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# Eating Habits in Islam

The religion Islam has one of the most comprehensive eating and dietary habits and one even wonders as to why all the strict rulings. This is true because the stomach is one of those bodily organs that is largely unstable in electrical terms and when there is over-eating or there is junk food ingested, this over-stresses the stomach and the organs concerned with digestion become chemically and electrically at fault. The resulting faults in the surrounding energy would not only cause alimentary and digestive disorders, but also mental disorders. Such a person would have weak and low charge energy surrounding him making him more vulnerable to unsteady fields of energy.

*Islam Prohibits Over-Eating and Prescribes Good Dietary Habits*

There is substantial evidence to link over-eating to numerous diseases. Islam’s prescription comes to us from a tradition by Ali (AS), who said:

Do not sit for food unless you are hungry; and do not leave the table but you still have an appetite for it, and chew your food in your mouth well.

(Biharul-Anwar; Volume 24, Page 245. al-Majlisi, 1627 (AR)

(Truly) Over-indulgence of food causes various kinds of diseases.

(Qurarul-Hikam; Page 359)

For instance, the Prophet (S) only drank water half-hour before and after his meals, and never during meals. It is also reported in authentic traditions that he never combined certain foods and kept his intake to a minimum. He did not eat fish and yogurt together, or drink milk with fish, and he did not eat anything sour with it or immediately after it. He never mixed in the same meal two hot foods or two cold foods.

Now, we may understand the introduction of low charge energy to that person’s force fields after ingesting several foods (with different chemistry, different base, different taste, and different info-energy) at once or drinking water during meals. All this creates faults within the energy system and diseases originate from here. Of course, proponents of the human energy theory firmly believe that before any chemical imbalances can take place, and before symptoms occur, the faults in the energy appear first, and this can be felt. Mixing foods with different chemistry and morphology would contain within them different info-energy as well.

From a nutritional point of view:

Everything we do to our food changes its subtle electrical reality, its electrical matrix and how it interfaces with our body.

(Heistand and Coleman, 1999)

If we eat junk food, food that has been sprayed and preserved, food that has been flavored or frozen, these foods will have confusing energy that has been adulterated, and by eating these foods we will be developing faults in our network of energy. The results of such insults to over-eating and eating preserved foods are chronic fatigue, intestinal disorders, stomach ulcers, and so forth - all because of an electrically and chemically unstable stomach brought about by our improper ingestion of food or over-eating. Islam, therefore, has advised its followers to abstain from junk food (though the religion has not made these foods forbidden), sprayed and preserved foods, etc. – foods that are un-natural.

In Elixir of Love, one of the Shaykh Rajab Ali’s devotees related about him that the Shaykh was once holding a session in one of his friends' house. Before starting his talk, he felt somehow weak due to hunger and asked for some bread. The householder brought him half a loaf of bread for him to eat, and then he started the meeting. The following night he said:

Last night I made salutations to the holy Imams (AS) but I did not see them. I pleaded to find the reason. I was told intuitively; *You had half of that food and the hunger alleviated. Why then did you eat the other half!* Having some food enough for body's need is all right, but extra to that would cause veil and darkness.

*Eating with Washed, Wet Hands*

Washing hands before meals is yet another concept in Islam and many other religions. Further admonition is not to dry our hands and proceed to eat with wet hands. This concept is now clear because if we were to wash our hands and then dry them with a tissue/towel, we are likely to introduce low charge energy into the energy fields of our hand. *This towel is normally used for many other purposes and by different people, or even tissue/towel that is clean but filled with faults from the surrounding air, or the universal energy.* The unadulterated and pure info-energy of water would also be contaminated or at least altered with the info-energy in the towel. Therefore, to eat with those hands may be unhealthy.

The Prophet (S) was also observed to draw his wet hands over his face whenever he washed his hands after eating (al-Majlisi, 1627). To maintain the higher kind of energy purity, one needs to avoid contact with towels or tissues after washing hands before eating. Physical contact with the bacteria and viruses in towels and tissues is also something to consider and the reason why many organizations including many religions advise the washing of hands before eating, but Muslims have been further recommended to refrain from drying their hands until contact with food is made.

