

Purification of human body and spirit – A mystical lesson from Post Pandemic situations in the light of Biblical and <i>Qur'ānic</i> perspectives	
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Purification of human body and spirit – A mystical lesson from Post Pandemic situations in the light of Biblical and *Qur'ānic* perspectives

ABSTRACT

All of us desire to live with strong bodily fitness. For this purpose, we naturally require pure hygienic and nutritional environment teachings for safety of our physical as well as spiritual healthiness. The recent Pandemic COVID–19 (PC-19) situation gave us a useful opportunity of getting lesson of keeping us neat and clean. Either it's primarily sources were utilizing by a fabricated touch of sanitizers for coating hand and face or washing our body from an abundant quantity of water, in all respect it is named as the 'purification of the body'. Such idea of purification also highlighted the theological teachings of all religions towards the blessings upon humankind. The history of medicine has mentioned names of some eminent physicians who worked on revolutionary legacy in health sciences and these features are found in the Holy Bible and practically immersed some Muslim Scientists and Physicians after the emergence of Islam through the *Qur'anic* teachings in the world. Beyond to expedite the historical part of such Muslim heritage, this study will presently focus on important guidelines limiting to Heavenly Divine Texts (HDT) or from the Holy Bible and from the *Qur'anic* guidance that have clearly given to us being the message discussing about ablutions and refinement of the human body. The solution for (PC-19) situation is still more required to display the spiritual guidelines for the safety and sanctifications the sick people, as especially to those who have forgotten it due to their swift life style. Preventatively a quick answer from (HDT's) will conclude that managing the spirituality and religious supports are still needed to be preferred by physicians and caretakers in the service of their patients.

KEYWORDS:Managing ailments of human body, Spiritual and religious sights, the Holy Bible, the *Qur'an*

INTRODUCTION

Before the scientific theories, the religion has the benchmark history that has always systematized people on idea of 'how to live with neat and clean environment'. Therefore, observations can help the main stream of the hostile patients throughout the world – which

the causes and factors of their diseases would link mainly to these two certainties. The inventions of the new medicines as well as the sophisticated surgical methods in the medical fields are subsequently no more fulfilling the requirement of curability of whole human kinds. But the medical equipment is proportionally propagating somewhere in seek or searching deep pathological studies or day by day increasing amount of medicines and their formulations etc. But wherever, the humanity is suffering from the decayed diseases, it is clearly indicating the antagonistic root of adaptations of irreligious fashions. Hence, this study will help out the seekers of entire satisfactions that the basic treatment is in the strictly fellowship of their religious practices, otherwise the out coming from religious circle any one can get atheistic nature – causing to indulge people falling in to the great aversion and devastating state – which is positively going in the areas where the religious practices are avoiding. Then indiscriminating the symbols of biasedness the study will clearly show which religion is dominating in their healing perspectives but everyone can follow without hesitation as well.

Medicine, surgery or hospitalization, are identical fields wherein eminent Muslim Physicians (*Huka'ma*) were named as: al-Zahrāwī al-Ansari, Abū al-Qāsim Khalaf ibn al-'Abbās (936–1013 CE); Ibn-e-Sina (980–1037 CE); Abū Marwān 'Abd al-Malik ibn Zuhr(1094-1162 CE) are few examples, who have virtuously worked on medicines, surgery, established laboratories and wrote lot of books accentuating the purifications and sterilizing the parts of human body along with appliances using for surgery, etc. are such uncontroversial examples of guidance to human ailments rather than of mystical perspectives.

Heavenly Book's Status

The Heavenly books mean that 'the Old Testament', 'the New Testament' and 'the Qur'ān', are very coherent and rational to all human kinds, for the reasons of belief, faith and conviction are up to some degree of monotheistic approach. Therefore, the worldly guidance is reflecting on the same stream, likely the word: *Messiah* (مسيحا) is indorsed for an identical sacred person who can transform the transcendent powers and somatic knowledge to his follower altogether. There are many other meanings given in this perspective: in Hebrew; *Mashiah* and Aram *Meshiha*, lit. Anointed, the expected King or deliverer of some hope or cause.¹

¹ The Oxford Dictionary of the Christian Church, OUP, NY, 1974 p 907.

