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Camel Urine for Health in Islam and Science Perspective

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Abstract

This research is aimed to determine the benefits of urine and milk's camel as a medicine, anti-bacterial, and anti-fungial. It is related with hadith of Prophet Muhammad, Peace upon on Him (puh) about the benefits of milk and urine's camel. Camel urine is used as an alternative medicine for Middle Eastern societies. But there is controversy in consuming camel urine especially for some people whose think that camel urine as a najis. The result from in vitro laboratory has proved that camel urine as an inhibitor of cancer cells, anti-bacterial, and anti-fungal. Until now yet research found on health tests for people who routinely consume camel urine. In addition, there have not been many studies in vivo. Based on the study side of fiqh, Shafi'i and Hanafi school of thought (madzhab) regard camel urine so najis that it should not be consumed. Meanwhile according to the Hanbali of school of thought (madzhab) the camel urine is not najis because the camel is a halal animal eaten, while the Maliki school of thought (madzhab) has the same opinion with the Hanbali school of thought (madzhab) but if the animal consumes something that is najis then the law of dirt and urine becomes najis.

***Keywords**: Camel Urine, Health, in vitro, in vivo, Islam, Science.*

Introduction

بول ...اختلف الفقهاء في حكم نجاسة بعض الأشياء :فيه
هناك اتجاهان :الحيوان المأكول اللحم وفضلاته ورجيعه
أحدهما القول بالطهارة، والآخر القول بالنجاسة، الأول :فقهيان
.للمالكية والحنابلة، والثاني للحنفية والشافعية

Meaning: "The second type is najis which is still debating among the preachers. Fiqh expert differ opinion on the status najis of some these things. One of them is urine, dirt, and animal residue substances that can be consumed. Here the view of fiqh scholars is divided into two. One view states sacred. While other views states *najis*. The first view was followe by the Maliki and Hanbali school of thought (*madzhab*). While the second view is represented by Hanafi and Shafi'i school of thought (*madzhab*)", (Az-Zuhayli, 1985).

Urine is one of the residue of the body's metabolism that is excreted by the kidneys. Urine that is often used for treatment is camel urine. The earlier in 2018, social media uproar with viral video Bachtiar Nasir was drinking camel urine. Chairman of the National Movement of Fatwa Guards Majelis Ulama Indonesia (GNPFMUI) also invites Muslims not to hesitate to drink camel urine. He said that camel urine is halal for consumption and good for health. Lately many have questioned about the law of drinking camel urine, and there is differences opinions about the law.

There are various uses of camel urine, including used to wash women hair in order to be bushy and long. In addition, camel urine is also efficacious for treating swelling of the liver and accumulation of pus, toothache, and clean up the eyes. The many differences opinion it, will be discussed more deeply in this paper about how the views of Islam and Science about camel urine.

This paper aims to reduce public unrest about differences of opinion the benefits of camel urine and the interpretation of the hadith of the Prophet Muhammad about it. Benefits from making this paper are can provide information to the people about the law consumed camel urine and provide information about the content in camel urine that can be used as a medicine.

Method

This research is using literature study method, by analysis various information. This is conducted to solve a problem. The literacy sources of this research are books, journals, and credible sites. This research is descriptive qualitative that aims to provide a clear, systematic, and actual picture of the phenomenon

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being observed. This research based on the results the study of hadith and its interpretation according to 4 school of thought (*madzhab*). This research includes qualitative because the data obtained in the form of verbal statement.

Discussion

Camels is an animal species of the Camelus genus that live in dry and deserts regions in Asia or North Africa. The life span of these humped animals is between 30-50 years. Allah SWT has created it specifically to live in the desert and to benefit human life. Camel creation as the word of Allah SWT is:

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَت

"*Do they not then consider the camels how it was created?*" (Surah Al Ghashiyah: 17)

Camels have special characteristic compared to other animals. Not only meat and fat that have a lot benefits, but also camel urine is believed to cure various diseases (Cayo, 2011). Al Awadi and Haikal (1997) state that camel urine showed anti-fungal activity to Aspergillus niger. Another research conducted by Al-Awadi in 1998 showed that the anti-fungal in camel urine could inhibit the growth of Candida albicans.

