



Requirements in Scientific Interpretation of Quran in Medicine

Mohammad-Reza Rajabnejad ^{1*}

¹ Department of Medicine and Religion, Institute of medical History Studies, Islamic and Complementary Medicine, Tehran University of Medical Sciences, Tehran, IR Iran

ARTICLE INFO

Article type:
Editorial

Article history:
Received: 04 Oct 2011
Revised: 05 Nov 2011
Accepted: 09 Dec 2011

Keywords:
Quran
Health care

► Please cite this paper as:

Rajabnejad MR. Requirements in Scientific Interpretation of Quran in Medicine. *Quran Med.* 2012;1(3): 41-4. DOI: 10. 5812/quranmed.9040

Published by Kowsar Corp, 2012.CC 3.0.

Quran, as a divine guidance message for humans, involves all material and spiritual angels of life. Holy Quran involves all requirements to guide and educate human in social, individual, moral, legal, worldly and hereafter life.

Besides, following the fast growth of experimental sciences in recent centuries, especially in western countries, most of the conflicts with holy books or religious contexts have been occurred under the name of science. From Copernicus Astronomy and Darwin Biology to Freud Psychology, it is claimed that some of scientific findings weakens or overrides some basic educations of holy books.

One of the questions regarding Quran, which has engaged the mind of wise humans from a long time ago, is the relationship between Quran, as the last and the most perfect present and loan from God, and science, as a result of scientists' mental effort in humanities and nature sciences. Some questions in this regard are as follows:

What is the relationship between Quran and new sciences?

How is Quran giving reasons about scientific statements?

What extent is the domination of scientific statements derived from Quran?

What is the domain of scientific statements of Quran? In another word, to what extent does Quran involve the scientific statements?

Considering that the final aim of Quran is human guidance, what is the epistemological situation of scientific statements and hints?

Which methods of Quran scientific interpretation are correct?

What are the medical guidelines, recommendations and views of Quran in safety, health and care? Does it an argument? What is the type and method of understanding and interpretation of these verses? How can take an advantage from these verses? What is the purpose of Quran to say medical hints? Does Quran a medical book?

Although the main purpose and aim of Holy Quran, as the only unmatched divine book which has been pre-

* Corresponding author: Mohammadreza Rajabnejad. Department of Medicine and Religion, Institute of medical History Studies, Islamic and Complementary Medicine, Tehran University of Medical Sciences, Tehran, IR Iran. E. mail: m-rajabnejad@tums.ac.ir

DOI: 10.5812/quranmed.9040

© 2012, The Ministry of Health's Quran and Etrat Center. Published by Kowsar Corp.

Translated version of: <http://dx.doi.org/10.5812.quranmed.9040>

This is an Open Access article distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/3.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

served from any distortion and modification, is to guide and direct him to the real knowledge and human and divine perfection and not just to say the scientific issues, it contains scientific statements and has expressed many scientific lessons as health and safety, nutrition, matrimony, body organs, fruits and herbs, healing and etc.

Along with improving the eschatology and understanding the origin of life, stimulate of curiosity, proof of monotheism, demonstrate the greatness of God, encourage to learn sciences and scientific discovers, use of nature and etc., Quran points to the scientific issues and given medical recommendations. However, it has to be considered that the Quran is not an astronomy and medical book which can derive all scientific details from it.

To interpret the medical verses of Quran, it is necessary to employ "recruitment" method for better understanding of these verses and using incorrect methods such as extremist method of "deriving all sciences from Quran" and imposing scientific theories on Quran and "desired interpretation" should be avoided. It is obvious that Quran has introduced itself as a guide book (1). Achieving the human perfection needs to foster the spirit and physical health. Therefore Quran has expressed the guidelines.

Quran, the book of guidance which shows the right path to perfection, uses different methods; somewhere by telling the stories, somewhere by rational reasoning, sometimes by excite the mettle and conscience, and sometimes by expressing the medical, scientific, astronomical or other issues. For example, some goals of astronomical verses of Quran are as follows: theology (2-4), proof of monotheism and divinity of God (5), show the greatness of God (6-8), express the definite occurrence of resurrection (9-12), encourage using the nature (13), express the beginning of creation (14-15), explain the order and coherence of nature (16-18), apprise the world ends (19-21), remind God blessings and encourage thanksgiving (22), and telling some cosmic and astronomical realities like living organisms in heavens (23-27); medical verses also following the same rule.

Some of Quran scientific interpretation advocates were fascinated by the science. They did not respect to the interpreting conditions and traditional methods of perception, and just looked for the way to homogenize science and religion, and accepted religious propositions only when they were coincided with new sciences.

There were two other groups against above mentioned advocates:

First, people who strongly refused the role and effect of science and scientific issues on perception of Quran and did not believe in rational and religious interpretation of Quran.

Second, other Quran interpreters like Allameh Tabatabai who chose the middle way. They supported religion, respected on traditional interpretation methods and also believed in the role of science in appropriate and optimal perception of Quran. But they only used scientific

definitions, considering to the interpretation conditions, such as methods, words, verses and etc.