The literal meaning is the term denotes ‘a person invested by God with especial powers and functions’... According to the Synoptic Gospels, ‘the Lord was expressly proclaimed as the Christ or Messiah by the angles at His birth.’²

‘Today in the town of David a Savior has been born to you;
he is the Messiah, the Lord.’³

It is therefore proved that Jesus the Christ is known as MESSIAH and had given a special functional power to remove and curtail the spiritual illnesses as well as the bodily diseases of His followers by showing them the sacred words of their Lord and through the miracles of treatment of incurable diseases. From this point of view, we will continue to regulate further study from the Bible after having a dominating study the Qur’ānic signs. On contrary to the biblical reasoning the final scripture of the Muslims, ‘the Qur’ān’ is miraculously proved itself being the Messiah from the identical symbol of ‘*Hakim*’ (حكيم) through which Qur’ān is also called ‘*Qur’ān-e-Hakim*’ (قرآن حكيم) – than indeed it becomes a necessity to raise the dominating role of the Qur’ān-e-Hakim for its predetermined treatments of various kinds of human illnesses. Logically Qur’ān counts the human structure as like as medical science has mentioned it be a composition of physical and spiritual constitution. If Qur’ān suggests some guidance to human being it utters like a treatment of that such order either of physical or spiritual being. Therefore, two synonyms ‘*Hakim*’ and ‘*Hikmah*’ are used being an attribution name of Qur’ān, where in the word ‘*Hikmah*’ is derived from the root h-k-m which basically means prevention (man), that is, prevention from evil. In its most usual sense it means wisdom.’⁴

These words show that it is related to knowledge (*ilm*) and is reflected in the excellence of word or deed which must conform to this knowledge. In medical science, a term is also used for mental activity besides than of the bodily activity of man, is called ‘*Psychology*’. Though, psychologists have mentioned a detailed

² Luke. 2. 11, New International Version (NIV);

<http://www.biblegateway.com/passage/?search=Luke+2%3A11&version=NIV>; accessed on 29-06-2013

³ Fadzil, Ammar, Study of the Qur’ān Reflection on the Words Hikmah and Hakim, Editor in Chief Mrs. Sadia Rashid, Hamdard Islamicus, Vol.XXX.No:2, April-June 2007 p7

⁴ . Ibid p7

definition as: ‘with both bodily and mental that he (a person) performs while dealing with the environment of object and persons’ is called a psychological patient. In the religious studies ‘spirituality’ is being placed besides the word ‘psychology’, which is also used for the performance of bodily and mental activities. One another example is that how much religiosity is being accepted in the treatment of man – and this will support our writings to anecdote the idea of Islamic way of treatment to the world.

‘Psychologists respect clients’ religious and or spiritual beliefs and values, including attributions and taboos [italics added] since they affect worldview, psychosocial functions and expressions of distress’ Ethical practice as a psychologist recognizes the central role religion plays in a client’s life and requires that the therapist demonstrate an awareness, sensitivity, and respect for the client’s religious beliefs, values, and practices .To summarize, “APA ethical codes require a therapist to assess, understand, and respect the religious and spiritual beliefs, values, and practices of their clients, and to obtain the training and experiences necessary to sensitivity and appropriately address this aspect of client’s life in their clinical practice.⁵” Therefore, these terms are essential to note for further explanation of Qur’ānic language in the sense of treatment of ill person.

Precedence of the Qur’ān

First liability of Qur’an is to guide the people of all the humankind of all the times, towards the right path of their Lord Al-Mighty Allah, through its spiritual sanity. Furthermore, one another important purpose of it is to secure lives of humanity from indulging into heinous sins which are causing to receive the wrath of their Lord, but also caused in the destruction of their health, like in the receptors of ‘Aids’ or ‘Syphilis’ etc. Thereafter, other teachings like, socio-economic and or religious problems have been discussed in the Qur’ān in the parenthesis of spiritual teachings. Most of the religious studies are silent upon the physical as well as mental treatment

⁵ Darryl H. Stevenson, Brian E. Eck, Peter C. Hill, Psychology & Christianity Integration: Seminal Works That Shaped the Movement 2007 Christian Association for Psychological Studies, Inc., Batavia, Illinois, USA. 2007, pg 316

theories, then of the teachings of Qur'ān. Hence this quality of teaching of Qur'ān correlates with the scientific or meta-physical nature guidance for humanity. In Qur'ān-e-Hakim the matter of sickness of humanity and treatments are ever used for the guidance of both the materialistic and spiritual phenomenon.

Belief in the Qur'ān

Before going to realize the healing processes from the supra-natural guidance mentioned in the Qur'ān, it is obviously necessary to put our faiths firmly upon this book being the Truth of the World, revealed from the Omnipotent Lord. But no matter of compulsion is laying here for those who are still thirsty or could not have embraced Islam, for them, there is also an open door without compelling them to take Islam as their religion but favorable permission is presented that all humanity can get benefits of the Qur'ān's sympathies. For example, Qur'ān says: “There is no compulsion in *Deen* (Religion of Islam)”⁶. Thus, when we talk about faithful persons (i.e., a Muslim) – Islamic teachings have told us two major kinds of this Muslim;

- (1) One is called the Faithful to Islam (i.e. Muslim), and
- (2) Second is called the Profound-Believer in Islam (*Momin*).

