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The Holy Qur'an And Medicine

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ABSTRACT

The main objectives of the Holy Qur'an are:

1. Tawhid that is the oneness of Allah.
2. Nubuwwah, that is prophecy.
3. Akhirah, resurrection after death, hashir, joy, paradise, and hell.
4. A direction that includes worship and justice.

Briefly, in the Qur'an, the main goals of which are summarized in this way, there are many different topics related to these objectives. One of them is the issues related to medicine, which are of great interest to everyone. However, there are no extensive and detailed medical knowledge and treatment methods in the Qur'an since it is not a medical book and was not sent down to tell about these issues. The general principle of the Qur'an, especially in the field of medicine and other positive sciences, is to free people in fields based on observation, experiment and experience and encourage them to research and work. Over time, medical knowledge will increase, improve and may even change. If the Qur'an had brought extensive medical information in this field, there would have been no increase, development and change. Because the provisions and principles imposed by the Qur'an are final, and it is never possible to change them over time.

Key words: The Holy Qur'an, Medicine, Physicians, Religious Studies, Verse.

1. INTRODUCTION

The Qur'an is a nature that commands religious studies, beautifies morality, and guides people according to its content and topics it covers. For this reason, medical information in a broad sense should not be expected from the Qur'an. However, there is no medical information in the Qur'an, and it is also not true to say. In the Qur'an, in particular, concise information is given about human life, fertility, anatomy, physiology, pathology, diseases of the body and psyche, treatment methods and death. (Opitz, 1971: 21).

Some researchers have found that more than forty verses in the Qur'an are related to medicine. Imam Shafi'i's with the lesson given by Islam: "There are two classes that people cannot be independent of them: scholars and physicians. Scholars need it for their religion, physicians need it for their health," he says. Again, according to Imam Shafi'i: "There is no science nobler than medicine after the knowledge that states halal and haram." (Canan, 1996: 11/548).

At the beginning of the topics that the Qur'an focuses on with importance and gives some important information about it, albeit briefly, we can say that after astronomy, the issues of medicine and preventive medicine come up. Qur'an;

- ✓ from pregnancy and infertility (Hud, 72; Maryam/Mary, 9; al-Nur, 31,60; al-Talaq, 4),
- ✓ not approaching a woman while she is in a state of distress, (al-Baqara, 222),
- ✓ breastfeeding of children (al-Baqara, 233; al-Qasas, 12),
- ✓ since conception cannot be achieved in old age, (Al-Dhariyat, 29),
- ✓ from anatomy (al-A'raf, 69; al-Fatir, 1) and
- ✓ he talks about physiology (al-Nahl, 66) and

✓ it provides brief and summary information about how diseases are formed and their causes. (Kırca, 1994: 218).

Additionally the Qur'an;

- ✓ he orders the destruction of dead human bodies, that is, their burial ('Abasa, 21; al-Ma'ida, 31), thus ensuring the prevention of infectious diseases.
- ✓ Prohibiting the killing of people (al-Isra, 33),
- ✓ he also orders a short one to prevent them from being killed (Al-Baqara, 178),
- ✓ by burying girls alive (al-Taqwir, 8-9) or
- ✓ prohibiting them from being killed for fear of hunger (al-An'am, 151; al-Isra, 31) and

It prevents suicide (al-Nisa, 29) and thus shows its importance to human life and health. (Opitz, 1971: pp. 54,82-83)

It is of great importance that the book of a religion that appeals to all humanity that will come before the Apocalypse mentions them. The structure that forms the basis of Islamic medicine is a healthy person and society. A society consisting of healthy people in terms of spirit and body is one of the met goals. It is essential to eliminate every danger that threatens human health. For this reason, we have to think about the issue of medicine in connection with *halals* and *harams* in our movements, food and drinks. (Küçük, 1985: 3/6.).

Muslims, as in all matters, looked at the concept of healing from a broad perspective and understood it following the spirit of the Qur'an, achieved a balanced life financially and spiritually, established an Islamic Civilization that has given many values to the world's science and civilization. However, it is gratifying that in recent years, many Islamic scholars have turned to understand the meaning of the Qur'an in its entirety and shed light on humanity to benefit from its healing.