A case in point, Muslims have also been recommended not to dry themselves after performing ablution for prayer. The higher rate of vibrations in the energy fields of the person having performed ablution should remain until the start of prayer. Water has the ability to do just that.

In modern bathrooms, there are blow-driers located (instead of tissue) and this is a much better way to dry ones hands.

*Remembrance of Allah (SWT) is Prescribed Before, During, and After Eating*

In the Invocation of Kumayl, Ali (AS) remarks:

O’ He! Whose name is a remedy.

Remembering Allah (SWT) and reciting several small invocations before eating have been greatly endorsed in Islam and other religions, and Muslims are supposed to perform this small act of worship before meals. Scientists have only now proven the benefits of deep breathing and relaxation (a state produced when invoking Allah (SWT) in prayer) before, during, and after meals. This practice has been well researched to increase nutrient absorption and allows the body to introduce the correct and healthy enzymes to break down the foods. True, blessings, prayer or silent contemplation before eating will improve digestion, assimilation and well being on all levels. The free flowing fields of energy and favorable info-energy released during these small episodes of prayer will undoubtedly affect the rate of absorption and elimination.

It is reported that besides washing hands, Muqaddas Ardabeli (one of the great Islamic Jurist) always performed ablution before eating. The powerful and positive effects of ablution on one’s energy fields has been noted, increasing the assimilation and productivity of the food at the physical and energy level.

*Eating in the Same Table where Alcohol is served is Forbidden*

al-Kulayni has narrated through his chain from Abu Ja’far (AS) that he said:

Allah did never raise any prophet but it was in Allah’s knowledge that when He would perfect his religion it would include prohibition of intoxicants; and intoxicants were always unlawful, but they are only carried away from [one] trait to [another] trait; and if it were imposed on them all together, it would have cut them off short of religion.

As Allah (SWT), Most Sublime, Most High commands us in Qur’an:

They ask you concerning alcohol and gambling? Say! In them are great sin and some profit for men, but the sin is greater than their profit …

(al-Qur’an – Chapter 2, Verse 219)

**O you who believe! Intoxicants and games of chance, idols and divination by arrows are only an abomination of Satan’s handiwork. So stay away from them so that you may be successful.**

**The Shaytan only desires to cause enmity and hatred in your midst through intoxicants and gambling, and keep you away from remembering Allah and from prayer. Will you then abstain from them?**

(al-Qur’an – Chapter 5, Verse 90-91)

al-Taba Tabai (AR) quotes az-Zamakhashari that he has written:

Three verses were revealed on the subject of intoxicants:

They ask you about intoxicants and games of chance …

(al-Qur’an – Chapter 2, Verse 219)

Some Muslims then left it and some continued to drink; until a man drank it, began his prayers, and talked nonsense.

Then was revealed:

O you who believe! Do not go near prayer when you are intoxicated until you know (well) what you say …

(al-Qur’an – Chapter 4, Verse 43)

Still some Muslims continued drinking it; until Umar drank it; then he took a jawbone of a camel and bashed with it the skull of Abdur-Rahman ibn Awf, and then sat lamenting those (unbelievers) who were killed in the battle of Badr, reciting the poem of al-Aswad ibn Yaghfur:

*How many spears (i.e. braves) and noble drinkers are (thrown)*

*In the well – the well of Badr?*

*How many nobles and feeders of humps are (here)*

*In the well – the well of Badr?*

*Does Ibn Abi Kabshah\* threaten us that we shall be made alive again?*

*And how can (happen) the life of ghosts and skulls?*

*Is he helpless in averting death from me?*

*And will raise me (again) when my bones become rotten?*

*Well, who will convey my message to the Beneficent (God)*

*That I am abandoning the month of fast;*

*So tell Allah to stop my drink from me,*

*And tell Allah to stop my food from me.*

The Polytheists of Quraysh used this nickname for the Prophet (S) in a sneering manner.

