ﷺ inculcated confidence among the disabled by shedding light on the positive aspects of their lives.

These situations included the following incident. One day Allah's messenger ﷺ followed a man from Thaqif, walking rapidly until he caught his clothes and said: "Tug up your lower garment." The man uncovered his leg and said: "*O Prophet of Allah, I have a clubfoot.*"⁽¹⁾ The Prophet ﷺ replied: "*All the creatures of Allah are good.*"⁽²⁾

These kind words found their way to the man's heart, who attempted to cover his clubfoot by lowering his clothes. The Prophet ﷺ defined the relation between the community and any person who suffers from a disability by prohibiting treating them with contempt. The Prophet ﷺ was keen on helping people with disabilities as an expression of the responsibility of the Muslim community according to the Qur'an, which orders Muslim to be kind to such people. Allah's apostle ﷺ used to guide his companions to help those in need. He said: "*Seek among your weak ones, for you are given provision and help only because of*

(1) It is Curvature of the leg and near distance between two legs. Refer to Ibn Sa'd, Muhammed ibn Manie' Abu Abdullah al Basri Al Zahri, (230 AH / 844 AD), Al Tabaqat el Qubra, Beirut, Sader Publishing, D. T, Page 85, Volume 1.

(2) Al Tahawi, Abu Jafar Ahmed Bin Muhammed Bin Salama (Date: 321 AH / 933 AD) Sharih Mushkel Al Sthar, verified by Shawaib Aranut, Beirut, Resalah Foundation, 1st Edition 1407 / 1987 AD, Pages 409-410, Volume 4.

the weak amongst you. ”⁽¹⁾

Prophet Muhammed ﷺ called on his Walis to open their doors to the weak and disabled Muslims. He also reiterated that no door shall be closed with regard to their needs.⁽²⁾

The messenger ﷺ also established the principle of giving fiscal aid to people injured in battles. The story of the respected companion, Khawat ibn Jobair, رضي الله عنه, ⁽³⁾ demonstrates the Messenger’s concern about this. Ibn Jobair accompanied the Prophet ﷺ en-route to Badr. When they came to cross the Al Rawha’ (a village located 41 miles away,⁽⁴⁾ or two nights from Madinah) he was hit by a stone and suffered a bone fracture. The Prophet ﷺ then allowed him to return to Madinah and allocated him a share and salary as if he had partaken in the battle.

The companion Swaid ibn al-Nu'man, رضي الله عنه, ⁽⁵⁾ who suffered a

- (1) Al Tirmidhi, ibid, Volume 4, Page 206.
- (2) Ibn Hanbal, Musnad Ahmed Bin Hanbal, Volume 3, Page 480.
- (3) Khawat Bin Jabeir Bin Umayyah Bin el Bark - the name of el Bark: Emro' el Kais – Bin Thalaba Bin Amr Bin Awaf who was allocated a share in Badr. Refer to al Asbahi, abu Nai'm (Date: 430 AH / 1038 AD), Marifat el Sahaba, Page 975, Volume 2, D T. T.
- (4) Abu Ubaiyd, Abdullah ibn Abdul Aziz el Bakri el Andalusi, (Date: 487 AH / 1098 AD), Mujam ma Ostajam (Dictionary of Weird Words), verified by Mustafa el Saqa, Beirut, the World of Books, 1st Edition 1403 AH / 1983 AD, Page 681, Volume 2.
- (5) Swaid Bin al-Nu'man Bin Amer Bin Majda'a Bin Gasham Bin Haritha Bin el Harith Bin el Khazraj Bin Amr Bin Malik Bin el Aws el Ansari, nicknamed Abu Ukba. He died in the battle of Qadesiya (14 AH / 635 AD), he was known for his generosity with friends. For more information, refer to: Ibn Hajar el



broken hand, was in a similar position: “*When al-Nu’mān went out riding, his horse suddenly fall down after his sight was directed to Khaibar houses at night. The horse slipped and al-Nu’mān sustained a fracture in his arm. Accordingly he did leave his home until the conquest of Khaibar. The Prophet ﷺ allocated to him a share of a knight. It was said that the number of horses he received numbered two or three hundred.*”⁽¹⁾ Social solidarity as adopted by Islam is one of its most important principles, as it guarantees the material rights of people who are in need.

Finally, the Prophet of mercy ﷺ did not neglect any level of his Muslim community. He engaged with them in every moment of joy and sadness. He ﷺ raised their morale through the enactment of his noble ethics. Allah described the morality of the Prophet ﷺ: “*And surely you are indeed of a magnificent character.*”⁽²⁾ He assigned the son of Umm Kulthum with jobs to do when he was unable to leave Madinah. Her son succeeded the Prophet ﷺ in leading prayers in the Prophet’s Mosque and in other events in which Allah’s Messenger ﷺ attested his desire to promote the potential of this section of the community.

Righteous health and medical Prophetic instructions were

Asqalani: Ahmed Bin Ali Abu el Fadel (Date: 852 AH / 1448 AD) Al Isabah fi Tameaz el Sahabah, verified by Ali Muhammed Al Bahawi, Beirut, Al Jeal Publishing House, Edition 1 1412 AH / 1992 AD, Page 229, Volume 3.

(1) Al Waqad, El Mghazi, “Battles”, Page 152, Volume 2.
(2) Al-Qalam, Verse 4.

the pillars of a medical renaissance, as the world later realized. These instructions formed the wellspring for physicians from every generation. They were the key that facilitated research and investigation into the medical and health domains. Science proves every day the importance and scientific credibility of these instructions. In other words, these instructions were the foundations laid down by the Prophet ﷺ, which represented a turning point in the history of medicine and general health, as they elevated this respectful science from the level of superstition and witchcraft.

Section Two

Most famous male & female physicians and nurses in the Early Islamic Period

Most of the physicians of the early Islamic period spent their lifetimes in the Jahiliyya era. We will provide some detail about key physicians:

1. Ibn Hazeem

He is one of the most famous physicians in the Arab world, and a symbol of accomplishment in the field of medicine, as people sometimes describe expert physicians as being “more experienced than Ibn Hazeem”.⁽¹⁾ He was the most skilled in treating patients using cauterization, as Al-Zamakhshari mentioned him saying: “... *more experienced than Ibn Hazeem, and one of the prominent Arab physicians.*” Aus Ibn Hajar al-Tawil said:

Ye aware of who am I? Clever physician as Hazeem”⁽²⁾

2. Ibn Abu Ramtha al-Tamimi

Refa'a Ibn Yathry abu Ramtha al-Tamimi was a famous physician and contemporary of Al-Harith ibn Kalada, known for his skillful treatment and surgical dexterity, but without any

(1) Salim, Mukhtar, “Islamic Medicine between Creed and Creativity”, Page 80

(2) Al Zamakhshari, Abu el Qasim Mahmoud Amr Bin Ahmed Jarullah (Date: 538 AH / 1143 AD), Rabe'i AL Abrar, D. T, Page 22, Volume 1.

prominent scientific knowledge.⁽¹⁾ Abu Ramtha said to the Prophet ﷺ, he said show me what is on your back, for I am a physician. He (the Prophet) ﷺ said: You are only a soother. Its physician is He Who has credit it. Who is this? He replied: He is my son. He said: Do not commit a crime on him. He had stained his beard with henna.⁽²⁾

3. Dimad Bin Tha'laba al-Azdi

Ibn 'Abbas reported: Dimad came to Mecca and he belonged to the tribe of Azd Shanu'a, and he used to protect the person who was under the influence of charm. He heard the foolish people of Mecca say that Muhammad ﷺ was under the spell. Upon this he said: If I were to come across this man, Allah might cure him at my hand. He met him and said: Muhammad, I can protect (one) who is under the influence of charm, and Allah cures one whom He so desires at my hand. Do you desire (this)? Upon this the Messenger of Allah ﷺ said: *"Praise is due to Allah, we praise Him, ask His help; and he whom Allah guides aright there is none to lead him astray, and he who is led astray there is none to guide him, and I bear testimony to the fact that there is no god but Allah, He is One, having no partner with Him, and that Muhammad ﷺ is His Servant and Messenger"*. Now after this he (Dimad) said: Repeat these words of yours before me, and the messenger of Allah ﷺ repeated these to him thrice; and he said I have heard the words of

(1) Akawi, Rehab Khadar, "Mujaz in Arab Medicine History".

(2) Ibn Hanbal Musnad Ahmed Bin Hanbal.



soothsayers and the words of magicians, and the words of poets, but I have never heard such words as yours, and they reach the depth (of the ocean of eloquence); bring forth your hand so that I should take oath of fealty to you on Islam. So he took an oath of allegiance to him. The Messenger of Allah ﷺ said: It (this allegiance of yours) is on behalf of your people too. He said: It is on behalf of my people too. The Messenger of Allah ﷺ sent an expedition and the flying column passed by his people. The leader of the flying column said to the detachment: Did you find anything from these people? One of the people said: I found a utensil for water. Upon this he (the commander) said: Return it, for he is one of the people of Dimad.⁽¹⁾

He used to perform and learn. He converted to Islam in the early period of Islam. He was treating people with Al Roqia, reading the holy text in his hands and then wafting air at patients.”⁽²⁾ He was mentioned as a physician in “Al Trateeb Al Edaria” or the Administrative Measures, Part one, Page 462.

4. Al-Harith Bin Ka'b

This is a physician who lived in the early period of the Islamic message, and who saw Prophet Muhammad ﷺ. It was reported

(1) Al Isabah fi Tameaz el Sahabah, Volume 3, Page 1542.

(2) Al Qar, Ali Bin Sultan Muhammed (Date: 1014 AH / 1605 AD), Merfat el Mafatih Sharh Meshkat el Masabieh, Beirut, Scientific Books Publishing House, 1st Edition, 1422 AH / 2001 AD, Page 537, Volume 10.

that Ibn Ka'b saw Omar Ibn el Khatab after being stabbed before he died, and may have assisted in providing treatment. ⁽¹⁾

5. Al Shamrdal Bin Kebab al Ka'dy (or al Ka'by) al Najrani

Keis Ibn al Rabei quoted Al Shamrdal Bin Kebab, when he was part of the Al-Harith Bin Ka'b delegation coming to declare their surrender to Islam before Allah's apostle ﷺ, as saying between the hands of the messenger, "*May my mother and father be sacrificed for you! I was a soothsayer in Jahiliyya, but it was superceded when Allah bestowed upon you with Prophethood, and used perfume and received young women and others, so what is halal for me? He answered: phlebotomization, cauterize the cut and spreading in case of hesitation, and never use sharam nor rana, and use senan and senon. Do not treat anybody you have no knowledge about his disease. He by kissing on the messenger's leg and said: I swear by the name of God you are more knowledgeable than me*". ⁽²⁾

In this context, we have to mention the role played by women in the field of providing medical service in the early period of Islam.

The most important women who practiced medicine in the early period of Islam included:

(1) Akawi, Rehab Khadar, "Mujaz in Arab Medicine History", Page 83.

(2) Ibn al Juzi, Al Illal al Mutnahia fi Al Ahadieth al Wahia, verified by Khlik Al Meis, Beirut, Scientific Books Publishing House, Edition 1, 1403 AH / 1983 AD, Page 882, Volume 2.



6. Rufaida Al-Aslamia

She was known for her skills in surgery as Prophet Muhammad ﷺ chose her for this calling as she erected a tent to practice her craft. When Sa'd Ibn Moaz sustained an injury on the day of Ghazwah al-Khandaq (Battle of the Trench) the messenger ﷺ ordered her to erect her tent inside the mosque so as to be near them. "Prophet ﷺ moved Sa'd Ibn Moaz to the tent inside the mosque where Rufaida existed to provide treatment to the wounded who were watched over by the Prophet ﷺ himself. ⁽¹⁾

7. Asma' Bint Abi Bakr (73 AH / 692 AD)⁽²⁾

Asma' reported that a woman running a high fever was brought to her. She called for water to be brought and then sprinkled it in the opening of a shirt at the uppermost part of the chest and said

(1) El Dhahiri, Jawan Rashib Saed, "Economy in Sham During the Umayyad Era", (40 -132 AH / 611 -750 AD), Cairo, Master paper, Cairo University, Faculty of Arts, History Department, 1413 AH / 1993 AD, Page 194, Volume 1 D T T.

- Rufaida's name has been mentioned by Ibn Hajar el Asqalani, in his Book Moqademah fi Fateh el Bari. He said that she had a tent, Part 1, Page 1260. Refer to Al Kanani in el Trateeb, Page 462, Volume 1, refer to el Asqalani, Al Isabah fi Tameaz el Sahabah.

(2) Asma' bint Abdullah Bin Othman el Taymiah is the mother of Abdullah ibn el Zubaiyr Bin el Awam el Taymiah, She is the daughter of Abu Bakr el Seddiq and her mother is Katalah or Katelah ibnt Abd el Uzzah al Qurashiah from banu Amr ibn Lawai. She converted early to Islam when she was in Mecca, and was nicknamed Zat el Netaqain. She died in 73 AH / 692 AD. Refer to Ibn Hajar el Asqalani, Fateh el Bari, elaboration of Sahih el Bokhari, verified by, Moheb el Dien al Khatieb, Beirut, Marifa' Publishing House, D. T, Page 300, Volume 3.

that Allah's Messenger ﷺ had said: "Cool (the fever) with water".⁽¹⁾ This reflects the Prophetic medical instruction received by the messenger's female companions in providing proper treatment for the injured.

8. Fatemah daughter of Prophet Muhammad ﷺ (11 AH / 632 AD)⁽²⁾

Abdullah Bin Maslamah said that Abdul-Aziz Ibn Abi Hazem quoted his father as saying that Sahl was asked about the wound of the Prophet ﷺ on the day (of the battle) of Uhud. He said: "*The face of the Prophet ﷺ was wounded and one of his front teeth was broken and the helmet over his head was smashed. Fatima washed off the blood while 'Ali held water. When she saw that the bleeding was increasing continuously, she burnt a mat (of date-palm leaves) till it turned into ashes, which she put over the wound and thus the bleeding ceased.*"⁽³⁾

9. Al-Shifa Bint Abdullah (20 AH / 741 AD)

She practiced medicine in the Jahiliyya era and lived at the

(1) Mulsim, Sahih Muslim, Volume 4, No. 1732.

(2) Fatemah el Zahra', may Allah's blessing be upon her, was the daughter Prophet Muhammad, peace be upon him, and her mother was Khadija bint Khowaild, may Allah's blessing be upon her. She married Ali Ibn Abi Talib and delivered al Hassan and Al Hussain, may Allah's blessing be upon them. She died six months after the Prophet in 11 AH / 632 AD. Refer to Al Tabari Muhammed ibn Jarir ibn Kathir ibn Ghalib the Aml (310 AH / 922 AD), Al Muntakhab min Zail al Muzail, Page 90, Volume 1 D T T.

(3) Bukhari, Sahih Bukhari, Volume 3, No. 1066.



same time as Prophet Muhammad ﷺ, and paid Bay'ah (swear an oath of allegiance to Islam) to the messenger ﷺ in Mecca. She specialized in dermatology and received permission from the Prophet to complete her work as she used to perform Al Roqia before Islam.

When she performed Hijra to Prophet Muhammad ﷺ, she headed to him saying: “*O my Prophet I used to perform al Roqia in Jahiliyyah and I'd like to show it to you.*” He ﷺ replied, “*go ahead*” and she did. It included Roqia of the ant⁽¹⁾ so-called as the patient usually feels as if an ant walks on his body or bites him. This feeling is related to some sort of eczema as the patient suffers ulcers on both sides of his body. She was known for her skillful treatment before and after Islam. ⁽²⁾

It was reported that he had a house in al Hakakeen.⁽³⁾

- (1) Al Shaibani, Marifa't el Sahab, Volume 6, Page 3371.
- (2) Al Hawni, “History of Medicine in Arab and Islamic History”, Page 45. She died in 20 AH / 641, see Ibn Saba': Abu Zaid Umar Bin Sab'a al Numairi Al Basari, (Date: 262 AH / 876 AD) “Madina History”, verified by Ali Muhammed Dandal and other, Beirut, Scientific Books Publishing House, 1417 AH / 1997 AD, Page 152, Volume 1, Musnad Bin Hanbal, Page 372, Volume 6, and musnad Bin Hamid, Page 460, Volume 1.
- (3) Ibn Saba' “History of the City”, Volume 1, Page 152, Hakakeen in the Arabic language is stemmed from Yahuk. Yahuk, referring to hands, means to rub. Al Asmai' said: A Bedouin entered Basra and was bit by a bug: Rub at night no doubt A Huk, help be to relief Refer to ibn Mansour Lesan Al Arab, Volume 10, Page 184, refer also to ibn Batuta: Muhammed Ibn Abdullah ibn Muhammed al Lawani Abdullah (Date: 779 AH / 1377 AD), Tuhfat al Nuzar fi Gharai'b el Amsar w' Aja'b el Asfar, verified by Dr: Muntaser el Kanani, Page 679, Volume 2, Edition 2, 1405 AH / 1985 AD, Resalah Foundation, Beirut.

10. Umm ‘Atiyyah al Ansariya ! (8 AH / 629 AD)

Nusaybah bint Ka’ab al Mazinayah converted to Islam and swore an oath of allegiance to Islam with Prophet Muhammad ﷺ. She partook in battles and narrated sayings of the messenger ﷺ through transmission from Hafsa Ibn Serien on the authority of Umm ‘Atiyya. “*I had taken part with the Prophet ﷺ in seven battles. I used to prepare foods, monitor backpackers, treat injured and nurse patients ...*”⁽¹⁾ she said.

She died in (8 AH / 629 AD).

11. Umm Ayman (23 AH / 643 AD)

Umm Ayman⁽²⁾ was Mawla (servant) and his nurse. Al Waqidi said: “*I have seen Umm Ayman and she used to supply water and treat injured.*”⁽³⁾

12. Umm Sulaim

It has been narrated on the authority of Anas ibn Malik, who said that the Messenger of Allah ﷺ allowed Umm Sulaim⁽⁴⁾ and

- (1) Al Katani, Abdul Hai, (Date: 1351AH/1932AD) “Administrative Measurements” Kitab Arabi Publishing House, Beirut, D. T, Page 114, Volume 2.
- (2) Um Ayman was the Mawlat of Prophet Muhammad ﷺ and his nurse. Abu Umar said: “Her name is Baraka bint Thalaba Bin Amr Bin Hesn Bin Malik Bin Salamah Bin Amr Bin el Numan. She was called Umm el Dhaba. Ibn Khaithma quoted Suliman Bin Sheikh narrating about the Proptet saying: ‘Umm Ayaman is the mother as after my mother’.” Refer to ibn Hajar el Asqalani.
- (3) Al Waqad, Conquests of Sham, Volume 1, Page 221.
- (4) Umm Salim bint Melhan Bin Khalid Bin Zaid Bin Haram Bin Handab el



some other women of the Ansar to accompany him when he went to war; they would give water (to the soldiers) and would treat the wounded.⁽¹⁾

13. Omayah Bint Qays abi al Saltt Al Ghaffariyyah

She converted to Islam after Hijra and witnessed the Battle of Khaybar. She said: I have visited Allah's apostle ﷺ along with other women from bnu Ghaffar. We said: "*We would like to go with you (it means Khaybar) to provide treatment for the injured and help Muslims as we can.* He ﷺ replied: "Go ahead for the blessing of Allah." Then we went with him, she added. ⁽²⁾

Through the above-narrated text, we understand that the messenger companion, Omayah Al Ghaffariyyah, had a wide knowledge of medication and techniques of treatment and the preparation of drugs appropriate to every disease, and she supplied medical remedies for injured Muslims. She did that out of her commitment to Muslim social responsibility. Her conscience compelled her to partake in community building. She also participated in some of the messenger's *Ghazws* (battles), and demonstrated an aptitude for humanitarian work on a daily basis, without getting bored, and without expecting reward from Allah.

Ansarian was known by her nickname. People had differing versions for her original name. Somebody said Sahalah and others say Rmaylah and Romatha or Mualika. She converted to Islam early on. Ibn Hajar el Asqalaini, al Isabah, Volume 8, Page 227.

(1) Muslim, Sahih, Volume 3, Page 1443.

(2) Ibn Sa'd Al Tabaqat el Qubra, Volume 8, Page 293.

14. Al Rubai bint Mu`adh Bin Afra al Ansariyah (45 AH / 665 AD)

She was a respected companion of the Prophet ﷺ and partook in many battles.

Rubai bint Mu`adh Bin Afra narrated: We used to go for military expeditions along with Allah's Apostle ﷺ and provide the people with water, serve them and bring the dead and the wounded back to Madina.⁽¹⁾

15. Muaaza Al Ghaffariyyah

She said: “*I used to accompany Allah's messenger ﷺ in traveling as I was taking care of patients and supplying the injured with treatment.*”⁽²⁾

16. Hamnah Bint Jahsh (57 AH / 677 AD)⁽³⁾

Her name was sometimes written as “*Khamnah*”. She used to supply drinking water and treating injured.”⁽⁴⁾

- (1) Al Hanzli Isaq Bin Ibrahim Bin Meklad Bin Rahweih (Date: 238 AH / 852 AD) Musnad Isaq Bin Rahwieg, verified by Dr. Abd el Ghafar Abd el Khalik al Baloushi, Madina, Eman Library, Edition 1, 1412 AH / 1991 AD M. Z, Page 139, Volume 5.
- (2) Bin al Athir: Izzul Dein Abu Al Hassan Ali Bin Abi Al Karam Muhammed Bin Muhammed Abd el Karim Al Jezri Al Shaibani, (Date: 630 AH / 1233 AD): Al Kamel fi Al Tariekh, verified by Abdullah Al Qadi, Beirut, Scientific Books Publishing House, Edition 2, 1415 AH / 1995 AD, Page 289, Volume 7.
- (3) Hamna bint Jahash ibn Rabab ibn yamar, refer to ibn Sa'd Al Tabaqat el Qubra, Page 116, Volume 3.
- (4) Al Waqedi, Abu Abdullah Bin Umar Waqid (Date: 207 AH / 822 AD) El Mghazi, “Battles”, verified by Muhammed Abdul Kader Ahmed Atta, Beirut, Scientific Books Publishing House, 1st Edition, 1425 AH / 2004 A., Page 221, Volume MISSING.



17. Aisha Bint Abī Bakr (58 AH / 678 AD)⁽¹⁾

She had witnessed many military expeditions together with the Prophet Muhammad ﷺ as she was treating the wounded and supply drinking water in the Battle of Uhud.⁽²⁾ She was known for her medical advice. For example, she called for drinking the infusion of the Talbina as it soothes the heart and relieves man of some of his sadness.⁽³⁾

18. Umm Sinan

She told Allah's apostle ﷺ in the Battle of Khaybar: "*O Prophet of Allah, may I go out with you to bring water and treat the injured ...*"⁽⁴⁾

19. Umm Ziyad al-Ashja'iah (65 AH / 685 AD)

She participated in the Battle of Khaybar, where there were six in number, including herself. We went out with the Messenger of Allah ﷺ to spin the hair,⁽⁵⁾ by which we provided aid in the cause of Allah. We have medicine for the wounded, we hand arrows (to the fighters), and supply drink made of wheat or barley.

(1) Aisha bint Abu Bakr, may Allah's blessing be upon her, she married the Prophet and died in 58 AH / 678 AD and was buried in Baqi, refer to Hamed Khalil. Nesa' Al el Bair in light of Qur'an and Sunnah, Pages 164-165, Edition 2, 1416 AH / 1996 AD, Dar el yamamah, Damascus.

(2) Ibn Hajar el Asqalani Al Isabah, Volume 7, Page 227.

(3) Bukhari, Sahih Bukhari, "Food and Drink Chapter", Page 164.

(4) Ibn Hajar el Asqalani, ibid, Page 231, Volume 8.

(5) Ibn Atheir, Asadul Ghabah, Volume 7, Page 363.

Providing medicine to the wounded was the main task of the respected female companions. They assumed this mission as a duty and as a sacrifice. They accompanied Muslim fighters into battle, holding in their hands pots of drinking water and the necessary bandage rolls and splinting tools, along with other first aid equipment. They saved men's lives and provided care for the injured and splinted broken bones.

Many women in this period took part in battles, as attested to by biographies and the historical record, in serving the religion of Islam and their homeland. They worked as nurses and physicians. They supplied medicines and water. God bless their soft and beautiful hands that touched the blood of injured Muslims and cured them. Their main aim was the cause of Allah and for the victory of the message of Islam and Muslims. Their aim was the reward from God.

May God's blessing be upon Muslim female fighters who have taken part in battles and conquests.

Oh God, make their graves gardens of Paradise.



