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Scientific Remarks of the Quran to Health and Medical Teachings

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ABSTRACT

The Quran which is a miracle of All-wise God is a guiding light for human which never dim and it is mercy and grace and brings many advantages for us. Along with these advantages, God which loves His creatures especially human has bestowed us health and hygiene. This article is about some verses of Quran about health, nutrition, body, mind and etc which includes medical subjects and points and proves miracles of Quran. Miracle is means medical issues presented in Quran which people were not aware at the time of revelation.

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INTRODUCTION

Disease and health was accompanied with human from the beginning of creation; therefore, human always has tried for treatment and care. Prophets pay attention to medicine and value it. Even Jesus acts for treatment was miraculous. In Ancient sacred texts, health was an important issue. Quran which remarks its mission as guiding human to perfection and health of mind via ethics and beliefs has fully considered body health which is necessary for mental health. Medical issues in Quran have miracles that human mind surprises by discovering them. What surprises human is that regulations and laws of Quran are homogenous with health of body and mind i.e. there is nothing in Quran which is in contrast with human health.

Conceptualization:

Medicine in Persian language is the knowledge of curing patients (Hasan Amid, Amid Persian Dictionary; Dehkhoda Dictionary, Sokhan Great Dictionary). This definition shows that this word is used for curing physical and mental diseases.

Treatment means cure and medicine and it is practiced to resolve physical and mental diseases (Dehkhoda Dictionary, under the cure entry).

Today, cure is divided into two groups: one curing disease and the other is preventive cure which is called hygiene (Sane'i, Cleanness and Hygiene in Islam: 9). Hygiene lexically means maintaining, health and prevention (Mo'in, Persian dictionary, under entry hygiene). In Arabic it is interpreted by words Vaqaye-al-Jesm (al_Ayin, under entry Vaqi; Salamat-al-Jesm, Sehat-al-Badan (Qotb-din-Racandi, al_da'avat, 81) and al-Afya (ibn-Manzur, lesan-al-Arab, under the al-Afya entry).

Medical References in the Quran:

1. The creation of Man from Soil:

Some of the verses of the Quran refer to the Creation of Adam (AS) from soil and in some others the whole creation of human was from soil. In the 7th verse of Surah As-Sajdah (The Prostration) "He began the creation of man from clay". In other verses it considers creation of whole human from soil such as "and certainly did We create man from an extract of clay" (12th verse of Surah Al-Mu'minin (The Believers), but in the 59th verse of Surah Ali-Imran, it refers to the Creation of Man from soil not the whole human. In some verses, the creation of man from "dust" (We created you from dust, Surah Al-Haj (The Pilgrimage)/5), and in other ones "sticky clay" is mentioned. Sticky clay means the soil mixed with water or moist soil. The verse "Indeed, We created men from sticky clay" (Sura Aş-Şaffāt (Those who set the Ranks)/11) is used where "sticky clay" is mixture of water and clay with the sticky feature. (Mostafavi, Al-Tahqiq; Ragheb Isfahani, *Al-Mufradat*, Ibn Manzūr, *Lisān al-'Arab*; Qāmūs al-*Qur'ān*, Qureshi, following the material of Dust and sticky clay).

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2. *The Creation of Man from Water:*

One of the amazing content of the Qur'an is the creation of living beings even the man from water. Water in some verses is absolute such as "And made from water every living thing" (Surah Al-'Anbyā' (The Prophets)/30). In some other verses the creation of Man from the absolute water is mentioned such as "And it is He who has created from water a human being and made him [a relative by] lineage and marriage" (Surah Al-Furqān (The Criterion)/54). Other verses mentioned the water with special features such as "Then He made his offspring from semen of worthless water (male and female sexual discharge)" (As-Sajdah (The Prostration)/8), "He was created from a fluid, ejected" (Surah Aṭ-Ṭāriq (The Nightcommer)/6). Among scientists, there are two approaches to the creation of man from water:

- Water is the largest ingredient of the human body, even the life of all living plants and animals depend on water. Some percent of body mass is composed of water and rapid loss of it is incompatible with life.
- Human is created from semen and sperm. The evidence is the following verses: "made him [a relative by] lineage and marriage" (Surah Al-Furqān (The Criterion)/54) and "Then He made his offspring from semen of worthless water (male and female sexual discharge) (Surah As-Sajdah (The Prostration)/ 8). "Making" and "offspring" is creation and Children and Grandchildren at all stages, respectively. "Strain" Essentially means pure extract and compression of everything where in this verse is the human sperm or in fact the whole extract of his essence (Makarem Shirazi, Nasser, Tafsir Nemooneh (*The Ideal Commentary*), vol. 17, p. 126). Thus verses regarding the creation of Man from the absolute water are consistent with the first view and science confirms it too. The second group indicates that the creation of Man is from semen water which in both cases is of the scientific wonders of the Qur'an.