From this, a question is arisen here that why this terminological difference is made for? This question is indeed necessary to have a detailed answer, but in short – it can be said that ‘whosoever, recites a first sentence of Islam (*Kalima Tayyeba*) with deep intentions of acceptability of his mind he becomes a Muslim’ and is called the Believer, and ‘whosoever, spent his life and keep this *Kalima* (first sentence of Islam) solid in the depth of his heartily actions and never let himself down into the decay of faith is called, a Profound-Believer (*Momin*). Elaboration of these kinds will be used in further understanding of therapeutic structure of Qur'ān.

LITERATURE REVIEW FROM THE QUR'ĀN

As we have seen above that psychologist is agreed to take religion in the wellbeing of humankind with or without of his/her mental or physical illnesses. Thus it has been deeply studied in some of the following translations of the Qur'ān – which were made not only by the persons who were belonging from English language expertise but they

⁶ Muhammad Taqi Usmani , Translated ,The Holy Qur'an, 2:256, Karachi: Maktaba Ma'ariful Quran, 2010.

were their-own selves being exegesis of Arabic Qur'ān and they did use very beautiful and closest words for the interpretation of Qur'ān's verses.

1. "O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is found in the beasts, being the guidance and a mercy for believers."⁷
2. O mankind! There hath come to you a direction from your Lord and a healing for the (diseases) in your hearts, - and for those who believe, a guidance and a Mercy.⁸
3. "O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers".⁹

LITERATURE REVIEW FROM THE BIBLE

Now the following verses from the Bible are clearly indicating the purposes of the human spirit should to be endured in the sick person forcibly by some of the consecrated personality either from prophet or physician of well acquainted knowledge, about which we have studied in the introduction being the Christ or Messiah:

'The human spirit can endure in sickness, but a crushed spirit who can bear?'¹⁰

'Worship the LORD your God, and his blessing will be on your food and water. I will take away sickness from among you',¹¹

'The LORD will also bring on you every kind of sickness and disaster not recorded in this Book of the Law, until you are destroyed'.¹²

'[Jesus Heals the Sick] Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people.'¹³

⁷ by Daryaabadi, Abdul Majid Translated, The Holy Qur'an, 10:57, 1892-1977 Taj Co. Ltd., Karachi

⁸ Yousuf Ali, Abdullah Translated The Holy Qur'ān, 10:57, 1872 – 1953

⁹ Pick hall, Muhammad Marmaduke, Translated, The Holy Qur'ān, 10:57, 1875 – 1936

¹⁰ Proverbs 18:14, New International Version. [Colorado Springs]: Biblica, 2011

¹¹ Exodus 23:25, TheBibleGateway.com. Web. Mar. 2011 accessed on 29-06-2022

¹² Ibid /Deuteronomy 28:61

¹³ Ibid /Matthew 4:23

‘[The Workers Are Few] Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness’.¹⁴

‘[Jesus Sends out the Twelve] Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sicknesses.’¹⁵

RESEARCH METHODOLOGY

Qualitative research design was adopted. The Population of the study was completed of all verses and text of the Holy Bible and Qur’ān related to the concepts of ailments and spirituality. Purposely sampling design was used to draw a sample of verses and text both from the Qur’ān and the Bible. Overall sample comp rind of following particular verses and text from Qur’ān and Bible.

Al-Qur’ān	The Holy Bible
There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing. ¹⁶	The LORD will also bring on you every kind of sickness and disaster not recorded in this Book of the Law, until you are destroyed. ¹⁷
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? ¹⁸	Worship the LORD your God, and his blessing will be on your food and water. I will take away sickness from among you. ¹⁹
And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in	Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. ²¹

¹⁴ Ibid /Matthew 9:35

¹⁵ Ibid /Matthew 10:1

¹⁶ Umm Muhammad (Emily Assami), Translated The Holy Qur’ān, 2:256, Mary Kennedy, Amatullah Bantley,

Sahih International, published by Darussalam International, 1997 accessed through [https://corpus.quran.com/wordmorphology.jsp?location=\(2:256:1\)](https://corpus.quran.com/wordmorphology.jsp?location=(2:256:1))

¹⁷ Holy Bible: New International Version, Published by Zondervan, Grand Rapids, Michigan 49530, USA/Deuteronomy 28:61

¹⁸ Al-Qur’ān, The Bee; 16:69, [https://corpus.quran.com/wordmorphology.jsp?location=\(16:69:1\)](https://corpus.quran.com/wordmorphology.jsp?location=(16:69:1))

¹⁹ Exodus 23:25, New International Version, <https://www.biblegateway.com/passage/?search=Exodus+23%3A25&version=NIV> accessed on 25-11-2022

loss. ²⁰	
Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing. ²²	Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people. ²³ Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness. ²⁴
The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy. ²⁵	Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness. ²⁶
O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers. ²⁷	The human spirit can endure in sickness, but a crushed spirit who can bear? ²⁸