المركز الوطني للطبيعة والطبيات

National Center for Complementary and Alternative Medicine

Chapter Two

Health and Medical Care in the Age of the Righteous Caliphs

Section One

Medical and health advice given by the Rightly-Guided Caliphs

Section Two

Basic Health principles in planning new cities in the Age of the Rightly-Guided Caliphs

Section Three

Ahl Dhimma Physicians (non-Muslim physicians)



المركز الوطني للطبيعة والطبيات البديلة

National Center for Complementary and Alternative Medicine

Section One

Medical and health advice given by the Rightly-Guided Caliphs

During the rule of the Righteous Caliphs, the Muslim world witnessed a number of significant changes. The Qur'an was collected in one book during the Abu Bakr era ﷺ, and then recollected in the era of Othman Bin Affan ﷺ. During this era, Diwans (secretariats) were also first established; the cities of Kufa, Basra and Fustat were built; Sham, Iraq, Fares, Egypt and other parts of Morocco were conquered, the Hijri calendar was adopted; the Arabian Peninsula was reunited after winning the Ridda wars (the wars of apostasy); institutions led by the judicial authority were developed, and health and medicine prospered.

Arabian people have learnt from other cultures and industries, along with science, in the countries that became part of the Muslim world, especially taking advantage of the science of medicine that was prospering in Sham, Iraq, Fares and Egypt, as they came in contact with the techniques and way of life of the people in these countries in tackling different types of diseases and developing proper drugs.

Ibn Khaldun says in his book, "Muqaddimah of Ibn Khaldun" (the introduction), in the science of medicine chapter: "*This*



industry is necessary in cities and states as it was well known for its benefits. Its fruit is maintaining health of healthy and curing diseases of the patients by having medicine till their recovery. And for your knowledge the origin of all diseases is the food".⁽¹⁾

This section attempts to follow the most prominent advice and instructions of the four Righteous Caliphs in health and medical care in order to illustrate the main elements of this era.

First: Medical instructions made by Abu Bakr رضي الله عنه.

Abu Bakr's era رضي الله عنه, may it be blessed by Allah (11 AD – 13 AD / 632 AD – 634 AD) was brief, so he could not leave a significant impact on the medical and healthcare due to his involvement with defeating the apostates in the Ridda wars, and his engagement with collating the Qur'an and launching Islamic conquests.

However, there are some factors that can be discerned:

1. Emphasis on the health and safety of soldiers .

Examples of his instructions to armies after being exhausted in long walks: he told his armies' leader, Amr Bin Al A's, to go to Palestine, keeping in mind not to tire out the soldiers with long walks, as they included weakened people who cannot walk for miles. He said: "... be father for people who go with you, be kind

(1) Ibn Khaldoun, Abdurrahman Muhammed Bin Khaldoun al Hadrami, (Date: 808 AH / 1405 AD), Muqaddimah of Ibn Khaldun, Beirut, Dar el Kalam, Edition 5, 1404 AH / 1984 AD, Page 415, Volume 1.

to them in walking as they include weak people. He may make it topmost over all religion, though the associators (Those who associate others with Allah) hate (that) ...”⁽¹⁾

2. Abu Bakr’s instructions for supplying Muslim armies with medical support

Careful study of the great battles during that historic period may notice a large number of women who supported armies medically by providing the injured with First Aid and food in order to boost their morale. For example, Hind bint Utbah, the mother of Muawiyah Bin Abi-Sufyan⁽²⁾, said: “*Support al Ghulfan with your swords*”. However, her husband, Abu Sufyan, voluntarily went to Sham, as he wished to see his son, and he let her go with him.”⁽³⁾

3. His strong passion to maintain the mental health of soldiers.

He allowed people to return home, and did not force them to take part in battles. Talking to Eiad Bin Ghanam,⁽⁴⁾ the commander

(1) Al Waqedi Conquests of Sham, Page 15, Volume 1.

(2) Hind bint Utba Bin Rabi'a Bin Abd Shams Bin Abd manaf her mother is Safiah bint Umayyah Bin Haritha Bin Mora, Ibn Hilal. She died in 14 AH / 635 AD, refer to ibn Sa'd Al Tabaqat el Qubra, Page 235, Volume 8.

(3) Ibn El Atheir, Asad el Ghaba, Page 282, Volume 7.

(4) Ayad Bin Ghanam Bin Zuhair Bin Abi Shadad Bin el Fahri, died in Madina in 20 AH. He had converted to Islam before el Hudaibia in which he took part in 20 when he was 60 years old. He is the one who conquered the Peninsula regions. Asqalani, Al Isabah, Page 757, Volume 4.



of his armies, en route to conquer Iraq, he said: "... and permit people to return home and never use anyone by force."⁽¹⁾ ⁽²⁾ He was known for paying special care to special categories in the community, such as women. In the words of Abu Saleh al Ghafari: "In one of the suburbs of Madina there lived a blind old woman who had no one to help her. Umar used to go in disguise to the house of the old woman, but was always surprised to find that someone else had anticipated him, and supplied the wants of the old lady."

Umar felt curious as to who that person could be who trumped him in the field of social service. One day, Umar went to the house of the old woman earlier than usual, and hid himself in order to see who was the person who had attended to the needs of the old woman.

Umar did not have to wait long, for soon a man arrived to attend to the old woman, and this man was none other than the Caliph Abu Bakr.⁽³⁾

And other instructions that are not so different from the era of Prophet Muhammad ﷺ.

- (1) Momtaker and mamkour, means covered with guile. El Katami said: Heroes dies because of it and the beards are covered with it. He means covered by blood. Refer to ibn Manzour, Lesan el Arab, Page 183, Volume 5.
- (2) Al Tabari, Abi Jafar Ibn Jarir (Date: 310 AH / 922 AD), "History of Messengers and Kings", Beirut, Scientific Books Publishing, Page 309, Volume 3.
- (3) Al Suiti, Abdurrahman Bin Abu Bakr (Date: 911 AH / 1505 AD) "Caliph History", verified by Muhammed Mohi el Dien Abdel Hamied, Egypt, Al Sa'da Press, Edition 1, 1371 AH / 1952 AD, Page 80, Volume 1.

Second: Medical and health instructions from Umar Bin el Khattab ﷺ

The era of Umar Bin Khattab “Al-Farooq (the Redeemer)”, was one of the most prosperous ages in Muslim history. Its accomplishments were recorded since the Hijri calendar was first used, and Kufa, Basra and Fustat were built; Diwans (secretariats) were first established; and Sham, Iraq, Fares, Egypt and other parts of Morocco were conquered. Judicial and administrative control institutions were developed. Health and medical care was also developed in terms of the following:

1. General health instructions

A. Warning against excessive eating

One of the most famous sayings of Umar ﷺ in terms of proscriptions about health was: “*Beware of filling your stomachs with food and drink, for it is harmful to the body and causes sickness and laziness in performing prayers.*”⁽¹⁾ Recent studies have proved that stomach ailments are the root cause of major disease, and that being overweight impacts on cognition and causes laziness and lethargy.

(1) Ibn Habban el Basti, Muhammed abu Hatem (Date: 354 AH / 965 AD) Al Majrihi min el Mohdthien wl Dhoafa' wal Matrokeen, verified by, Ibrahim Zayid, Al Wai Publishing House, Edition 1, 1396 AH / 1976 AD, Page 35, Volume 2.



B.Warning against excessive consumption of meat

He said: “*Beware of meat. It has addictiveness like the addictiveness of wine.*”⁽¹⁾ It is known by science that excessive eating of red meat leads to many types of diseases, including: gout, arteriosclerosis, hypercholesterolemia, etc. Global health and medical organizations have issued warnings against this.

C. Keenness on completing breastfeeding period for babies

He paid special care to saving food for babies. For example, an incident happened during his era when, early on in the night, Umar heard the sound of a baby crying. He decided to investigate the matter, and so he followed the direction of the sound; finally, when he reached the source of the sound, he saw both the crying baby boy and his mother.

Umar said to the mother: “*Fear Allah, and treat your child well,*” after which Umar returned to his guard post.

The baby continued to cry throughout the night. At the end of the night, when Umar heard the baby burst out into a renewed fit of crying, he went to the mother and said to her: “*Woe upon you! You are indeed a bad mother. Why is it that your child has not stopped crying since the beginning of the night?*”

(1) Malik, AL Muata', Page 935, Volume 2.

The mother said: “*O slave of Allah, I have tried my best to keep his mind off of food, but to no avail, for that is all he can think about.*”

Umar said: “*And why [are you doing that]?*”

“*I am doing that because Umar ibn Al-Khattab issues allowance only to those children that have been weaned [from breast-feeding],*” said the mother, not knowing that she was talking to the leader of the Muslim nation himself, Umar ibn Al-Khattab.

Umar said: “*How old is your son?*”

She told him that her son was only a number of months old.

Umar said: “*Woe upon you! Do not rush to wean your child.*”

A short while later, during the Fajr prayer, people could not make out the words of Umar’s recitation, as his voice kept on breaking up as he cried uncontrollably. He was crying because he regretted a policy decision that had resulted in at least one woman placing the health of her child at risk because she was desperate for money.

Umar said to himself: “*How many Muslim children have I killed!*”

He ordered someone to make the following announcement to the people:



“Do not rush to wean your child away from breast-feeding, for indeed, from now on we will be giving an allowance for every newborn Muslim.” Umar then wrote down the announcement and ordered that it be sent out to all the Muslim lands.⁽¹⁾

D. Providing food for the needy

He ﷺ used to dispatch messengers and workers to distribute food among people in faraway places, especially as part of alms for the poor. For example, he was asleep under a tree when a Bedouin woman approached and said: *“I’m a poor woman who supports kids, and the Caliph Umar Ibn Kattab dispatched Muhammad Bin Maslamah and did not give us anything, and we ask you to kindly intercede with him”*. He cried, summoning⁽²⁾ Muhammad Bin Maslamah to appear before him. *“She said he is the best one to fulfill my need.”* Umar replied: *“He will.”* Maslamah arrived saying ‘peace be upon you’, and the woman felt embarrassed.

Umar said: *“I do not ignore choosing your options, how would you reply when you are asked by Allah about this?”* Maslamah burst into tears, before Umar said: *“Allah bestowed His messenger upon us, and believed him and followed him, and he carried out his job and collected alms for the poor until he died. After that Abu*

(1) Al Suiti, Jalal el Dien Abu El Fadl Abdurrahman (Date: 911 AH / 1505 AD) Pages 290-291, Volume 14, Jami' el Ahadieth (the Jamei's al Sagheir, appendices and el Jamei' el Kabeir) D. T.

(2) He was the servant of Umar Bin el Khattab, may Allah's blessing be upon him.

Bakr completed the job until he passed away, then I succeeded him and did not ignore my duty. If I dispatched you, you give her alms for this year and the first.⁽¹⁾ Who knows, I probably did not dispatch you.” He asked for a camel to be brought to him and gave the woman wheat and food oil. He said: “Take this to follow us to Khaybar as we need it.” She met him in Khaybar, then he gave her two other gratuities and said: “Take this until Muhammed Bin Maslamah arrives, as I ordered him to give you the shares of this and the coming year.”

Umar ﷺ disregarded nothing in connection with slaves and Mawali (servants). He was keen to feed them in a manner consistent with justice and fairness among people, without discriminating rich from poor, or slaves from masters. He ﷺ follows the teachings of Prophet Muhammad ﷺ in taking care of Mawali and slaves.

One day, Safwan ibn Umayya⁽²⁾ brought him a bowl which some people were carrying in a robe. They set it down in front of ‘Umar. ‘Umar then invited some poor people and some slaves belonging to the people around him to eat with him. Then he said: “Allah will do a people - or else he said, ‘Allah will curse a people’

(1) Ibn Islam, Abu Kasim, (Date: 224 AH / 839 AD) Al Amwal Book, verified by Khalil Muhammed Haras, Beirut, Fikt House, 1st Edition, 1408, AH / 1988 AD, Page 714, Volume 1.

(2) Safwan Bin Umayyah Bin Khalaf Bin Wahab Bin Hazaqah Bin Jamah father of Awahb el Jamahi his mother is Safaiya ibn Mo'amar Bin Habib Jamahiya. He died in 42 AH during the reign of Muawiyah ibn Abu Sufiyan, may Allah's blessing be upon him. Refer to Ibn Asqalan Al Isabah, Pages 233-134, Volume 3.



- who dislike having their slaves eat with them.” Safwan said: “By Allah, we do not dislike them, but we prefer ourselves to them, and by Allah, we do not find good food which we can eat and feed it to them as well.”⁽¹⁾

The righteous Caliph, Umar رضي الله عنه, paid special care to feeding the ostracized, i.e. orphans who do not know their relatives, as he used to allocate food and money for them from Bayt al-mal (a financial institution responsible for the administration of taxes, meaning the house of money).⁽²⁾

The Righteous Caliphs were also keen on taking care of wayfarers, providing them with creature comforts, as the Caliphs realized the dangers of the roads and what they may face during traveling. So they brought up people on the principles of providing the needy with everything, according to Sharia, in addition to bestowing kindness upon travelers.⁽³⁾ Once upon a time during the Umar Ibn Khattab era, some travelers from al-Ansar ran out of food.⁽⁴⁾ They visited a neighbor in some Arab countries, seeking

(1) Bukhari, Sahih Bukhari, Page 80, Volume 1.

(2) Al Umari, Abdull Aziz Bin Ibrahim, “Strategy of Madina, Military of the Rightly-Guided Caliphs' era”, Riyadh, Indexing of King Fahd National Library, 1st Edition, 1427 AH / 2006 AD, Page 52.

(3) Al Umari, Ibid, Page 53.

(4) Armalouh in Arabic is stemmed from Aramalouh as in Armal of the people means the people ran out of food. Armalouh to make it run out, refer to ibn Manzour, Lesan el Arab, Page 296, Volume 11.

hospitality from the people, but they refused. ⁽¹⁾They then asked them for unripe fruit, but they refused that, too. Bedouins came to Umar, but al Ansar was moved by pity to let Umar know what had happened. He said: “*Are you preventing wayfarers from what is bestowed in the udders of camels and sheep. The wayfarers are more deserving of water than those who are living beside it.*” ⁽²⁾

2. His stance on epidemics: The Plague of Emmaus as an example

It is well-known that, during Umar’s era, Sham experienced an epidemic (the Plague of Emmaus),⁽³⁾ where many people died due to this disease, including the Custodian of Ummah Abu Ubaidah Bin al-Jarrah. Umar ﷺ held talks with other companions of the Prophet Muhammad ﷺ on this matter. In their meeting, Abd al-Rahman Bin Awf said: “*I heard the Messenger of Allah ﷺ say: When you hear that it is breaking out in a certain territory, do not go there. If it breaks out in the territory you are in, do not go out*

(1) El Basr, from basr as in Basr the Palm tree which means inoculated before the time for pollination, ibid, Page 58, Volume 4.

(2) Ibn Saba', “News of the City”, Page 412, Volume 1.

(3) Amouas is a place in Palestine near Al Aqsa. Beshari said: It was reported that Amouas was the place where people lived in old times but they moved to the valley and to the sea in order to find wells of water. Mahlaby said: Amouas was a place located six miles from Ramlah on the road to al Quds. There the plague started during the reign of Umar Bin el Khattab then it moved to other places in Sham where too many people died, including a large number of companions. Refer to Yaqut al-Hamawi, Bin Abdullah Abu Abdullah (Date: 626 AH / 1229 AD), Mu'jam Al-Buldan, Beirut, Fikr House, D. T, Page 157, Volume 4.



flying away from it." By this he meant plague. Umar thanked God, as his opinion corresponded with the saying of the Prophet ﷺ, and he ordered people to return home.⁽¹⁾ Umar's decisions reflected his adherence to the Prophet's ﷺ sayings in terms of plague, when he prevented egress from the infected area, in order to avoid cross-infection of neighboring places, in addition to combating the disease in a short time using the very modest tools of the day.

3. Caring for the insane

Umar Bin al Khattab ﷺ was in Jabiyah,⁽²⁾ Damascus when he passed by a group of Christian men suffering from leprosy. He ordered that they be given alms and immediate funds.⁽³⁾ He also passed a leprous woman doing Tawaf of the House, so he told her, "*Do not make people uneasy, it is better that you stay in your house.*"⁽⁴⁾ This situation reflects the keenness of the Caliph to isolate leprous persons from society in order to prevent it from spreading.

- (1) Ibn Kathir, Abu el Feda Ismali Bin Umar al Qurashi, (Date: 774 AH / 1372 AD), Al Bedaya Wal Nehaya, Beirut, Marif Library, D. T, Page 77, Volume 7.
- (2) It is a village near Damascus and to Golan heights beside Marj el Safr in Haran. When a man stands facing the north between Sanmeen he will see it. It can also be seen from Nawa and near to Jabiah Hill. In that place, Umar ibn el Khattab, may Allah's blessing be upon him, stood and addressed the people. The gate of Jabiah in Damascus was named upon this place's name. Yaqut al-Hamawi, ibid, Page 91, Volume 2.
- (3) Al Bazeri, Ahmed Bin Yahiya Bin Jaber (Date: 279 AH / 892 AD), "Conquering of the countries", verified by Radhwan Muhammed Radhwan, Page 135, Volume 1, D T T, 1413 AH / 1999 AM, Scientific Books Publishing House, Beirut.
- (4) Malik ibn Anas AL Muata'.

He resorted to quarantine as a means of combating infectious diseases, and recommended that citrullus be employed as a cure. One day Moaykib Bin abi Fatemah⁽¹⁾ was suffering from leprosy, and Umar ordered that he be treated with citrullus until his recovery.

4. Providing aid to the injured and the families of martyrs

Caliph Umar Bin Al Khattab ﷺ used to provide assistance for war casualties. For example, one day a group of people set out from Sham en route to Yemen, ⁽²⁾ and one of them started to eat from his plate. The man used his left hand, whereupon Umar said: “*Eat with your right hand.*” He did not answer. Umar told him again: “*Eat with your right hand.*”

He replied: “*It is busy.*” Umar ﷺ left the man until he was finished eating.

When he was finished, the Caliph asked him: “*What made your hand busy?*” The man held up his arm to show that the hand had been.

(1) Moaykib Bin abi Fatemah al Dousi: was responsible for the seal of Othman Bin Affan, may Allah's blessing be upon him. He is Moaykib Bin abi Fatemah al Dousi, Mawali bani Abd Shams and responsible for his seal. It is reported that he was his servant. Others said he converted early to Islam and immigrated to Habasha then to Madina and took part in Badr battle. He died during the rule of Othman in 40 AH / 660 AD. Refer to Ibn Kathir, Abu el Feda Ismali ibn Umar al Qurashi, (Date: 774 AH / 1372 AD), Al Bedaya Wal Nehaya, Beirut, Marif Library, D. T, Page 689, Volume 4.

(2) Jefn, means the eyelid. It also refers to the sward scabbard. Its plural form is Jefnan and Jafnat. Refer to AL Razi, Mokhtar el Sehah, Page 45, Volume 1.



Umar said: “*What is this?*”

The man replied: “*I was wounded in the hand in the battle of Yarmouk.*”

Umar asked: “*So who helps you in performing ablutions for prayer?*” He replied: “*God helps, I perform ablutions with my left hand.*”

“*Where are you going to?*” Umar then asked.

“*Yemen,*” the man said, adding: “*To see my mother, whom I had not seen for years, and therefore to be dutiful.*”

Umar ordered that he be supplied with a servant and five camels as alms.⁽¹⁾

Umar  used to advise his workers to fear Allah and to behave in with the company of the people. He paid special attention to the psychological health of people and soldiers, in that he ordered workers to respect people. It was narrated that he said: “*Do not beat Muslims to humiliate them, and don't ever close a door without fulfilling the needs of needy Muslims.*”⁽²⁾ He also ordered soldiers to devote their time to Jihad, and allocated salaries for them and their

(1) Al Bazeri, Ahmed Bin Yahiya Bin Jaber (Date: 279 AH / 892 AD), the two Sheikhs Abu Bakr and Umar and their two sons in Ansab el Asharaf which is narrated by Bazeri, verified by Dr. Ihsan Sedqi el Amd, Pages 174-175, Edition 1, 1409 / 1989, El Sharah el Arabi Foundation, Kuwait.

(2) Al Bazeri, Ahmed Bin Yahiya Bin Jaber (Date: 279 AH / 892 AD), Ansab el Asharaf, Page 392.

families. He also assumed the responsibility of supplying them with food and clothes. He also did not allow soldiers to be absent from their wives and children for more than four months, taking into consideration the many psychological and social elements. He was keen for every army to include a sufficient number of physicians to take care of the people's health, and he established camps in wide open spaces in order to provide for the comfort and health of his soldiers following the rigors of walking.

5. Burial of the dead

Leaders were keen on placing corpses under the ground in order to avoid the spread of disease.⁽¹⁾ For example, Sa'd Ibn Abu Waqqas t, (55 AH / 675 AD), in Al-Qadisiyyah, assigned women to bury the dead. He also ordered women to provide First Aid to the injured and to fighters, and for weapons, water and food to be transported to them. ⁽²⁾

Third: The health and medical instructions of Othman Bin Affan رضي الله عنه

He was not embarrassed to assign non-Muslim physicians to cure Muslim injured. Once upon a time, there was a Bedouin who sustained a wound and had been brought to the Caliph. Othman sent

- (1) Badran, Shawki Muhammed, "Administrative affairs in Islamic battles", Magazine of National Military Guard, Edition 296, Riyadh, issued on 1/12/2006, www.naseej.com
- (2) Hawash, Ahmed Saeed, (al Iasha w' Teb fi Turath Al Arabi Al Harbi) "Subsistence and Medicine in Military Arab Heritage", Damascus, Al Turath al Arabi Magazine, Edition 76, Year 19, Rabi' al-awwal, 1419 AH / 1999.



the wounded to a Christian physician for treatment. This happened when Zumail reached Madina. After fulfilling his needs, he heard a man singing poetry on his way near al Chakra. Zumail identified the voice as Salm's. Then he moved towards him and beat him two times, and slaughtered his she-camel. After that he moved Salem to Othman Ibn Affan, who directed that he be transferred to a Christian physician. ⁽¹⁾

The Caliph paid special attention to health and medical care for slaves, as he called for them to be neither tortured nor humiliated. He said in a prayer sermon: "*Don't assign the female slaves who have no profession to make money; as if you did they will make it by her Fardh (he means through prostitution).*"⁽²⁾ Othman was the first Caliph to manufacture orthodontia from gold for dentistry. ⁽³⁾

It is clear that gold was not used for its aesthetic appearance, but for health reasons, as it is known that most metals may corrode

- (1) Al Baghdadi, Abdul Kadir Bin Umar (Date: 1093 / 1682) Khazanat el Adab w' Lub Lebab Lesan el Arab, verified by Muhammed Nabil Tarifi and others, Page 131, Volume 2, Edition 1, 1418 AH /1998 AD, Scientific Books Publishing House, Beirut.
- (2) Al Behaiqi: Abu Bakr Ahmed Bin El Hussain (458 AH / 1066 AD), Sho'b el Iman, verified by Muhammed Said Basiuni Zaghloul, Page 379, Volume 6, Edition 1, 140 AH / 1990 AD, Scientific Books Publishing House, Beirut.
- (3) Ibn Asaqr, Abu El Kasim Ali Bin el Hassan Bin Hebatullah Bin Asaqr Al Damashqi (Date: 571 AH / 1179 AD), "History of the City of Damascus", Beirut, Fikr Publishing House, D. T, Page 150, Volume 1.

due to rust if used in orthodontic treatments. As we mentioned in the introduction, Arabs used it in the Jahiliyyah era in orthodontic treatment, and in compensating for missing teeth.

Fourth: Medical instructions of Caliph Ali Bin Abi Talib رضي الله عنه

Careful examination of the medical and health instructions of Ali Bin Abi Talib رضي الله عنه reveals the following:

1. Attention to types of food

He used to eat food according to its properties, quality and types familiar to him. He said: “*I eat only what I know*”.⁽¹⁾

Regarding instructions reflecting a wide knowledge of foods beneficial to the human body, such as eating dates, he used to say: “*He who eats seven ‘Ajwa dates every morning, will not be affected by any abdominal disease*”⁽²⁾

He also recommended the best way of eating pomegranates so as to maximize its benefits. He said: “*When you eat pomegranates, eat the flesh as well, which is useful for the stomach*”.⁽³⁾

- (1) Ibn al Athir: Izzul Dein Abu Al Hassan Ali Bin Abi Al Karam Muhammed Bin Muhammed Abd el Karim Al Jezri Al Shaibani, (Date: 630 AH / 1233 AD): Al Kamel fi Al Tariekh, verified by Abdallah Al Qadi, Beirut, Scientific Books Publishing House, Edition 2, 1415 AH / 1995 AD, Page 265, Volume 3.
- (2) Ibn Katiba abu Muhammed Abdallah al Daniouri (Date: 276 AH / 889 AD), Oyoun el Akhbar, D. T, Volume 1, Page 368.
- (3) Ibid, Page 373, Volume 1.



