



ANIMAL URINE THERAPY ACCORDING TO ISLAMIC AND SCIENTIFIC PERSPECTIVES

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ABSTRACT

Islam encourages Muslims to discover the remedy for every disease. One hadith stated that the Prophet (PBUH) had suggested use of camel urine to treat his companions who were suffering from abdominal pains at that time. This became a disputed issue among the scholars in determining the legality of treatment with unclean sources such as animal urine and so on. It is generally known that human or animal urine is an unclean source and it is not permissible to benefit from it. The above hadith gave rise to debate among the Muslim scholars, whether it was specific for the Prophet (PBUH), darura (necessity) or it is absolutely permissible till today. In that respect, this article discusses the concept of using animal urine, particularly camel urine, from

the scientific and Islamic perspectives. Content analysis of classical and contemporary scholars' views based on research by scholars in the relevant field was conducted. Scientific research found that there are diseases which can be treated by using urine. Based on the scientific research, Muslim scholars are divided into three views. Of the three, the selected view is that which regards animal urine as unclean for Muslims to benefit from in the absence of darura (necessity). This means that Muslim scholars still maintain that animal urine is unclean to be used as a method of treatment except on the ground of darura (necessity) to serve a bigger public interest. Results of this research will be of assistance to authorities such as JAKIM and MAIN in dealing with the issue of Malaysian halal certification, especially concerning products which contain urine of animals such as the camel and so on.

Keywords: Animal urine; *echerichia coli*; camel urine

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1. INTRODUCTION

Islam is a complete religion and encompasses all aspects of human life. Science and technology have never been separate from Islam, including the field of medicine. The medical world of today rapidly produces treatment methods to deal with diseases. Research after research is conducted leading to variety of methods including using animal urine or better known as urine therapy. Although it seems somewhat disgusting, some societies have been practising it as an alternative treatment, believing that camel urine enables treating of some diseases (Kashim et al. 2015; Romli et al. 2016).

Saudi Arabia is one of the countries which sells camel urine to *'umrah* and *hajj* pilgrms for a price higher than for camel milk. In addition, there are some parties who classify this therapy as part of the Prophet's (PBUH) *Sunnah*, based on an authentic hadith which discussed use of camel urine for treatment purpose. Thus, therapy using camel urine and milk have been practised for years in the Middle East (Romli et al 2016; Rahman et al. 2018a). This matter becomes more dynamic after some scientists proved that the content of camel urine is very significant in the process of treating some diseases. Therefore, this article will clarify the status of camel urine according to the scientific view and assess the determination of its legality by contemporary Muslim scholars.

2. CAMEL URINE ACCORDING TO MEDICAL SCIENCE PERSPECTIVE

Use of camel urine as therapy is not something strange in a social group which practises it. The factor for choosing it over modern treatment is that the latter is more costly. In addition, it is believed that this therapy enables treating some diseases comparable to more modern methods (Gader & Alhaider 2016; Rahman et al. 2018b).

For the desert society in Asian and African countries, the camel is an important animal in daily life. The camel functions in providing foods, as mode of transport and also provides milk and urine as medicine for treating various diseases (Kashim et al. 2015; Gader & Alhaider 2016). It is believed that camel urine can treat fever and cold (Firdaus Romli 2016). If this is

true, then it would seem to fulfill the *maqasid shariah* (objectives of shariah) (Husni et al. 2012; Husni et al. 2015).

Camel urine mixed with camel milk is said to be therapeutic due to chemical contents which have anti-bacterial, anti-fungus and anti-cancer properties (Al-Yousef et al. 2012). Camel urine has been identified as potentially anti-cancer, and can cause cytotoxicity toward cancer cells, which can slow down and halt cancer cells from proliferating (Clark et al. 1988; Ahamad et al. 2017). However, this anti-cancer effect does not act in all types of cancer, but only on tumorigenic cells such as fibroblast cells and epithelial cells (Al-Yousef et al. 2012).

In addition, a mixture of camel urine and milk also has the potency to fight virus (Awhaaj 1998, Al-Awadi & Al-Jedabi 2000). Camel urine has an antibiotic reaction in retarding the growth of bacteria such as *Candida albicans* (yeast), *Aspergillus niger* and *Fusarium oxysporum* even if it has been boiled up to 100°C. Boiled camel urine is consumed by some Arabic peoples to treat internal problems such as body fatigue and so on. A mixture of camel urine and camel milk is good for health as the milk contains *lysozyme* and *lactoferrin* which make the urine anti-microbial and anti-viral, properties which have high medical value in treating hepatitis and food allergy (Redwan et al. 2014).