²¹ Luke. 2:11, New International Version, <https://www.biblegateway.com/passage/?search=Lk.+2.+11&version=NIV> accessed on 25-11-2022

²⁰ Al-Qur'ān; The Children of Isrāel/17:82, [https://corpus.quran.com/wordmorphology.jsp?location=\(17:82:2\)](https://corpus.quran.com/wordmorphology.jsp?location=(17:82:2))

²² Al-Qur'ān 33:40

[https://corpus.quran.com/wordmorphology.jsp?location=\(33:40:1\)](https://corpus.quran.com/wordmorphology.jsp?location=(33:40:1))

²³ Matthew 4:23, New International Version

<https://www.biblegateway.com/passage/?search=Matthew+4%3A23&version=NIV> accessed on 25-11-2022

²⁴ Matthew 9:35, New International Version, <https://www.biblegateway.com/passage/?search=Matthew+9%3A35&version=NIV>

²⁵ The Holy Qur'ān, 49:10

Translated by Umm Muhammad et al. <https://corpus.quran.com>

²⁶ Matthew 10:1

New International Version, <https://www.biblegateway.com/passage/>

²⁷ The Holy Qur'ān, 10:57

Translated by Umm Muhammad et al. <https://corpus.quran.com>

²⁸ Proverbs 18:14, New International Version <https://www.biblegateway.com/passage/>

DATA WAS ANALYZED THROUGH CONTEXT ANALYSIS OF THE SELECTED CONTEST

For the above three translations, I have pointed out making block and underlined words showing their nearest or the closest perceptive meaning of the Qur'ān. In this perception one another support has included from the exegeses of the same translator or exegesis personal's own interpretation for further use in explaining the purposes of their different angles per on the single reason. Thereafter it has been tried to make the surprising issues for the guidance of human health sciences through this Qur'ān. Some verdicts from Bible has quoted for making correlation with the signs of sicknesses of humankind in view of those who doesn't believe in Qur'ān can compare what Qur'ān has said is true and the final authentic option to those who wanted to be a spiritual admirer in the treatment of ailing humanity.

For the Bible's interpretation it has also been tried to see the most authentic resources could be seen, which I found on Inter net service is called NIV which was easily accessible to my studies, otherwise I would consider myself not to go into further depth of Biblical study, because of my unintentional misinterpretations could happen – but I have opened the door for the celestial scholars to present their point of views upon this perspective and we should together work for the betterment of the sick-humanity to drawing out them from their spiritual as well as physical problems.

Previews of Interpretations

1. “Daryaabadi, Maulana Abdul Majid (1892-1977) has very well explained the above quoted verse from Chapter Younus of the Qur'ān, in which a word ‘balm’ has been used for being the healing apparatus: a balm for that which is in the beasts”

Maulana Majid has written from the reference of *Sahib-e-Ruh* and other researchers that the *nafse-e-Insani*, (innermost being) or likely to this sense of Humanity always keeps four steps of leading success. Each of the four steps have been mentioned in this verse and each is denoting to its complete destinations.

Similar to above:

- 1.1 Apparent culture – (*tehzeeb-e-Zahiri*), it means that this way is only for to get

rid of the major sins and bad deeds. It means that Qur'ān is that book which forbids the bad deeds and bids for the virtues.

1.2 Innermost culture – (*tehzeeb-e-Batin*), it means that bad manners and the immoral beliefs (*Aqaid-e-Batila*), likely above it is a book which has mentioned the peak of supreme manners and did not spread the atheism thought.

1.3 It has been counted as a Balm (palliative) or healer of the wounds; especially the disease seated in the heart – like paganism.

1.4 The basic creed of righteous guidance is drawing another status to a man from continuous receiving of the Light of Allah's Favor – the stage of attribution to a Merciful being. (*Sifat-e-Aulia*).

Maulana Majid writes in this text the reasons of Al-Mighty Allah's talk to the people (generally all being are called 'Naas') or the whole humanity. While here, Allah S.W.T., has not specifically mentioned it to the 'nation of Arab' or other particular being. Hence, it can be understood that the logical guidance of the Qur'ān is for whole humanity, not to a particular one.²⁹

2. In this stage Yousuf Ali, Abdullah (1938) has translated this verse from another angle:

“A healing for the (diseases) in your hearts”³⁰.