2. OBJECTIVES AND METHODS

Our main goal in this article is to discuss the verses and issues related to medicine in the holy book of Muslims, the Qur'an. As a method, first of all, it will be to identify and explain the verses related to medicine and to compare them with modern medicine.

2.1. Qur'an: As a Source of Healing

The first and main principle of Islam, the *aqidah of Tawhid*, also become prominent here. In other words, it is not an accidental thing that occurs outside the will, knowledge, and authority of Allah, whether it is a disease or healing. Allah has created disease and healing based on many purposes and wisdom, such as trial, warning, punishment, and reward. Suppose even a leaf falling from a tree to the ground is not outside His knowledge. In that case, the fruit of the creation (*hilqat*) tree is incompatible with the logic of belief that diseases and epidemics that concern the health of people created as the caliph of the earth and the lives of thousands of them are excluded from His knowledge. Moreover, many verses and hadiths clearly state that the disease and healing are from Allah.

The word *healing* (*shifa*) is mentioned in the Qur'an four times (*shifa/healing*), once (*yashfi*), and once (*yashfini*):

1. "وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ" *"We are sending down the Qur'an in parts – it is a healing and a mercy for the believers."* (Isra, 82).
2. "يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ" *"O humankind! There has come to you an instruction from your Lord, and a cure for what (of sickness or doubt) is in the breasts, and guidance and mercy for the believers."* (Yunus, 57).
3. "وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ" *".. and heal the breasts of the believing people.."* (al-Tawbah, 14).
4. "...say: "Unto those who have believed it is a guidance and a healing.." (Fussilat, 44).
5. "وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِي" (Hz. Abraham), And Who, when I fall ill, heals me.. (al-Shu'ara, 80).
6. وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

"And your Lord inspired the (female) bee: "Take for yourself dwelling-place in the mountains, and in the trees, and in what they (human beings) may build and weave. Then eat of all the fruits, and returning with your loads, follow the ways your Lord has made easy for you. "There comes forth from their bellies a fluid of varying colour, wherein is health for human beings. Surely, in this, there is a sign for people who reflect". (al-Nahl, 68-69).

If it is to be noted, it is seen that there are some differences in the meanings expressed by the words "healing" and "yashfi" mentioned in these verses. It is stated that there is healing for believers in *al-Isra* and *al-Fussilat* suras, and it is mentioned that healing is given when they get sick in Surah *al-Shu'ara*. It is reported that there is healing for people in Surah *al-Nahl* in honey.

Although it is stated in the verses that the Qur'an is healing for people, there is no clarity about which diseases it is healing for. I wonder what diseases the Qur'an is a cure for? Diseases of the body or diseases of the soul? According to most scholars, it is a cure for physical and spiritual diseases. (Çetin, 1992: 70.).

"We send down such verses from the Qur'an that they are healing and mercy for the believers," Elmalili Hamdi Yazir says in the commentary of his verse, "In this verse, the Prophet likens a physician to a hospital filled with all kinds of anxiety and illness, trouble and trouble, and the Qur'an is healing medicine and sufficient food. It is a certain fact that the Qur'an is healing and mercy against moral and social, psychological diseases such as doubt and hypocrisy, infidelity and discord, cruelty and injustice, ambition, despair, unemployment, ignorance, imitation, bigotry, malice". (Yazir, 5/317). The Qur'an is healing for the hearts of believers. Because he saves them from disbelief, brings them to faith, relieves their spiritual depression, and brings their hearts back to peace and joy with the mercy and grace, he has given.

The Qur'an is a cure for spiritual and spiritual diseases, as well as a cure for diseases of the body. Allah has created man as a faithful being consisting of soul and body and has informed him in principle how he should live financially and spiritually and under what conditions he can continue his life. However, he did not explain the things that a person is financially in need of in the Qur'an in detail, but only made signs and left them to the person's knowledge, skills and experience. If he had explained them in detail, then the Qur'an would have been a book that did not fit into volumes. (Çetin, 1992: 75)

The Qur'an generally invites people to contemplate, study and research, and encourages them to increase their knowledge and good manners. This divine message contains about 150 clear verses ("With a very lenient attitude, this number will be up to 450") related to the law, while it contains more than 750 verses related to the field of natural sciences. This is a very important aspect that should not be ignored. (Tantawi, 1931: 3/1).