2. Food hygiene

Some resources say that Ali Bin Abi Talib رضي الله عنه was keenly interested in markets, and used to tour them while holding a lash in order to discipline those who breached food-hygiene requirements. For example, he used to tour the market and ordered people to fear God and carry out commerce in a proper way. He said: “... *do not conduct Tankeeh⁽¹⁾ the meet.*” ⁽²⁾

This meant that Ali ordered butchers not to force air through slaughtered animals while skinning them. Perhaps Ali realized that the slaughterer could bear an infectious disease that could be transmitted to the meat during the blowing. When sold unwittingly to consumers, it could result in the inadvertent consumption of rotten flesh, which may lead to dangerous diseases such as food poisoning. It was for this reason that Ali رضي الله عنه also prohibited the consumption of floating fish, which may also cause many diseases.

He used to tell market shopkeepers and food shops: “*The one who blows is not of us*” or, in another saying: “*He who deceives is not of us.*” ⁽³⁾

- (1) Don't use Tanquih, Al Tanqieh in Arabic means refining pruning. When you use tanquih with a stick you make it clear and when you do this with a tree root you are pruning it. Refer to lesan el Arab, Page 625, Volume 2.
- (2) Ibn Manzour, Muhammed Bin Makarm Bin Manzour al Afriqi el Masri (Date 711 AH / 1311 AD),” Short history”, Page 431, Volume 5, Damascus.
- (3) Al San'ani, Abu Bakr Abdul Razik Bin Hamam (220 AH / 835 AD) Al Amali fi Athar el Sahaba, verified by Majdi, el Said Ibrahim, Cairo, Qur'an Library, D. T, Page 105, Volume 1.

3. His medical and health recommendation, may Allah's blessings be upon him

A. Keenness on boosting patient morale

He ﷺ urged people to visit patients and boost their spirits:

Thuwair [Ibn Abi Fakhitah] narrated that his father said: “*Ali took me by the hand and said: ‘Come with us to pay a visit to Al-Hasan.’ So we found that Abu Musa was with him. ’* Ali ﷺ said: ‘*O Abu Musa! Did you come to visit (the sick) or merely (stop by to) visit? ’* He said: ‘*No, to visit (the sick). ’* So Ali said: ‘*I heard the Messenger of Allah ﷺ saying: “No Muslim visits (the sick) Muslims in the morning, except that seventy-thousand angels, sent Salat upon him until the evening, and he does not visit at night except that seventy thousand angels sent Salat upon him until the morning, and there will be a garden for him in Paradise.”*’⁽¹⁾

B. His recommendation to physicians and veterinarians

His recommendation included that medicine only be practiced by qualified persons, in addition to a prohibition against physician's mistakes. He said: “*O veterinarians and physicians, the one who cures a human being or an animal shall take the permission to provide treatment, and if he did not he shall provide the guarantee.*”⁽²⁾ This meant that if the physician violated treatment protocol to the extent that the patient deteriorated, he shall be held responsible.⁽³⁾

(1) Al Tirmidhi, Sunan Tirmidhi, Page 300, Volume 3.

(2) Al San'ani, Abdul Razik, Page 471, Volume 9.

(3) Damen: assure and guarantee it, refer to Razi, Mukhtar el Sehah, Page 161, Volume 1.



Al Shezri, (590 AH / 1194 AD) in his book *Nehaiat al Rutbaa*, said: “*Take diya from physician as he killed the patient for poor workmanship*”.⁽¹⁾ Mujāhid quoted Ali as saying about physicians: “*If Ali did not provide treatment, he shall blame nobody but himself.*”⁽²⁾

C. Keenness on ensuring the psychological well-being of soldiers

By spending generously on their sons, he asked his Walis (leaders) to pay special care to soldiers. He said to Malik Al-Ashtar al Nukhai: “⁽³⁾ ... and provide them with what is enough for their families and relatives until their main target becomes fighting the enemy. Be kind to them, so that they be kind to you.”⁽⁴⁾

- (1) Al Shezri, Abdurrahman Bin Nast Bin Abdullah el Asawi el Tabari, (Date: 590 AH / 1194 AD), *Nehaiat el Rutab fi Talab el Hasabah*, Beirut, Culture Publishing House, D. T, Page 93, Volume 1.
- (2) Al Hindi, Aladdin Ali Al Motaqi Bin Husam el Dien (Date: 975 AH / 1567 AD) *Kanz el Ummal fi Sunnan el Aqal w' Al Afa'al*, verified by Mahmoud Umar Al Dumiati, Beirut, Scientific Books Publishing House, 1st Edition, 1418 AH / 1998 A., Page 35, Volume 15.
- (3) Malik el Ashtar el Noukah, he is Malik Bin el Harith Bin Abd Yaqouth Bin Maslamsh, Bin Rabeiah, Bin Khuzaima Bin Masoud, Ibn Malik Bin el Noukah', Bin Amr Bin illah Bin Khalid Bin Malik Bin Add. He was a courageous knight who died in 37 AH / 657 AD. Refer to Al Madaini, Abu Hamed Izz El Dien ibn Hibtaullah ibn Muhammed ibn Muhammed ibn Abi el Hadidi (Date: 655 AH / 1257 AD), *Sharh Nahj el Balagha*, verified by Muhammed Abdul Karim el Nemari, Beirut, Scientific Books Publishing House, 1st Edition, 1418 AH / 1998 AD, Pages 85-60, Volume 15.
- (4) AL Newairi Shehab el Dien Ahmed Bin Abd el Wahab (Date: 733 AH / 1332 AD) *Nehaiat Al Arb fi Fenon Al Adab*, verified by Qamhia and others, Beirut, Scientific Books Publishing House, 1st Edition, 1424 AH / 2003 AD, Page 26, Volume 6.

D. Caring for weak people in the Muslim community

Caliph Ali رض used to help needy women, children, patients, persons with permanent disabilities, qani ⁽¹⁾(dependents) and Moater (poor). ⁽²⁾As he said: “*Look to the money you have, and distribute it among those who have children to support and who are in urgent need to eat ...*” ⁽³⁾

In addition, Ali paid special attention to allocating food and money for his enemies from Bayt al-mal. One day, a man from Kharijites came to Ali رض. When Ali saw him, he said: “*Why did you come here?*” He replied: “*O Amir al-Mu’mimin (leader of the faithful), I found a man who insults you.*” He said: “*He insulted him as he did.*” He said: “*And menace you.*” He said; “*The man shall not be killed unless he killed me.*” Ali said: “*I only them three: (neither preventing them from building mosques in which they recite the name of Allah, nor preventing them the Fayi’ so long they are with us ...*”⁽⁴⁾

- (1) Kana': al Kouno' i.e, requesting and humiliations. It is like submitted in Arabic. Refer to el Razi, Mukhtar el Sehaha, Page 231, Volume 1.
- (2) Al Mu'tar, the man who is forced to request something but he did not. Refer to el Razi, Mukhtar el Sehaha, Page 178, Volume 1.
- (3) Al Mada'ni, Bahj el Balagha, Page 16, Volume 18.
- (4) Ibn Salam, al Amoual, Page 296, Volume 1.



4. Maintaining cleanliness of roads and common places through the following instructions:

He built bathrooms for travellers and wayfarers, and he ordered to that Konof (toilets)⁽¹⁾ be built on main roads in Muslim countries.⁽²⁾ He ﷺ also provided water for wayfarers as an expression of his interest in cleanliness, and he ordered that Mathaeb be established.⁽³⁾

- (1) Al Kanaf: from which we find the word Kanief, which means the cover. Every yard for an Arab is a Kanief as it covers. Here it refers to the bathroom or the toilet. Refer to Zakaria, Abu Al Hassan Ahmed Bin Faris (395 AH / 1005 AD) "Language Standards Dictionary", verified by Abdul Salam Haroun, Beirut, Al Jeal Publishing House, 2nd Edition, 1420 AH / 2000 AD, Page 142, Volume 5.
- (2) Al San'ani, Abu Bakr Abdul Razik Bin Hamam (220 AH / 835 AD) Al Amali fi Athar el Sahaba, verified by Majdi, el Said Ibrahim, Cairo, Qur'an Library, D. T, Page 72, Volume 1.
- (3) Tha'b, Tha'b the water and blood as in Saying «with blood pouring from his wound». And the other saying by Sa'd, may Allah's blessing be upon him «blood entha'ab from the wound». Refer to ibn Manzour, Lesan el Arab, Page 236, Volume 1.

Section Two

Health principles in planning new cities in the Age of the Rightly-Guided Caliphs

Careful examination of Islamic sources, especially those covering the history of cities, i.e. Tareikh el Madina (history of Madina) by Ibn Shaba, Tareikh Baghdad (history of Baghdad) by el Baghdadi, Tareikh Damascus (History of Damascus) by Ibn Asakir, along with what has been written in Basra, Kufa, Wasit, Fares, Karouan, Cordoba, etc. reveals that prominent historians such as Ibn Khaldoun and Ibn al Azrak realized that there are key principles for a successful city. This included providing the nation with valuable information about proper city planning and siting. We find that these leading ideas stemmed from the Prophet era and the rightly-guided Caliphs. Ibn Khaldoun relied on the golden rule established by Allah's apostle ﷺ, which states: "*There should be neither harming nor reciprocating harm.*"⁽¹⁾ Therefore Ibn Khaldoun narrated the most prominent factors that should be taken into consideration when choosing new cities:

"It should be kept in mind preventing harm against roads, and bringing benefits in order to supply them with facilities.

(1) Ibn Majah, Sunan ibn Majah, Volume 2, Page 784.



With regard to preventing harm against roads, fencing shall be established around houses and to be put on heights and mountains or on beaches or shores of rivers until nobody reach them unless otherwise they go through a bridge and would be difficult for enemies to reach and be as reinforced as difficult to others. It is also taken into considered, protection from harm, fresh air for safety from disease as in case the air was not fresh or exists near pollutant water, rotting benefits as that accelerate the possibility of transmitting diseases for the nearby animals and this is noticed in cities that include no doctors, the air holds many diseases ... ”⁽¹⁾

Ibn Khaldoun dwelled on the conditions of choosing the proper location for a city by saying: “... stillness of rotten air is the most obvious reasons for rotting bodies and increased prevalence of diseases like fever. If this stillness is changed by movement, the rottenness would vanish gradually, as would the diseases that affect animals. In case the country was overcrowded, movement of air would have to be increased. In case the air stopped moving and found no means of circulating, the possibility of harm will increase. In connection with extending urban facilities to the country, these shall include: water; i.e. such areas should be established on the banks of a river or around water wells. If the water is within easy reach of inhabitants, which is a priority, it would then an extensive settlement. Facilities that should be taken into consideration

(1) Ibn Khaldun, Muqaddimah, Page 347, Volume 1.

shall include good pastures, ⁽¹⁾as every man shall have his stock, including chickens and dairy animals, which require pastures with easy reach. The other factor that should be taken into consideration are farms, as crops provide food for people. If farms are near to the country, crops would be easily obtainable and harvested, which includes trees for fire wood and for building material. Firewood is as important for fire as it is as a tool for hunting, cooking and for building ceilings. ” ⁽²⁾

What Ibn Khaldoun stipulates here is different from what Ibn al Azrak recorded in his book (Badaa’i el Silk fi Tabaa’i el Malk), as both of their approaches to city planning focused on precautionary procedures rather than focusing on the attendant benefits.⁽³⁾

From the above mentioned texts we can determine the following for planning requirements new cities:

1. Availability of water: This is a key factor for locating cities, as life is dependent on it. God says: “*and of water We have made every living thing?*” ⁽⁴⁾

- (1) Lesaemathim, for animals: walk and eat freely. Refer to Ibn Manzour, Lesan el Arab, Page 311, Volume 12.
- (2) Ibn Khaldun, Muqaddimah, Page 348, Volume 1.
- (3) Ibn Al Azraq, Judge Muhammed Bin Ali ibn Muhammed al Assbahi abu Abdullah Shamsu Dien Al Ghernati Al Andalosi Al Maliki, (Date: 896 AH / 1491 AD), Badai’ el Selk fi Tabai’ el Mulk, verified by Sami el Nashar, Iraq, Ministry of Information, Edition 1, D. T, Page 279, Volume 2.
- (4) Al-'Anbyā, Verse 30.



2. Food supply: This is a key criterion for establishing new cities and ensuring continuity of life.

3. Air quality and circulation: Stagnant air is deleterious to good health. Al-Qazwini has established a link between air quality and its impact on human psychology. For example, it was said about Ta'if: “*A small town on the edge of a valley, at 12 leagues from Mecca, with mild north winds. Water may be frozen in winter.*” Al-Asma'i said: “*I entered the city and felt as if my heart is rejoicing with gladness. I found no reason but its vast space and gentle wind.*”⁽¹⁾ Air quality has a direct correlation with the spread of and improving health matters in the community.

4. Being near to pastures and timber-cutting: Fertile soil to provide food for both of humans and animals.

5. Fortified site: To be situated at height, whether it on a highland or beside a sea or river or in a protected place that enemies can't reach unless they cross a bridge or by means of architectural features such as walls and towers.

Careful examination of the planning of Islamic cities during the era of the Righteous Caliphs will notice that they were built under certain preconditions. For example, it has been said about the planning of Kufa city that Sa'd Ibn Abu Waqqas رضي الله عنه complained to

(1) Al Qazwini, Zakaria Bin Muhammed Bin Mahmud (Date: 682 AH / 1283 AD), Athar el Belad w' Akhbar el Ebad. D. T, Page 37, Volume 1.

Umar Bin Al-Kattab ﷺ that the debilitating weakness suffered by soldiers, characterized by a change of skin color, weight loss and general scrawniness was due to being bit by mosquitoes. He wrote in his message to the Caliph: “*People suffered bites of mosquitoes.*” Umar replied in writing: “*Arab people are like camels; they would be in a good state, as long as the camels are. Choose for them the proper site but not beyond water that separates between you and me.*” Sa’d discussed the matter with his top commanders. Somebody, identified as Abdemaseh Bin Bakilah, came to Sa’d and told him: “*I tell you about a forsaken low land that is higher than al Mobaq*”, and referred to the current placing of Kufa (17 AH / 638 AD).⁽¹⁾

This reflects Umar’s ﷺ preternatural awareness of environmental factors in choosing locations where Arab fighters may live in order to increase their activity, power and vitality when they ventured from the desert. He also wisely realized that Arab people may only live in places that are geographically similar to the environment they hailed from.

In the context of Basra, established in 14 AH / 634 AD under a decree from the then Caliph Umar Bin al Kattab ﷺ by Utbah Bin Ghazwan رضي الله عنه:⁽²⁾ “*Basra is located near a sea, and containing a large number of palms and trees. Its soil was salt marsh, due to the*

(1) Al Qezwini Athar el Belad w' Akhbar el Ebad, Page 275, Volume 1.

(2) Belazri, “Conquests of Countries” Page 275, Volume 1.



tide coming in from sea." In order to provide the city with drinking water, al A'bla River was drilled during the era of⁽¹⁾ Othman Bin Affan, as Abdullah Bin Amer was responsible for digging the river network to supply the city with drinking water, which linked it with the neighboring regions.⁽²⁾ Thus Basra's location integrated the availability of water and the fertility of soil.

Fustat was established by Amr Bin al A's رضي الله عنه in (21 AH / 641 AD) upon an order from Caliph Umar رضي الله عنه, as Amr wished to occupy the city of Alexandria as a headquarters to control the country, but Umar ordered him to build in another place not separated from Umar's place by water, whereafter Amr selected Fustat on the east bank of the Nile River, near Babylon ⁽³⁾fortress, which is one of the best locations from a health point of view.

1. Maintaining environmental cleanliness

The righteous Caliphs followed the Prophet in paying special attention to environment protection through their commitment

- (1) Utba Bin Gazwan Bin Gaber Bin Wahb Bin Nasib Bin Zaid Bin Malik Bin el Harith Bin Awaf Bin Mansour Bin Akrema Bin Khasfa Bin Qais and nicknamed Abu Abdullah. He was assigned by Umar in battles to Basra, he opened it up and took part in opening up Egypt and in planning for Basra. He died in 17 AH / 638 AD, when he was 50 years old. Refer to Al Tabaqat el Qubra, Page 5, Volume 7.
- (2) Al Qezwini Athar el Belad w' Akhbar el Ebad, Page 124, Volume 1.
- (3) Al Fiki, Muhammed Abd el Kader, "Taking into consideration environmental criteria in Islamic Architecture", Kuwait, Magazine of Islamic Awareness, Edition 531, March 2010.

to Prophetic sayings and their keenness on spreading awareness of a sustainable environment through various procedures that contributed to serving the environment, including:

A. Keenness on afforestation, agriculture and leaving no land fallow

Umar رضي الله عنه warned from the speaker's podium against leaving any land fallow.

B. Allocating heath lands to be planted

It was reported that Abu Bakr رضي الله عنه allocated a plot in Al-Yamama to be farmed by a man from bani Hanifah. Zubayr Bin al-Awam ⁽¹⁾allocated a plot for reclamation. All righteous Caliphs did the same. Othman Bin Affan رضي الله عنه allocated a large number of heath plots for reclamation by companions, as a large number of farming lands had been left fallow by their owners. This decision increased the area under cultivation, which led to an increase in agricultural produce, thus guaranteeing people's income, especially for the poor and the needy. This policy was adopted by Caliph Ali رضي الله عنه, who allocated many plots for reclamation, and assigned the produce to the poor and needy. ⁽²⁾

(1) Othamn, Islamic City, Page 62, Edition 1,, 1408 AH / 1988 AD, Alam el Marifa Kuwait.

(2) Zubair Bin el Awam Bin Khwaild Bin Assad Bin Abd el Uzza, Bin Kusi Bin Kelab al Qurashi Al Asadi Abu Abdullah, Hawari of the Prophet Muhammad, peace be upon him, and his cousin, as he is the son of his aunt Safiya bint abd el Matalib. Refer to Hajar ibn Asqalan, Al Isabah, Page 553, Volume 3.



C. Keenness on cleanliness of houses and general common areas, dominated by mosques

Caliph Umar Bin el Khattab ﷺ used to call upon his people to pay attention to cleaning their houses. It was reported that one day he visited Mecca, touring its ways and passing by people, while saying: “*Kemo,⁽¹⁾ (clean) your houses.*”⁽²⁾ Abdul Muttalib Bin Abdullah said: “*Umar ibn el Khattab has passed by a mosque and entered it to pray. When he finished he said: Oh Yevra, bring me (Jaridah) a palm frond: he said: he brought it to him, then he left his cloth and swept it ...*”⁽³⁾ Some of the Prophet’s ﷺ companions perfumed the mosque when Umar stepped up onto the podium.⁽⁴⁾ When he entered Palestine and saw dirt on the holy rock, he ordered Muslims and Dhimmi (Christians and Jews) to clean it and remove the dirt.⁽⁵⁾

- (1) Al Umari, Abdull Aziz Bin Ibrahim, “Strategy of Madina, Military of the Rightly-Guided Caliphs' era”, Page 31.
- (2) Al Umari ibid, Page 33.
- (3) Qamua, its singular form is Qemm. It means the top of something. Refer to Lesan el Arab, Volume 12, Page 493.
- (4) Al Zamakhshiri, Abu el Qasim Mahmoud Amr Bin Ahmed Jarullah (Date: 538 AH / 1143 AD) el Faiq fir gharib el Hadieth, verified by Ali Muhammed al Yahawi and others, Lebanon, Marifa' Publishing House, 2nd Edition, 1414 AH / 1994 AD, Page 403, Volume 2.
- (5) Ibn Abi Shaibah Abdullah Bin Muhammed Bin el Qadi Bin Abi Shaibah Ibrahim Bin Othman Bin khwasti al Isa al Kufi, and nicknamed Abu Bakr, (Date: 235 AH / 849 AD), ibn Abi Shaibah, verified by Mustafa Dieb el Baga, Page 349, Volume 1, 3rd Edition, 1407 AH / 1987 AD, ibn Kathir Publishing House.

D. Walis' responsibility for monitoring the cleanliness of the states

One day Abu Musa Ashaari رض travelled to Basra. When he arrived, he told its citizens that: “*Caliph Umar has dispatched me to inform you with Sunnah and make you clean your streets...*”⁽¹⁾

E. Availability of potable water and water for irrigation

The rightly-guided Caliphs paid especial care to entrench new rivers and drill new wells to reclaim land. Some Walis, under the rule of Othman, dug a large number of rivers.

One of the most noteworthy Walis under his rule was Abdullah Bin Amer Bin Quraiz,⁽²⁾ who dug the river of Ablah in 30 AH / 650 AD, and dug many other canals used by farmers in Iraq and Persia. During the rule of Ali Bin Abi Talib رض, he followed the policy of his predecessors in drilling wells and digging canals. One day he addressed a letter to his Wali, ordering that attention be paid to digging canals and drilling wells. He said: “*One Dhimmi man told us that there is an old river on which there are buildings for Muslims. Discuss the matter with them and conduct the construction and maintain the river. I swear that the reconstruction is better than they get out or suffer disability or step back in doing their duties, peace.*”⁽³⁾

(1) Al Mebar Kafouri, Tuhfat el Ahwaz, Page 168, Volume 3.

(2) Ibn Salam, al Amoual, Page 196, Volume 1.

(3) Ibn Abi Shaibah, ibid, Volume 5, Page 264.



F. Getting rid of harmful and stray animals

The rightly-guided Caliphs paid especial care to keeping the air fresh, healthy and disease-free. In order to realize this noble aim, Caliph Umar, when he entered el Jabiah in Sham, ordered his workers not to live beside swine. He ordered that they be slaughtered and discount the prices from their head tax.⁽¹⁾ This demonstrated his initiative in maintaining a healthy environment that was free of germs and disease. It is known that pigs wallow in places of garbage, which spreads germs and harmful bacteria, thereby endangering human life. This was proved by recent studies, which also goes to show that the maxim that 'prevention is better than cure' was adhered to by Umar رض, for his instincts and innate wisdom. He knew the dangers of raising swine in residences and consuming the meat thereof.

2. Combating famine: Alrmadh year 18 AH / 639 AD as an example

It was called AlRmadah⁽²⁾ because the land's color turned to

(1) Abdullah Bin Amr Bin Quraiz Bin Rabieh Bin Habib Bin Abd Shams Bin Abd Medaf Bin Qusai al Amir Bin Abu Abdurrahman el Qurashi, he died before Muawiyah when he was 59. Refer to Al Zahbi, Muhammed ibn Ahmed Bin Othman Bin Qaimaz Abu Abdulla (Date: 748 AH / 1347 AD), Siar Alam el Nubala', verified Shoaib Arnauts and others, Resalah Foundation, 9th Edition, 1413 AH / 1993 AD, Volume 3, Pages 18-20, Volume 3.

(2) AlRmadah in language stems from Aramad, which means ruins. It was thus named as the place was in ruins and the color of dust. Refer to ibnmanzour, lesan el Arab, Page 186, Volume 3. It means this context: the year in which

black due to its deep impoverishment and drought, a state akin to dust⁽¹⁾, as reported in the year 18 AH, it was the same year that A'mowas Plaque hit AlShaam. One of the reasons that led to the AlRmadhah year disaster was that and after the expansion of the Islamic conquests, AlMadina Almonawara became the capital of the Islamic State, and so witnessed population growth due to immigrations from inside and outside the peninsula. This population growth caused an increased demand on food and dietary materials, which had to be brought from outside AlMadina.⁽²⁾

First news revealing Caliphate Umar Bin Alkhatab awareness about the bad conditions of Arabs and the spreading famine among them: “....when AlRmadah year came, Umar ﷺ was brought a dish of bread mixed with butter, he then invited an Arabian to share eating with him, Umar ﷺ then noticed that the man at every time he took a mixed bread, he also followed it by wadak (dried cattle fats).⁽³⁾ Umar ﷺ told him: you seem impoverished. The Arabian

the Arab world suffered death and transformed into dust due to the difficulties they face. Refer to Sudosi, Abu QaidMoa'rigibnAmr (Date; 195 AH / 811AD) Hazf men NasabQuraish, Page 2, Volume 1.