This translation also looks to the closest context of its meanings. But herein particular organ, Heart is being claimed to be the seat of Diseases; while many of the gesture of human actions are indicating that in every action his mind or his heartily desires are involved in, with or without of his own wisdom. For example, the greediness or the covetousness cannot be excluded from the self-desire of human mind or heartily aspirations. Therefore, when we are talking about “disease” of human being – what beautifully *Abdel Hameed bin Badees, Al-Sheikh (1889-1940)*³¹ has counted a 'disease' into two kinds:

²⁹ The Holy Qur'an, 10:57

Daryaabadi, Abdul Majid, 1892-1977

³⁰ The Holy Qur'an, 10:57, Translated by Yousuf Ali, Abdullah (1938)

³¹ Hameed, AB. Al-Sheikh (1889-1940) *Tafseer Ibn-Badees au Majalis-i-Tazkeer Min Kalamil Hakeem-il-Khabeer Lil Imamul Musleh* (directed and authored by Abu Abdur Rehman Mahmood, Darur Rasheed Al Makatib-e-Wal Qur'anil Karim, Aljazair; Vol-1; pp355-359)

- 2.1. Disease of the Spirit of human being.
- 2.2. Disease of the body of human being.

This has to be interpreted as:

- 2.1. Disease of the Spirit of human being.

In all about the spiritual disease of human being is also having two kinds:

- (a) For its natural reasoning disease (disease of his/her wisdom)
- (b) Of his/her natural innermost being disease (*Naf'sani* or own-self disease)

Man being spiritual patient

In the above two perspectives there can be a long discussion, but concisely it would be highlighting through the exegesis of a few eminent scholars of Islam. The second content of the above can be understood as:

2.1. (a) In the first disease of his own reasoning is that 'a man of darkness' (*bi junudin nazr*) – who even after having some prophetic guidance – is in the position as:

(i) the repugnant position to adopt the righteous path – is usually becomes being an atheist or ignorant – like *Abu Jehl* and *Abi-Lahab* in the time of the Last Prophet Muhammad (ﷺ) or in the time of Abraham – there was *Namrood* and in the time of Moses there was *Pharos* etc. These people were about in the disease of Spiritual decay of their real sense. Or in the term of Medical Sciences they were in disposition mood.

(ii) (*Fasadil Idrak*); corruption in perception;

(iii) (*Taqleed-il-ab'a'ae*) assuming their own parental-traditions (without justification that either they were on the right path or were on the wrong path – but have no sense to use his own intellect to make such difference between what is right or what is wrong)

(iv) (*aitiqadil Batil*) False-Belief; in an ideal deity or the idolism etc.

(iv) (*Shakk fil Haque*) Doubtful in the identification of Righteous path. ³²

2.1. (b) (i) *Fasadil Akhlaque* corruption in Manners and (ii) *Inhitatis Sifat*; decay in character; like diseases are those which belonging to his own-self

³² Hameed, AB. Al-Sheikh, *Tafseer Ibn-Badees au Majalis-i-Tazkeer Min Kalamil Hakeem-il-Khabeer* (1889-1940)

(*Nafs*) – in which first part can be interpreted here being a decomposed manner disease; while the second part is the deteriorated or crumble stage of his character.

These are the spiritual disorders on human kind, which cannot be treated from any such of materialist dose but are curable under the control of Supra-natural Being's Orders like spiritual guidance – the verses of the Qur'ān, or in previous practices it were dependent on the directions from Ten Commandments from the Tablets of Moses or *Injeel* (The Gospel) of Jesus (*Alaihis Salam*); provided to the nations of the previous time through the prophetic ways – by the Creator of Human-soul – the Lord – the Only One Lord – Allah S.W.T. – to whom most of non-Muslims recognizes with the capital initiating word God. Thence, only the Final Scripture is being the Final Commandment for all time – can never be discarded with the qualities of its healing commandments to whole humanity without prejudicing Muslim community.³³ Finally, Muhammad Marmaduke Pickthall has translated it with a sense of final diagnostic treatment:

“A balm for that which is in the breasts”.³⁴

Here Balm is the final medication through the word '*Shifa*' for the diseases in the breasts (*sudur*) (i.e., Jealousy or envy from man to man or religion to religion) of man. Now we will observe who is 'patient' and what concepts can be developed with saying a physical or psychological patient?

Patient's definition in medical terms and in the religion

A patient is any recipient of health care services. The patient is most often ill or injured and in need of treatment by a physician, nurse, veterinarian, or other health care provider. The word patient originally meant 'one who suffers'. This English noun comes from the [Latin](#) word *patients*, the present of the [deponent](#) verb, *patior*, meaning 'I am suffering,'

When it consequently appears that patient and disease is being the dual structure of one body. Then this structure being 'body' and 'spirit' peculiarities, can be observed

³³ The matter can be seen in the Oxford Dictionary of the Christian Church, (1974) OUP, NY, p 907; Webster's Dictionary, Marriam Co, 1977, p721