Since medical guidelines of Quran – health care and therapeutic verses- have been revealed to the prophet by the Creator Lord, if its' unknown angels were discovered, the attitudes toward medicine will be changed. But it is necessary to respect on basic perceptions of Quran and avoid from "desired interpretation". Some scientific interpretations of Quran which typically impose a theory on Quran are as follows:

Egyptian Abdolrazzagah Nofel regarding the verse: "that is he who created you from a single soul and made his mate from him" (28) says: "single soul" means "proton" and its' "couple" is "electron"! And they are two elements which a particle have been composed from them. Hence indicates it as a scientific miracle of Quran (29).

Abdolrazzagah says: "positive and negative charge of proton and electron, and their equality preserve atom and its balance. Any difference in these amounts leads atom destruction. Quran has stated this fact in Aaraf surah which the sustainability reason of soul is its' couple (28). And it is same as what the science says about proton and electron charge (29).

To criticize this theory, it is obvious that in any dictionary "soul" has never been mentioned as "proton", hence "couple" does not mean "electron". But to proof these opinions about Quran, the interpreter has imposed this meaning on it. Although these interpretations result from goodwill and tendency to proof the scientific miracle of Quran, it is called "desired interpretation" and the interpreter may incur God retribution (30). Another example for "desired interpretation" of Quran is about the verse: "and when the word falls on them, we will bring out from the earth a beast that shall speak to them: 'indeed the people were not certain of our verses'" (31) which Nofel translated: and when they suffer from the God retribution and being close to the reawakening (29), pull an organism for them out of the earth. Nofel believes that (Dabeh) means "organism" which points to the "satellites" that leave the earth and spread profanatory statements (29). Fakhre Razi in the interpretation of the verse: "who has made the earth a bed for you" (32) has explained the inactivity and immovability of the earth in some reasons (33).

Sayuti and Sahib-bahr-almohit have derived the flatness and aspherical shape of the earth (35, 36) from the verse "it is he who stretched out the earth"(34).

Tantaavi the author of the book "A jewel in Quran interpretation" has inferred spirit evocation (38) from the verse: "when moses said to his nation: 'allah commands you to slaughter a cow, ' they replied: 'are you taking us in mockery? ' 'i seek protection with allah lest i should be one of the ignorant' he said"(37).

Allameh Tabatabai refuses this scientific perception of Tantaavi, because spirit evocation is acceptable just in imagination power and physical senses of the owners of

this technique and not out of evocative body (39).

“People who has spirit evocation power, evocate spirits just in their imaginations or physical senses, but can’t evocate the spirit out of the body. If they had such ability all session attendees can see the spirit, because all of the attendees have the natural senses and feelings similar to the evocative. Hence, only the evocative inculcates the presence of the spirit (39).

The evolution theory was systematically expressed after the publication of “the origin of specious” by Charles Darwin in 1859 (40). According to this theory, different specious of living organisms have the same ancestor. By this theory, different organisms were not independent from the beginning of genesis, but different specious have been emerged from another different specious (41). This theory is attributed to Quran, according to the verses of Quran (42).

Allameh Tabatabai criticizes this perception and views regarding human evolution (39). Yes! Imaginary can claim the evolution, but cannot be sure, because substitution of another theory instead of the evolution theory is probable, as the science develops every day and doesn’t stop (40).

Applying new sciences to interpret the scientific verses of Quran, observing approved standards, is not prohibited. Quran great interpreters using new sciences and avoid from glossing, dependence, desired interpretation and identification. They consider natural rules as a light to reveal the secrets of verses, which it clears the miracle of Quran more than ever.

Allameh Tabatabai stated that: “at this crossroad, a few can choose the middle way... understanding the reality of Quran and its purposes, through scientific discussions, has two ways as follows:

To open a scientific or philosophic discussion in a matter that Quran is opposed it and continue to clear the reality. Then say it is the meaning of the verse. Although this method is approved theoretically and scientifically, Quran does not suggest it.

To better understand the exact meaning and purpose of the verse, apply similar verses. Then say it is same as what the science says. This method, which can be call as interpretation, is approvable and Quran recommends it (43).

Scientific verses of Quran, which point to the nature and development of creation, address to the right persons and it means that scientists can understand it. In fact scientific verses of Quran address to the people who are scientist, thinker or prudent (44-46).

According to Seyyed Aboulghassem Khoi, containing the secrets of creation is a scientific miracle of Quran. In this regard, he states that: “Quran discusses about many signs of nature rules, secrets of the nature, celestial objects and etc., expresses wonderful topics and awareness of these customs and rules is not possible, except through the revelation (47).

Acknowledgments

None declared.

Authors’ Contribution

Rajabnejad M.R. is the only author of this paper.

Financial Disclosure

None declared.

Funding/Support

None declared.