- (1) AlSaif Abdullah Bin Mohamed, research on Rmada year, AlOusor (The Ages) Magazine, London, Dar AlMarikh (Mars) publication, 1410 H/1990, vol 1 (5): pp 113Dr. Sallabi, Umar Ibn Khattab.
- (2) Alsaif Ibid, page 114.
- (3) Alwadak is the known fat/butter which is derived from the fats attached to cattle meat, then dried. Look up: Ibn Manzour, Arab Tongue (Lisan AlArab), page 509, vol 10.



answered: I haven't seen or eaten anything for so and so before this day. Umar رضي الله عنه then swore that he wouldn't eat any meat or butter till people would regain their first status».⁽¹⁾

That famine was so severe that Umar رضي الله عنه ordered his Zakat workers not to take any Zakat from cattle, and not to take any Zakat at all throughout that year till their conditions improve.⁽²⁾

Umar's Caliphate Procedures to confront AlRmadah Year:

When Umar رضي الله عنه felt the spreading famine in AlHijaz and Najd, he wrote to his workers in the different regions⁽³⁾, he wrote the following to Saad Bin Abi Waqas in Kofa, Abi Musa AlAsha'ari in Bisrah, Amro Bin AlA'as in Egypt and Moua'awia in Sham: “From Umar Bin AlKhatab رضي الله عنه Emir of the Believers, to so and so and so, It's for your attention that Arabs have poured to us because their countries couldn't tolerate their presence, and they should be relieved, relief relief relief till he filled the pages of his message, perhaps he wrote relief 200 times” .⁽⁴⁾

From this message it is clear that the first procedure taken by Caliphate Umar رضي الله عنه was to secure food and drink to AlMadina, Hijaz and Najd

(1) Ibn Shabat, AlMadina News, page 393, vol 2.

(2) 29 Almri , Civilian and Military Strategies from the Age of the Rightly-Guided Caliphs, page 65.

(3) AlTabri, AlTabri's History. Page 509, vol 2.

(4) Ibn Shabat ibid

citizens. His workers responded to his call, for example:

1. Yazid Bin Abi Sofyan⁽¹⁾, one of AlSham princes, wrote to Umar رضي الله عنه : “*Here I am Emir of Believers, relief is coming to you, I sent you a camel convoy its beginning in AlMadina and its end in AlSham*”.⁽²⁾
2. Also Abu Musa AlAsha’ari replied: “*I have directed to you a convoy carrying wheat and oil and butter and money*”.⁽³⁾
3. Umar رضي الله عنه taken further procedures to make use of Egypt’s dietary resources to rescue Mkaah and Madina and all cities of Hijaz and to provide a continuous supplies all through, so he ordered Ibn Al A’as Wali of Egypt to provide a gulf from AlFostat which was the Islamic base of Muslims in Egypt to the Red Sea. This gulf was called “Emir of Believers Gulf”.⁽⁴⁾

Amr Bin Al A’as succeeded in dredging the Gulf, and began to send ships through the Red Sea to Al Jar Port near Madina. He addressed Umar Bin Alkhatab رضي الله عنه: To the Emir of believers, Umer: «*Labiaik, I'm at your order, I've sent you a flock of camels, its head*

- (1) Yazid Bin Abi Sofyan Bin Harb Bin AbdShams Bin AbdMonaf Bin Qosai and his mother Zainab Bint Nawfal Bin Half Bin Qoawal, from Bani Kinana, he converted to Islam on the day of Makkah Opening, and Omer appointed him as Wali of Damascus and was there till his death during Amwas Plague in the year 18 of Hijra. Look up: Ibn Saad, The Great Casts/Layers, page 405, vol 7.
- (2) . Ibid page 294, vol 1.
- (3) Ibn Saad, ibid, page 395, vol 1
- (4) Almri , Civilian and Military Strategies from the Age of the Rightly-Guided Caliphs, page 66.



at your place and its tail here, and peace be upon you”⁽¹⁾

Then he sent him a great convoy, the head of which reached Madina before its tail had departed from Egypt. When it arrived at Umar, he divided it among the people with the assistance of AbduRahaman Bin Ouaf, Zubayr Bin al-Awam and Sa`d Bin Abi Waqqas, who ensured that every household received a loaded camel. They were also ordered to eat from its meat upon slaughtering it, and to use its leather. Allah bestowed this blessing upon them, and therefore Umar رضي الله عنه thanked Allah for his beneficence. ⁽²⁾

Another group of companions aided Umar رضي الله عنه in this matter. When the food arrived, he said: «*Thank God, He never lets people get lost,*» wher Bin eupon he called on Muhammed Bin Maslama⁽³⁾ and Abdullah ibn Al Arqam. ⁽⁴⁾

He assigned Ibn Al Arqam to go to Qais, Tamim, Tayy, Asad in Najd, and assigned Muhammed Bin Salama to go to the Sham road on the way to Ghatfan, further down Kada'a, Lakhām, and Gozam. He then said to them: «*Oh, be aware, do not give Arabs these camels as they do not slaughter it, you do slaughter these*

(1) AlNuwieri end of ability in the arts of literature vol 19 page 207

(2) Ibid same page

(3) look up the great layers/casts of Ibn Saad page 443445- vol 3.

(4) Abdullah Bin el Arqam Bin Abdyagouth Bin Wahb Bin AbdMedaf Bin Zuhra al Qurashi he converted to Islam during conquest. He died in 53 AH / 673 AD. Refer to Al Yemeni: The Jurist SaffiUddien Ahmed Bin Abdullah, Khulasat Tazheeb Tahzeeb el Kamal, verified by: Abdel Fatah, Basa'r Publishing House, 1416 AH / 1996 AD, Page 191, Volume 1, Edition 5.

animals to let them eat its brain, bones, and leave its flesh, meat and every young camel (firara) among ten⁽¹⁾. Go, may God bless you » ⁽²⁾ We discern two things from this text:

1. How Caliph Umar Bin el Khattab رضي الله عنه assured a food supply for tribes hit by famine from the northern part of the Arabian Peninsula through the center to Hejaz and the southern part.

2. In addition, Umar رضي الله عنه adopted a defined policy, as he asked his friend Muhammed Bin Maslamah and Abdullah Bin AlArqam to feed people without stinting, as this was a time of starvation and therefore a dire need to sustain life. This was proved when he that slaughtered camels be given to the people as enough food for two days for two days, together with breads that they had made. The respected companion Abu Ubaidah Amer Bin al-Jarrah رضي الله عنه responded to Umar's request رضي الله عنه for assistance and helped distribute the provisions to the various tribes. When he returned home, Umar gave a mound of dinars as a reward,⁽³⁾ where upon Abu Ubaidah رضي الله عنه said: «I do not work for you, ibn el Khattab, I work for Allah's sake, so I will not take this thing from you.» ⁽⁴⁾

(1) Firara are the offsprings of sheep, goats and cow. Look up: Ibn Manzour, Lisan AlRab (Arab Tongue). Vol 5, page 52.

(2) Ibn Shabat ibid

(3) AlAmri, Civilian and Military Strategies from the Age of the Rightly-Guided Caliphs, page 66

(4) Al Nesabouri: Muhammed Bin Ishaq Bin Khuzaima Bau Bakr el Salmi, (Date: 311 AH / 923 AD), Sahih Bin Khuzaima, verified by: Dr. Muhammed Mustafa AL Azhamai, Beirut, Islamic Library, 1st Edition, 1390 AH / 1970 AD, Page 68, Volume 4.



Umar رض used to work by himself in distributing food, and to set up big kitchens to feed the public and assign for it servants and workers, and offered food to those huge numbers thrown into Madina and its surroundings because of famine. He provided them with food in the morning and evening. Abu Huraira, who was assisting Umar IbnAlkhatab رض for relieving the refugees, described Umar رض during that time saying: «*I saw him carrying two bags (Jorabain)⁽¹⁾ of food on his back and butter containers (A'kaa)⁽²⁾ on his hands walking rapidly.....and when he saw me said: from where we go Abu Huriara? I said near here. So we walked together till we got to a high land and then saw about 20 houses of Muharib tribe. Umar رض then asked them: what brought you here? They said: poverty, and showed us dead animal skins they used to feed on and bone powder they used to suck, I then saw Umar رض throwing away his upper clothes and started cooking for them till they all got satisfied»⁽³⁾.*

Umar رض used to work by himself in preparing the food, and used to remove his shirt and work with the cook, and feed the starved by himself, and he used to educate the women about the correct and healthy ways of cooking telling them: «*Don't put the*

- (1) Jorabeen are bags to put food in. Look up: AlRazi, Mukhtar AlSihaas, page 42, vol 1
- (2) Akaa is a butter container, ibid page 188, vol 1.
- (3) Ibn Saad, The Great Layers/Casts, page 314, vol 3; AlTabari, AlTabari's History, page 571, vol 2; Ibn A'saakir, History of Damascus city, page 347, vol 44; Ibn AlA'theer, Alkaamil filtarikh, page 455, vol 2

wheat into the water till it gets heated, then she starts stirring⁽¹⁾ it, that's better for the wheat, and prevent it from clotting».⁽²⁾

The refugees relief kitchen used to slaughter daily about 20 camels to feed those disconnected people of about seven thousands person, together with about forty thousands of women and children who to whom food was delivered to their places.⁽³⁾

There were some texts indicating that the work in the kitchen started from the dawn ".....Umar food pots were taken care by workers from before dawn at the Karkor valley"⁽⁴⁾ till the morning, they then feed the patients, and make porridges.⁽⁵⁾ Umar ﷺ also used to order putting oil into the big pots and then heating it, then adding bread and then homogenized⁽⁶⁾ . Umar didn't eat anything with his any of his sons' or wives' houses all through AlRmadah time, only eating at night with the deprived people till people regained their previous livings⁽⁷⁾.

- (1) Stirring is mixing and combining things together. Look up; Ibn Manzour, Ibid, page 325, vol 7.
- (2) AlTabari, AlTabari's History, page 571, vol 2; AlBalathri, Ansaab AlAshraaf, page 423, vol 3; Ibn Saad, The Great Layers/Casts, page 314, vol 3.
- (3) AlAmri Ibid, page 73.
- (4) AlKarkor is a valley with a deep bottom where water drains into it. Look up: Ibn Manzour, Lisaan AlArab (Arab Tongue) page 137, vol 5.
- (5) Porridges is plural and single porridge, its wheat stirred with butter and then cooked. Ibid opage 291, vol 3
- (6) Homogenized is a meaning referring to harmony in marital life, . Abu Obaid said: food is not good till it becomes homogenized. Ibid, page 8, vol 12
- (7) Ibn Saad, The Great Layers/Casts, page 42, vol 2



As famine was spreading in that year, some diseases also prevailed, and mortality rates raised, especially among the refugees. Malik Bin Aos from Bani Nasr said: «*When at AlRmadah year, came to Umar ﷺ my people about one hundred houses, and Umar ﷺ was then feeding all who came to him, and those who didn't come he used to send them wheat and dates and oil to their houses, and so he provided my people with sufficient supplies of food every month, and also took care of their diseased, and provided grave clothes/shrouds to their dead, and I saw death attacking them when they had no other option than eating the thafl (residues)⁽¹⁾, and Umar ﷺ used to come himself to pray the funeral prayer, I saw him did prayers for ten of them together, and when conditions improved he told them to go back to their wildlife they used to before, and he assisted carrying those weak till they got to their regions»⁽²⁾*

Umar ﷺ and the other companions of the Prophet were aware that they didn't have a solution for this famine, and their efforts were to make the proper causes a Muslim should undertake, but the actual rescuer is Allah Subhanahu wa taala, so they all immersed themselves into supplications and praying for rains. Umar used to pray in the middle of the night in the Prophet's masjid in Ramadah year and supplicating saying: «*Oh Allah don't let us perish by*

(1) Thafl: the seeds, when people eat seeds is an indication to a severe state of impoverishment. Ibn Manzour, Lisan AlArab (Arab's Tongue), page 84, vol 11.

(2) Ibn Saad, Ibid, page 317, vol 3.

impoverishments, and remove from us this hardship, repeating it many times, and also saying: «Oh Allah, don't make the perish of Mohamed's umma on my foot».⁽¹⁾

It is evident that Umar Bin Alkhataab ﷺ was intensely attached to Allah to resolve that ordeal that inflicted Muslims, and he was certain that sustenance is from Allah, and Who is the Only Able to feed the creation. Umar ﷺ insisted on eating with the starved and the lay people in one table, and not to distinguish himself from them by anything, and he swore not to taste any meat till people eat it⁽²⁾.

It is because of the famine that Umar ﷺ postponed the Zakat saying: «...If people will be revived and got fat (well fed) by next year, then send them Zakat collectors...»⁽³⁾

It is evident that Umar ﷺ presented a practical lesson in how to confront famine by a number of procedures that can be recalled in all times, and is summarized as follows:

1. Keenness to distribute food supplies to all needy without excluding any sector of the community.
2. Setting up big public kitchens to relieve refugees and the starving from various regions.

(1) AlBalathry, Ansab AlA'Sraaf, page 425, vol 3

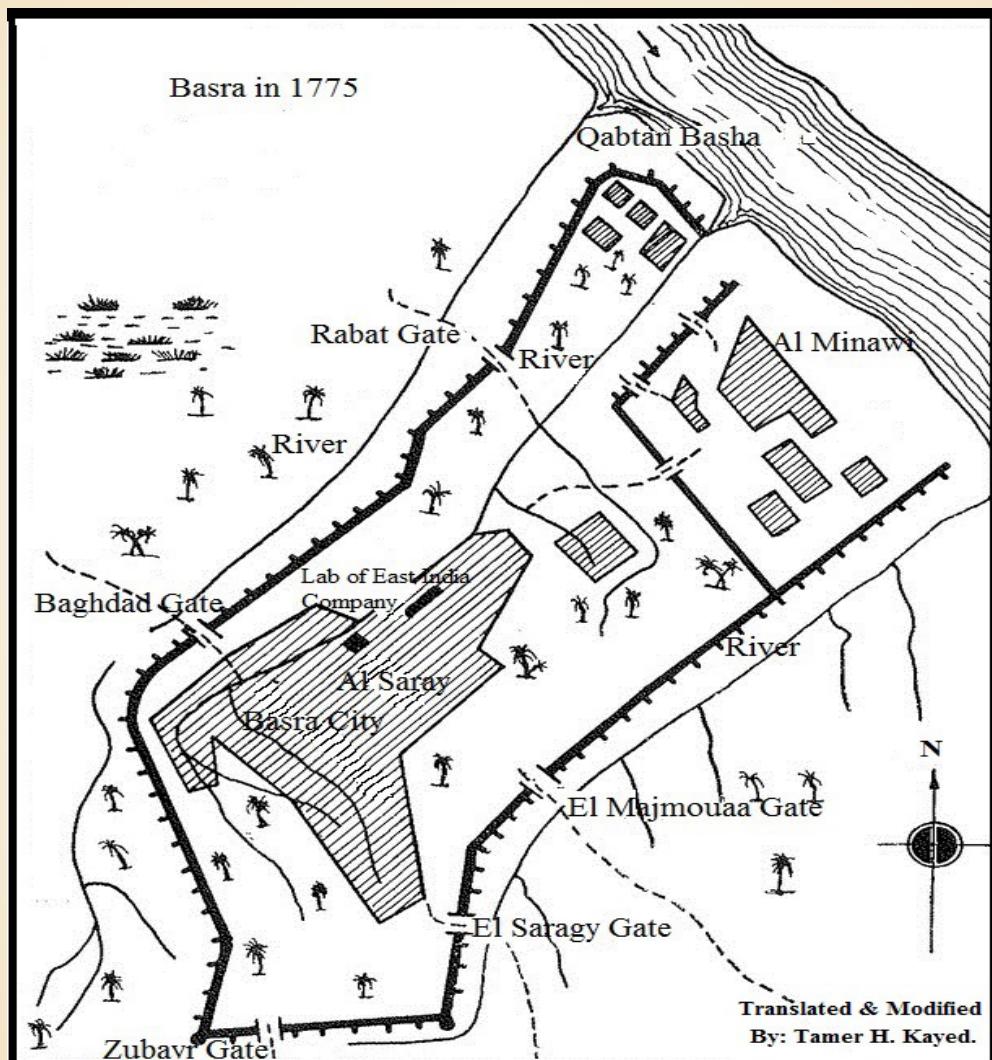
(2) Ibn Saad The Great Layers/Casts, page 313, vol 3.

(3) Ibn Zanjwia, The Finances, page 473, vol 4.



3. The Calophe's personal supervision in preparing and distributing dietary assisstances coming from the different regions.
4. Calling up all regions to participate in the dietary assistance.
5. Giving advice and educatin to women in how to prepare healthy food at times of famine and hardships.
6. Caring for the diseased and preparing special diets to them and praying to their dead.
7. Caring for people's psychological aspects during disastrous times, and keenness to spread a spirit of comfort and tranquility in their hearts, as for example delaying zakat collection till they all feed well and live well.
8. A strong faith and trust Allah are important elements in confronting disasters.

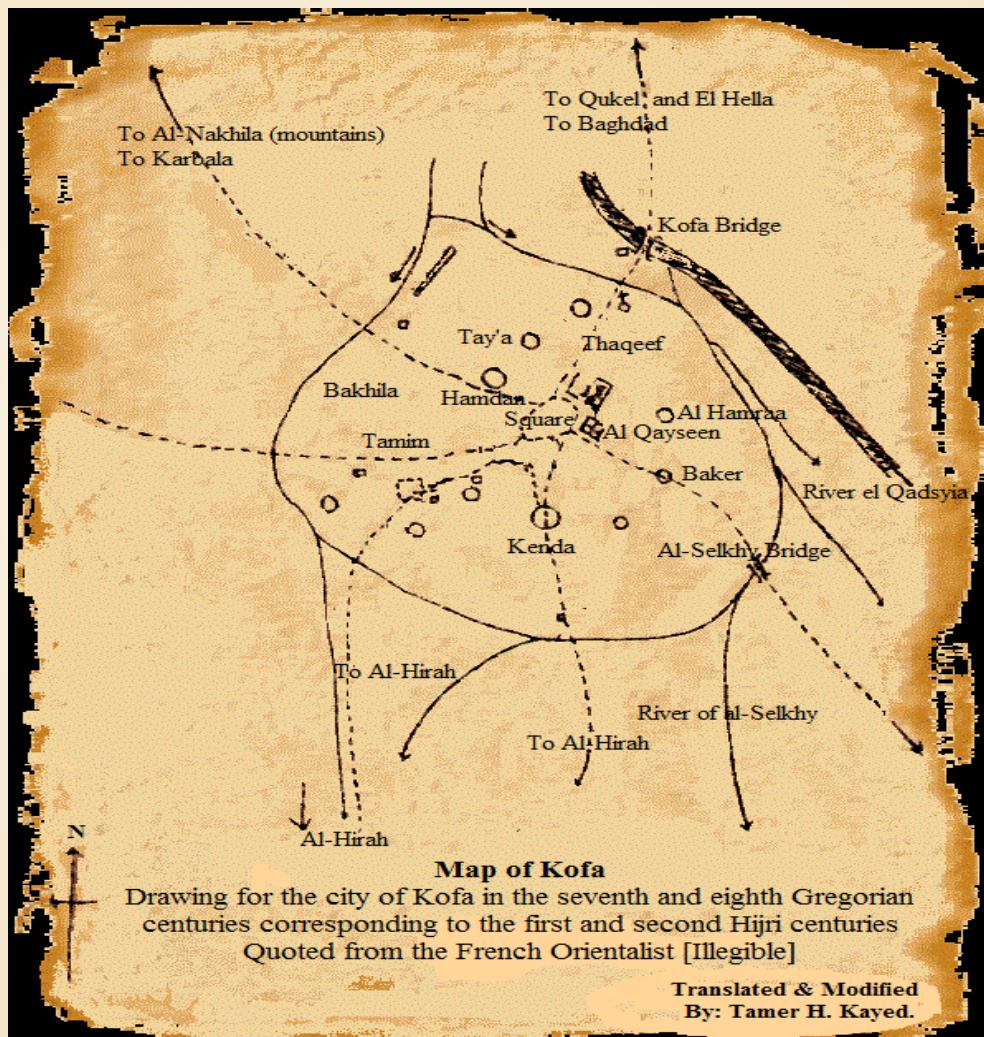
A map showing the city of Basra in the first Hijri century⁽¹⁾



(1) Al Abbasi, Shiekh Abdul Kadir Bash Ayan, "Encyclopedia of Basra History (Plans of Basra)", Baghdad, Times Company Publishing, 1st Edition, 1408 AH / 1998 AD, Page 80, Volume 1.

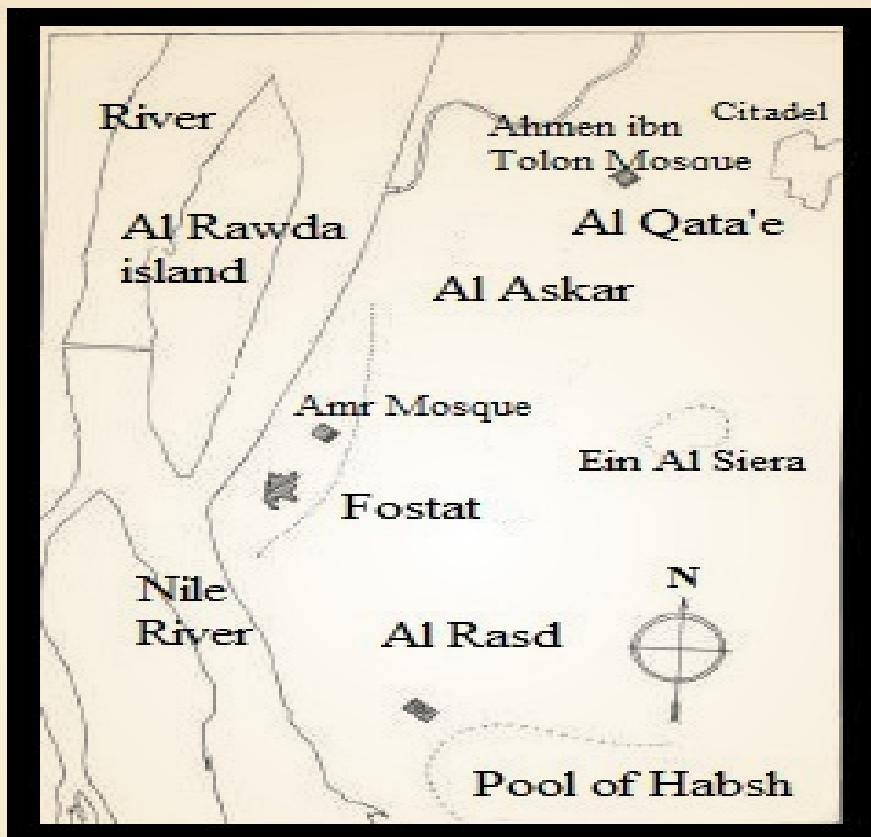


A map showing the layout of Kofa city in the first Hijri/sixth century AD ⁽¹⁾



(1) Kufa Mosque www.masjed-alkufa.net

A drawing showing the layout of Fustat city in the first Hijri century and the distribution of Arab tribes in Fustat⁽¹⁾



Map of the City of Fostat in the first Hijri century shows the distribution of Arab tribes in Fostat .

**Translated & Modified
By: Tamer H. Kayed.**

(1) Azab, Khalid, Fustat "Establishment, Prosperity, Shrinking", Ciaor, Afaq Arabia Publishing House, 1st Edition, 1418 AH / 1998 AD, Page 60.



Section Three

Dhimmi Physicians (non-Muslim physicians) in the Era of the Rightly-Guided Caliphs

In the first chapter the researcher talked about the most famous physicians in the Prophetic era, who were highly skilled and lived in the era of the rightly-guided Caliphs. They included: Al-Harith ibn Kalada al-Thaqafi, who lived in the Jahiliyyah era and during the life of Prophet Muhammad ﷺ, and the Righteous Caliphs Al-Harith Bin Ka'b and abu Ramtha al Tamimi. Female physicians included: Rufaida Al-Aslamia, Al-Shifa Bint Abdullah Umm Ayman and others, along with respected companions, who practiced medicine during the reign of the rightly-guided Caliphs.

However, the era of the righteous Caliphs was characterized by the conquest of Sham, Iraq, Persia and Egypt, which meant inheritance of medical schools in these new countries. The most famous physicians whose names were mentioned expressly in medicine books were: Uyun ul-Anba by Ibn Abi Usaibia and Tabaqat ul-Atibba by Ibn Golgol and Ikhbar al Olamaa b-ahkbar el-Hokama by ibn al-Qifti:

1. Yahya al Nahawi al Askandrani (21 AH / 642 AD)

He was one of the most famous physicians in Alexandria and the highest ranking,. He had joined the House of Science in Alexandria and studied medicine, eventually becoming a very famous physician. He collected the 16 books of Galenus,⁽¹⁾ “*he was a student of the scientist Sawari. He also occupied many high-profile posts as he was a bishop in some Egyptian churches. When Egypt was conquered by Amr Bin Al-As* *, Amr recognized his position, so he took him closer.*”⁽²⁾ Realizing that he was one of the most preeminent physicians in Egypt, Amr ordered a clinic be established for Yahya (*) in order to take advantage of his knowledge in treating Egyptian patients.