Urine is known as residual fluid excreted by the kidneys. Urine consists of several components, namely residual metabolism such as urea, dissolved salts, and organic matter. Some people believe that urine can treat a disease, such as the Aztecs tribe who use human urine as a treatment for infection (www.surabayapagi.com).

Camel Urine in Islamic Perspective

عَنْ أَنَسٍ قَالَ: قَدِمَ أُنَاسٌ مِنْ عُكْلٍ أَوْ عُرَيْنَةَ فَاجْتَوَوْا الْمَدِيْنَةَ، فَأَمَرَهُمْ النَّبِيُّ صلى الله عليه وسلم بِلِقَاحٍ، وَأَنْ يَشْرَبُوْا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا، فَانْطَلَقُوْا فَلَمَّا صَحُّوْا قَتَلُوْا رَاعِيَ النَّبِيِّ، وَاسْتَاقُوْا النَّعَمَ، النَّهَارِ، فَبَعَثَ فِيْ آثَارِهِمْ، فَلَمَّا فَجَاءَ الْخَبَرُ فِيْ أَوَّلِ ارْتَفَعَ النَّهَارُ جِيْئَ بِهِمْ، فَأَمَرَ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسُمِرَتْ أَعْيُنُهُمْ وَأُلْقُوْا فِيْ الْحَرَّةِ يَسْتَسْقُوْنَ فَلَا يُسْقَوْنَ، الحديث. (رواه البخاري)

"From Anas ra. said: A group of people come from 'Ukl or' Urainah tribe, then they feel uncomfortable in Medina (until sick). Then the Prophet Muhammad telling them to go the camel cage to the drink their urine and milk.When they had healed, they killed the shepherd of camel and carried off the camels. Then the news came to the Prophet. Then the Prophet sent people to track them down. As the sun was rising, the messenger came with them. Then the Prophet ordered to cut off their hands and feet, prying their eyes, then they were thrown in the hot desert. They asked for a drink but were not given (drink) "(Narrated by Al-Bukhari).

The explanation of the hadith above can not be examined directly. According to islamic perspective urine used as a medicine, Prophet Muhammad SAW deliver the hadith above through 3 stages, namely:

1. Chronology
2. Offer (Tips)
3. Suggestions

The first, cronologically a friend came to Rasulullah SAW to ask about his stomachache. Then Rasulullah SAW advised him to drink milk and camel urine. But the friend killed the shepherd of the camel. According to the shari'ah law he get qishos law.

The second, namely the tips for people who have stomachache. A book entitled *At-tibbun Nabawi* explains the referral or sources of Islamic medicine according to Prophet Muhammad SAW. When someone have stomachache the Prophet Muhammad advise them to drink honey many times. After that came the suggestion to drink camel urine with its milk. this is according to the hadith of the Prophet Muhammad SAW which was examined by salafiyah preacher. Based on the hadith, there are 3 kinds of medicine suggested by Muhammad SAW, namely habatussauda ', honey, and cupping therapy. Camel urine can be used as another alternative after those medicines. The book states that habatussauda 'is useful as a medicine for all diseases except death. The third stage, the Prophet Muhammad explained to drink camel urine adequately (Aiman, 2004).

a. Definition of Najis
   Based on the Indonesian dictionary, Najis is the cause of obstruction of someone to worship Allah SWT. Najis can also mean disgust or filthy. Definition of najis according to Arabic language means al-qazārah (القزاسة) which means dirt. While the definition according to some priests include: Imam Shafi'i which means dirt that prevents the validity of prayer, according to imam Maliki which means the legal nature of an object that requires a person prevented from permissibility of praying when they are exposed (Damascus, 1992).
b. Types of Najis
   Al-Zuhayli argues that najis is the name of a filthy thing, in the view of syara ', divided into 2 is najis hukmi and najis haqiqi. Najis hukmi is dirt that is on the part of human body that prevents the validity of worship. An example of najis hukmi is hadas. Najis haqiqi is divided into several types namely mughallazoh (heavy), mutawassithoh (medium), and mukhaffafah (mild) (Beirut, 1985).

c. Najis Urine Law Status
Maliki and Hanbali school of thought (*madzhab*) argue that the status of urine and animal feces that is halal to be eaten like camels, cows, goats, chickens, and various poultry is not najis. But for the Maliki school of thought (*madzhab*), animals that eat or drink najis objects the urine and feces become najis. The Hanafi and Shafi'i school of thought (*madzhab*) argue that the status of camel urine and feces is najis, so that both urine and camel feces categorised to the objects that is haram to consumed.

