

Observing Various Similarities Between Humans And Bacteria In The Light Of Quran And Sunnah To Cure Human Diseases

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Abstract:

A new aspect regarding bacteria and germs came to the writer's mind that humans are actually germs or bacteria or at least so similar to it. In this regard, many suitable materials were found in the Holy Qur'an and narrations of Prophet Muhammad (PBUH).

This is a very long work and it can be very useful to cure many human diseases, as we can find authentic examples from human life and his actions, due to which the research on bacteria will become easier and the treatment of various diseases will be possible more easily.

This is a unique work of its kind in the whole world and due to this, not only the treatment of human diseases can be made easier, but also the modernity of the religion of Islam till the day of Resurrection can be highlighted from this aspect.

The ratio of good and bad bacteria in the human body and its need, the use of antibiotics, the communication of bacteria to each other, the wars between bacteria and many other topics on which the writer, applying the human world, the Qur'an and the narrations of Holy Prophet (PBUH), has especially attracted scientists towards the solution of the problems of the human body.

Keywords: germs, various system, Holy Qur'an, modernity, religion

Introduction

Different Examples about Germs & Bacteria

Following are some interesting examples and their analysis which will lead to opening new horizons of knowledge.

Scientists say that humans need to be exposed to bacteria from an early age so that your immune system can be alerted to both good and bad bacteria. So you need to keep in touch with both. But Western society's obsession with (use) antibacterial products increases the risk of developing various immune-related conditions

Example No. I

that do not allow protection when you face or are introduced to bad bacteria.¹

Narration of Holy Prophet Muhammad (PBUH) about the matter

So look at the holy narrations (Ahadith-e-Qudsiah) here in which Allah says that if you do not sin, I will eliminate you and bring people who will sin and then repent and I will accept their repentance. They prove that the existence of a sinner is as necessary as that of a bad bacterium:

“It is narrated on the authority of Hazrat Syedna Abu Huraira (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: If you had not sinned, Allah would have taken you away and would have brought a people who sinned and then repented to Allah the Exalted. So Allah the Exalted forgives them.”

²

“Abu Ayyub Ansari (may Allah be pleased with him) says: I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying: If you do not sin, then Allah Almighty will create a people who will sin and then repent to Allah Almighty, then Allah Almighty will forgive them.”³

Example No. 2

Proportion of good and bad bacteria:

If the ratio of good and bad bacteria in the human body is 85:15, then it is considered ideal and if this ratio is increased, the body can suffer from various diseases.⁴

Surprisingly, the countries with the lowest crime rates in the world have a similar or nearer ratio to it, such as 87:13 in Qatar; 85:15 in UAE; 85:15 in Taiwan and 78: 22 in Japan.⁵

This clearly shows that the existence of a sinner is desirable To some extent but if it exceeds a certain proportion, it can be dangerous to the

society. And it is also so that good people can better themselves by competing with bad people. This is the reason why even during the time of the Prophets, the existence of the sinner did not disappear completely. In other words, the existence of the sinner is an integral part of this world system. However, the affairs of heaven will be different from the world, so the existence of a sinner there will be unnecessary.

Example No. 3

Amazing similarities between humans and bacteria:

Notifications and conversations:

Bacteria can communicate and send messages by emitting chemical signaling molecules; as a result, their population is able to function as a multicellular organism. (Bring to mind the hadith here. “All Muslims in the body are likened to one body. If one of its limbs suffers, all the limbs feel the pain”. (Essayist). Because of their ability to communicate with each other, bacteria are able to regulate gene expression and therefore the behavior of the whole community.

This process of communication gives bacteria the ability to become better organisms, making them a more powerful weapon against antibiotics. And because of this the bacteria automatically inactivate against the antibiotic when exposed to it. And once the antibiotic's effect wears off, it can be reactivated.⁶

Analysis

This means that antibiotics can have a much better effect if communication between bad bacteria is eliminated. Even in humans, if seen, the strategy of hiding oneself against the enemy is common and different methods are used for this, whether they are earthly enemies or celestial calamities. If we consider the celestial calamities that Allah Almighty sent to different nations as antibiotics, then it is clear that they were so

complete that those bacteria (humans) who hid (mountains, caves, forts Etc.) also removed by these calamities and it cleansed the earth from their existence.