The most prominent books written by Yahya in the field of medicine included:

- Explanation of Al-Nabd al-saghir (Galenus)
- Explanation of Al Mazaj (Galenus)
- Explanation of Kitab Elal al A'da' al Batenah "internal organs Diseases" (Galenus)

(1) Akaqi, Rehab Khadar, “Mujaz in Arab Medicine History”, Pages 60-61.

(2) Ibn el Nadiem, Muhammed Bin Isaq Abu el Farag (Date: 385 AH / 995 AD) Al Fehrest, Beirut, Marifa House, 1398 AH / 1978 AD, Page 356.

* The year in which ibn el Nadiem was born is not known, but the year of his death was reported during the conquest of Egypt by Amr Bin Al-As, e.g, after 21 AH. / 642 AD.



- Explanation of Kitab el Asseha' "Healthy People" (Galenus)
- Explanation of Kitab el Tashri'h al Sagheir

Many other books and articles by Yahya refer to his medical practice. These books contained study materials needed by students and a primer for beginner physicians as to how to use the pulse rate to identify diseases. Other medical books were written to help students become aware of disease, their causes and means of treatment. For example, a certain abdominal disease can only be diagnosed by physical palpitation of the stomach area.⁽¹⁾

2. Ahroun Bin Ayoun

On occasion his first name is spelled as 'Akran'. He is a Romanian physician mentioned in "Ikhbar al Olamaa b-ahkbar el-Hokama."⁽²⁾ No one knows his precise date of birth or death. He was a priest who wrote El Kunnash (Pandects). These are 30 articles written in the Syriac language.⁽³⁾ He was a student in a school in Alexandria during the Islamic conquest in Egypt (1722-AH / 638- 643 AD), and perhaps lived during the era of the first righteous Caliph. He was known as a physician, a philosopher and a religious man who spent most of his life in Syria. The Pandects

(1) Ibn el Nadiem, ibid, Pages 7-12.

(2) Ibn El Kafti: Gamalul Dien Abu el Hassan Ali Bin Yusuf (Date: 646 AH / 1248 AD), Ikhbar al Olamaa b-ahkbar el-Hokama, verified by Muhammed Awni Abduraouf, Cairo, Library of Arts, 1429 AH / 2008 AD, Page 56.

(3) Ibid, Page 12, Volume 1.

he wrote dealt with conjunctivitis, eye ulcers and diagnosis for smallpox.⁽¹⁾

A number of Ahl al-Dimmah physicians were referred to generally in “Uyūn ul-Anbā” fī Tabaqāt ul-Atibbā (Lives of the Physicians), written by Ibn Abi Usaibia. These doctors were contemporary to Alexandria’s physicians, including Yahya al Nahawi. They were:

3. Monk Shimon, known as Taibawih.

4. Astephan: He was a Greek physician who lived in Egypt. He was one of the academics who collated and interpreted the 16 books of Galenus⁽²⁾. It was said that he lived during the rule of the Umayyad prince, Khalid ibn Yazid Ibn Muawiyah, who summoned him from Egypt to translate Greek books of medicine, chemistry and astronomy. ⁽³⁾

5. Physician Brtlavs.

6. Physician Sendhishar: It is obvious from his name that he was Persian or Indian.

7. Physician Kahlman.

8. Monk Abu Gareih.

(1) Ibn Abi Usaiba'a, Ayoun el Anba' fi Tabqat el Ataeba, Page 11, Volume 1.

(2) Ibid, Volume 1, Page 3.

(3) Akaqi, Rehab Khadar, “Mujaz in Arab Medicine History”, Page 131.



9. Physician Felaguson.

10. Physician Isa Bin Constantine: His nickname was Abu Musa.⁽¹⁾ From the name we know that he was Arabian, and lived post-Islam. He wrote books on al-Bawaseer (hemorrhoids) and al-Adwiya al-Mufradāh.⁽²⁾

11. Paul el-Aggini: Arabs knew him as al-Qawabli. He was an excellent surgeon with a good knowledge of gynecology. Of Greek origin, he hailed from the Aegina Island, located in the western part of Athens. He lived during the early period of Islam, and it was reported that he met some Muslim physician.⁽³⁾ He wrote and translated many books, many of them, in turn, translated into Arabic, which included: “*Pandects, that is an encyclopedia comprising seven parts, in which the writer has repeatedly quoted Galenus, Aurapalacios and Aëtius. He devoted the sixth part to surgery, obstetrics, and gynecology ...*”⁽⁴⁾

12. Aurapalacios: He was a physician from Alexandria who lived after Yahya al Nahawi in Egypt. He worked in the field of medicine and wrote many Pandects⁽⁵⁾ that became famous in the

(1) Ibn Abi Usaiba'a, Ayoun el Anba' fi Tabqat el Ataeba, Page 12, Volume 1.

(2) Ibid, Page 13, Volume 1.

(3) Akaqi, Rehab Khadar, “Mujaz in Arab Medicine History” Page 62.

(4) Ibn Abi Usaiba'a ibid, Pages 13-14.

(5) Kananesh: Kunasha means divided into branches, kunash means a group of people in the Syrianic language. Refer to ibn el Kafti, Ikhbar al Olamaa b-ahkbar el-Hokama, Page 56.

history of medicine. He was known as the owner Pandects.⁽¹⁾

As mentioned above, we have some notes in connection with our overall review on medical and healthcare during the era of the righteous Caliphs:

1. Religious tolerance reached its peak during that time, especially in the domain of medication, as most physicians of that time were from the then newly-conquered countries.
2. However, even though the rightly-guided Caliphs were occupied with the Islamic conquests, they did not ignore health matters and left their mark in this area.
3. Keenness on spreading a comprehensive awareness of health concepts was a feature of this era.
4. Health and medical monitoring of foods and physicians commenced in this era.
5. Keenness on environmental cleanliness and safety was obvious during this time.
6. This era provided a good indication of social and aid solidarity for famine-stricken areas.

(1) Ibid, same page.



A list of Ahl al-Dimmah (non-Muslim) physicians who lived during the era of the rightly-guided Caliphs:

No.	Physician's Name
1	Alexandrian Yahya al Nahawi
2	Ahroun Bin Ayoun
3	Isa Bin Constantine
4	Paul el-Aggini
5	Aribaselios
6	Monk Shimon, known as Taiboah
7	Kahlman
8	Felaguson
9	Sendhishar
10	Astephan
11	Prtlavs / prtlws
12	Monk Abu Gareih

Chapter Three

Health and Medical Care in Umayyad era

(41–101 AH / 661–719 AD)

Section One

Umayyad Caliphs and Walis' support for
medicine and physicians

Section Two

Selected examples from Umayyad contributions to
the medical and healthcare domain

Section Three

Famous physicians who lived during the
Umayyad era



المركز الوطني للطبيعة والطبيات البديلة

National Center for Complementary and Alternative Medicine

Section One

Umayyad Caliphs and Walis' support for medicine and physicians

The Umayyad experience is unique in the history of our politics and civilization. The Umayyad era represents the only Muslim experiment in which there was one geographically vast area from Chinese to Paris borders, subjects to one Caliph and with one capital. This era also witnessed enormous achievements in culture and in civilization. During that time, the second source of legislation, *Hadith* (Prophetic tradition) was first written. Many new cities were built, including: Kairouan, Port of Tunis, Wasit, Resafa Hisham,⁽¹⁾ etc. During that time, Diwans and currency were translated into Arabic, and Arabic assumed the Muslim style. A large number of mosques were built, including: the Dome of the Rock, Umayyad Mosque in Damascus and Al-Aqsa Mosque. Islamic conquests reached Eastern Europe, following the conquest of Al-Andalus (Hispania).

The Muslim navy prospered until the Mediterranean Sea

(1) Resafa Hisham Bin Abd el Malik was built in Riqqa by Hisham when the plague spread in Sham. He used to live in it during summer. Olive trees were growing near it. Yaqut al-Hamawi, Mu'jam Al-Buldan, Page 47, Volume 3, refer to el Balazawi, Page 184, Volume 1.



became part of Muslim waters. In the meantime, the Umayyad state witnessed strong revolutions that rocked the state's foundations. The most powerful uprisings were led by Abd Allah Bin al-Zubayr and by Abd al-Rahman Bin al-Ash'ath, etc. The splendor of kingship was first to be seen during that time, along with the most extensive operation of Ombudsman services during the rule of Umar Bin Abd al-Aziz رض. On the sidelines of all these incidents and events, health and medical care prospered in the Umayyad era, as for the first time we see *Bimaristanat* (hospitals) and sanitaria, which included many specialties in different parts of the Umayyad state. Medical books were translated when the Umayyad Caliphs encouraged students to study from translated books. This greatly aided the boom in the medical sciences, but unfortunately we have few books remaining from this time due to attempts to blur and distort the Umayyad era's history by its enemies. Concentrating on some details about health and medical care during that time will help pay tribute to this great state.

Umayyad rulers inherited Alexandria, Antakya, Academy of Gondishapur, Edessa, Nusaybin, Sham Bosra, Academy of Al-Hirah and Harran, the most predominant medical and scientific centers in ancient history, as they took advantage of the expertise of extant physicians and scientists. The Umayyad Caliphs were the first to hire foreign physicians for the royal court. Sources say that Ibn Uthal, personal physician of the Caliph Mu'awiya رض ,

(60 AH / 679 AD),⁽¹⁾ contributed to translating medical knowledge into Arabic,⁽²⁾ as he was skilled in medical compounds and their affects.⁽³⁾ This was reaffirmed when Ibn Abi Usaibia said in *Tabaqat ul-Atibba*: “*When Mu’awiya sustained the rule of Damascus he hired him for his health. He was kind to him and believed in his abilities and used to chat with him every day and night.*”⁽⁴⁾

Ibn Abi Athal was a skilled physician proficient in the science of medicine, which persuaded Mu’awiya Bin Abu Sufyan رض to encourage him to translate books from Greek into Arabic. This was a great and wonderful step, was and marked the true beginning of translating medical books in the era of Mu’awiya.

In the meantime, the patient/physician ratio was 533.33 to one..⁽⁵⁾ This was proved when Ziyad Bin Abieh (son of his father), Wali of Basra, sustained a wound to his hand:” ... *There were 150*

- (1) Muawiyah Bin Sakhar Bin Harb Bin Umayyah Bin Abd Shams Bin Abd Medaf al Qurashi al Umawi, he is Muayiyah Bin Abu Sufyan and his mother is hind bint Utba Bin Rabe' Bin Abd Shams. He was nicknamed as Abu Abdurrahman. He was the Emir for 20 years and Caliph for another 20 years; he died in 60 AH when he was 78 years old. *Ibn al Athir Asad el Ghaba*, Pages 220-224, Volume 5.
- (2) El Salabi, Ali Muhammed, Umayyad State, “Criteria of its prosperity and reasons of fall”, Beirut, Marifa' Publishing, 3rd Edition, 1430 AH / 2009 A D, Page 240, Volume 1.
- (3) *Ibn al Athir Asad el Ghaba*, Page 172, Volume 1.
- (4) *Ibn Abi Usaiba'a*, *Ayoun el Anba' fi Tabqat el Ataeba*, Page 171, Volume 1.
- (5) El Salabi, Umayyad State, “Criteria of its prosperity and reasons of fall”, Page 240.



physicians to cure his hand ...,”⁽¹⁾ while the total population in Basra during that time was about 8,000.⁽²⁾

The Umayyad prince Khalid Bin Yazid Bin Mu‘awiya Bin Abi Sufyan (Date 90 AH / 708 AD)⁽³⁾ was an example of a preeminent contributor to Arabic and foreign science. Most historians attributed him with intellect, knowledge and wisdom. According to various papyrus documents, Prince Khalid was a physician.⁽⁴⁾

Historians who praised Khalid and lauded his intellect, knowledge and wisdom included al-Jahidh (255 AH / 868 AD), who said in his book, “al-Bayan wa al-Tabyin” (The Book of Eloquence and Demonstration) (Khalid Bin Yazid Bin Mu‘awiya), was said an eloquent orator, poet, smooth-spoken, wise-minded and very polite. He was also the first one to translate books in the domains of astronomy, medicine and chemistry.⁽⁵⁾

- (1) Ibn Kathir, Al Bedaya Wal Nehaya, Page 62, Volume 8, Al Tabari, ibid, Page 239, Volume 3, Al Miki Abd el Malik ibn Hussain Abdul Malik Al Shafi'y al Asimi (Date: 1111 AH / 1699 AD) Samt el Njoum el Awali fi Anba' el Awai' wa Tawli, verified by Adel Ahmed Abd el Mawjoud, Beirut, Scientific Books Publishing House 1419 AH / 1999 AD, Page 121, Volume 3.
- (2) El Salabi ibid, Page 240.
- (3) Khalid Bin Yazid ibn Muawiyah Bin Sakhar Bin Harb ibn Umayyah, his mother was Aisha Bin Muawiyah Bin el Moghair Bin abi Al As ibn Umayyah He was Emir in Hums. He was born in 13 AH and died in 90 AH / 709 AD, Ibn Kathir, Al Bedaya Wal Nehaya, Page 60, Volume 9.
- (4) Ibrahim, Fadel Khalik, others Khalid Bin Yazid, his biography and scientific intersections, study on science in Arab countries, Iraq, published by Culture and Information Ministry, Edition 1, 1404 AH / 1984 AD, Page 99.
- (5) Al Jahiz, Abu Othman Amr Bin Bahr, (Date: 255 AH / 869 AD) al Bayan w' Tabieen, verified by Fawzi Atawy, Page 173, Volume 1, Sa'b Publishing

Ibn al-Nadim said in his book al Fehrest: “... *Khalid Bin Yazid Bin Mu ‘awiya has been called the wise son of Marwan as he was a man of virtue seen as a gallant man who loves science. One day an idea came to mind, and he ordered that a group of Greek Arabic-speaking philosophers, who were visiting Egypt, be brought to him. He asked them to translate books from Greek and Coptic into Arabic*”.⁽¹⁾.

In his book, Kashf al-Zunun, or the Removal of Doubts, Katip Çelebi quoted Avicenna ibn Sina as saying in his book, Mera’t el Aja’b (Mirror of Wonders), that Khalid Bin Yazid was one of the first Umayyad Caliphs and princes who had paid special care to translating books in chemistry, and who also authored books in this field, as well as use of scales in the vaccine industry.⁽²⁾

Through these historical texts it is clear that Khalid Bin Yazid was passionate about science.

To that intent he spared no effort to translate scientific books, especially books of chemistry and medicine, in order to ascertain the composition of every kind of mineral and drug, and to be aware of treatment techniques adopted by various healers in curing their

House, Beirut.

- (1) Ibn el Nadeem, Al Fehrest, Page 338, Al Madaini, Sharh Nahj el Balagha, Page 152, Volume 15.
- (2) Haji Khalifa, Mustafa Bin Abdullah AL Qustantini al Romi Al Hanfi (1067 AH / 1656 AD), Kashif el Zonoun ann Asami Al Kotob wa Fenoun, Beirut, Scientific Books Publishing House, Edition 1, 1413 AH / 1993 AD, Page 1531, Volume 2.



patients. Do not forget that chemistry have been linked directly to medicine, which is why he issued an order to translate medical and chemical books into Arabic, so he could peruse them and become familiar with these professions.

Khalid Bin Yazid hired a monk, identified as Morienus,⁽¹⁾ who, according to some sources,⁽²⁾ was asked to teach Khalid chemistry and medicine. One day, Khalid told him: “*Oh Morienus, I've asked to learn this science, so I investigated and searched so long to learn and found no one but you to teach me the details and techniques of treatments ...*”⁽³⁾ From this quote we perceive Khalid's interest in learning medicine and techniques of treatment, along with his awareness of medicinal compounds.

Morienus' known sayings in the medical domain, as learnt by Khalid: “*... I mentioned the sperm-drop and its change to be a clot, thereafter from a chewed up morsel, thereafter be brought out of you as young children ...*” He also said: “*Be aware that if you did not control treatment of unclean body before cleaning it and it contains the soul and be aware that the soul is easy to leave the*

(1) Al Dewah Ji, Saeed Al Amir Khalid Bin Yazid, 90 AH, .Page 32, Edition 1, 1372 AH / 1953 AD, Hashemite Press.

(2) Morienus or Morias: he lived in Alexandria before the conquest of the Islamic state, then he moved to Al Quds. He was a Christian philosopher and eager to learn chemistry. He was known for studying Hermis books in chemistry. Refer to Qari, Lotfallah, “Origin of Natural Sciences in Muslim countries during the Umayyad era”, Riyadh, Al Refai Publishing House, 1st Edition, 1406 AH / 1986 AD, Page 99.

(3) Qari ibid, Page 197.

body, and if you tried to let it inside another body it will not ... ”.⁽¹⁾

These phrases, quoted from al Diwan, give the reader Morienus' definitions to Khalid about medicine and chemistry. As an astute physician he perceived the eloquence and passion for learning that characterized Prince Khalid, together with his strong desire to learn the secrets of his field. Morienus understood this, and then gave him the keys to this great and dignified profession.

On the contrary, we can look to Dr. Fadel Khalil in his book “Khalid Bin al-Yazid and his scientific interests” (there are no clear signals on the translated medical texts referred to by Ibn al-Nadim, or who translated these books).⁽²⁾ Khalil considered Ahroun's Pandects as a book ordered by Prince Khalid Bin Yazid to be translated into Arabic. Khalid's role did not only include translation, as he also had a good knowledge of medicine and chemistry, with the latter also linked to pharmacology. It was customary that the person interested in medicine was usually a physician exploring treatment regimens for ailing patients.⁽³⁾

Umar Bin Abd al-Aziz (101 AH / 719 AD)⁽⁴⁾ was considered

(1) Akaqi, Rehab Khadar, “Mujaz in Arab Medicine History”, Page 134.

(2) Ibrahim, Fadel Khalik, others Khalid ibn Yazid, his biography and scientific intersections, Page 115.

(3) Ibid, Pages 115-116.

(4) Umar Bin Abd el Aziz was born in Madina. Some sources say that he was born in Hilwan, Egypt, and his father was Emir of it in 61 AH or 63 AH. His mother is the daughter of Asem Bin Umar Bin el Khattab. He died in 101 AH. refer to Ibn Abdul Hakam, Abu Muhammed Abdullah, (Date: 214 AH / 829



one of the Umayyad Caliphs who was keenest on disseminating knowledge. Some sources assert that Umar Bin Abd al-Aziz was passionate about spreading knowledge among the people. It was written that Umar sent a letter to one of his army commanders, saying: *“And thereafter, order your jurisprudents and scientists to spread the knowledge they got from Allah through sessions and in mosques, may peace be upon you.”*⁽¹⁾ In the context of learning, he also said: *“If you can, be a scientist, if you can’t, be a learner, if you can’t love people who learn, and if you can’t, do not hate them.”* *“He will find a way out of every distress if he accepted that.”*⁽²⁾

To support his constant desire to spread science, he sent funds to scientists to encourage them in spreading their knowledge among people and educating them. He dispatched Yazid Bin abi Malek and al-Harith to nomads to teach them Sunah, and he also paid for them.⁽³⁾

AD) Biography of Umar Bin Abd Al Aziz, narrated by Imam Malik Bin Anas and company, commented by Ahmed Ubai'd, Damascus, World of Books, 6th Edition, 1404 AH / 1984 AD, Page 24.

- (1) Al Nemary Yusuf Bin abd el Bar (Date: 463 AH / 1070 AD) Jamei Bayan el Elam wa Fadleh, Beirut, Scientific Books Publishing House, 1st Edition, 1398 AH / 1978 AD, Page 124, al Belazri, Ansab el Ashraf, Page 69, Volume 3, Ibn Habban el Basti Muhammed abu Hatem (Date: 354 AH / 965 AD): Rawdit al Ukala wnozhit al Fodla', verified by Muhammed Mohi el Dien Abdul Hamid, Beirut, Scientific Books Publishing House, Edition 1, 1397 AH / 1977 AM, Page 248, Volume 1.
- (2) EL Fasawi, Abu Yusuf Jacob Bin Sufiyan (Date: 277 AH / 890 AD) “Knowledge and History”, verified by Khalid Mansour Beirut, Scientific Books Publishing House, 1st Edition, 1419 AH / 1999 AD, Page 280, Volume 3.
- (3) Ibn Abdul Hakam, Biography of Umar Bin Abd Al Aziz, Page 141.

Umar Bin Abd Al-Aziz issued an order to translate a book written by monk physician Ahroun Ibn Ayoun into the Arabic language, as stated by Ibn Abi Usaibia in his book “Tabaqat ul-Atibba” (Umar Bin Abd Al-Aziz unearthed that text in a bookstore. He ordered it to be removed and placed in a place of prayer. He asked guidance from Allah to spread the book’s message among Muslims. The book was copied in 40 days and disseminated among people upon his orders.⁽¹⁾

Caliph Umar Bin Abd Al-Aziz obtained help from Physician Masarjawaih to translate Ahroun’s Pandects, Said Bin al-Qifti. A Coptic physician, Masarjawaih was Jewish and lived during the rule of Caliph Umar Bin Abd Al-Aziz. It was reported that his name was spelled Masarjis. He was a medical expert responsible for translating the Pandects of presbyter Ahroun, upon the order from Umar Bin Abd Al-Aziz. It was one of the best Pandects of that era.)⁽²⁾

Umayyad Caliph Umar Bin Abd Al-Aziz took a major progressive step when he relocated medical teaching from Alexandria to Antakya and Harran. Physician Abd al-Malik Bin Abjar al-Kinani, who was Christian and then converted to Islam, relocated to Sham after his reign as Caliph in 99 AH / AD Moving

(1) Ibn Abi Usaiba'a, Ayoun el Anba', Page 232, Volume 1.

(2) Ibn El Kafti, Ikhbar al Olamaa b-ahkbar el-Hokama, Page 140, Volume 11, Al Katani, “Administrative Measurements”, Page 270, Volume 1.



the process of teaching from Alexandria to Antakya upon his orders, Umar hired ibn Abjar as his personal doctor, and depended on his medical knowledge.⁽¹⁾

It was obvious that there were extensive cultural and scientific relations between Umayyad Caliphate and the Byzantine Empire. This was evident when the Byzantine emperor heard that Umar Bin Abd Al-Aziz was sick, whereupon he directly dispatched a team of his best physicians to cure him. The team realized that Umar was victim of a malicious plot when he ate poisoned food. They suggested treatment by means of a special cure, but Umar rejected the treatment, stating: "If the soul of life was in your hands, I would not allow you. Go back to your friend; I don't need your treatment."⁽²⁾

Why did the Caliph refuse the treatment? Perhaps the Caliph took the decision upon consulting his own physician. Is there any cure for the poison? The answer would have been in the negative, with no prognosis for survival. Then the Caliph expressed his desire to be rewarded by Allah. It is suspected that this is the reason underpinning his refusal of all medical recipes recommended by the chief physician, who had been dispatched by the then Byzantine emperor.

(1) Ibn El Kafti, Ikhbar al Olamaa b-ahkbar el-Hokama, Page 140, Volume 1.

(2) Ibn Abi Usaiba'a, Ayoun el Anba', Page 171, Volume 1.

Therefore we can summarize the aforementioned in the following points:

1. Umar was interested in physicians, as well as being keen on partaking in their sessions and on taking advantage of their expertise, whereupon he assigned ibn Abjar as his own doctor.
2. Umar was keen on attracting outstanding physicians regardless of their beliefs or religious doctrine. He appointed Masarjawaih, the Jewish physician, for his skills and efficiency in medicine.
3. The existence of Christian scientists and physicians in the Umayyad royal court bears testament to the spirit of tolerance and coexistence.
4. Suggestions for translations of medical texts were based on prudent consideration of the implicit value and benefit. Umar took 40 days to issue an order to translate the Pandects of Ahroun ibn Ayoun, because its translation opened new horizons for physicians and practitioners during this era.
5. The Umayyad state expanded to the Chinese border in the east and to Paris in the north, including all races, ethnicities and sciences, which enriched the scientific movement within the state. Thus science advanced as the Umayyad people took advantage of the medical schools spread throughout their vast geographical region.



6. When the Umayyad Caliphs encouraged the study of sciences, especially medicine, it inspired many princes to study medicine and chemistry, such as Khalid Bin Yazid. This led to a proliferation of translation during this time.
7. The availability of security and easy movement from one place to another within the Umayyad state effectively contributed to the exchange of expertise and knowledge between the state's regions.
8. Islamic conquest activities contributed actively to promoting medical science and surgery, as with the treatment of a large number of injured people who sustained wounds on the battlefield. The army was accompanied by a large number of physicians and nurses, along with First Aid, animals and healthy provisions for taking care of the injured patients.
9. The Umayyad era was characterized by tolerance, as the state not only assimilated expertise from different neighboring regions, but also found it prudent to hire doctors from the Byzantine empire.