The Qur'an attaches great importance to hygiene and human health. (al-Maida, 5/6; al- Al-Muddathir, 4). It points out the need for a balanced diet, avoiding overeating, unbalanced nutrition and waste. (al-An'am, 141; al-A'raf, 31) Mentions some foods from time to time. As an example, meat (Al-Baqara, 57; Hud, 69; Ya-sin, 71-72) with nutrients such as fish (al-Fatir, 12; al-Kahf, 61, 63) and milk (al-Nahl, 66; Ya-sin, 73); he mentions some foods and fruits such as dates, grapes, wheat, pomegranates, (al-An'am, 99) vegetables, garlic, gherkin, onions, lentils, (Al-Baqara, 61) figs and olives (al-Tin, 1) and points out the importance of these foods. The Qur'an, which mentions healing honey (al-Nahl, 69), especially draws attention to the therapeutic aspect of honey.

3. MATERIAL AND SPIRITUAL HEALING IN THE HOLY QUR'AN

Healing in the Holy Qur'an is in two parts:

3.1. Spiritual Healing

The Qur'an itself is healing. Our Prophet (SAW) in one hadith: Honey and the Qur'an are healing (Ibn Majah, *Medicine*, 7) in another hadith; He reported that the best case is the Qur'an. (Ibn Majah, *Medicine* 28)

Nevertheless, in order to benefit from the spiritual healing of the Qur'an, there are several conditions. They also:

- ✓ First of all, a person must have a strong faith in Allah, who sent down the Qur'an.
- ✓ In the same way, Allah is the one who will heal the sick and the one who will heal (c.c.) he must believe that.
- ✓ Along with these, Hazrat Mahdi (as), who delivers the Qur'an, The Prophet (SAW), it is also necessary to sincerely believe in the things that the Qur'an teaches about cannabis - for example, that the Qur'an is spiritual healing. Otherwise, a person cannot benefit from the spiritual healing of the Qur'an. Because the way people look at the Qur'an is in two parts:

Those who disbelieve the Qur'an and cannot take advantage of it: "Woe to him who is haunted by falsehood, dishonesty, and sin! Thus, he hears the verses of Allah recited to him, but then he becomes arrogant, unable to feed his arrogance, and resists in his denial as if he had never heard them. Give him the good news of a painful punishment!" (al-Jasiyah, 7-8), "We send down the Qur'an as a healing and mercy for the believers. However, he only increases the loss of the wrongdoers. (Because they deny the Qur'an. And their frustration increases because of their disbelief)" (al-Isra, 82), these verses are point to these people.

The second part is those who accept the Qur'an and increase their faith as they recite it: "The true believers are only those whose hearts tremble when Allah is mentioned with them, and when His verses are recited to them, it increases their faith

and they rely only on their Lord." (al-Anfal, 2). (M. Mahmud Abdullah, 13) his verse is just one of the verses pointing to these people.

The treatment of the Qur'an regarding spiritual diseases is in two ways. Because spiritual diseases are two:

Some of them are superstitious beliefs. These are issues that fall under the principles of faith, such as creation, human destiny, fate, *uluhiyah* (divine/Godliness), *nubuwwah* (prophecy). In these matters, every belief that does not comply with the notification of Islam is a spiritual disease. Thus, in these matters, the Qur'an has abolished the superstitious sects by mentioning the true one along with its proofs and has protected those who believe in it from perversion.

The second part is bad habits. The Holy Qur'an has also explained them and warned believers not to fall into vices and instructed virtues, and spiritual *kamals* called high moral standings. When the Messenger of Allah says, "I have come to complete *Maqârim-i akhlaq*" (Malik, *Muwatta*, Husn al-Huluq, 8; Ajlûnî, 1/244), *makarim* is the high moral of the Qur'an. (Canan, 1996: 11/333).