3. *Sperm; the Human Origin:*

The Quran considers sperms as one of the creation factors in explaining the creation steps and says: "Then We made the sperm-drop" (Al-Mu'minūn (The Believers)/ 14). It seems that according to the dictionaries and the use of sperm in narratives (Nahjalblagh, 59th Sermon) and the norm, the sperm drop means the extract of little water (sperm-drop) and the extract of human existence and is comprised of men and women. Sperm is the combination of male sperm (sperm) with the female sperm (ovule). Sperms are very small and microscopic pinworms. There are from 2 to 500 million sperm at any time of ejaculation (Paknejad, Reza, The first university of the last prophet, v. 1, p. 241).

4. *The Creation of Man from Semen:*

Some verses of Quran consider the semen as the origin of the creation of man such as "And that He (Allah) creates the pairs, male and female, From *Nutfah* (drops of semen male and female discharges) when it is emitted" (An-Najm (The Star)/ 45-46). "Semen" with the metre of "fils (scale)" means recognition and measurement. The one doing measurement did it for you. They call death "Maniyeh (the semen)", because it is ordained and measured. "Tamana" also means wishes in mind. They call sperm as semen (Manni), because it is measured with the God power. (Raghib Isfahani, Mufradat) they call the emitted fluid from men in the sex or ejaculation semen. Semen is of organic materials from animal and nitrogen which spoils quickly like blood; acts like a center for microbial uptake; changes color one gram of it is produced from every twenty grams of the blood extract. Thus Quran considers water, sperm, semen and soil as the origin of man creation. On the one hand we can say that sperm and semen are of the applicability of water.

The semen (Manni) is expressed in three words where each one shows a part of scientific wonders of human creation. These words are seen as the scientific Quran references.

5. *Clot, Another Stage of Creation:*

The term "alaq" were used six times in different ways in these five verses (Alaq / 1-2; Hajj / 5; Believers / 14; Qafer / 67; Resurrection / 38). Also there is one Surah called Alaq. "Alaq" is the plural from of "clot" and originally meant something that is hanging things up. It is used in closed blood, leeches, the coagulated blood sticks to whatever due to the moisture, black worm that attaches to human organ and sucks the blood. Alaq is the closed blood compromised of male sperm and female ovule entering the woman's uterus and then hanging there. Thus, given the limitations of medical science in the 14th century, the above matter can be considered as a scientific miracle of the Qur'an discovered after 14 century.

6. *Lump of flesh, The Next Stage of Creation:*

The Quran mentions lump of flesh after the sperm and clot in the human creation stages. The lump of flesh is mentioned three times in Quran. In Surah Haj (The Pilgrimage) "then from a lump of flesh, formed and unformed - that We may show you"; Surah Al-Mu'minūn (The Believers) "Then We create from the clinging clot, then from (something like) chewed meat, the formed (= differentiated) and unformed (= non-differentiated), to make clear to you (that Allah is Able to do Resurrection)". The term lump of flesh means food or chewed meat in word. That is a piece of meat seems to be chewed (Al- Tahqiq fi Kalemate al Quran al

Karim, v. 11, p. 124). Human embryo is 6 days on its way from the fertilization of the egg and the pinworm until the replacement in uterus. Then, continues to grow till 14 days as clot. And it can be seen with the naked eye as a chewed meat in the third week of pregnancy. Generating layers of different courses (lump of flesh) continues until the third month of pregnancy, but the “lump of flesh” is not always the same and goes through several phases. Quran reminds this evolution as “formed and unformed”, thus, all in all, the “formed and unformed” are the adjectives of “lump of flesh” meaning that in some forms, the capabilities and qualities of features are perfect but not in other forms.

And it is considered one of the wonders of the Quran (Rezaei Esfahani, Research on Scientific Miracles of Quran p. 500).

7. The Bones and Flesh Formation Stage:

The Quran mentions another stage after “lump of flesh= chewed meat” and says: “We made [from] the lump, bones, and we covered the bones with flesh” (Surah Al-Mu'minūn (The Believers)/14). This verse indicates that the bone is formed first, and then the meat is placed on it. In the third week of fetal development, cartilage is the first stage of bone formation. Cartilage is mesenchymal-derived tissue that first appears at the end of the fourth week of fetal life. And the parts needed to form bone, cartilage mould must form to become bone. These scientific findings are consistent with the contents of the Qur'an and show the scientific wonders of the Quran.

8- Human organs in the Quran:

Eye and Ear: Hearing and vision are the two pillars of knowledge and thought. Speaking is based on listening and imagining things is based on observation, so re important for the body. The Quran refers to the issue of hearing and seeing nineteen times. In some verses, after the early stages of sperm, hearing and seeing is noted. “Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing” (Surah Al-Insān (The Man)/2). In some verses, these are mentioned after inspiring (Sajdah / 9) and in the 78th verse of Surah Nahl, they are expressed after the birth. Sometimes hearing and seeing are mentioned in the absolute form, such as: (Ahqaf/ 26 and Al-Mu'minūn/78). The Quran relies mostly on ear, eye and Fouad (heart) meaning wisdom among all the senses, as the ears and eyes are the most important apparent senses with strong relationship with the outside world. Ear understands the sounds and education is done through it. Seeing the outside world and different scenes are done through the eyes. And the reason is the main inner sense, the worth of man falls as much as a handful of soil and rock without it (Makarem Shirazi, Nasser, Tafsir Nemnune, vol. 17, p. 129-128).