This (news) reached the Messenger of Allah (S) and he came out enraged, dragging his cloak along; he raised something that was in his hand to strike him (Umar). So he (Umar) said: *I seek refuge in Allah from the wrath of Allah and the wrath of His Messenger.* Then Allah, the Glorified, the Sublime, sent down (the verse): The Satan only desires to cause enmity and hatred ….. Will you then desist? So Umar said: *We desist.*

(Rabiu-Abrar)

The adulterated info-energy and the negative effects on the human energy and the universal energy field from intoxicants can be further explained by narrating the following tradition from al-Ridha (AS) who has said:

Allah (SWT) forbade the drinking of wine, since it causes corruption, disturbance and intoxication of the mind … and becomes the cause of all the sins including murdering, and accusing falsely chaste woman of adultery and committing adultery, lessening abstinence, and refraining from forbidden deeds …

(Wasail-Shia; Volume 17, Page 22)

Drug experts describe alcohol as the most dangerous drug on earth. Water loss, vitamin deficiency and electrolyte depletion are few of the health hazards of alcohol, besides liver damage, pancreas disorders, and major psychiatric illnesses. Because of the adverse side effects of this drug and a few others, Islam has prohibited its use even in small quantities, as the drug is also addictive. The faults within the fields of energy created from ingesting such a drug is disturbing and the reason why we have a list of illnesses that are alcohol-related:

Nausea, vomiting, flushing, mental excitement or depression, drowsiness, impaired perception, stupor, coma, even death may occur.

(Gosselin, R. E. et. al., 1984)

Muhammad ibn Abdillah narrates from one of his companions that he said - I said to Abu Abdillah (AS) - May I be made your ransom! Why did Allah forbid the dead animal, blood and flesh of swine? He said:

As for intoxicants, Allah has made it unlawful because of its effect and disorder.

Verily! The one addicted to liquor is like the idol-worshipper. It creates in him tremor and takes away his radiance. It destroys his sense of honor, and incites him to indulge in unlawful activities like bloodshed and fornication. When he is intoxicated, there is no guarantee that he would not assault sexually the women who are within the prohibited degree (like mother, daughter or sister) without being aware of it. The liquor does not lead the drinker except to every type of evil.

(Man La Yahdhuruhul-Faqih)

Apparently, Muslims have also been recommended to avoid eating where people eat and drink forbidden drinks, behave shamelessly and perform forbidden acts. The reason for this advice is clear, and is because that person would be sharing his or her info-energy with alcoholics who have disharmonious energy patterns and contaminated info-energy from the alcohol, which will contain memories of abuse and intoxication. This sharing of energy (with alcohol or alcoholics) would not only adulterate one’s energy system, according to Dye (2000), but also make him weak and prone to evil, lustful desires. The mind works less convincing if its energy fields are low charged and blocked.

The same applies to all other addictive elements such as cocaine, marijuana, etc. No wonder alcohol, like music leads to other major sinful acts. Drinking alcohol is considered the mother of all vices. Using similar explanations, we shall explain how music also leads to adultery, a saying of the Prophet (S), and how truthful he was. This is another reason why the Aimmah have linked alcohol to other sinful acts.

The negative effects of alcohol at the physical and energy level in the surrounding universal energy have been well explained by Ali when he said:

If a drop of liquor falls into a well and a minaret is built on its nearby land I will not recite Adhan (proclamation to prayer) from it; and if it falls into a river and in its dry bed grows grass, I will not let my horse graze on it.

It is reported that in one instance the enemy of al-Naqi (AS), the Shiite Tenth Infallible (AS) was unable to pick up a glass that contained alcohol in it and wanted to give it to the Imam (AS). In other words, alcohol itself refused to be picked up and go near one of the cleanest individuals on this earth. We all have had similar experiences wherein we relate to the object in question – like a glass of water spilling on us just because it is dirty and the water does not want the person drinking it, a trip that was suddenly changed or cancelled, and so forth.