Urin Camel in a Science Perspective

a. Urine

The urinary system consists of kidney, ureter, bladder, urethra. This system helps maintain homeostasis by producing urine which is the result of metabolic waste (Soewolo, 2003). Urine is the excretory fluid from the kidney. Urine is a liquid containing salt, urea, and uric acid (www.medicinenet.com). Normal urine contains urea that is more than 25-30 grams. Urea is the final result of protein metabolism in mammals. Urea excretion will increase when protein catabolism increases, such as when the fever, diabetes, or excessive adrenal cortex activity. If there is a decrease in urea production e.g., at the time of end-stage liver disease or acidosis due to some of the nitrogen that should be turned into urea deflected for ammonia (Soewolo, 2003).

The process of urine formation through 3 stages, namely filtration (filtration), reabsorption (re-absorption), and augmentation process (discharge of substances). Filtration is a blood filtration process performed by the glomerulus. The filtration process produces primary urine. Reabsorption is the process of re-absorption in the collecting channel. The result of this process is a secondary urine containing high urea. Augmentation is a secondary urine process to remove substances that are not needed by the body and then formed the real urine (www.ebiologi.net).

b. Camel Urine

Table 1. Analysis of camel urine within 24 hours.

	Gm	**gm.N**	**Total N in percent**
Total N	8,7	-	-
Ammonia	0	0	0
Urea	Very Low		0
	Gm	Gm.N	Total N in percent
Total creatinin	9,24	3,43	39,4
Keratin	3,97	1,27	-
Hipurit Acid	39	3,05	35,1
Purin Base	4,7	1,73	19,9
Chloride	7,99	-	-
Total			94,4

(Read, 1925).

Camel urine is unique compared to other living things, including humans. Camel urine contains no ammonia, where ammonia is a component that causes unpleasant odors in the urine. In addition, camel urine is more alkaline than human urine, with pH> 7.8.

c. Camel Urine in *In Vitro* Study

Camel urine has the ability as an anti plateta, a substance that prevents blood clots. In addition, the anti-cancer content and immune-modulator on camel urine can help cancer treatment efficiently. Anti-cancer in camels urine can attack various of cells, except cells that not potentially to grow into cancer cells (non-tumorigenik), epithelial cells, and fibroblast cells. The results are not shown in mouse urine where the rodent's urine attacks cancer cells and normal cells.

Romli (2017) has reported his research on anti-cancer activity in camel urine in vitro and in vivo. The results of in vitro experiments show that camel urine that has been frozen can reduce the growth of cancer cells. Another study by Muna E, proves that camel urine has a deadly effect on germs that cause many diseases in humans such as *Staphylococcus aureus*, *sallmonella, Escherichia coli* and *Pseudomonas aeruginosa* (Muna E, 2008). A similar study by Salha Zahrani (2017) states that camel urine samples, fresh or preserved for 72 hours at 5 ° C and 25-33 ° C, have anti-microbial activity against 6 isolates of MRSA *Staphylococcus aureus*, then a study by Munir Al Bashani (2011) shows similar results with current research on bacteria isolated from urine and bacteria that are inhibited by the camel urine effect.

Mostafa (2016) conducted a study of camel urine activity applied to Multi Resistant Clinical Bacterial and isolated fungi. The bacteria used in the study were *Staphylococcus aureus* (MRSA) CoNS, *Enterococcus* sp, ESBL that produce Gram-negative. The results indicated that all camel urine in concentrations 10%; 7.5%; 5% can inhibit the growth of these bacteria, but at concentrations 2.5% these bacteria can still grow. *Candida albicans*, non-albican candida, and results of 10 CoNS isolated are an objects for antifungal activation test. The three types of fungi can be inhibited by camel urine with concentrations 10%, 7.5%, 5%, and 2.5%. Anti-bacterial and anti-fungal activation tests were conducted in vitro.

d. Camel Urine in *In Vivo* Studies

Romli *et al* (2017) studied about the effect of camel urine on the growth of cell 4 IT (breast cancer cell) *in vivo*. There are 3 groups of mice which has been injected with cell 4 TI then allowed it to grow for a week. The first group, injected with a control solution. The second group injected with low concentrations of camel urine, and the third are injected with camel urine with high concentrations. The result showed that the first group tumor weight are greater than the second and the third group.