³⁴ The Holy Qur'an 10:57

Translated by Pickthall, Muhammad Marmaduke; 1875 – 1936

in duality. On the same way ‘faith’ in Islam and ‘unbelieving’ in Islam will also be observed in parallel to the same ‘dual structure’ of body and spirit – thus how it can be the same-one, about which Islam has taught us – and Allah S.W.T., has declared that “Believers are nothing but brethren’s to each other”,³⁷ ³⁵ Which means that brotherhood is a healthy activity in Islam, on contrary to it, the ‘dispute and mischievous attitude of man is more dangerous than of slaying a man in the sight of Islam. ‘for persecution is worse than slaughter’ ³⁶

and then consequents can be made here that a spiritless category of man really becomes an ill person, who needs to have been treated through some of the most generous physician – who in Islamic theology is identified being a Prophet, who can treat these malicious diseases among the people, thus when it has been sealed upon the Prophet hood through Qur’ān ‘Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is Aware of all things’,³⁹ ³⁷ no one can come again being the Prophet thus according to the last sermon of the Last Prophet Muhammad (ﷺ), “I am leaving among you the Book of Allah and my Prophetic tradition (Sunnah) thus be hold those fast than this will not let you go astray, from the Righteous Path”,³⁸ . Therefore, it is proved that healing process is only to make the prophetic tradition and upon him the revealed book – bring it into our practices will save us from becoming bodily or mentally sick. Here indeed we can present an example from the Bible which is presenting the same idea of Islam about the dual disease of man:

“A hot-tempered man stirs up dissension, but a patient man calms a quarrel”³⁹ .

Now we can see that if Islam indicates some of notion of human bad activity thus it is called upon the extremism but what Bible has mentioned here is the same order of

³⁵ . Al-Quran 49:10

³⁶ . Al-Quran 2:191

³⁷ . The Holy Qur’an Translated by Pickthall, Muhammad Marmaduke , 1875 – 1936

³⁸ Imām Hāfiz Abū 'Elsa Mohammad Ibn 'Elsa At-Tirmidhi Translated by: Abu Khaliyl (USA) Jami` at-TirmidhiHadith 187 Vol. 1; Darus Salam Global Leader in Islamic Books Riyadh • Jeddah, November 2007
<https://sunnah.com/tirmidhi:3788> accessed on:22-11-2022 for further study of the text see: Halbi, AL, Mustafa

³⁹ Al-Babi, (1936), Al-Seeratun Nabwiyah, Egypt, and Ibne Hisham, Idara-Islamiat, Anarkali Lahore, 2000 , See last Sermon of Haj, Vol-4, p 251

training of humanity which every being the responsibility of any spiritual or religious guides should have to be offered. More explicitly it can be elaborated here that a Patient is more required to relax him against collide even to his brother. Thus Islam and its previous teachings are identical to hold a peaceful and healthy environment in the world. But what happens when ignorance take place on such an adverse religiosity, thus it ignites into blazing fire in the peaceful environment. Its removal than is to take up spirituality in human's life will let it to grow fast within the peaceful environment.

On the same way if Muslim has some disease in his body this will be having a low cost disease then of a disease of whom who aren't having embraced Islam. And their differences of believes will act in the same time from different angles in their bodies. This is quite a philosophy of Islamic teaching, while therapeutically it has no proof to be presented on some material scales – but as for example – none has seen the FEVER in himself or out of his body or of others structures but it exists in the body, make disturbances, some destruction of healthy cells, thus a medicine of such is called material based or physically of some antipyretic source can resolve or palliate this problem. Thus we have to see how Islam can help out in our physical or mental disease?

Islamic philosophy of Disease

Therefore, Islam makes some gradations of the same physical or spiritual disease in a human body. Islam gives more importance to the spiritual one to the physical one. Because – Islam counts all disease due to the disturbances of spiritual affection in any human body, either he is Muslim or not. But from above certainties like; 1.1 to 1.4 are some time for Muslims and 2.1 to 2.2 are for some Believers in the above postulates; are quite enough to make essential differences between the believing and non-believing contrast. All our discussion can be summarized if we let to present one more Verse from the Qur'ān that:

- 4.1. “And we revealed the Qur'ān that which is a healing and mercy for believers though it increases the evil-doers in naught save ruin.”⁴⁰

⁴⁰ Proverbs 15:18/ New International Version

4.2 ‘Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink diverse of hues, wherein is healing for mankind. Lo! Herein is indeed a portent for people who reflect’.⁴¹

Now these two contexts are indeed comparable that first one (4.1) is only assumed for the believers in Islam without a material dose of any medicine – but the words of Qur’ān are enough to be used being the medicine of a healing process which will be counted as a spiritual treatment of the believer.

But in 4.2 Honey is being using for healing agent (alike a physical dose of antipyretic sources) to the common humanity without discrimination of the cast, sect of religion. However, in this case there is not a restriction to Muslim or the Believer in Islam, that they cannot use Honey for their own healing process, but in this honey the capacity of healing process has been put for the whole humanity because such of basic dose is belonging from materialistic nature, like a belief of an infidel upon the material god or gods, without which they aren’t accept their spirituality – therefore, what Qur’ān has made justice – with the whole humanity – that a material or a fabric dose can give benefit to only a materialistic mind set person, without prejudicing their religious phenomenon.