*Islam Recommends Salt Before and After Each Meal*

Salt is one of the best foods you can take before and after meals, and the recommendation by the Prophet (S) is very current and important. It is reported that the Prophet (S) always used to have salt before and after meals, and he said that a person who does this act is protected from 70 types of diseases (curses), among which leprosy is the minor one. Islam made this calling because of the benefits of salt (sodium chloride) to the physiology and the human energy system, in particular when taken before and after meals, when it has the most merit during the digestion process.

Without salt we cannot live. Salt ensures the transmission of electrical nerve impulses to and from the brain and the contractions of the heart and other muscles. Salt is necessary to the flow of nutrients around the body and is vital to the digestion of food. This help in digestion is what we need during meals. Salt stimulates the sensory nerve endings on the tongue to prepare your system for digestion, and increases the rate of absorption.

Sodium is also a principal component of a person’s internal environment, the extra-cellular fluid. Nutrients reach your body’s cells through these fluids. Sodium facilitates many bodily functions including fluid volume and acid base balance. Sodium enables the transmission of nerve impulses around the body. It is an electrolyte, and like potassium, calcium and magnesium it regulates electrical charges moving in and out of cells in the body.

Chloride, too, is essential to good health and is a fundamental element in the digestion process. It preserves acid-base balance in the body. It aids potassium absorption. It supplies the essence of hydrochloric acid used in the stomach to help us to breakdown and digest the food we eat and controls the level of bacteria present in the stomach.

A case in point, the main reason why we have medical doctors and health-care professionals restraining the general community from consuming salt is that it may cause or exacerbate high blood pressure. Unfortunately, the problem is not in the Prophet’s advice, but with the advancement in food processing and preserving technology, and we have too much salt content already in our processed and highly adulterated foods. Therefore, consuming extra salt would be harmful.

Second, the table salt lacks potassium and the companies concerned extract the important mineral and sell it as a supplement, so when people take too much table salt, it has the disadvantage to cause high blood pressure problems in a vulnerable person. The advice is to ingest pure sea salt that is balanced in sodium, potassium and other minerals, and to consume less preserved foods.

No matter what, the advice of the Prophet (S) remains an important matter to all of humankind to maintain that electrical and chemical balance during and after meals. Because salt has so many electrical properties within the body, its role in balancing the ambient energy fields cannot be ignored. Improper food digestion will affect the energy of the person concerned.

Scientists and observers have reported that a bowl of sea salt placed in space has the ability to purify the surrounding universal energy from all the shortages and blockages. The salt would attract any negativity to it (Poole, 1999). It is highly probable that ingested salt also has the same ability.

*Islam Recommends One-Third of your Stomach to be Reserved for Water*

This tradition comes to us from the Prophet (S) that:

 One-third of your stomach should be filled with food, one-third with air, and one-third with water.

Islam therefore, recommends its followers and the whole of humankind to drink lots of water throughout the day and this has several electrical and chemical merits as well. According to Heistand and Coleman (1999):

The entire electrical function of every cellular process in our body depends on the electrical conductivity contained within every molecule. This conductivity increases and decreases depending on the hydration levels of our cellular structure.

Drinking water will greatly increase the hydration of every cell within minutes of taking the drink. And, this rapid interface can only be achieved with water (because of its highly balanced electrical matrix) and no other fluids.

Apparently, drinking lots of clean water is one Islamic way to cleanse oneself from toxins inside the body and introduce highly charged energy to the energy fields surrounding the stomach and intestines. Truly, water (mercy from Allah) has been termed the elixir of life. Brennan (1987) suggests (to healers, especially) to always drinking a full glass of spring water between healing sessions. Drinking water before any kind of performance that involves mental effort has been well researched to have endless advantages.

*Fasting*

al-Qur’an remarks:

O Believers! Fasting is decreed for you, as it was decreed for those before you, that you might attain salvation.

(al-Qur’an – Chapter 2, Verse 183)

The levy of the body is fasting.

Ali (AS)

al-Taba Tabai (1991) relates that the late Ali Agha Qazi once related a wonderful story about starvation. In short, he said:

Once during the days of the former Prophets three persons were traveling together. At nightfall, they set out in three different directions with a view to get food, but agreed to assemble next morning at a particular place at an appointed time. Some person already invited one of them.