Urine Therapy for Health

a. Traditional Medicine Method
   Traditional medicine is a heritage that rarely used by the society nowaday. This treatment showed the slow results than modern medicine, but claimed capable for long-term effects. One of the traditional treatments is urine therapy. Urine therapy has been used for thousands years in some areas, such as China, Egypt, and India. Ancient people believe that urine contains various substances that able to cure some diseases. People who used this therapy consumed their urine in the morning before consuming anything (www.hallosehat.com).
b. Urin Camel for Health
   Camel urine is believed to cure a various of diseases, including cancer. Camel urine treatment is common in the Middle East. People generally consume camel urine as a mixture of camel milk, but some are directly drink without mix it. Camel urine contains an anti-cancer substance called PM-701 that can inhibit the growth of cancer cells (Alghamdi and Korshid, 2012). In addition, camel urine contains anti-platelates that capable to prevent blood clots and anti-bacterial. Anti-fungal is effective to inhibits some bacteria and fungi that harm humans (Mostafa, 2016). People who used camel urine therapy are advised to drink 100 mL/day camel urine for treatment some diseases. The study that conducted continuously showed that the camel urine has results anti-fungal activity against *Candida albicans*, *Aspergillus niger*, *Rhizoctoniasolani*, and *Fusariumoxysporum fungi* and clear activity on metabolic efficiency of *Aspergillus niger* (Al-Awadi, 2000).

Therapy with Camel Urine

a. Review of Health
   The camel urine as a medication from Middle Eastern society gain a serious reaction from WHO. WHO prohibits people consume camel urine because camel urine is an intermediate spread of MERS disease (*Middle East Respiratory Syndrome*). The studies that has been conducted only focused on *in vitro* and *in vivo*, and there is no research found for the health effects of people who consume camel urine.
b. Review of Islam
   Camel urine consumption is unusual in Indonesia as the camel population also rarely found in the tropics. In addition, the majority of Muslim communities in Indonesia adhere to the Shafi'i school of thought *(madzhab*) that prohibits the consumption of animal feces, including camel urine. There is a reason about camel urine consumption that emerge the rukhshah.

Rukhshah in language is permission reduction or relief. Whereas according to ushul preacher interpreted by:

الْحُكْمُ الثَّابِتُ عَلَى خِلاَفِ الدَّلِيْلِ لِعُذْرٍ

"The applicable law is based on the argument that violates the existing argument because of the udzur".

Based on the definition above we can conclude into three terms of rukhshah:

1. Rukhshah (dispensation) based on the Al-Qur'an and Sunnah either textually or contextually through qiyas (analogy) or ijtihad, not based on their own will and presumption.
2. The word of law includes all existing law that happen rukhshah such as *wajib, sunnah, haram,* and *mubah*.
3. The existence of udzur in the form of difficulty or objection in doing so. The very act of prohibiting Islamic shari'ah except at certain moments, namely:
   a. Dispensation is only used in an emergency conditions. For example, when someone almost death because of starving and only pork that possible to eat, then to survive the pork is allowed to be eaten.
   b. If the situation concerns a disease, the recommended medication must be obtained from a specialist who is good in religion and knowledge in the field.
   c. Al-Baidhawi defines rukhsah as "The applicable law is inconsistent with the existing argument because of obstacles (udzur) (Beirut, 2010).

Conclusion

Camel urine can be consumed according to the Hanbali and Maliki school of thought (*madzhab*), whereas it should not be consumed according to the Syafi'i and Hanafi school of thought (*madzhab*). Camel urine has a variety of anti-platelic, anti-bacterial, and anti-cancer properties that have been tested with in vitro and in vivo, but no studies have been conducted on people taking routine camel urine.

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