Physician’s Divine and Fabricated Medicine

Here we would add an evidence of one another religion; Christianity is regarding this Oath being their medico-ethical need. Robert M. Veatch (1989, 2000) says that “the role of the Hippocratic Oath in early Christian culture is very difficult to determine. While some other analyses have assumed that the Oath was used by Christians from soon after Christianity’s founding,’ there is very little evidence of its use among Christians, at least for the first eight centuries. Only two mentions of it appear in existing writings of the ancient Christian fathers, and both clearly distinguish the duties of Christian physicians from those of the Oath existed, which may have had much earlier precursors”.⁴²

<http://www.biblegateway.com/quicksearch> ; further see that The Bible: Not more than this – only Islam does not teach this kind of medical practice but Bible has also brought this idea presented as yet in New Testament.

⁴¹ The Holy Qur’an, 17 :82

Translated by Daryaabadi, Maulana Abdul Majid ,1892-1977

⁴² The Holy Qur’an, 16:69, Translated by Daryaabadi, Maulana Abdul Majid ,1892-1977

In this division medication distribution can take place for both the above reasons of either of believer or non-believer. However, in the physician's knowledge what can support is non the example has left only by the Hippocratic in his revered physician's oath, that also proves our above discussion.

"I will prescribe regimens for the good of my patients according to my ability and my judgment and never do harm to anyone.

- I will give no deadly medicine to any one if asked, nor suggest any such counsel; and similarly I will not give a woman a pessary to cause an abortion."

In this way every Muslim physician will have a major responsibilities that he should not use only medicine of material dose – but he should pay attention to 'regimens', and for Muslim or the believer in Qur'ān, patients best regimens are the words of the Qur'ān – to recall upon his tongue each of his breathing length, and its foremost example is given in the praise of revelation of Chapter *Al-Fātihāh*, the first Chapter of the Qur'ān (*Al-Fātihāh*)⁴³ – which is the easiest one and will obviously whisper its effects upon a Muslim's heart and will bring the change of his conditions – also it requires to have a confidence in the practices of a physician too.

Comparison with the Biblical Allusions

About Heart's compassions, what is written in the Bible, 'it usually designates the whole personality, though, in contrast to modern usage, the emphasis is on the activities of reason and will rather than the emotions? Both in the OT and NT', it is the seat of wisdom⁴⁴, the instrument of belief⁴⁵, it is the principle both of the virtues and vices, of humility⁴⁶. Hence in Scripture the heart is the center of the human persons, in which the physical and the spiritual life are concentrated, and therefore, in the NT the dwelling-place of Christ⁴⁷. In this sense it is used in the language of Christian spirituality, which regards the human heart as the special organ of the love

⁴³ Robert M. Veatch (1989) Cross Cultural Perspectives in Medical Ethics, by Jones and Bartlett, Publishers, London, UK, 2000, pg28

⁴⁴ Robert M. Veatch (1989) Cross Cultural Perspectives in Medical Ethics, by Jones and Bartlett, Publishers, London, UK, 2000, 1:1-7

⁴⁵ The Holy Bible/1 Kgs, 3. 12

⁴⁶ The Holy Bible/Rom 10.10

⁴⁷ The Holy Bible/MT. 11.29

of God; and it is here that is to be found the inspiration of the modern devotion to the ‘Sacred Heart of Jesus’⁴⁸

The word divinity is also found in the Christianity, being the “Divine Praise” ‘A series of praises, beginning with the words, ‘Blessed be God,’ Blessed by His Holy Name’⁴⁹

The intermediary stage of the mystic way between the purgative and the punitive ways, also called the ‘Way of proficient(s)’. It is held that the soul is therein cleansed from attachment to creatures and ‘enlightened (illuminated) concerning the things of the spirit.’⁵⁰

CONCLUSION

Therefore, Qur’ān extended its diagnosis and treatment for further to the humanity along with its materialistic remedy, while it takes up other remedy to the believer within the spiritual as well as its own enlightening words “*Kalamullah*” (the words of Al-Mighty Allah) or the recitation of the Qur’ān (which is mentioned above in the series of Divine praise of the previous practices) and thus it more becomes a necessary practice in the life of a believer in Islam.

In the above discussion the Children of *Bani Israil* are really the analogous to the believers in the Qur’ān of the Last Prophet Muhammad (ﷺ), thus Allah S.W.T said: ‘And We reveal of the Qur’ān that which is a healing and a mercy for believers thought it increase the evil-doers in naught save ruin’⁵¹.

And the Second Verse Nahel (Honeybee) is the analogous to the human kind with the illustration to use material dose made by any fabricated material, it is quite a permission of using anything being a medicine for a sick person throughout the world. ‘Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink diverse of hues, wherein is healing for mankind. Lo! Herein is indeed a portent for people who reflect’⁵².