The second man also by chance became the guest of someone. The third man had no place to go. He said to himself that he should go to the mosque to be the guest of Allah.

He passed the night in the mosque, but could get no food. Next morning they assembled at the appointed place and each one of them related his story. At that time, the Prophet of the time received a revelation to the following effect; *Tell Our guest that We were his host last night and wanted to provide him with sumptuous food, but found that there was no food better than hunger.*

Fasting is one of the most effective ways to correct blockages in the energy (Lindgren and Dlitt, 2000), and this prescription has been given to Muslims one whole month every year. The difference between therapeutic fasting (where vegetable juices and raw fruits are allowed) and fasting in Islam is that the fasting for Muslims is not only therapeutic, but also spiritual and a revolution of one’s soul, balancing each and every blockage in the fields of energy regardless of its origin - mental, physical, spiritual or even emotional origin.

When researchers and scientists, the like of Brennan (1987), a previous research scientist at NASA and a practicing energy psychotherapist, want to employ a program of *energetic cleansing* to severely disabled people and those suffering from drug addiction and other degenerative disease, they prescribe fasting as the primary component in the program. This helps to cleanse the energy, and therefore allow free flowing of energy and increase balance.

Islam has further associated fasting with good living, and Muslims are required to abstain from certain actions (sinful and abominable) in order to make a successful fasting. During fasting, Islam discourages backbiting and slandering, watching illicit movies, listening to music, and so forth. Most certainly, all these actions bring about an *energy revolution* of the body and soul that is of great benefit to that person, living in a world filled with faults that are easily accessible. More on this, at the end of this part.

Dr. Allan Cott in his book, Fasting, The Ultimate Diet, explains some of the reasons why people do fast. The following is a partial list of the aims of fasting as seen by the author of that book, the majority of which have been proven scientifically and in folk medicine:

To feel better physically and mentally; to clean out the body; to give the whole system a rest; to lower blood pressure and cholesterol levels; to cut down on smoking and drinking; to get more out of sex; to let the body heal itself; to relieve tension; to end dependence on drugs; to sleep better; to digest food better; to regulate bowels; to feel euphoric; to sharpen the senses; to quicken mental processes; to boost self-esteem; to learn better eating habits; to share with the hungry; to gain control of oneself; to seek spiritual revelations; to observe religious rites; to call attention to social issues; to slow the aging process.

All the above health and spiritual benefits can only be achieved if fasting really had all the chemical and energy balancing properties. The human energy system is strengthened with fasting, as one furthers into spiritual and physical bliss. Moreover, he will attract only free flowing energy from nearby sources making his energy fields pure and impregnable. This alteration in the info-energy is also of great benefit to the individuals fasting in the prescribed manner by Muslims, and doing this act together. The following narration explains further, what a Muslim has to go through while fasting:

One who while fasting does not guard his tongue from telling lies and does not refrain from bad deeds, is not respecting his fast. Allah does not approve of mere abstention from food.

Holy Prophet (S)

When you are fasting, you should not speak ill of anybody, nor should you be rough and noisy. If anybody speaks ill of you or tries to pick a quarrel with you, reply him not, but say to him that you are fasting.

Holy Prophet (S)

The day of your fast should not be like any ordinary day. When you fast, all your senses - eyes, ears, tongue, hands and feet must fast with you.

al-Sadiq (AS)

O Jabir! Whoever during the month of Ramadhan, fasts in its days, stands up for prayers in parts of the night, controls his desires and emotions, puts a rein on his tongue, keeps his eyes down, and does not injure the feelings of others, will become as free of sins as the day he was born.

al-Baqir (AS)

The following adapted from an article by the Late Ahmed Sheriff Dewji, published in the Light Magazine:

The most important consideration in undertaking a fast, as in any act of devotion, is to seek nearness to God, and seek His pleasure and Forgiveness. This itself generates a spirit of piety in man.