Section Two

Selected examples from Umayyad contributions to the medical and healthcare domain

The Umayyad state reached the acme of its civilization with its successes in the health and medical fields, which was transformed from a personal to an institutional activity, thanks to the Umayyad state, by means of the establishment of Bimaristanat and its related studies and researches. The Bimaristanat or hospitals were teaching institutions on the same par as modern medical schools or teaching hospitals. Lessons were given under the expert supervision of qualified physicians. ⁽¹⁾

It received material and moral support from Umayyad rulers and Walis. Bimaristanat were divided into different categories. The first one was general, to accommodate patients who suffered from different diseases; the second was specialized, in order to be able to receive leprous patients; while the third category catered for communicable diseases. Some Bimaristanat were fixed, providing services in cities, or movable, providing services in remote places, depending on the physician's mobility in being able to treat people

(1) Ibn Abdul Hakam, Biography of Umar Bin Abd Al Aziz, Page 102, Al Timi, Abu Al Arab Muhammed Bin Ahmed Bin Tamim Bin Tamam (Date: 333 AH / 944 AD), el Mehan, verified by Umar Suleiman Al Equili, Riyadh, Science House, Edition 1, 1404 AH / 1984 AD, Page 275.



who could not reach the cities. ⁽¹⁾

Caliph Al-Walid Bin Abd al-Malik (Date: 96 AH / 714 AD) was the leading Caliph in building Bimaristanat,⁽²⁾ as it was a top priority for the Umayyad state. He was the first to build patterned hospitals according to patient treatment and conformability requirements. Although Muawiyah Bin Abu Sufyan made serious attempts in this regard, it did not reach an institutional level as had been achieved during the rule of Al-Walid. ⁽³⁾

In this section we try to track the most prominent Umayyad Bimaristanat by highlighting their functions, divisions and roles.

Examples of Bimaristanat in the Umayyad state

A. Small bimaristanat of Damascus

This was the oldest bimaristanat in the Umayyad state in Damascus. Its building was attributed to Muawiyah Ibn Abu Sufyan, may Allah's blessings be upon him, and located under

(1) Al Nabrawi, Fathieh, "History of Systems and Islamic Civilization", Cairo, Dar Elfikr El Arabi, 1st Edition, 1429 AH / 2008 AD, Page 228.

(2) Bimaristanat: it is a Persian word that is composed from two parts. The first one «Bimar» means a patient or a sick man, while the other part is «istanat» and means a house. Refer to al Hawni, "History of Medicine in the Islamic Civilization", Page 193.

(3) Akaqi, Rehab Khadar, "Mujaz in Arab Medicine History", Page 161.

* The small Bimarist of Damascus: the researcher sees that it was not Bimarist in the real meaning, as there were no divisions specialized in all diseases. It may be considered a clinic dispensary, which contains simple tools and a physician to conduct all cases during the Umayyad state. Nowadays we call such a physician a general practitioner

the western minaret of the Umayyad mosque. We have very little information about this bimaristanat, and modern historians do not mention it having any impact.⁽¹⁾ It is clear that this bimaristanat was constructed in the same style adopted by God's apostle ﷺ when he allocated a space for a mosque to treat patients, but this did not transpire as it failed to adhere to the special concept of hospitals or bimaristanat.

B. Allah's Money house in Mecca

Available details about this house include: it was bought by Muawiyah Bin Abu Sufyan رضي الله عنه from Bani 'Amir Bin Luwayy.⁽²⁾ He allocated it to accommodate patients. We find no more details about houses or sanitaria built by Muawiyah in other cities. However, it is expected that such sanitaria could have been widespread throughout the main cities.

The establishment of regular bimaristanat was first seen during the reign of Caliph Al-Walid Bin Abd al-Malik (86 -96 AH / 705-717 AD). Al-Walid was a devotee of construction and architecture (he is considered one of the Umayyad era's most accomplished Caliphs, as his reign saw the greatest expansion of the Caliphate

(1) Ibid, Page 161.

(2) Al Fakehi, Muhammed ibn Isaq Bin el Abbas Abu Abdullah, (Date: 275 AH / 888 AD), "Old and Modern History of Mecca", verified by Dr. Abd el Malik Abdullah Dahish, Beirut, Khidr House, 2nd Edition, 1414 AH / 1994 AD, Page 289.



and its achievements).⁽¹⁾ He built bimaristanat in Damascus⁽²⁾ for leprous patients, and allocated salaries for them.⁽³⁾ He prohibited contact with external people to avoid the transmission of infection, a practice now commonly referred to as quarantine. Al-Walid was keen on supplying these bimaristanat with physicians specialized in treating leprous patients. Some sources mentioned special recipes for treating such the leprous: “... *cabbage was being chopped with Asakaafa's (shoemakers)⁽⁴⁾ vitriol, and bedevil, then (Awqaf).*⁽⁵⁾ *The mixture is blended with (Khatmy)⁽⁶⁾ marshmallow. The resultant mixture should be rubbed on the bodies of the leprous or scabies patients, in accordance with God's will.*”⁽⁷⁾

This recipe was known a long time ago. Bedevil is familiar as a disinfectant material, while the marshmallow is used in curing diseases and assisting with the treatment of leprosy.

Al-Walid Bin Abd al-Malik built a large number of bimaristanat in different parts of the Muslim state, most of them were in the Sham region.

- (1) al Belazri, Ansab el Ashraf, Page 42, Volume 3, ibn Abd Rabu Al-Iqd al-Farid, Page 394, Volume 4.
- (2) Al Kalkashandi, Ahmed Bin Abdullah (Date: 821 AH / 1418 AD) Mather el Enafa fi Malim el Khilafa, verified by Abdel Satar Ahmed Farraf, el Kuwait, Kuwait State Press, 2nd Edition, 1405 AH / 1985 AD, Page 346.
- (3) Al Katani, “Administrative Measurements”, Page 454, Volume 1.
- (4) Asakifa is the plural form for Eskaf which means in Arabic the shoe maker. Refer to ibn Mansour, Lesan el Arab, Page 157, Volume 9.
- (5) Means the movement, ibid, Page 352, Volume 9.
- (6) Khatamy is a type of plant that is used in washing as it was used in washing the head, ibid, Page 188, Volume 12.
- (7) Ibn Qatiba, Ayoun el Akhbar, Page 372, Volume 1.

The focus on building bimaristanat in Sham is attributable to various reasons, including: Al-Walid used to express his pride for the public baths of Damascus: “*Oh people of Damascus! You should be proud of four things: atmosphere, water, fruits and public baths ...*”⁽¹⁾

This saying is testament to the healthy environment of fresh air, pure water and health facilities. Modern developed countries are usually keen to make such facilities available to their populace. Early explorers lauded the healthy environment in Damascus. Al-Qazwini said: “*It contains plenty of water, succulent trees ... it is full of gardens and palaces that are circled by high mountains from which water extends to its fertile lands ...*”⁽²⁾

Numerous baths in Damascus are considered a prominent landmark that reflects its keenness for purity and disease prevention. It was: “*... the destination for the handicapped, including patients who suffered from leprosy, scabies and hemiplegia, who received treatment by bathing in its waters, which aided recovery.*”⁽³⁾ In

(1) Ibn Kathir, Al Bedaya Wal Nehaya, Page 149, Volume 9, Fadel Allah Al Omary, Shehab el Dien Ahmed Bin Yahiya (749 AH / 1348 AD) Masalik el Absar fi Mamalik el Amsar, D. T, Page 58, Al Zahbi, Siar Alam el Nubala', Page 32, Volume MISSING. Al Damasqui, Abdul Kader ibn Muhammed al Na'imi (Date: 978 AH / 1570 AD), Al Daresh fi Tarikh al Madaris (researcher of school history), verified by Ibrahim Shams ul Dien, Beirut, Scientific Books Publishing House, Edition 1, 1410, AH / 1990 AD, Page 294, Volume 2.

(2) Al Qazwini, Athar el Belad w' Akhbar el Ebad, Page 92, Volume 1, Yaqut al-Hamawi, Mu'jam Al-Buldan, Page 219, Volume 4.

(3) Ibn Shadad, Izz el Dien Abu Abdullah Muhammed Bin Ali Bin Ibrahim Al



addition to these health specifications, Damascus is characterized by its abundance of fruits, trees and flowers. Al-Idrisi proffered the following description: “... *The city of Damascus is one of the best in Sham for its perfection location, most moderate atmosphere, most fertilized soil, abundance of water, plenty of fruits ...*”⁽¹⁾ Such reasons might have persuaded Caliph Al-Walid to build such a plethora of bimaristanat, especially in the city of Damascus itself.

C. Movable bimaristanat

The Umayyad state was keen to supply its citizens with health and medical care. It issued orders to make bimaristanat available to accompany all convoys in travelling. These were established to provide healthcare for convoys heading to Mecca (during Hajj). It was equipped with First Aid tools, and everything the patient may need, in special boxes. Mobile bimaristanat were supported by physicians and nurses who inspecting travellers and provided First Aid to everyone. Umayyad’s Caliphs used to appoint physicians to accompany them performing Hajj and assigning them to accompany the Emir of Hajj.⁽²⁾ When Yazid Bin Mu‘awiya Bin Abi Sufyan, for example, headed the Hajj convoy en route to

Halabi (Date: 684 AH / 1285 AD), AL A'laq al Khateria fi Zekr Umara' el Sham wl Jazeera, D. T, Page 83, Volume 1, Al Idreasi, Abu Abdullah Muhammed ibn Abdullah Bin al Hamoudi Al Hassani (Date: 560 AH / 1165 AD), Noshat el Mushtaq fi Ikhteraq al A'faq, Beirut, Would of Books, Edition 1, 1409 AH / 1989 AD, Page 364, Volume 1.

(1) Al Idreasi, ibid, Page 366.

(2) Tarawah Hijazi, Hasa Ali, “Aspects of Taking Care of Pilgrimage and the Two Holy Mosques in Umayyad state”, Zahra' El Sharq Library, Edition 1, 1421 AH / 2002 AD, Page 417.

Mecca in 50 AH, his father, Mu'awiya, assigned Abu al-Hakam al-Dimashqi to accompany Yazid on his travels.

Abu al-Hakam al-Dimashqi: *“Is a Christian physician and scientist who was experienced in many kinds of medicines and drugs ...”*⁽¹⁾

D. Military bimaristanat

These are the bimaristanat that accompany armies during their travels in both peace and war. It included physicians, nurses, pharmacists and young servants, along with what war patients need for their comfort and additional care.⁽²⁾

During wars, Umayyad's Caliphs ordered that Muslim armies be supplied pharmacists, physicians, drugs and all necessary tools⁽³⁾ and equipment. For example, Al-Hajjaj Bin Yusuf al-Thaqafi (95 AH / 714 AD)⁽⁴⁾ was the first to perform the function of “aid

- (1) Ibn Abi Usaiba'a, Ayoun el Anba' fi Tabqat el Ataeba, Page 175, Volume 1. Al Safdi, Abu el Safa Salah El Dien Khalil Bin Izz el Dien Aybak Bin Abdullah Al Albaki (Date: 764 AH / 1363 AD) “Feeling Shame”, verified by Dr. Abdul Razik Hussain, Jordan, Amman Publishing House, 1st Edition 1408 AH / 1988 AD, Page 79, Volume 13. Expenses are being spent on this kind of bimaristanat by the benefactors so it was called bimaristanat.
- (2) El Hawni, “History of Medicine in Arab and Islamic Civilization”, Pages 220-221.
- (3) Abdurrahman, Hekmat Najeeb, “Studies in History of Sciences in Arab Countries”, Iraq, Mosul University, 1st Edition, 1397 AH / 1977 AD, Page 180.
- (4) He is Al-Hajjaj Bin Yusuf Bin Aqiel Bin Masoud al-Thaqafi Wali of Iraq abu Muhammed. He was born in 40 or 41 AH. He was very good and eloquent. He died in 95 AH in the holy month of Ramadan, al Miki, Qute el Quloub, Page 293, Volume 3.



stretcher” to treat injured people. This was known as “al Mahmal”⁽¹⁾ or the carrier. Al Mahmal is a big Hajj Howdah (carriage usually held by camels),⁽²⁾ which was dedicated to Al-Hajjaj Bin Yusuf al-Thaqafi, who ordered the soldiers to saturate Makloug (ginned) cotton⁽³⁾ in bedevil and let it dry in shadow. He said: *“If you went to Sindh, you will be there in short of bedevil, so saturate cotton in water then use it in cooking and dying.”*⁽⁴⁾

This was a testament to the health and medical care of soldiers in the Umayyad era, as Al-Hajjaj Bin Yusuf al-Thaqafi equipped his army in this manner under the command of Muhammad Bin Qasim Al-Thaqafi (95 AH / 714 AD) on their way to the Sindh countries. Muhammad was 16 or 17 years old. Realizing that, due to his young age, Muhammad lacked sufficient experience to treat the injured people in the army, Al-Hajjaj supplied him with bedevil, considered a sterilizing health and medicinal material, as well as a primary material in cooking.

Al-Hajjaj used to investigate the regions he planned to conquer to ensure the availability of food and water, as this could affect the

- (1) AL Harni, Abu Oruba, al Hussaini Bin Abi Ma'shar Muhammed Bin Mawdoud (318 AH / 930 AD), el Awa'l, verified by Mesha'l Bin bani el Jabarty el Mutairi, Page 170, Volume 1, 1424 AH / 2003 AD, Ibn Hazem house, Al Juzi, Gamal ul Dien Abu el Farag Abdurrahman (Date: 597 AH / 1200 AD) Taliqih Fahoum Ahl el Athar fi Ayoun el Tarkigh wal Sier, Arqam Bin Abi al-Arqam Publishing Company, Edition 1, 1417 AH / 1997 AD, Page 339, Volume 1.
- (2) Al Zamakhshri, Asas el Balagha, Page 142, Volume 1.
- (3) Mahloug is stemmed from Halag. When you say halg wheat, you mean ‘ginned it’. Refer to Lesan el Arab, Page 239, Volume 2.
- (4) El Balazwi, “Conquests of the Countries”, Page 424, Volume 1.

health of his army, as well as impact on the men's ability to fight. He used to ask experienced people about remote geographical regions, as there were experts who used to supply Al-Hajjaj with summarized intelligence. For example, Al-Hajjaj asked al-Ghadban al-Shaybani about Kerman, referred to as Mekran in some sources.

It is located in Sindh region. Al-Ghadban replied: “*Its water is (Washl),⁽¹⁾ rare with (Dakal)⁽²⁾ sour fruits, the thief there is a hero, its army is fragile, if population increased in there, they would starve for food and if they were few, they would get lost ...*”⁽³⁾ This story was narrated before during the era of Umar Bin al-Khattab and Othman Bin Affan, may Allah's blessings be upon them.

It is noteworthy that the report included a description of the types of dates in that region as being the worst (Dakal), as dates were a strategic fruit for Muslim armies. Dates are a complete diet due to their high level of calories, which supplies the body with energy. It was the main food source for Muslim armies, as the two

(1) Washal, al washl means dripping from a mount drop by drop. This word only refers to those drops dripping down from the mountain, and water that spring from rocks. Refer to ibn Mansour, *ibid*, Page 725, Volume 11.

(2) Dakal, al Dukl is a type of Date: it was said that it is the worst type. Refer to Lesan el Arab, Page 246, Page 11.

(3) Ibn Asaqr, Abu El Kasim Ali Bin el Hassan Bin Hebatullah Bin Asaqr Al Damashqi (Date: 571 AH / 1179 AD), “History of the City of Damascus”, Beirut, Fikr Publishing House, D. T, Page 621.

This story was mentioned in Masa'l book by Ahmed Bin Hanbl, which is narrated by his son Abu el Fadl Saleh (Date: 266 AH) in Volume 2, Pages 416-417. And in Ibn Qatiba, Ayoun el Akhbar (Date: 276 AH), the Caliph Umar Binel Khatab رضي الله عنه. Refer to lesan el Arab, Page 180, Volume 5.



black things (water and dates) obviate the need to eat other types of food during emergencies.⁽¹⁾

Some people described dates as vitamin pills, which modern soldiers substitute for food in exceptional circumstances.⁽²⁾ Therefore we see that some of the Umayyad Caliphs enquired many times as to the benefits of dates. For example, a leading Caliph asked Maslama Bin Abd al-Malik about dates, saying: *“Oh Maslama, what do you say if there was a man who ate this (referring to dates), then drank water, is it enough to stay without eating till the night?”* “Yes,” Maslama answered, *“It is enough, as he may not care to eat any other food.”*⁽³⁾

It is clear from the text that women have been active in military hospitals, as sources indicate that women played a key role in this regard since the era of Prophet Muhammad ﷺ. Women accompanied the army, providing treatment for the injured, preparing healthy food for soldiers and injured people, and partaking in morale-boosting exercises. Similarly, women used to cure injured people,

(1) Al Jedi, Ahmed Mahmoud, “Role of Women in Jihad in Islam - from the Prophetic mission to the end of Umayyad state» (1 -132 AH / 611 - 750 AD), Gaza, Master paper, Islamic University, Faculty of Arts, History Department, 1426 AH / 2005 AD, Page 143.

(2) Al Jedi, ibid, Pages 143-144.

(3) Ibn Abdul Hakam, Abu Muhammed Abdullah, (Date: 214 AH / 829 AD) Biography of Umar Bin Abd Al Aziz, narrated by Imam Malik Bin Anas and company, commented by: Ahmed Ubaied, Damascus, World of Books, 6th Edition, 1404 AH / 1984 AD, Page 108, Volume 1.

splint broken bones and suture wounds to prevent bleeding.⁽¹⁾

All such participation was in accordance with Sharia laws.⁽²⁾ Sources state that Abd Allah Bin al-Zubayr⁽³⁾ hired an elderly woman as a nurse. “*She used to wink palpate⁽⁴⁾ his leg and delouse his head ...*”⁽⁵⁾ Sources narrated that during the revolution of Abd Allah Bin al-Zubayr, tents were erected in ibn al-Zubayr’s Al-Hajjaj’s camps in prayer places where the injured could be treated and food provided for the hungry.⁽⁶⁾

- Describing Bimaristanat in the Umayyad era

Due to a shortage of sources, we did not obtain direct information about Bimaristanat in the Umayyad state. Careful consideration of available sources brings to light scattered evidence in this

- (1) Al Jedi, Ahmed Mahmoud, “Role of Women in Jihad in Islam”, Page 145.
- (2) Qari, Merfat el Mafatih, Page 448, Volume 7.
- (3) Abdullah Bin el Zuabir Bin el Awam Bin Khowalid Bin Abd el Uzza Bin Qussai ibn Kelab ibn Mra (273 AH / 623 – 692 AD), his nickname is Abu Bakr. He is the first one to be born in Islam in Madina after Hijra , he was killed by al Hajaj al Thaqafi on Tuesday in 17 of Jumada al-Thani in the Mosque in 72 AH. It was reported that it happened in the beginning of 73. al Tagi: Muhammed Ibn Ali Bin Kamel el Sahebi (Date: 677 AH / 1278 AD), al Halaba in names of famous horses in Jahiliyyah and in Islam, verified by Hatem Salih Al Dhamin, Dubai, Bashari Publishing House, D.T, Page 312.
- (4) El Ghamz: to squeeze by hand. Refer to Lesan el Arab, Page 389, Volume 5.
- (5) Al Zabalai: Abdullah Bin Yusuf Abu Muhammed el Hanafi, (762 AH / 1360 AD), Nasb el Rayah la Ahadieth el Hedaiya, verified by Muhammed Yusuf el Banouri, Page 240, Volume 4, Edition 1, D. T, 1357 AH / 1938 AD, Dar el Hadeith, Egypt.
- (6) Al Fakhi, “History of Mecca”, Page 355, Volume 2, Ibn Asafer, “History of the City of Damascus”, Page 230, Volume 28, ibn Manzour, “Summarized History of Damascus”, Page 196, Volume 4.



regard, as the researcher gives her vision about the appearance and organization of such bimaristanat and the services that they provided to patients. It was divided into two main departments: Men and women. Every department consists of a number of separate halls for various diseases. It included the hall of Kahalla (Ophthalmology), hall of surgery, hall of splinting and another one for internal medicine.

Every hall was supplied with furniture comfortable for patients: beds, bedding, counterpanes, pillows and bed sheets. Every patient has a special bed covered by bedding for his own comfort. In some bimaristanat, bedding was made from linen, wool and silk, supplied to patients as they entered the bimaristan. Servants supervised the cleaning, and washed them in case of dirt. A hall was seen as roomy, with someone assigned to clean it. It may contain a stream of water that flows into it or comes from a fountain located within gardens with trees and fragrant plants and flowers.⁽¹⁾

The description of old bimaristanat is not that different from bimaristanat in that era, as the mental disorder-patients also had special halls divided into halls for men and women. There were physicians for treatment and supervisors and servants to look after

(1) Al Waqad Mahasin Muhammed Ali, "Medicine in Sham during the Caliphate of Umayyad", International Conference of Sham Countries' History, Syria, Damascus University, 1st Edition, 1430 AH / 2009 AD, Page 23 and 24.

the comfort and to management the daily affairs of the patients in the halls.⁽¹⁾

The pharmacy or drugstore was a pillar the bimaristanat, where many types of drugs and medicines needed by the patients were stored under the supervision of a pharmacologist. Pharmacies were also subject to the supervision of Al-Muhtaseb, “general performance inspector”. During the Umayyad era, Caliphs used to stress to physicians, pharmacists and veterinarians the importance of saving the lives of both humans beings and animals, warning that anyone who caused the death of any human or animal would face severe punishment. ⁽²⁾

Every bimaristan was attached to a store containing furniture, utensils and foodstuffs, along with what patients needed to facilitate their daily lives. These stores were under the supervision of a caretaker, together with a head store worker and laborers. The store worker was responsible for the stored goods and items that had to be issued for treatment purposes. He also worked to supplement low supplies. A sum of money was allocated for the store from endowments made to the bimaristan. Inside the bimaristan we find a bath for men and another one for women, for use by both patients and workers.⁽³⁾

- (1) El Balaqi, Salama Muhammed al Herfy, “Taking care of special categories”, Page 70, Edition 1, 1424 AH / 2003 AD, Al Sahaba Library, Sharjah.
- (2) Al Waqad, “Medicine in Sham during the Caliphate of Umayyad”, Pages 23-24.
- (3) Ibid, Page 23.



A male cleaner was responsible for cleaning the men's bath, while a female cleaner was responsible for cleaning the women's bath. We also cannot ignore the kitchen in the bimaristan, where patients' food was prepared. There were inspectors responsible for monitoring laborers, their hygiene and the cleanliness of utensils, pots, tools of cooking and service. In addition, they were responsible for the quantities of food distributed for patients' needs, in accordance with the instructions of the physicians.⁽¹⁾

- Taking care of environmental cleanliness in the Umayyad era

It is known that cleanliness of the environment mirrors the level of development of nations, and is proof of the maturity of its health awareness. As we have mentioned, Islam provided a turning point in the health sector, as it made purity and cleanliness principles of worship. There are many verses in the Qur'an and sayings of the Prophet ﷺ that call for purification. Caliphs and Walis (governors) prioritized it over time. Looking further into the actions taken by the Caliphs and their Walis of the Umayyad era in connection with maintenance of environment reveals the following:

1. Reclamation of (dead) uncultivated land: As forestation and general agriculture contribute actively in combating pollution, providing beautiful natural views, and making you feel comfortable, glad and happy as well as being a resource of food, Muslim rulers, since the era of Allah's messenger ﷺ, were keen on reclamation of

(1) Al Waqad, "Medicine in Sham", Page 24.

heath lands. They encouraged farmers to reclaim those lands⁽¹⁾ in order to increase the area of planted lands in Iraq during the rule of Muawiyah Bin Abu Sufyan,  . In Iraq, highlands represented an instant problem as the Tigris River branches at its estuary into many smaller rivers. These small rivers were shallow and water flowed from both banks to flood the planted lands.⁽²⁾

Caliph Muawiyah issued an order to his Wali in Iraq to address this particular problem. The then Wali reclaimed a large number of lands. Muawiyah's Walis also allowed the citizens of Iraq to reclaim heath lands. For example, according to Ziyad Bin Abieh: "*Every citizen has been provided with an allotted area of land to reclaim within a term of two years as a grace period, otherwise the land should be confiscated*"⁽³⁾ In the same context, al-Hajjaj Bin Yusuf al-Thaqafi drained water from swamps in southern Iraq. He also ordered the farmers who left their villages to return, and prohibited the slaughter of bulls so they could be utilized to plough the lands.⁽⁴⁾

- (1) El Dhahiri, Jawan Rashib Saed, "Economy in Sham During the Umayyad Era", (40 -132 AH / 611 - 750 AD), Cairo, Master Thesis, Cairo University, Faculty of Arts, History Department, 1413 AH / 1993 AD, Page 47.
- (2) Al Katani, Abdul Hai, (Date: 1351 AH / 1932 AD) "Administrative Measurements", Kitab Arabi Publishing House, Beirut, D. T, Page 246.
- (3) Al Balazery, "Conquests of Countries", Page 356, Volume 1.
- (4) Juzi, Gamal ul Dien Abu el Farag Abdurrahman (Date: 597 AH / 1200 AD) Taliqih Fahoum Ahl el Athar fi Ayoun el Tarkigh wal Sier, Arqam ibn Abi al-Arqam Publishing Company, Edition 1, 1417 AH / 1997 AD, Page 310,



Umar Bin Abd al-Aziz issued an order that circulated nationwide that: *“To the one who cultivates an empty land through the construction or ploughing, unless this land was part of other’s property from whom they bought or lands that they have cultivated part of it, they may cultivate it through construction or ploughing.”*⁽¹⁾ From this text we understand that Umar Bin Abd al-Aziz’s inferred meaning in terms of “construction and plowing” was river incision, preparing springs or digging a well to provide these heath lands with water in order to cultivate it, and reconstruction.