Scientific References of the Quran to the Health & Medicine Teachings:

1. Calling to the Clean and Lawful Halal Food: “O you who have believed, eat from the good things which We have provided for you “(Surah Al-Baqarah (The Cow)/ 168), “O mankind, eat from whatever is on earth [that is] lawful and good” (Surah Al-Baqarah (The Cow)/ 172).

2. Prohibition of Unhealthy Food: “Makes lawful for them the good things and prohibits for them the evil” (Surah Al-'A`rāf (The Heights)/ 157).

3. Prohibition of Food Waste: “And eat and drink, but be not excessive. Indeed, He likes not those who commit excess” (Surah Al-'A`rāf (The Heights)/ 31).

4. Prohibition of Eating Carrion and Pork: “He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah” (Surat An-Nāhl (The Bee)/ 115).

5- Personal Hygiene: “O you who believe! When you intend to offer *As-Salat* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles . If you are in a state of *Janaba* (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful” (Surah Al-Ma'idah (The Table Spread with Food)/ 6).

6- Sexual Health:

– Prohibition of Adultery: “And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way” (Surat Al-'Isrā' (The Night Journey)/32).

– Prohibition of Homosexuality: “Surat Ash-Shu`arā' (The Poets)” (Surah Ash-Shu`arā' (The Poets)/ 165).

– Prohibition of Masturbating: “And they who guard their private parts Except from their wives or those their right hands possess, for indeed, they will not be blamed But whoever seeks beyond that, then those are the transgressors” (Surah Al-Mu'minūn (The Believers)/ 5-7).

– Prohibition of Intercourse with the Women during Menstruation Period: “And they ask you about menstruation. Say, “It is harm, so keep away from wives during menstruation. And do not approach them until

they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves” (Surah Al-Baqarah (The Cow)/222).

- The Role of Honey in the Treatment of Physical Illnesses: “And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct. Then eat from all the fruits and follow the ways of your Lord laid down [for you]." 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” (Surah An-Nahl/ 68 & 69).

- The role of Fasting on Treatment: “O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous- [Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew” (Surah Al-Baqarah (The Cow)/ 183 & 184).

- Belief in Quran Recitation and Its Effect on Cure:

Quran Recitation is emphasized in the Quran (Surah Al-Muzzammil (The Enshrouded One)/ 20) and the Hadith (Majlisi, Bihar al-Anwar, 74/292). Quran recitation impact on reducing physical pain after surgery is today considered as a theory in the scientific and medical communities has been proved (See Nikbakht Nasr Abadi, the Help of the Holy Quran in Physical Healing).

In a medical research, medical equipment were connected to Muslim and non-Muslim skull with mental illnesses. Then Quran recitation was played a while. After a while psychometric devices that were connected to the brain, showed that stress on individuals has been decreased.

The research conducted in Mashhad University on some pregnant women showed that the Quran recitation reduce pain, time, prenatal anxiety and stimulate ovulating in infertile women and etc. (Journal of Mental Health, No. 3, 2008).

Medical Sciences Being Rooted in Divine Revelation:

It seems that essential and medical needs of the primitive man were resolved through divine revelation. One narrative has said: “God descended Adam from heaven and made him aware of everything. Astronomy and medicine were among them”. (Majlisi, 1982. vol. 1, p. 35)

Miracles of Jesus (pbuh) was of the medical type, such as: make the dead ones alive, treating deaf and dumb, and healing incurable diseases like leprosy etc. (Aghighi Bakhshayeshi, 1994, p. 39)

The Quran with hundreds of verses in the health and medical field provides a good platform for researchers and scientists development. And recommendations of innocents in medicine and treatment have been documented in the form of medical and health collection, including the famous “Teb al Nabi”, “Teb al Sadeq” and “Teb al Reza”. Muslim scholars have also written many books on medical sayings (Hadith) thriving medicine among Muslims; (Dr. Gholamreza Noormohammadi, writing medical sayings, p. 110) hence, medicine has sacred root because it is connected to divine revelation, although has grown over the years through experiences.

Conclusion:

In this study we can conclude that Islam contains specific instructions about health in which observing and practicing result in physical and mental health and therefore the health of the community. With the implementation of new and old science of medicine in this sense, it can be said that many researchers have found some hidden secrets in several cases. Quran pays a lot of attention to people's health and it has been perceived through the tenor of verses that the unhealthy community will be deprived of the conduct preliminaries and integrity. Therefore it is necessary to pay attention to the fundamentals of medical science and health care so that its positive effects on the individual and society will be realized.

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