3.2. Material Healing

It is undeniable that the Qur'an is a cure for material diseases. It is by taking advantage of the things mentioned in it that the Qur'an is materially healing. Allah Ta'ala, who has made man the caliph of the world and placed everything in the world at man's disposal, encourages people to take advantage of them. For example, water, milk, honey, meat, vegetables, fruits, etc., are mentioned in the Qur'an, and all of them are placed at the disposal of man. By doing research, a person can find healing for their diseases.

In addition, our Prophet (SAW) He made a *ruqiyyah* with the Qur'an and encouraged his companions to take advantage of the Qur'an to treat material diseases. In the Islamic scholars, the Messenger of Allah (SAW) based on the many pieces of evidence in the *Sunnah* ruled on the legitimacy of the *ruqiyyah*. One of the most obvious aspects of medicine is that it has given the Qur'an an exclusive place in treatment. He even declared it incomplete not to seek healing from the Qur'an in some of his hadiths. He said, "Whoever does not ask for healing from the Qur'an, Allah will not heal him." This hadith is also understood as follows: "May Allah not heal those who do not demand healing with the Qur'an." (Canan, 1996: 11/333)

An example from one of our companions is the recitation of the Qur'an for the purpose of treating material diseases:

Abu Sa'id al-Khudri narrates: "We believe that the Messenger of Allah (SAW) we were on an expedition that he sent. We're staying somewhere. A servant woman came to us and said: "Selim, the ruler of our island, was stung by a poisonous animal. The men who will be busy with him are also absent at the moment. Do you have someone who does *ruqiyyah*?" said. After that, a man from us, whose skill we did not know about *ruqiyyah*, got up and went with him and read it to the man. The man has recovered. They gave him thirty sheep. He made us drink his milk. He said, "Did you know the truth?" we said. "No, I only did *ruqiyyah* by reciting Surah al-Fatiha" said. We replied to him: "The Messenger of Allah (SAW) and do not touch it until you ask (for it)!" we said. As for Medina, we told our Prophet about the situation. Alaihissalatu was-salaam: "Who told you that al-Fatiha is a *ruqiyyah* (to be recited for the purpose of treatment)? Share the sheep they gave you and set aside a share for me." they said." (Bukhari, *Medicine*, 33, 39, *Fadâil al-Qur'an*, 9; *Muslim*, Salam 66).

When *ruqiyya* is understood as a treatment by prayer, it is possible to show all the hadiths that exist as evidence of the legitimacy of the *ruqiyyah* in the form of defection to Allah and encouragement to pray to protect against all kinds of bad situations such as trouble, calamity, and disease. There is much evidence about this: Almighty Allah in the Qur'an Personally:

"Pray to me, and I will answer your prayer." (al-Mu'min, 60) and:

"Say, 'Why should my Lord care for you if you have no prayer?'" (al-Furqan, 77) He encourages us to pray in an absolute way by giving orders.

4. RESULTS

Since the meaning of "*prayer*" is "to ask Allah", there is a call in this divine invitation to request everything from Allah, including "Healing from all diseases". Moreover, the Messenger of Allah (SAW) called on us to ask Allah for healing for our diseases with more explicit expressions and gave actual examples himself. (One can look at the "Dua/Daavat" sections of the trustworthy hadith books.) Studies in the field of medicine conducted today say the same thing. For example, the French surgeon and biologist Professor Alexis Carrel (d. 1944), who was awarded the Nobel Prize in Physiology or Medicine in 1912 for pioneering vascular suturing techniques, says in his book "*Prayer*": The internal organs of man work in the perfect way at the time of worship and prayer. Let my interlocutors object to this opinion as much as they want. However, I have witnessed that many dangerous diseases that we cannot treat with our current medical facilities are healed by *prayer*." (For the effects of faith on Mental and Physical health, see Mazhar Osman Uzman, *Tababet-i Ruhiyye*, and Alexis Carrel, *Dua*.)

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