2. Water availability: Water is a key element for living and cleaning. Umayyad’s Caliphs and Walis were keen on digging wells, digging of canals and rivers and construction of the same. Yazid Bin Muawiyah established river streams and developed the means used to obtain drinking water. He carved the great river in Ghouta, Damascus. Estakhri described this by saying: *“A great river that was established by Muawiyah that covers a wide area from which al Mozah and Kanwat, rivers stems from, ..., and on which a bridge was built in Damascus that is not made for heavy traffic and leads to the village of Ghouta as water reaches the citizens’ homes, roads and public baths ...”*⁽²⁾

Volume 4.

- (1) Ibn Salam, al Amoual, Page 369, Volume 1, ibn Zanjowih, al Amoual, Page 400, Volume 2.
- (2) El Astarkhi abu Ishaq Ibrahim Bin Muhammed al Faresi (Date: 346 A H / 957 AD), el Masalik w' el Mamalik, Page 24, Volume 1, D T T.

The Umayyad state paid especial attention to Kary (scraping) of long rivers, and cleaning up the banks of the rivers from silt that hindered the water flow.⁽¹⁾ For example, during the reign of Sulayman ibn Abd al-Malik, there was a shortage of water as the Barada River was nearly empty. People submitted a complaint to him, whereupon he ordered “his *mawla* (servant) Abu Ubaidah ibn Aslam to go to the basin of the spring to scrap it.⁽²⁾ While they were doing the same, they encountered a metal grid door, beyond which they heard the sound of fish moving in water. They addressed a letter to Sulayman informing him of their discovery. Then he ordered them to scrap the net without moving it.”⁽³⁾

This act reflects a keenness in the cleanliness of rivers as lack of a cleaning can lead to stagnant water and the proliferation of insects and potential waterborne epidemics. At the same time, people may inadvertently drink this dangerous water due to its scarcity, thereby affecting their health. Sulayman realized that such considerations around water purity were his sole responsibility.

3. Cleanliness of roads and houses: The Umayyad state was keen on spreading awareness among people of the importance of

- (1) El Dhahiri, Jawan Rashib Saed, “Economy in Sham During the Umayyad Era”, Page 81.
- (2) Kari, to renew its stream line, refer to Lesan el Arab, ibn Manzrou, Page 221, Volume 15.
- (3) Ibn Asaqr, “History of the City of Damascus”, Page 374, Volume 2.



road cleanliness and removing harmful objects from roads, along with the cleanliness of houses. Qur'an verses and Prophetic sayings have been narrated in this regard. Prophet Muhammed ﷺ forbade "leaving waste in rooms as it would be place for devils." ⁽¹⁾ Thus we see, for example, Ziyad Bin Abieh used to take care of the cleanliness of the city, and held people responsible for the cleanliness of their houses, and punished every man who disregarded his prohibitions. ⁽²⁾ He ordered every homeowner, following rainfall, to clean his yard of mud. In case anyone ignored that, he punished him by throwing the mud in his house. He also ordered people to keep roads clean from dirt and waste. In addition, he bought slaves and assigned them to take care of the roads and to clean them. ⁽³⁾

Ziyad Bin Abieh also issued an order for citizens to embrace cleanliness and the purity of the environment: he only permitted the building of public baths in places that caused no harm to anybody. ⁽⁴⁾ This order reflects Ziyad's keenness for building baths in faraway places in order to protect citizens from any potential contamination from these baths), and to prevent the spread of disease. Every bath contained a fireplace that emitted pollutants, together with

- (1) Al Azdi, Mo'mar ibn Rashin (Date: 151 AH / 768 AD), al Jame', verified by Habib al Azami, Beirut, Islamic office, Edition 2, 1403 AH / 1983 AD, Page 32, Volume 11. Refer to Al San'ani Abdul Razik, Volume 11, Page 32.
- (2) El Salabi, "Umayyad State, criteria of its prosperity and reasons of fall", Volume 1, Page 313.
- (3) El Belazeri, Ansab el Ashraf, Volume 2, Page 159.
- (4) Ibid, Volume 2, Page 155.

combustible residues. Therefore he ordered that baths be built in faraway places, in accordance with the Prophet's ﷺ saying that: "There should be neither harming nor reciprocating harm." ⁽¹⁾

4. Raising awareness of health: The Walis of the Umayyad state paid special attention to disseminating a culture of health awareness among its people, and to raise the level of knowledge about dangerous diseases. They constantly posted health brochures in crowded places, especially mosques, as warnings against epidemics. Ziyad posted health brochures in the Great Mosque, in which we read about rabies.⁽²⁾ This revealed that Ziyad warned his people against such dangerous diseases by educational and instructional means to prevent infection.

Some Walis or rulers of the Umayyad state passed strict rules that prohibited people from polluting the environment. Al-Hajjaj ibn Yusuf al-Thaqafi banned urination in public places to contain the spreading of disease and epidemics. He also imposed prison sentences on violators, e.g. al-Thaqafi held a Bedouin in custody

(1) Ibn Majah, Sunan Bin Majah, Page 784, Volume 2.

* Rabies: is a transmittable disease that kills nerve cells in inside the human brain, and usually results in death. It may affect humans and other hot-blooded animals. Animals that may be affected usually suffer nervous spasms, and attack anything, or other animals they may face, because the symptoms of this disease include an inability to swallow water. This disease is sometimes called Hydrophobia, meaning excessive fear of water. For more information about this disease please visit: <http://mosoa.aljayyash.com>

(2) Al Jahiz, Abu Othman Amr (Date: 255 AH / 869 AD) Al Haywan, verified by Abdul Salam Muhammed Haroun, Beirut, Al Jeal Publishing House, Edition 1, 1416 AH / 1996 AD, Page 12, Volume 2.



for seven years on a charge of urination in the main place of Rabid⁽¹⁾ in Wasit.⁽²⁾ This action reflected his keenness on limiting the spread of dirt in roads due to the dangerous effects on humans and animals, along with contamination of the environment.

When the idea of constructing Wasit city came to al-Thaqafi, he formed a committee of physicians and tasked them to visit the proposed location. These physicians inspected the Ayn al-Tamr near Karbala, located near Basra, but then finally settled on the current location in Wasit. Al-Thaqafi went to investigate the location himself, and applauded its river, atmosphere and food and drinking water.

Al-Thaqafi also paid special attention to maintaining the sustainability of the Wasit environment by establishing new rivers and planting trees.⁽³⁾ He had a wide knowledge in the domain of environment, as he was well-informed and had a high degree of awareness of environmental specifications in every part of the land under his jurisdiction. Whenever he dispatched a Wali (ruler) to a particular region or a city, he had to its environment, and the cleanliness characteristics proper to human life. For example, when

- (1) Rabadh, stemmed from rabbad which means sticking to one place. If you say they rabadh it means they are in the bottom of the valley. The Rabdh: the place that lies under the animal's abdomen. Refer to ibn Manzour, Lesan el Arab, Page 151, Volume 7.
- (2) Al Asqari, Abul Hilal Al Hassan Bin Abdullah Bin Sahl Bin Saeed Bin Yahiya ibn Mahran (395 AH / 1004 AD), Al Awa'l by AL Asqari, D. T, Page 103, Volume 1.
- (3) Yaqut al-Hamawi, Bin Abdullah Abu Abdullah Page 348, Volume 5.

he sent a ruler to Isfahan, he told him: “*You have been appointed as a Wali to rule a region in which stones are kohl, flies are bees, and its grasses are the saffron.*”⁽¹⁾ We all know the great medical and health benefits we can achieve from kohl, honey and saffron.

- Cleanliness of places of worship

Anas Ibn Malik ﷺ narrated that the Prophet ﷺ saw a Bedouin passing water in the mosque, and told the people not to disturb him. When he finished, the Prophet ﷺ asked for some water and poured it over the urine.⁽²⁾ Anas Bin Malik ﷺ also narrated that the Prophet ﷺ said: “*The rewards of my people were presented before me, so much so that even the reward for removing a mote by a person from the mosque was presented to me.*”⁽³⁾

It was narrated by Abu Hurairah رضي الله عنه that a black woman used to sweep the mosque. The Messenger of Allah ﷺ noticed she was missing, and he ﷺ enquired about her after a few days. He ﷺ was informed that she had passed away. He ﷺ said: “*Why did you not tell me?*” Then he went to her grave and offered a funeral prayer for her.⁽⁴⁾

- (1) Poets have been singing with the cleanliness, foods, drinks of Asfahan as one described its beauty saying; And Soft wind of the youth, stream for irrigation and fresh air all the time It contains saffron, and delicious honey at nightfall light-footed
- (2) Al Zoubaidi, Taj el Arous, Page 335, Volume 1. Refer to Al Zoubaidi, ibid, Page 476, Volume 17.
- (3) Bukhari, Sahih Bukhair, Page 178, Volume 5.
- (4) Ibn Majah, Sunan Bin Majah, Page 489, Volume 1.



Aisha, Ummul Mu'minin narrated that the Messenger of Allah ﷺ commanded us to build mosques in different localities (i.e. each separate tribe) and that these should be kept clean and be perfumed.⁽¹⁾

The rules for building mosques included paying especial care to their cleanliness, and removing wastes from them. The Umayyad era Caliphs had taken care of cleaning the houses of worship (mosques), and intensified their efforts for this great work in expectation of a reward from Allah. Muawiyah Ibn Abu Sufyan was the first to assign slaves to serve the Kaaba by cleaning it.⁽²⁾

Their function was to sweep and perfume the mosques. All the other Umayyad Caliphs followed in his footsteps. When Abd al-Malik Bin Marwan built the mosque of the Dome of the Rock in 72 AH / 691 AD, he appointed boys, Sadanah and servants to clean it in summer and winter. They also swept wastes from the Mataher (ablution facilities)⁽³⁾ around the mosque, and cleaned the taps, channels and tanks that comprised the mosque's water reticulation system.⁽⁴⁾

(1) Abu Daowd, Sunan abu Daowd, Page 124, Volume 1.

(2) Ibn Rajab, Zienul Dien abi al Farag Abdurrahman Bin Shehab el Dien Al Baghdadi Al Damshqi, (Date: 795 AH / 1392 AD), Fateh el Bari in explanation of Sahih al Bukhari, verified by Abi Muaz Tarkiq Bin Awadullah, Saudi Arabia, Ibn Al Jouzi House, 2nd Edition, 1422 AH / 2003 AD, Page 536, Volume 2.

(3) El Mataher: Methar is a tool. El Razi, Mukhtar el Sehah, Page 167, Volume 1.

(4) Al Hanbali, Buhair el Dien al Oliemi (Date: 927 AH / 1521 AD) al Anas al Jalil betarikh al Quds wal khalil, verified by Adnan, Younis Abdul Majeed

They were also keen on perfuming it with scent, musk, amber, rose water and saffron, and placing Aquilaria malaccensis, covered with musk, in the Dome. When they used incense, its smell was identified from a long distance away. When a man returned home from al Quds, the scent of musk and incense conveyed to the family that he had visited the Dome of the Rock.⁽¹⁾

- Examples of instructions issued by the Caliphs and Walis of the Umayyad state with regard to dining etiquette

Some Umayyad Caliphs issued instructions and guidelines for their people on how to eat properly. For example, sources said: " ... *One day a man attended a session with Muawiyah Bin Abu Sufyan accompanying his little son. They shared a banquet with Muawiyah, and the boy began to eat very fast. Muawiyah noticed and tried to indicate to the father to get his son to slow down, but to no avail*".

When they went out, Muawiyah asked the man: "Where is your Lakama (gobbler) son?"⁽²⁾

"He feels pains (he means got ill)," the father answered.

Nyatah, Danies Library, Amman, Edition 1, 1419, AH / 1999 AD, Page 281, Volume 1.

(1) Ibn Kathir, Al Bedaya Wal Nehaya, Page 280, Volume 8.

(2) Talkama: a gobbler man. Refer to Bin Manzour, Lesan el Arab, Pages 12 and 54, Volume 3.



Muawiyah replied: “I had realized that his eating will cause him a disease.”⁽¹⁾

Aspects of Muaqiyah’s concern for healthy and beneficial food include construction of a house dubbed “Dar al Marajel” or House of Boilers, in which cookers were used to prepare healthy and hygienic food for pilgrims, and during the fasting of the holy month of Ramadan.”⁽²⁾ Maybe there were people responsible for supervising cookers in the Umayyad era, so as to ensure the preparation of healthy and hygienic meals served to pilgrims and those fasting. The person assigned to monitor the supervision of foods and beverages was called a market controller, who ordered cookers: “To cover their pots, and keep them away from flies and roaming creatures (meaning insects) ...”⁽³⁾

Muawiyah was also keen on having healthy and nutritious food presented to him, as he used to consult his dietary physician. It was reported that one year he passed by Madina and met a Bedouin, who told him: “*I adjure you with the friendship that was between Ibn Abu Sufyan and my father, to visit me.*” Then Muawiyah paid him a visit, but when the lunch was ready, his physician came to

(1) Ibn Kathir, Al Bedaya Wal Nehaya, Page 141, Volume 8, “History of Al Tabari”, Page 265, Volume 3, Ibn Abd Rabu, Al-Iqd al-Farīd, Page 313, Volume 6, Ibn Asaqr, “History of Damascus”, Page 297.

(2) Al Zrouki, Mecca News, Page 237, Volume 2, Al Fakhehi “News of Mecca”, Page 287, Volume 3.

(3) Al Shezri, Nehaiat el Rutab, Page 34.

him, saying: “*Eat this and do not eat this!*” He replied: “*Good plates of different types to be eaten.*”⁽¹⁾

Once upon a time, Al-Hajjaj Bin Yusuf al-Thaqafi asked his attendees: “*What is the best food to treat tiredness: dates, somebody answered ...*”⁽²⁾ The full benefits of dates are still being unveiled daily by modern studies.

Al-Hajjaj Bin Yusuf al-Thaqafi had his own advice and guidelines in connection with cleanliness and bodily purity. It is narrated that once a year he asked his servant to bring him anybody to have lunch with him. The servant found a Bedouin who was sleeping. He told him to wake up and fulfill the Amir’s orders. After that al-Thaqafi requested the Bedouin to “*wash your hands and share the meal with me.*”⁽³⁾ This conversation reflects al-Thaqafi’s care for spreading proper health awareness and dining etiquette, which included washing hands before having a meal.

- Health and medical care of prisoners

In order to preserve human dignity, under the order of God

- (1) Al Bel Zery, Ansab el Ashraf, Page 81, Volume 2, Al Zamakhshri, Abu el Qasim Mahmoud Amr Bin Ahmed Jarullah (Date: 538 AH / 1143 AD), Rabe' AL Abrar, D. T, Page 320, Volume 1.
- (2) Al Bel Zery, Ansab el Ashraf, Page 307, Volume 4, Ibn Qatiba, Ayoun el Akhbar, Page 369, Volume 1.
- (3) Ibn Kathir, Al Bedaya Wal Nehaya, Page 122, Volume 9, Al Denowri, Abu Bakr Ahmed Bin Marawan Bin Muhammed el Kadi al Maliki (Date: 333 AH / 944 AD), Al Mujalasah wa Jawahir al Elm, Beirut, Ibn Hazm House, 1st Edition, 1423 AH / 2002 AD, Page 28, Volume 1.



in the Qur'an and of the Prophet in Sunnah at all times, Islamic civilization paid special attention to the rights of prisoners who lost their freedom for any reason and were helpless behind bars. Kindly people empathized with them in their difficult situation, so that upon completion of their sentences they could return to their communities with hearts filled with love and God's grace.⁽¹⁾

The Umayyad state took care of the psychological and medical status of prisoners through the supply of healthy food and drink, along with clean bedding and clothing in winter and summer. Muawiyah رض issued orders to provide food and drink to all prisoners out of his commitment to the teachings of Allah's apostle صل, and in accordance with the way of the rightly-guided Caliphs (y) in dealing with prisoners.⁽²⁾ Umar Bin Abd al-Aziz addressed a letter to his laborers, saying: "*Serve the prisoners with food, as they were, provide them with their needs on a monthly basis.*"⁽³⁾

In addition, he ordered his Walis and rulers to supply prisoners with clothing in both winter and summer. This became a tradition since the establishment of the Umayyad state by Muawiyah Ibn Abu Sufyan, may Allah's blessing be upon him.⁽⁴⁾ The state paid special attention to providing bedding for every prisoner so as to

(1) AL Balwi, "Providing care of special categories", Page 37.

(2) Abu Ghada, Hassan, "Regulations of Prisons and Dealing with Prisoners", Kuwait, Manar Library, 1st Edition, 1406 AH / 1986 AD, Page 349.

(3) Abu Ghada, "Regulations of Prisons and Dealing with Prisoners", Page 349.

(4) Ibn Sa'd, Al Tabaqat el Qubra, Page 356, Volume 5.

avoid the spread of infection among the prisoners, provided that this bedding be kept clean. The Caliphs also strove to provide prisoners with treatment,⁽¹⁾ available medicines and physicians. These physicians were tasked with dispensing medicines and following up on progress until full recovery was attained.⁽²⁾

The Umayyad state spared no effort in providing the necessary materials and tools for prisoners in order to keep them safe and healthy, such as water for drinking and ablutions. They were also supplied with coal in winter to combat low temperatures. A jurist said that it is not legal to prevent prisoners from having access to heating during cool winter for fear that they might become. This would have the same effect as if you had prevented them from having access to food.⁽³⁾

The Umayyad state was keen that prison buildings be suitable from a health point of view. In this regard they ensured vast, roomy structures that enjoyed good ventilation. All prison cells also received natural sunshine as a therapeutic measure. They were also allowed to walk in the prison yard, and were supplied with toilet and ablution facilities. Al-Muhtaseb, the “general performance inspector”, kept an eye on the sweepers, who assisted in bathing and cleaning the prisoners, both men and women. This

(1) Ibid, same page.

(2) Abu Ghada, ibid, Page 370.

(3) Ibid, Page 353.



is readily apparent from the Umayyad Caliphs' instructions issued to their Walis, especially those from the ascetic Caliph, Umar Bin Abd al-Aziz رضي الله عنه, to take care of prisons and jailed persons through the supply of food, water and clothing, along with paying care to patients and the cleanliness of the prisons they inhabited. These are the fundamental principles of our moderate religion, which ordered Muslims to treat prisoners very well.

In the same context, the Caliphs of the Umayyad state paid special attention to the psychological health of prisoners. Hence they were keen on helping prisoners attain a good physical and psychological state. Umar Bin Abd al-Aziz رضي الله عنه ordered his Walis to inspect prisoners and provide them every Saturday ⁽¹⁾ with officials (preachers) to discuss their conduct and to provide them with advice and guidelines for the purposes of rehabilitation. They also urged them to be committed to prayer, as this gives Muslims mental and psychological relief.

- Health and medical care for people with special needs

The Umayyad era witnessed a notable change in the services provided to people with special needs.⁽²⁾ Some sources state that Caliph Al-Walid Bin Abd al-Malik was the first to take cognizance of this. He stated: "*The man with special needs is more beloved*

(1) Ibn Sa'd, Al Tabaqat, Page 357, Volume 5.

(2) Al Khtieb, "Providing care of special categories", Page 210.

to his family than the normal man.”⁽¹⁾ He was the first to allocate salaries for the blind and the handicapped, and to assign a servant for every seat, as well as appointing a guide for every blind man⁽²⁾ in order to let them partake in serving their nation and their community. He also made available opportunities for expression and service ⁽³⁾ in all political, military, economical, cultural and social domains, and to stamp out all remnants of marginalization in every aspect of the community.

Such altruism was not limited to Caliph Al-Walid Bin Abd al-Malik. In addition, Caliph Umar Bin Abd al-Aziz made a special contribution in this regard. In the event that he had an extra number of slaves, he distributed these among the people with special needs, and assigned one person for every blind man so as to guide him.⁽⁴⁾ He took into consideration special criteria to select these guides for the blind men, as it was reported that Umar رض has appointed a servant for a blind man and was quoted as stating: “*Look at blind sheikh Al-Jazari, who was to go out to the mosque at dawn, you appoint to him a man to help him provided that such a man shall not be old who may subjugate him nor a minor who may not be able to serve the sheikh.*”⁽⁵⁾

(1) Ibn Asaqr, “History of the City of Damascus”, Page 270, Volume 8.

(2) Al Yaqubi, “History of al Yaquibi”, Page 290, Volume 2.

(3) Al Balazry, Ansab el Ashraf, Page 42, Volume 3.

(4) Ibn Abdul Hakam, Biography of Umar Bin Abd Al Aziz, Page 54.

(5) Ibn Asaqr, “History of the City of Damascus”, Page 180, Volume 68.



Actions taken by the Caliphs in the Umayyad state to take care of the handicapped and people with special needs were predicated on head counts for such services. This step was taken by Caliph Umar Bin Abd al-Aziz, who addressed a letter to a Sham ruler, stating: *“Report to me a list with every blinded, disabled, ones suffering from hemiplegia or any handicap that prevents him from performing prayer. They made the order, then, he ordered to assign a guide for every blinded man and a servant for every handicapped person.”*⁽¹⁾ The state did not only provide care for needy people; it opened the door for higher job opportunities for creatives, intellectuals and people experienced in administration and the military. For example, Ata Bin Abi Rabah (115 AH /733 AD)⁽²⁾ was highly respected among the Umayyad Caliphs for his wide knowledge, although he suffered from many infirmities and disabilities. He was black-skinned, one-eyed and pug-nosed, and later he suffered from total blindness.⁽³⁾

Sulayman Bin Abd al-Malik (96 -99 AH /715 -718 AD) used

- (1) Ibn Asafer, ibid, Page 218, Volume 45.
- (2) Abu Muhammed Atta Bin Abi Rabah Aslam or Salem Bin Safwan Mawla bani Fehr or Jamah el Mikki and it was reported that he was Mawla abi Moyser el Qahri. He was one of the highly respected jurists and followers in Mecca. He was born in 27 AH and died in 115 AH when he was 88 years old.
- (3) Al Safdi, Abu el Safa Salah El Dien Khalil Bin Izz el Dien Aybak Bin Abdullah Al Albaki (Date: 764 AH / 1363 AD) “Feeling Shame”, verified by Dr. Abdul Razik Hussain, Jordan, Amman Publishing House, 1st Edition, 1408 AH / 1988 AD, Page 170.

to visit him with his son, enquiring about the rites of pilgrimage.⁽¹⁾ Other Caliphs were reported to order people to accept advice from only Ata ibn Abi Rabah⁽²⁾ due to his broad knowledge. It is noted that the Umayyad state took advantage of the expertise of the disabled during the conquest of the Muslim state. For example, Al-Muhallab Bin Abi Suffrah,⁽³⁾ as the Umayyad state put its trust in that great commander, in spite of him being one-eyed, during the conquest of Mawarannahr or Transoxiana in 55 AH / 675 AD Caliphs paid him special appreciation as a military commander and for his successes in fighting, especially during conflicts with Kharijites azarenka, as he was appointed Wali of Khorasan in 67

(1) Al Juzi, Gamal ul Dien Abu el Farag Abdurrahman (Date: 597 AH / 1200 AD) Taliqih Fahoum Ahl el Athar fi Ayoun el Tarkigh wal Sier, Arqam Bin Abi al-Arqam Publishing Company, Edition 1, 1417 AH / 1997 AD, Page 212, Volume 2.

(2) Al Fakiehi “News of Mecca”, Page 247, Volume 2.

(3) He is Abu Saeed Al Muhlab Bin Abu Sufra al Azdi al Ataki, he was born in the Year of Fate'h Mecca. He was assigned to be a Wali in many regions. He died in Maro in 82 AH / 701 AD. Refer to Al Safdi, al Shour el Awar, Pages 222-223.

