

Wonders of Human Physiology from Tawhid Mofazal Perspective

Parisa Feyzi¹, Saeed Forouzanian², Zakieh Keshavarzi^{*2}

1- Department of Islamic Sciences, North Khorasan University of Medical Sciences, Bojnurd, Iran.

2- Department of Physiology, School of Medicine, North Khorasan University of Medical Sciences, Bojnurd, Iran.

*Correspondence should be addressed to Mrs. Zakieh Keshavarzi; Email: Z.keshavarzi@nkum.ac.ir

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Abstract

Background and Objective: Mankind as one of the most complex creatures has been the subject of many sciences. One of the sciences that consider growth and health parameters of body and circumstances of its activities is “physiology”. Also, there is a considerable amount of information about this topic in Islamic religious sciences and various sources, including the Quran and religious books of saints and religious leaders who have many things to say about this topic. The main objective of this study was to get a comprehensive view of the compatibility of science and religion.

Method: In this study, comparison and analysis of content as well as library research were used. Various books related to fields of Islamic sciences and books on the field of physiology and medical and religious papers were examined. In this study, all the ethical issues were considered. Moreover, the authors declare no conflict of interest.

Results: Findings showed that many of the cases related to field of physiology and medicine are stated in the complete religion of Islam by religious leaders, especially the Imams who have divine knowledge and they corroborate the science of the day.

Conclusion: Comparative discussion around the physiology science in both religion and experimental sciences leads us to the conclusion that the religion as a source establishes doctrines, matches experimental science, and has a lot to share. This brings us to the relation between science and religion. There is no sharp contrast between these two categories and the relationship between science and religion is confirmed. It is also concluded that religious beliefs are effective in the medical physiology and experimental sciences. Consequently, steps must be taken to hold them together.

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Summary

Background and Objectives: Human being as one of the most complex creatures has been the subject of numerous religious texts, the Quran, and the books by Imams and religious scholars, including Imam Sadegh remarks in Tawhid Mofazal. The main objective of this study was to get a comprehensive view on the compatibility of science and religion, perceiving them as inseparable entities.

Method: In this study, we used the comparison and analysis of content, visiting libraries and using various texts related to physiology, medicine, and religion.

Results: The findings indicated that a good number of the cases related to field of physiology and medicine have been already pointed out by religious leaders, especially the Imams (PBUH) who have divine knowledge, corroborating the science of the day. For instance, in the case of human creation and management of fetuses in the womb, as Imam Sadegh (PBUH) believes, embryos are hidden in three darknesses: abdominal, uterine and womb (1). According to Imam Saadigh (PBUH), the beginning of

man's creation is to shape the fetus in the mother's womb. Then, God will form it into human. The outer and inner organs will create that human's life which he is dependent upon (2). Midwifery issues can be easily identified based on three months of pregnancy (3).

From the perspective of Imam Sadegh (PBUH), the puberty of women is a major cause of creating generations. In fact, the menstrual cycle is sign of puberty, and it is also an effective mechanism in reproduction. The female reproductive years are marked with monthly rhythmic changes in the secretion of female hormones and corresponding changes in the ovaries and genitals. This rhythmic pattern, and women's sexual cycle is called menstrual cycle. The average duration of each cycle is 28 days (4).

Imam Sadegh (PBUH) points to the stomach and liver in his speech. In his view, the rationale of stomach creation is to digest a variety of foods, especially hard foods. Liver's function as a thin layer is also a beautiful sign of divine wisdom (5,6). In the case of food digestion, making blood flow throughout the body, the prophet named four sections including gravity force, maintaining force, digestive power and repulsive force. Heavy food will descent to the bottom after the needs of the digestive system; and disposal was created; these four sections have been proven in the digestive physiology (7-10).

In the Imam's view on brain, if the obstacles go away, and the brain is shown open, it is found that the brain is covered with different layers, to be fixed and the events cannot damage it. In terms of physiology, the protective internal covering of brain and spinal cord is also from membranous layer and is composed of three layers (11).

One of the most prominent factors in sound production is Larynx. According to him, larynx, similar to trachea and lung, is a structure into which wind blows. Also, one of the most important parts of the human body that has a great impact on the body is tooth. The main task of teeth is chewing the food to make the digestion of food easy; they are also protective factors and the stability of the lips (5,6).

According to Imam Sadegh (PBUH), two important parts of the body are trachea and esophagus. The trachea is the place for sound output and esophagus is a pathway for food passage. Elegance is also observed in throat that acts as a protective factor to stop food from entering the lungs as an ultra-sensitive member (1).

The heart is located in the mediastinum, center of the chest, and is protected by ribs and attached muscles to it (external intercostal muscles, internal and more internal). Pericardium is a fibroserosal bag that surrounds the heart and great vessels roots and contains two components (fibrous pericardium and the serous pericardium) (12,13).

Outstanding thing about the senses which Imam Saadigh (PBUH) attracts attention to is interesting and complex harmony of the senses. In addition to the tangible senses, they also communicate with each other with their own special relationship. Transport and

communication network and the spiritual path are arranged to deliver materials to cells that are so comprehensive that no system of transportation in the universe can keep abreast of (14).

Conclusion: Comparative debate about the physiology in both religion and experimental sciences leads us to the conclusion that the religion establishes doctrines, matches experimental science, and has a lot to share. This brings us to the relation between science and religion. There is no sharp contrast between these two categories and the relationship between science and religion is confirmed. It is also concluded that religious beliefs are effective in the medical physiology and experimental sciences. Consequently, steps must be taken to hold them together.

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