Fasting gives man an unfailing training in endurance, a spirit of acceptance. This could well prepare him to put up with the unchangeable situations in life in the same spirit of resignation as cultivated during the fasts.

Fasting develops courage, fortitude, and a fighting spirit in man to surmount the heavy odds in life with a cool and tranquil mind. It sharpens his power of concentration to overcome obstacles through a vigorous exercise all throughout the month, leading to a steeling of his will power and resolve, which could help him in challenging situations in life. It is seen than many an undesirable habit, which is difficult to give up, is more easily given up during the days of fasting.

Fasting teaches man reliance on God, and confidence in Him. Just as the vigorous state of fasting for a whole month is undertaken with His assistance, bitter situations in life could also be surmounted with His help.

Fasting develops a spirit of patience in man, with the realization that the days of fasting, though seemingly unending, do have a successful and happy end. Thus is life. All bitter situations pass, and ended.

Fasting is meant to conquer anger and develop self-control in man. The vigorous effort required putting up with hunger and thirst can well be extended to conquer other infirmities of human character that lead man into error and sin.

Fasting inculcates a spirit of tolerance in man to face unpleasant conditions and situations without making his fellow beings the victim of his wrath. Many people, when facing discomfort and deprivation, become irritable and annoyed. This anger is then vented on those around them. Fasting helps a man become more tolerant despite his own discomfort.

Fasting mellows a man and enhances his character, giving a jolt to the human instincts of pride, haughtiness, jealousy and ambition. Fasting softens his character, and clears his heart and mind of many negative emotions.

Fasting demands a rigid sense of discipline, mental, spiritual and physical. This forms characteristics, which are an essential ingredient to success in life.

Fasting creates spiritual reformation in man, infusing him with a spirit of enthusiasm and zest to change and become a better human being in the eyes of God. This is an excellent opportunity, given to believers each year, to change themselves and consequently their destinies.

On the physical side, fasting cleanses the human system of the accumulated impurities of uninterrupted eating throughout the year. It prepares the body to face diseases or conditions of scarcity. The rigid abstinence of a fast regulates man's health, sharpens his intellect and enhances the qualities of his heart.

In Hayatul-Qulub, by al-Majlisi, he writes that Sayyid Ibn Tawus has narrated in the book Sadhus-Saud that I have seen in the scriptures of Idris (AS) that:

* Keep your soul away from impure things whilst fasting. In addition, fast with a pure and sincere intention only for Allah.
* Clean your intention from filth, because Allah will segregate people with pure hearts and pure intentions.
* For fasting and abstaining your mouth from food it is necessary that you be away from sins because Allah is not pleased if one just abstains from food but it is expected that you abstain from all evil when you worship.
* Then his heart and his thoughts should be directed towards prayers and to establishing a link with Allah and supplicate and ask your hearts’ desire which will be your gain and should be expedient with humility and helplessness.
* And, when you prostrate be away from worldly tensions, evil thoughts and bad or unexpected actions.

Clearly then, Islamic fasting leads to a revolution of the soul and permits one to near the zenith of morals. These acts, thoughts and behaviors during fasting do strengthen the fields of one’s energy and purify the information within the energy.

*Islam’s Stand on Vegetarians*

**O you who believe! Fulfill the obligations. The cattle quadrupeds are allowed to you, except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage; surely, Allah orders what He desires.**

(al-Qur’an – Chapter 5, Verse 1)

In Qur’an Allah clearly states that He created the cattle for human benefit and consumption:

What! Do they not see that We have created the cattle for them, of what our hands have wrought, and of them, they are the masters?

**And, We subjected unto the cattle; and some of them they ride upon, and some of them they eat.**

**And for them, in them are benefits and drinks. What! Will they not be grateful?**

(al-Qur’an – Chapter 36, Verse 71-73)

The Infallible (AS) have said:

Of all the foods in the heaven and the earth, which can be taken with bread, meat is the best. Eating meat increases the growth of flesh and increases energy significantly.

In the Bible:

For one believes he may eat all things, but he who is weak eats only vegetables.