* AL Azraqa el Khawarij: they are the most extremist Khawarij and the most far from Ahl el Sunnah. They appear for the first time after the first trial. They are the people of Nahrwan and were headed by Nafi' Bin el Azraq as their Imam and Sheikh. He also was known for his repeated questions to Ibn Abbas and rejecting his answers to argue with him. Please visit the alhawali website: www.alhawali.com

** Transoxiana: is Turkmenistan which was vast and contained many villages and cities. It was one of five regions. Its length was 98 degrees while the width was 39 degrees. It was the most crowded and benefited from its fertile lands and running water. Refer to Yaquit el Hamawi, Muja'm el Buldan, Page 179, Volume 1.



AH, due to his sterling performance in the conquest of Transoxiana in support of the Umayyad state.

- Health and medical care of animals

It is known that forbearance in Islam has a special stature as Islam is distinguished from other divine messages in the moderate consideration for taking care of animals without excessiveness or negligence. This care depends on revelation, and stems from the true principles of Islam towards the universe, human beings and animals.⁽⁴⁾ Qur'anic verses call for kind treatment and special care for animals, as Islam is a religion of mercy and kindness. Allah says: "*And in no way have We sent you except as a mercy to the worlds.*"⁽⁵⁾ Prophetic sayings elaborated that forbearance is one of God's holy traits, as He loves forbearance in all matters, and rewards people who evince such traits. Aishah reported that the Prophet ﷺ said: "*Allah is Forbearer and He loves forbearance ...*"⁽⁶⁾

Sources report some recommendations for the Umayyad Caliphs in which they call for being kind to animals. Umar Bin Abd al-Aziz recommended the forbearance to animals by avoiding exhausting them and loading them with more than their burden. Once, he addressed road supervisor: no body may load animals

(4) Al Taha, Farah ibn Taha Farah, "Humane in Islam", Page 29, 3rd Edition, 1424 AH / 2003 AD, Dar el Awail Publishing House, Amman.

(5) Al-'Anbyā, Verse 107.

(6) Bukhari, Sahih Bukhari, R 2539, Volume 6.

using a heavy bridle and may not beat the animal using a stick with a metal cap in its terminal. He also wrote to Egypt's ruler saying: (I heard that in Egypt there are animals that are loaded with one thousand pound, if you received my letter be informed that no camel shall be loaded with more than 600 pounds). ⁽¹⁾

It is known that veterinarians have accompanied armies during Umayyad battles. Al-Muhtaseb used to monitor animal owners and punish the one who neglect feeding, treating or overloading them. Regarding the means of treating animals during that era, we have got some notes that say that there were some veterinarians who were experienced in treating animals according to their specialties. Scientists considered healthcare of animals is as important as the human healthcare. Katip Celebi said: “*the scientist of Veterinary: (in which one researches for horse states whether it is healthy or sick or for what maintains its health and cure its disease, this is as important as in human being for its great benefits as jihad, conquest, hajj can't be done without it ...)*

Other people were specialized in taking care of different kinds of birds especially the wild birds. The science of Falconry (It is a science that cares for natural states and habitat of wild animals along with maintaining its health, curing diseases, knowing its strengths in hunting and weakness. The purpose and subject of this science are obvious. Writing down clear rules in this domain

(1) Ibn Abdul Hakam, Biography of Umar ibn Abd Al Aziz, Page 141.



is enough and is a key for happiness). ⁽¹⁾

According to what has mentioned above we realize that the Umayyad state has paid special attention for medical and healthcare whether by the establishment of different types of bimaristanat with different health and medical services, by providing environmental and health guidelines for people, revival of dead lands through agriculture, by incising rivers and drilling cannels, by keenness on mosques' cleanliness, by using perfumes of highest quality to perfume them and by punishing the ones who cause pollution to the environment.

In addition, they took care for prisoners' health, supplying health requirements in prisons, taking care for people with special needs and health of animals through the availability of medical services and foods plus prohibition of injuring or exhausting animals by overloads. We also find that the Umayyad state has succeeded in applying comprehensive medical and healthcare in that early time.

(1) Haji Khalifa, Kashif el Zonoun ann Asami Al Kotob wa Fenoun, Page 265, Volume 1.

Section Three

Famous physicians who lived during the Umayyad era

We have very few information about physician who lived in the Umayyad era as we face vagueness in this regard. So we found very little number of physicians who were known in that Umayyad state that was vast so far that it had borders neighboring china from east to Atlantic Ocean in west. We only heard about some physicians in the Capital, Damascus while there was only one physician in Kofa, one in Basra and another one in Antakya the matter does not commensurate with the deep-rootedness of such scientific regions. ⁽¹⁾

It is notable that most of physicians who were known during Umayyad state were Christians; most of them were Romans who have saved the Romanian legacy later. This can be attributed for being Greek speaking Christians and for living with Armenian Syrian physicians who have gained experience in science and nature from their Hellenes ancestors. It is known that Greek books had not been translated until such time into Arabic language. This means Damascus physicians have learned the profession directly from Romanians or they read books that were written by

(1) Akawi, "Mujaz in Arab Medicine History", Page 130.



late byzantine physicians. They might have learned medication in the Academy of Gondishapur or through sessions of monks in monasteries. ⁽¹⁾

The most famous physicians in the Umayyad era include:

1. Khalid Bin Muawiyah Bin Abu Sufyan (90 AH / 709 AD)

He is Abu Hesham Khalid Bin Muawiyah Bin Abu Sufyan. He has received allegiance to be the Caliph after his late father Muawiyah Bin Abu Sufyan, but after three months he resigned to advocate his time for science, medicine and chemistry. After he gained a wide range of experience in these domains especially in medicine, he wrote researches until he was nicknamed the scientist of Quraish and the wise of Marwan sons. He learned medicine and chemistry from Byzantine monk Marianos who was living in Safed in the north part of Palestine. ⁽²⁾

2. Ibn Uthal (46 AH / 666 AD)

He is one of the most famous Christian physicians in Damascus who had a close relationship with Muawiyah Bin Abu Sufyan رض, as he won the trust of the Caliph for his skill in medicine and

(1) Ibid, Page 131.

(2) Al Saeed, Abdullah Bin Abdul Razik Masoud, is one of leading Muslim physicians in the first Hijri century, in Jordan, Palestine, Al Aqsa Library, Edition 1, 1414 AH / 1994 AD, Pages 48-49. Has been previously discussed in section one of the third chapter, Page 152.

It is said: Khalid Bin Yasiz was addressing people in the Dome of Rock Mosque where Umar Bin Abd el Aziz was listening to him. This information from Article “Hospitals in Palestine till the beginning of Ottoman era”, Al lebai, Abdul Aziz, www.atibbi.com

pharmacology. He was expert in making compound and simple drugs and in toxicology.⁽¹⁾

3. Abu al-Hakam al-Dimashqi (210 AH / 825 AD)

He was a Christian physician and scientist in different kinds of medicines. He wrote a famous and well known works and prescriptions. He was appointed by Muawiyah Bin Abu Sufyan رضي الله عنه. This physician lived for long time as his age was over a hundred.⁽²⁾ It is reported that Yazid Bin Muawiyah was held responsible for the pilgrimage season in 50 AH / 670 AD, then Muayiyah assigned al-Dimashqi to accompany his son. Al-Dimashqi also accompanied Abdul Samad Bin Ali Bin Abdullah Bin Al Abbas en route to Mecca as a special physician.⁽³⁾

4. Hakam al-Dimashqi

He is Abu al-Hakam al-Dimashqi as we mentioned above. He had a wide range of knowledge in the domain of medication and medical works. He resided in the city of Damascus where in practiced medicine upon encouragement from the Umayyad Caliphs until became expert in medicine, curing injuries and stop bleeding.⁽⁴⁾ It is reported that he was long-aged physician too. He died in during the Abbasid Caliphate after his age was one hundred

(1) Al Hawni, "History of Medicine in Arab and Islamic Civilization", Page 53.

(2) Ibn Abi Usaiba'a, Ayoun el Anba', Page 28, Volume 1.

(3) Akawi, "Mujaz in Arab Medicine History", Page 138.

(4) Al Hawni, "History of Medicine in Arab and Islamic Civilization", Page 54.



and fifty years without change or disturb in his mine. ⁽¹⁾

5. Tiazouk (90 AH / 709 AD)

He was a respectful physician who had anecdotes and recommended quotes in the domain of medicine industry. He was one of the first physicians who have been working for the Umayyad Caliphs. He was famous for his knowledge in medicine. He accompanied Al-Hajjaj Bin Yusuf al-Thaqafi who depending and trusted in his treatment⁽²⁾ as Tiazouk used to provide al-Thaqafi with advices and recommendations in his life affairs in order to maintain his health. He used to recommend not to have drugs without reason, to eat fruit only when it becomes ripe, to chew food well, may sleep in day if he had food in day but he may not if he had food in night unless he walk for at least fifty steps. He advised him also not to just eat to become hungry again, and to avoid retention of urine.⁽³⁾ Once a day, al-Thaqafi asked his attendees who included Tiazouk: What is the best food to treat tiredness? Dates, somebody answered. Others said: (Tamriskh) or massage. Tiazouk said: Relieving oneself. Then al-Thaqafi said you are right.⁽⁴⁾ This physician wrote a big Kunnash with his son. His book is “Abdal Al-adwiya” (substitutes of single drugs), ways of its crushing, saving, and melting them and explanation for some

- (1) Ibn Abi Usaiba'a, ibid, Page 29-30, Volume 1(it is obvious that his age is exaggerated).
- (2) Ibid, Page 32, Volume 1.
- (3) Al Hawni, “History of Medicine in Arab and Islamic Civilization”, Page 55.
- (4) AL Blszery, Ansab el Asharaf, Page 307, Volume 4.

names of drugs. He died in 90 AH. in Wasit. ⁽¹⁾

6. Masarjawaih (243 AH / 857 AD), known as the Syrian Yahia Bin Masarjawaih

He was a Jew optic physician with Persian origins. He lived the rule of Caliph Umar Bin Abd Al-Aziz. It was reported that his name is spelled as Masarjis. He was a medicine expert and responsible for translating pandects of presbyter Ahroun upon order from Umar Bin Abd Al-Aziz. It was one of best old pandects. Umar issued the order to translate it into Arabic to help medicine specialists get use of it. ⁽²⁾

7. Abdul Malik Bin Abjar al-Kanani (213 AH / 828 AD)

He was a skilled scientist and physician. In his early life he resided in Alexandria where he worked in teaching. When Muslims had conquered the city he converted to Islam with help from Umar Bin Abd Al-Aziz when he was Amir before his reign. When Umar became the Caliph in 99 AH, ibn Abjar moved his teachings to Antakya and Harran. Then his teachings spread around the state. Caliph Umar Bin Abd Al-Aziz assigned him as his physician and depended on him in medicine industry.⁽³⁾ Abjar was known for the medical advices that included: “*do not take the medicine as long your body can stand the illness.*” This saying match the Prophetic saying, “*Walk with the disease as long as your body endures.*”

(1) Al Hawni, ibid, Page 56.

(2) Akawi, “Mujaz in Arab Medicine History”, Pages 143-144.

(3) Ibn Abi Usaiba'a, Ayoun el Anba', Page 24, Volume 1.



Abjar said also: “*The stomach is the home of every illness, and abstinence (from food) is the chief of all medicine and get your bodies used to do everything it used to do.*” The first half of this saying was previously said by Al-Harith Bin Kalada. ⁽¹⁾

8. Furat Bin Shahnata (168 AH / 785 AD)

Furat Bin Shahnata (sometimes spelled Shanatha) he was a Jew physician and one of the best and closest students of Tiazouk. He mastered the profession through his teacher. After the death of his master he served Caliph Al-Hajjaj Bin Yusuf al-Thaqafi and lived until the reign of Caliph Abu Ja’far al-Mansur. ⁽²⁾

9. Zainab, Physician of bani Awad

She was knowledgeable and expert in the field of medicine, treatment and curing eye pains and surgery. She was famous among Arabs for these skills. Abu al-Faraj al-Isfahani said in “Kitab al-Aghani” (Book of Songs) (I’ve met a woman from Awad tribe. She used Kohl in eyes of patient who suffered conjunctivitis. Then she asked the patient to lay down so that the medicine circulate in your eyes and the man did.⁽³⁾

10. Kharqa El Amiria

She was known for treating eyes. She has cured the eyes of poet Zu Al rummeh. ⁽⁴⁾

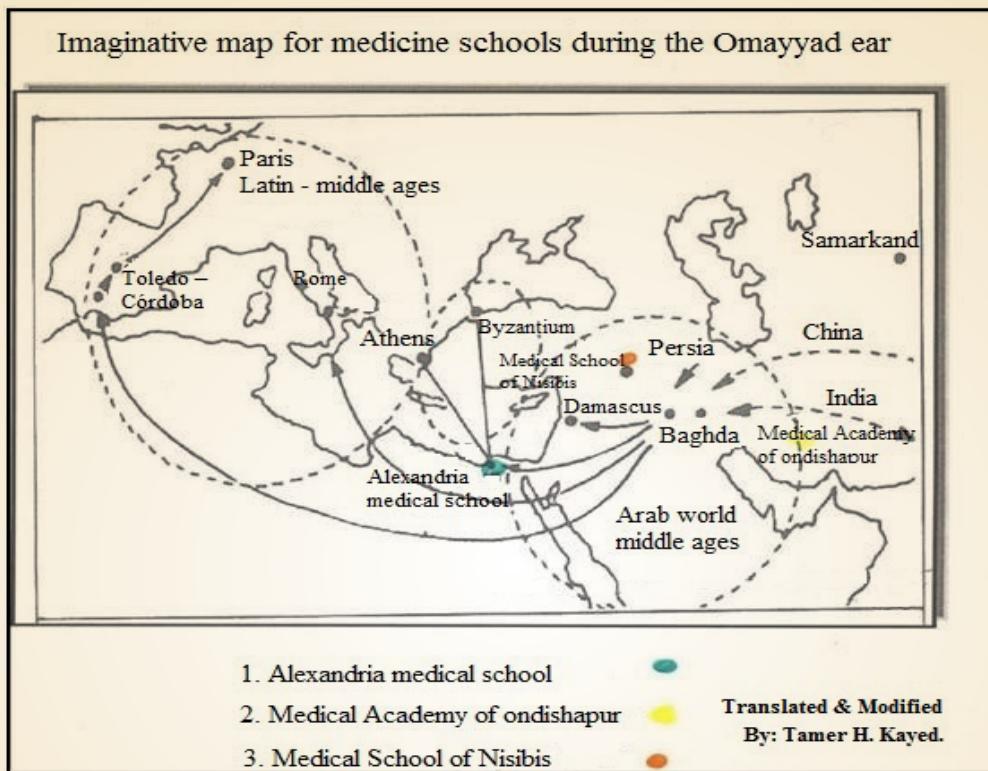
(1) Akawi, “Mujaz in Arab Medicine History”, Page 151.

(2) Ibid, same page.

(3) Ibn Abi Usaiba'a, ibid, Page 35, Volume 1.

(4) Al Dewah Ji, Sa'ed: “Al Moujaz in Islamic Medicine”, Kuwait, Kuwait

A virtual map of medical schools covering the Umayyad Caliphate



1. Alexandria Medical School
2. Academy of Gondishapur
3. School of Nisibis

This figure shows the distribution of medical schools in the Umayyad era⁽¹⁾

Foundation for the Advancement of Sciences, 1st Edition, 1409 AH / 1989 AD, Page 33.

(1) Al Hawni, "History of Medicine in Arab and Islamic Civilization", Page 324.



Conclusion

In conclusion, this humble study has introduced to you the contribution made by Allah's apostle, Muhammad ﷺ, his rightly guided Caliphs and the Umayyad Caliphs in the field of health and medical care. Their input led to the development of a wealth of medication and an increase in the number of physicians during this period in history. To end, we can summarize the results as following:

1- Islam caused a sweeping change in the concept of medicine. It transformed the domain from being considered a sort of superstition and mythology to science and experimentation. This change contributed to great progress, enabling research to make strides in the field of medicine.

2- If one were to look carefully at the Qur'an and Sunnah in relation to health and medicine, they would realize that they have put in place proper and correct pillars of comprehensive health and medical care.

3- Prophet Muhammad ﷺ, through his sayings and acts, laid down the rules of health and medical care upon which medicine in Islamic civilization depends. These rules include:

- Science comes before action
- The promotion of eating in moderation and underlining the importance of certain foods that are good for the human body.
- Calling for cleanliness and purity and linking these concepts with worship.
- Highlighting the importance of fasting and its health benefits.
- Encouraging man to practice physical exercise.
- Taking care of man's psychological health.
- Comprehensive care for all layers of the community, regardless of their color, race, age, religion or social status.
- Warning against diseases that are common among humans and animals.

4- In the study, Caliphs and princes have provided valuable advice in the domains of health and medicine that have deeply affected the provision of health and medical care in the Muslim state.

5- Taking care of the health of soldiers and their animals occupied the minds of the rightly guided Caliphs as they focused their attentions on conquests and expanding their reach of soldiers



across different regions. This type of attention may be shown in the following:

- Keenness to prevent exhausting soldiers by making them walk for long distances.
- Providing healthy and nutritional foods.
- Supplying the armed forces with physicians, nurses, first aiders, pharmacists, veterinarians, and drugs.
- Taking care of the physiological health of soldiers.

6- Taking advantage of other Dhimmi physicians in curing patients.

7- Enforcement of strict penalties against laws ones who practice medicine with qualification. Umar Bin al Khattab رضي الله عنه said: « ... *he who cures a human being or an animal must have the permission to provide treatment, and if he did not, he must provide the guarantee, unless the physician is reputed for his experience.* »⁽¹⁾

8- Paying attention to cleanliness in different ways, which include:

- Following the wise instructions of the Caliphs and Walis during the two eras of the rightly guided Caliphate and Umayyad Caliphate to clean houses, public roads, and mosques.

(1) Kurtoby, Abu Abdullah Muhammed Bin Ahmed el Ansari, (Date: 671 AH / 1272 AD), Al Jame' li Ahkam el Qur'an, Cairo, Sha'b Publishing, Page 30.

- Highlighting the importance of cleanliness and the instructions of Caliphs and Walis during the two eras of rightly guided Caliphate and Umayyad Caliphate.

9- Medicine as a science reached its peak during the Umayyad ruling. This is reflected in the following:

- Translation of medical books from old languages into the Arabic language.
- Establishment of bimaristanat (hospitals) of different types and specialisms.
- Attention to cleanliness and protection of the environment.
- Encouraging the study of medicine, which led to an increase in the number of physicians in the Umayyad state.
- Setting definite health requirements when building new Muslim cities.
- Raising awareness of the most dangerous epidemics and diseases by means of health advertisements that were posted in mosques and public places.
- The ratio of Muslim physicians was low in comparison with the ratio of Christian physicians during the life of God's messenger. It increased during the rule of the rightly guided Caliphs and leapt up to equal the ratio of Christian physicians during the Umayyad Caliphate.



The increase of Muslim physicians in the Umayyad state may be attributed to the following:

- Encouragement by Caliphs and Walis of people to study medicine.
- Translation of many medical books into the Arabic language by Umayyad Caliphs and Walis with the help of the most experienced and prominent Dhimmi physicians during that time in history.
- Attracting physicians to associate with the Caliphs of Umayyad state, as Muawiyah did, including getting close to ibn Uthal so as the Caliph could reap the benefit of his medical expertise. Also, Caliph Umar Bin Abd Al Aziz, may God bless his soul, got close to physician Abdul Malik Bin Abjar al-Kanani.
- The establishment of a number of bimaristanat (hospitals) by Umayyad Caliphs in different regions that lie within the rule of the Umayyad Caliphate. Al-Walid Bin Abd al-Malik was the Caliph most famous Caliph for this as he loved architecture and construction.

Finally, we hope this humble study has contributed in some measure to this important subject, as we know that human endeavor is always marred with shortfalls. What goes right is achieved with the help of Allah, and what is wrong has been done by me and the demon, and Allah is my last refuge for help. The last prayer, Praise be to Allah, Lord of the Worlds.

Appendices



المركز الوطني للطبيعة والطبيات البديلة

National Center for Complementary and Alternative Medicine

Appendix one



المركز الوطني للطبيعة والطبيات البديلة

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(Picture of Citronella)

Citronella is a fragrant grass plant that lives for long time and emits a sweet scent, similar to that of the rose. Its shank may grow to 30 – 60 cm in height and it is characterized by an abundance of branches that branch out from the root. Its leaves are rough and it is considered a first-class desert plant. It is known by many names in the Arab world: “Sakhabar” in the UAE and “Camel grass”, “Khelal Ma’mouni”, “Arab Sonbl”, “Hamsha hay”, “Halfayar”, “Mecca Halfa”, “Teibul Arab”, “Asakhabar”, “Mecca hay”, and “Sorda”, while in Yemen it is known as “Mahah”. Citronella contains essential oils and the most important components in it



are geraniol which looks like lemon grass oil, and citral oil which is used as a principla material in making vitamin A, as well as making Aynon perfume. ⁽¹⁾



(1) Ashefaa Islamic Network <http://www.ashefaa.com/>

Appendix Two



المركز الوطني للطبيعة والطبيات البديلة

National Center for Complementary and Alternative Medicine

Costus plant

Time Magazine reported in its science section in an edition published in 1999 that the Costus is a wild plant that grows randomly in the Himalayas. The plant would be extinct without the planting efforts taking place in the Himalayas, home to the world's highest mountain, Mount Everest. Costus is the most important principal material in traditional Tibetan medicine, and monks there used to make it in secret until their leader, the Dalai Lama, established the Tibetan Medical Institute in **Dharamsala** on the Indian borders to save the medicine from disappearance. Monks in Tibet have salvaged this medicine which is now available in the form of numbered formulae, produced by the Swiss pharmaceutical firm **Padma**. This includes Padma 28 which is used for claudication, the lameness that comes from clogged arteries in the leg. This formula consists of material that stems from Costus plants. The modern medicine community has not developed a medicine that is successful in treating this condition, other than holding the leg still until the clot gradually subsides. Modern medicine seeks to prevent another clot forming in a different position by sudden changes in circulation.⁽¹⁾

(1) The Qur'an Miracles Encyclopedia - www.Qur'an-m.com



A picture of the Indian Costus plant which has been used in medicine for thousands of years

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and to fast is more charitable for you, in case you know.	Al-Baqarah	184	60
And they ask you concerning menstruation. Say, «It is hurt; so keep apart from women	Al-Baqarah	222	43 - 62
And (women) giving birth, shall suckle their children two rounds completely	Al-Baqarah	233	85
O you who have believed, do not draw near to prayer (when) you are drunken	An-Nisā	43	63
Prohibited to you are carrion, (i.e. dead meat) and blood, and the flesh of swine	Al-Mā'idah	3	56
O you who have believed, when you rise up for prayer, then wash your faces	Al-Mā'idah	6	62
O you who have believed, surely wine and games of chance, and altars	Al-Mā'idah	90	55
and out of the palm-trees, from their spaces, thick-clustered (dates) within reach	Al-'An`ām	99	48
And do not eat of that over which The Name of Allah has not been mentioned	Al-'An`ām	121	56
O Seed (Or: sons) of Adam! We have readily sent down on you a garment to overlay your shameful parts, and a vesture	Al-'A'rāf	26	65
and eat and drink, and do not be extravagant; surely He does not love the extravagant.	Al-'A'rāf	31	45
And prepare for them whatever power and whatever garrisoned horses you can	Al-Anfāl	60	75



The Verse	Surah	Verse no.	Page
And in the earth are tracts neighboring each other, and gardens of vineyards and plantation	Ar-Ra`d	4	48
There comes out (Literally: goes out) of their bellies a drink of different colors, wherein is a cure for mankind.	An-Nahâ	69	49
And shake to you the trunk of the palm-tree (and) it will let fall ripe dates down on you, readily reaped.	Maryam	25	48
And whoever veers away from My Remembrance, then surely he will have a cramped subsistence	Tâhâ	124	80
and of water We have made every living thing? Would they then not believe?	Al-'Anbyâ	30	133
And in no way have We sent you except as a mercy to the worlds.	Al-'Anbyâ	107	200
That they may witness (things) profitable to them	Al-Îhâj	28	72
And a tree that comes out (Literally: goes out) from At-Tûr of Saynâ (Mount Sinai) that grows fats	Al-Mu'minûn	20	51
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And We caused to grow over him a tree of gourds.	Aş-Şâffât	146	54
And surely you are indeed of a magnificent character.	Al-Qalam	4	92
(Some) faces upon that Day will be shining, Laughing, (happy) at the glad tidings	Abasa	39-38	81
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And (by) the snorting chargers, Then (by) the strikers (of fire) in sparks,	Al-'Âdiyât	1 - 2 3 - 4	74

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