Ibn Sina in his book *Qanun al-Tibb* stated his opinion that jaundice, dropsy and intestinal swelling are curable by taking this mixture which can temporarily alleviate the pain (al-Nusaymi 1988). A study done on laboratory mice found that camel urine has the potency to cure kidneys, spleen and abdominal tissues infected with *Echerichia coli*. Research results also found that there were no side-effects after treatment (Redwan et al. 2014). Experts in the field of dermatology also found that camel urine has the potency to treat diabetic ulcers, chronic ulcers, burns, minor wounds and skin affections such as ringworm, tinea, abscesses and sores (Al-Awadi & Al-Jedabi 2000). The method of treatment is to let the camel urinate on the grass surface before the grass is dried and poulticed on the affected skin part. And for beauty treatment, camel urine is used as shampoo by local Arabs by washing their hair with it. The effect is to cure hair loss and help the hair grow long and appear light (Agrawal et al. 2009).

In order to prove that camel urine can be used to treat and cure many diseases, research after research needs to be frequently done. The reason is that a more detailed evidence of using camel urine as treatment material is still being discussed by scientists and Muslim scholars. This issue is almost similar to the method of using blood plasma in modern foods classified as *istihalah* (transformation) (Kashim et al. 2017).

3. MUSLIM SCHOLARS' VIEWS ON THE STATUS OF CAMEL URINE

Jurists differ in opinion on the cleanliness issue of camel milk. The differences in opinion are caused by differences in evidence approach and argument in support of their views. They differ in interpretation of the legal evidence on the urine of animals the meats of which are *halal* (permissible) or *haram* (forbidden) to be eaten (Kashim et al. 2018). The differences may be divided into three views:

3.1. First View

The Maliki and Hanbali Schools of Law, Ibn Taymiyyah, Ibn Qayyim and Muhammad ibn al-Hassan were of the view that camel urine is clean and pure. This is based on the principle that an animal is clean if its meat is *halal* or permissible to be eaten. If its meat is *haram* or forbidden to be eaten, then its urine is similarly unclean (al-Kasani 1982; al-Dusuki n.d.; al-Bahuti 1996; Ibn Qayyim n.d.).

According to Ibn- 'Arabi (d.u), the argument of the first view is based on a narration by Anas bin Malik which means as follows:

One day, came a delegation from the Ukaykl or Urainah tribe to meet the Prophet (PBUH). The atmosphere in Medina at that moment was unsuitable for them causing them to frequently suffer abdominal pain. So the Prophet (PBUH) directed them to find a suckling female camel and asked them to drink its milk with the camel's urine. They thus left and did what he told them, but after they recovered, they killed the the Prophet's (PBUH) shepherd and seized his camels (al-Bukhari 1981, *Sahih al-Bukhari*, Kitab al-Tibb, Bab al-dawa' bi abwa' al-ibil).

The above hadith closely shows that the urine of an animal is *halal* and clean if its meat is *halal* to be eaten, In the hadith, the Prophet (PBUH) had suggested that the Uraynah or Ukayl tribe treat their disease by drinking camel milk with its urine. A camel's meat is *halal* for consumption, so the rule is that its urine is also clean and *halal*. By analogy, this ruling is extended to other *halal* animals such as cows and the like. The narrated hadith clearly proves that if camel urine is unclean and *haram*, then the Prophet (PBUH) would not have suggested the treatment. As additional argument, there is also another of the Prophet's (PBUH) hadith which means: "You can pray in the goats' pen but not where the camels recline" (al-Tirmidhi n.d., *Sunan al-Tirmizi*, Kitab al-Salat, Bab ma ja'a fi marabidh al-ghanam wa a'than al-ibil, no. 348).

However, Maliki scholars qualified the legal ruling that it will not apply to *al-jallalah* animals which feed and drink from unclean sources. The reason is that the animal's urine would be unclean. As for meat of animals which are *makruh* (inappropriate, distasteful or offensive) to be eaten, the animals' urine and faeces are also *makruh*. This means that the legal ruling for the animal's urine depends on the ruling and status of its meat (Kashim et al. 2015).

3.2. Second View

The Syafie and Hanafi schools of law hold the opinion that urine of all animals whether the meat is *halal* or otherwise is unclean and *haram* and Muslims may not take benefit from it (al-Kasani 1982). The argument for the second view is based on the following evidence: Allah SWT stated in surah al-A'raf, verse 157, which means: "... (Allah) makes lawful for them the good things and prohibits for them the evil". Urine and excreta are unclean to be consumed because they are categorised as filth. This prohibition is included in the above general verse.

The Prophet's (PBUH) Hadith: "In order to safeguard purity in worship and so on, Muslims are obliged to be careful of the uncleanliness of urine including animal urine". This is based on hadith narrated by Abu Hurayrah validated by Ibn Khuzaymah. The Prophet (PBUH) said as in the following meaning: "Avoid from urine, for most of the torment in the grave is due to it" (al-Shawkani, *Nayl al-Awtar*, Kitab al-Taharah, Bab wujub al-istinja' bi al-hijr aw al-ma'). This hadith clearly explains that punishment in the grave is for lack of hygiene due to uncleanliness of urine. It is caused by humans making haste to perform worship without properly purifying from filth. Jurists view the above hadith as evidence that all urine are unclean whether from human or animal from which meat is *halal* or *haram* to eat. The reason is that the letter or *huruf* (ال) which in *lafaz* (البول), is a general agreement that covers all forms of urine which must be avoided (al-Kasani 1982).