(Romans 14:2)

Muhammad ibn Abdillah narrates from one of his companions that he said - I said to Abu Abdillah (AS) - May I be made your ransom! Why did Allah forbid the dead animal, blood and flesh of swine?

He said:

Verily when Allah, the Blessed, the High, prohibited these to His servants and made the other things lawful to them, it was not because Allah liked these prohibited things for Himself; Blessed and High is He, nor did He dislike other things and so, allowed His servants to use it.

The fact is that He created the creatures and knew what would sustain their bodies and keep them in good health. Therefore, he made it lawful for them as a favor from Himself for their own well-being. Moreover, He knew what would be harmful to them, so He forbade it to them and made it unlawful. Yet He allowed it for those facing emergencies, and made it lawful to him when his body could not be sustained otherwise. Therefore, He ordered him partake from it to that amount which would avert the emergency, but not any more.

Unless they choose a proper balance of foods, strict vegetarians are at risk for several deficiencies, especially vitamin B12. The other nutrients at risk are riboflavin, calcium, iron, and the essential amino acids lysine and methionine. Vegetarian children not exposed to sunlight are at risk for vitamin D deficiency. Zinc deficiency can occur in vegans because the phytic acid in whole grains binds zinc, and there is little zinc in fruits and vegetables. Since B12 is present only in animal foods and a limited number of specially fortified foods, vegans should probably take B12 supplements prescribed by a physician. Further, the symptoms of vegetarianism may include protein deficiency, amino acid and mineral depletion coupled with chronic low levels of energy.

Islam’s inclination to ingesting meat is an important dietary advice to Muslims and a prescription to healthy life. Animal products have been researched to have powerful vibratory frequencies, healthy and nutritious.

A major argument put forth by vegetarians is that an animal has to be slaughtered and this fear within the animal will adulterate it’s flesh and lower the charge in the energy of the meat, thereby causing harm to whosoever eats the meat (as documented earlier). However, we have shown in the previous sections that the Islamic method of slaughtering creates honor and reverence in the slaughter, and this act carries no traumatic frequencies that could unbalance the electrical matrix of the meat.

Surprisingly, Heistand and Coleman (1999) quote an experiment in which the frequency of energy contained within the carrot had a bigger change when pulled from the ground than a cattle beast’s energy change when slaughtered. This means that *the carrot actually screamed louder than the cow.*

In Islam:

* Animals have been created mostly for the benefit of humankind; men are the masters of them.
* God has created cattle for men, in which there is a sign of God.
* Cattle have been made for man to ride on and to serve as food and for various other advantages.
* Man can make use of the flesh, skin, feathers, and bones of animals.
* Qur’an approves dogs to be used for hunting.
* It points out that man, through the application of his skill and intelligence, has been able to make multiple uses of the skin and hair of animals for his comforts and conveniences.

Mir Ahmed Ali (AR) writes:

The criticism of the slaughter of animals by the opponents of Islam is unreasonable. Animals have been created by the creator to provide food for the human beings. There is *life* in everything man or animal eats or drinks. Therefore, saving or sparing *life* is not possible. This is the law of nature. The very existence of life depends upon the proper consuming of life. Life in the lower stages of creation has been purposely created to be sacrificed to serve the survival of the species in the higher realm.

Similarly, man has been created to sacrifice his self, which is dearest to him, to reach the higher realms of divinity or spiritual bliss. It is true that purposeless slaughter of animals is a waste of Allah's bounty when it is carried out in contravention to the laws of the author of nature. Even for those who hold animals sacred, the surest way to show their concern is to slaughter them at the proper time, because one day they will be eliminated by death. Therefore, if an animal is to die anyway, it is better to use it for sustenance of human life, rather than letting it go waste. The merciful creator, therefore, has allowed slaughter of animals for the sustenance of human life.