⁴⁸ The Holy Bible/Eph.3.17

⁴⁹ Gross, F.R., (1974/p623), Editor, The Oxford Dictionary of the Christian Church, Second Edition, Oxford University Press, NY/p-623. {Bible Verses have been referred by the Editor, it can be seen from any original Version of Bible: (1 Kgs, 3. 12) (Rom 10.10) (MT. 11.29) (Eph.3.17)

⁵⁰ Ibid/p-412

⁵¹ Ibid/ p-691

⁵² The Holy Qur’an, 17:82

Translated by Daryaabadi, Maulana Abdul Majid , 1892-1977

When a dose of honey is being taken as a medicine by anyone, this practice can be applied upon whole humanity, then it further – develops the material dose tradition for any kind of diseases when it is taking up purely on the bodily structure – which would be helpful in removing the superficial diseases or body disturbances. This can be evaluated from the definition of psychology of human diseases, what is said: “Psychology studies the various activities of man, both bodily and mental, that he performs while dealing with the environment of object and persons”

‘We have seen above the will dealing with his environment the mental activities of man are more important and much more complex and diverse than of his bodily activities’.⁵³

If Qur’ān has made gradation in it, it is only for the reason that faith (*Iman*) and belief (*yaqeen*) are also equal forces are being used in the proper sense of a Muslim or Momin/ the profound believer. Otherwise the Mercies of Qur’ān are in favor to all humanity without discrimination.

This comparison – is mostly in order of self-explanatory approach which can develop a sense of entire pleasure of every Muslim that he can ascertain in his life, being the believer much more benefits Allah S.W.T., has kept in his Qur’ān, than of others. And what the God (Allah) has given us the facility of a dose which has not been produced in or from this earth, and nor coming down from the sky but it has been kept in between of the sky and the earth or can be called it being the space-production, is ever comes from the belly of honey bee. For Non-Muslims without prejudicing their religious casts – are invited to make humble try upon using it for their physical diseases and to act upon the advices of the Qur’ān for its use – Believe that this does will never show its contended or nuisance mode at any cast but ever proving the edified teachings of Qur’ān are open for all humanity and every one can use its fruitful affects. The effects of translators on different angle for one of the idea developed by the verses of Qur’ān is open to realize that the seat of the disease in human structure is only in his heart or in his brain but never it appears from the physical signs of heart

⁵³ Mohsin Elementary Psychology, Motilal Banarsidass Publishing House, New Delhi – India, April 18, 2001, S.M. 1988, p-30

attack or paralysis of the brain but it certainly defuses the nature of human activities – which surely disrupt the healthy environment in or outside the living humanity.

Qur'ān is the final scripture of the world. It is not only a spirituality-guidance book but it covers all aspects of human affairs of whole humanity without prejudicing the division of religion. The Almighty, Allah, has cited many beautiful names of this book, amongst which a peculiar word “Hakim” is being used for ‘Wisdom’. Hence, the Qur'ān has been named as “*Qur'ān-e-Hakim*” which means “Book of Wisdom”. The word '*Hikmat*' is closely associated with physical and mental treatments of a sick person. Consequently, Qur'ān has mentioned treatments for both the conditions categorized in an akin to the human nature by the use of divine and fabric medicines for simultaneous use in body and mind abnormalities. In this paper I have explained both the phases of amazing teachings of the Qur'ān. While the Bible is setting forth the people on spiritual guidance but the miraculous character of Jesus being the Christ and the Messiah is also expediently referred by the Qur'ān. Consequently, if proper physical medication is truly needed to any of the disease of human disorder, moreover, the religious or spiritual medications should have to be applied being the essential necessity of the human sickness.

While from the view points of the Holy Bible; if anyone gets convince by the word ‘sickness’ it is not necessary to link it up to only spiritual sickness but physical sickness is an ultimately and more time essential to be known as recorded domination of spiritual methodologies, to which the celestial saints or the priests are knowing the use of their own techniques. Consequently, it is proved that all humanity can get rid of the huge customary expenses upon treatments of physical as well as mental diseases, when it is sincerely being used by spiritual physicians and guides – especially amongst Muslims, I would suggest that they should properly adopt their sacred teaching for this milieu, then people can grow a healthy environment in the world.

RECOMMENDATIONS:

In Light of the conclusion following recommendation were made

1. All the educational institute the basic concept of purity and hygiene through

maintaining and implementing practically in the organization.

2. Students will be engaged in physical activities to get hand a knowledge and practice of diverse range of activities which are supportive to develop the skills for improvement of hygiene and impurity.
3. Content area would be modified and improved to inculcate the fundamental concepts based on purity and hygiene as reflected in the Holy Bible and Qur'ān.



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