The sighs and cries of the people of Jonah (PBUH) which saved them from divine punishment show that if the bacteria change their behavior at a certain time, they will not suffer from this antibiotic (punishment).

The escape of good people from divine punishment indicates that just as antibiotics can differentiate between good and bad bacteria, so does divine punishment differentiate between them, even the Prophets in particular were made aware of this in advance, So that they would leave the place where the punishment was to come.

If there are good bacteria (humans) in a place, then bad bacteria can also be saved because of them. Remember the verse:

“And Allah was not to send scourge upon them while you (O Prophet) were in their midst, nor would Allah send scourge upon them while they are seeking forgiveness”.⁷

And if the good bacteria along with the bad ones are destroyed by antibiotics, then the same happens sometimes in the divine punishment, but these good people get their reward. (Prophet Muhammad told this to his wife Ayesha R.A).

If the good bacteria do not take action against the bad bacteria, they will not be able to be assigned more work and both are considered same and all of them can be eliminated by considering one. In this regard, keep in mind the relevant narration of Prophet Muhammad in which those who do good deeds but not ask for good deeds are considered as bad people and punished (Writer).

Nicholas Wade writes in reference to a new study in the New York Times on the similarities between bacteria and human genes:

“Humans have about a thousand genes similar to those of bacteria; presumably because the genes are so vital that their DNA structure has remained

much the same over millions of years of descent from a common ancestor. But the consortium asserted that some of these genes were likely to have been acquired by lateral transfer.

The consortium cited the finding as fourth in a list of 11 major discoveries about the human genome and gave it considerable emphasis in its press briefing”.⁸

Example No. 4

Scientists say that there are wars between good and bad bacteria and now they are trying to find the weapons that good bacteria use against bad bacteria, so that it can be seen that by using them we humans will be able to defeat the bad bacteria or not. After the bacteria have undergone a rapid evolutionary process, it will be seen that in the absence of which weapon, the good bacteria lost to the bad bacteria. Then, after those weapons are mass-produced, the good bacteria will be armed with them so that they can defeat the bad bacteria.⁹

Some scientists say that if a tiny glimmer of light passes from one bacterium to another, it may not even be visible under a microscope, but it means that a deadly battle is going on and the other bacteria has been poisoned by spear.¹⁰

Analysis:

It is narrated by Prophet Muhammad (PBUH):

“Beware, indeed, there is strength in throwing, Beware, indeed, there is strength in throwing, Beware, indeed, there is strength in throwing.”¹¹

This hadith shows that the most effective weapon is that which is used by throwing. So if the good bacteria are armed by the scientists to kill the bad bacteria, it would be more effective to use throw able weapons.

If you think about it, you can see that nature used weapons to destroy or subdue different nations,

which would ensure their destruction or subjugation. Some were destroyed by screaming, some by sinking or being destroyed by rocks. Wherever possible, good bacteria (the prophets and their followers) were armed to prevent them from being destroyed or defeated, just as Noah was armed with an ark and Moses was armed with a stick. And where it was not appropriate, they were ordered to leave the area. So, in a Qur'anic verse it is said:

“And Allah was not to send scourge upon them while you (O Prophet), were in their midst, nor would Allah send scourge upon them while they are seeking forgiveness.”¹²

It proves that we are germs or similar to germs and nature armed us in the same way.

We may also include more natural aid events such as helping in the Battle of Badar, birds against Abrahah, etc.

Conclusion:

There are much more such examples which the writer has researched and countless authentic examples can be found which will surely be very beneficial to man especially for the cure of diseases and for the betterment of this world. This is a long term task for which a formal institution must be established so that this work can be done faster.

This work is also so important because scientists from Oxford University commended the writer for his work on the striking similarities between bacteria, germs and humans in a scientific and religious context. The writer was also encouraged by the scientists to continue this work further. We should emphasize on the importance of applied work in the field of Islamic research to solve the practical problems of the people.

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