In the days of ignorance, man sacrificed man to please his man-made gods. Islam stopped this practice. Instead, to keep alive the spirit of the intended sacrifice of Ismail by Ibrahim, to show his obedience to his Lord, sacrifice of animals has been prescribed. On the other hand, Islam prohibits purposeless killing of animals. As long as a haji is in ihram, he cannot kill even a mosquito. Hunting is not only forbidden during the hajj but also as a sport in ordinary life. Imam Ali, on his deathbed, asked his children to take care of the birds he had domesticated, or else to set them free. Once, a disciple of Imam Ja’far al Sadiq killed some pigeons in exasperation. The Imam asked him to give one dinar in charity for every pigeon he had killed as expiation.

Once, the companions of Imam al-Hasan tried to make a dog run when the unclean animal came near them while they were having meals with the Imam. The Imam prevented them, began to eat one morsel himself, and gave another to the dog. He said:

I should feel ashamed if a creature of Allah looks at my food and I turn it away.

Allamah Taba Tabai (AR) writes:

Clearly, the system of creation, which has overall control on all the creatures, has ordained that man should get nourishment from meats, etc.; then it has guided the previous parts of existence towards it. It is the system, which has created in human beings the ability to get sustenance from both animals and vegetables. He has, in the front of his alimentary system, the teeth some of which are made to cut, the others to break, some to tear and others to grind. They are called canines, molars, premolars and incisors. Man is not like goat or cow, which cannot cut or tear apart, nor is he like the beasts of prey, which cannot grind or incise.

The faculty of taste with which his mouth is equipped finds the taste of meats pleasant; then other organs of his digestive system likewise find the meats delicious and long for it. All this is a part of creative guidance, which proves that the Creator has given him permission to use and eat various meats. How can we separate this creative guidance from lawfulness of the work, which this guidance leads.

Islam is a natural religion. Its only aim is to revive the tracks of nature, which the human ignorance has obliterated. It is bound to declare lawful what the creation guides to and the nature decrees. Islamic legislation revives this natural commandment; and in the same way, it restores other arrangements, which the Creator has ingrained in our nature. We have already mentioned that it confirms the decree of reason that one should abstain from such meats, which are harmful physically or spiritually; and it strengthens the inner feelings by prohibiting what the normal human nature dislikes or feels aversion. These two principles ultimately are based on the Divine management of the creation; and Islam has given credence to them. It has prohibited that which harms the growth of the body and has forbidden that which is injurious to the well-being of human society. For example, that which has been slaughtered in the name of other than Allah or that which has been obtained through gambling and dividing with arrows and so on; and it has prohibited those repulsive things which the nature abhors.

There is no doubt that mercy is a fine gift of Allah, which has been ingrained in the human nature and in many animals as well, as we have sometimes observed. However, the Creator has not given it the status that it should enjoy absolute power over all affairs, or should command unqualified obedience. The creation itself has not given the mercy free rein; otherwise, there would not have been in this world any trace of grief, disease, suffering and various types of tortures and oppressions.

Moreover, human mercy in itself is not like justice, inasmuch as it is not an absolute noble characteristic, which admits no restriction. Had it been so, then it would not have been proper to punish an oppressor for his oppression or to penalize a criminal for his crime; nor would we have been allowed to confront a transgression with similar action. If mercy means this, then the earth and all that is on it would perish.

However, Islam has not neglected the demands of mercy altogether, because it is among the creation’s gifts. It has ordered us to deal with the animals with mercy. It has forbidden us to torture the animal at the time of slaughter; it does not allow dissecting the limbs of the slaughtered animal before it has died, nor is it allowed to skin it while it is alive.

And,

As for the talk of divine Mercy and His being the most Merciful of all, do they think that Allah is tenderhearted being? Alternatively, that his senses are influenced and He feels pity on some things? Obviously, these are material and physical characteristics and Allah is far above such things. The Divine Mercy means that Allah bestows good on someone who deserves it as much as he deserves it. That is why sometimes what we think is punishment turns out to be the Mercy from Him, and vice versa. Consequently, according to the reason, it is not good to neglect or discard a beneficial action by listening to what is suggested by our false mercy. Nor is it allowed to be negligent in legislating the Islamic Laws, keeping in view the realities of the creation.