3.3. Third View

Al-Zahiri and al-Shawkani stated that urine of all animals, whether the meat is *halal* to be eaten or *haram* is clean. The evidence that all animal urine is clean is based on the fiqh method which means: "The origin of something is pure" (al-Shawkani 1987). By this method, the origin of something is clean and pure unless proven otherwise. The third view holds that there is no specific evidence which proves that urine is unclean. So, the rule is that animal urine is the

same as its original condition, that is, clean regardless of whether the meat of the animal is *halal* or *haram* unless proven unclean.

Based on the study of the rulings on camel urine, it is found that the argument of the view which forbids drinking camel urine is strong and the best option. The views of Shafi'i scholars are inclined toward the safety from all matters which are *haram* (forbidden) and *shubhah* (doubtful). Nevertheless, there is an exception allowing the use of *haram* and unclean sources in *darura* (necessity) situations such as medical and the like, to avoid endangering human life and harm to daily life.

4. PRINCIPLE OF *DARURA* (NECESSITY) IN TREATMENT USING CAMEL URINE

Islam clearly obliges Muslims to use medicines from *halal* and good sources. But the injunction does not absolutely forbid Muslims from treatment with sources which are unclean and filthy. On examining the ruling on camel urine as in the above explanation, camel urine is unclean and cannot be used in drinking or other benefit. However, the exception to the rule allows Muslims to treat using unclean sources in situations of *darura* (necessity) as sanctioned in Sharia. In that respect, according to 'Abd al-Sattar (1991) and al-Zuhayli (1997), there are some conditions required to be satisfied to apply the exception of necessity to use camel urine as follows:

1. There are no other *halal* sources or other effective options or alternatives for treatment (al-Nawawi n.d.). The room for leniency given in this prohibition is to remove pain and suffering afflicting the human body (Basri 2015). This ensures that Muslims are always in good state and well-being. This is stated by Allah SWT in surah al-Baqarah, verse 173, which means: "...but if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on them. Truly, Allah is Oft-Forgiving, Most Merciful".

2. The above verse clearly proves that use of unclean sources in medicines is allowed so long as there are no other medicines from *halal* sources. If there is an alternative from *halal* sources, then that treatment using camel urine becomes *haram* because the *darura* (necessity) situation no longer exists.

3. The bigger risk takes priority over a smaller risk. This is supported by fiqh method which means: "A greater harm needs to be avoided by doing a lesser harm" (al-Suyuti 2001). This fiqh method clearly shows that treatment using animal urine is allowed if it is to avoid a bigger harm, such as death. However, if the disease is not fatal, then the ruling goes back to the original or general rule of *haram* or prohibition.

4. The definition of *darura* (necessity) is suggested by the doctor of expertise in the field (al-Qaradawi 1980). On this basis, the use of camel urine is not arbitrary or without supervision by a specialist doctor recognized by the government.

5. Taking of treatment medicines from unclean sources is only for a quantity and rate required for the necessity. This is compatible with the *fiqh* method which means: "All things permissible during *darura* (necessity), must be taken at a minimal rate without excess" (al-Suyuti 2001). This *fiqh* method clearly proves that Muslims may take treatment medicines from unclean sources during *darura* (necessity). However taking it must not be excessive in amount and the rate of taking it must be reasonable. It is *haram* to take in excessive quantity and to exceed a reasonable rate. All actions done during *darura* (necessity) must not contradict the principle of the five *maqasid shariah* (objectives of shariah) to preserve religion, life, intellect, lineage and wealth. If camel urine is used purely for cosmetic or beauty purposes, it is not in the category of preserving *maqasid shariah*.

5. CONCLUSION

Islam is a complete religion covering all aspects of human life, including medical treatment and remedies. In line with the principle of *maqasid shariah*, the purpose of which is to preserve human life, among others, Islam allows use of unclean sources for medicinal purpose if there is really no *halal* source. In that respect, Shafi'i scholars are unanimous in opinion that animal urine is allowed to be used so long as there is a *darura* (necessity) situation. If a panacea from a *halal* source is found and is just as effectual as the remedy from the *haram* source, then using the latter becomes *haram* again because it is obligatory to use the one from *halal* source at the time. The Prophet's (PBUH) hadith concerning his suggestion to the Ukaykl tribe to drink camel urine with its milk is out of *darura* (necessity) at the time due to their abdominal pains. His suggestion was for the purpose of treatment and not for pleasure or other reasons. Thus, conceptually, animal urine including camel urine is unclean and *haram*, it is forbidden to drink it except in a *darura* (necessity) situation. This is in line with scientific discoveries today that prove the potential effectiveness of camel urine mixed with milk for treating certain diseases. It must be stressed again that only individuals in genuine *darura* (necessity) situation satisfying criteria of necessity are allowed to receive treatment from animal urine sources such as the camel. This stringency is for the purpose of ensuring the law on drinking urine of camel and other animals is not exploited by some parties for personal reasons.

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