References

1. Verse 185, Baqara. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=2&ayat=%DB%B1%DB%B8%DB%B5&user=far&lang=eng&tran=1>.
2. Verse 164, Baqara. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=2&ayat=%DB%B1%DB%B6%DB%B4&user=far&lang=eng&tran=1>.
3. Verse 53, Fussilat. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=41&ayat=%DB%B5%DB%B3&user=far&lang=eng&tran=1>.
4. Verse 53, Al-naml. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=27&ayat=%DB%B9%DB%B3&user=far&lang=eng&tran=1>.
5. Verse 60 & 61, Al-Naml. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=27&ayat=%DB%B6%DB%B0&user=far&lang=eng&tran=1>.
6. Verse 53, Al-Anbiya. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=21&ayat=%DB%B1%DB%B6&user=far&lang=eng&tran=1>.
7. Verse 61, Al-Furqan. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=25&ayat=%DB%B6%DB%B1&user=far&lang=eng&tran=1>.
8. Verse 9, Az-Zukhruf. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=43&ayat=%DB%B9&user=far&lang=eng&tran=1>.
9. Verse 57, Al-Ghafir. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=40&ayat=%DB%B5%DB%B7&user=far&lang=eng&tran=1>.
10. Verse 98, Al-Isra. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=17&ayat=%DB%B9%DB%B8&user=far&lang=eng&tran=1>.
11. Verse 33, Al-Ahqaf. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=46&ayat=%DB%B3%DB%B3&user=far&lang=eng&tran=1>.
12. Verse 37, Al-Ahqaf. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=79&ayat=%DB%B3%DB%B7&user=far&lang=eng&tran=1>.
13. Verse 13, Al-Jathiyah. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=45&ayat=%DB%B1%DB%B3&user=far&lang=eng&tran=1>.
14. Verse 18-20, Al-Ghashiyah. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=88&ayat=%DB%B1%DB%B8&user=far&lang=eng&tran=1>.
15. Verse 30, Al-Anbiya. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=21&ayat=%DB%B3%DB%B0&user=far&lang=eng&tran=1>.
16. Verse 39, Ad-Dukhan. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=44&ayat=%DB%B3%DB%B9&user=far&lang=eng&tran=1>.
17. Verse 16, Al-Anbiya. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=21&ayat=%DB%B1%DB%B6&user=far&lang=eng&tran=1>.

18. Verse 3, Al-Mulk. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=67&ayat=3&user=far&lang=eng&tran=1>.
19. Verse 1-3, Al-Infitar. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=82&ayat=1&user=far&lang=eng&tran=1>.
20. Verse 21, Al-Fajr. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=89&ayat=1&user=far&lang=eng&tran=1>.
21. Verse 1-3, At-Takwir. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=81&ayat=1&user=far&lang=eng&tran=1>.
22. Verse 21, Al-Furqan. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=25&ayat=1&user=far&lang=eng&tran=1>.
23. Verse 83, Al-e-Imran. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=3&ayat=1&user=far&lang=eng&tran=1>.
24. Verse 15, Al-Rad. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=13&ayat=1&user=far&lang=eng&tran=1>.
25. Verse 49, Al-Naml. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=27&ayat=1&user=far&lang=eng&tran=1>.
26. Verse 4, Al-Anbiya. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=21&ayat=4&user=far&lang=eng&tran=1>.
27. Verse 29, Ash-Shura. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=42&ayat=1&user=far&lang=eng&tran=1>.
28. Verse 189, Al-Araf. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=7&ayat=1&user=far&lang=eng&tran=1>.
29. Nofel-Abdol-alrazzaghe. Quran and knowledge of Hadis. Beirut: Dar-Al-Ketab Arabi; 1973; p. 156, 158, 212.
30. Rezaie M. Introduction to scientific interpretation of Quran. Qom: Osveh; 2004; p. 356.
31. Verse 82, Al-Naml. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=27&ayat=1&user=far&lang=eng&tran=1>.
32. Verse 22, Al-Baqara. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=2&ayat=1&user=far&lang=eng&tran=1>.
33. razie F. Tafsir alkabir. p. 113.
34. Verse 3, Al-Rad. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=13&ayat=3&user=far&lang=eng&tran=1>.
35. Soyuti. Beauty of mind description. p. 55.
36. A Andolosi-Gharnati. 1993; p. 340.
37. Verse 67, Al-Baqara. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=2&ayat=1&user=far&lang=eng&tran=1>.
38. Johari T. Human nature in holy Quran interpretation. Beirut: Dar alfeqr; p. 84.
39. Tabatabaie M. Al-mizan. p. 265, 386.
40. Neyshaboori A. investigation of evolutionary theories. 1th edition ed. Tehran: press the ministry of education; 1988.
41. Darwin C. The foundations of The origin of species: Two essays written in 1842 and 1844. Cambridge University Press; 1909.
42. Sahabi Y. Holy Quran and human evolution and creationism. Tehran: publishing company; 2008; p. 230.
43. Tabatabaie M. Al-mizan. Tehran: Islamic publishing; 1983; p. 17.
44. Verse 10-II, An-Nahl. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=16&ayat=1&user=far&lang=eng&tran=1>.
45. Verse 22, Al-Room. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=30&ayat=1&user=far&lang=eng&tran=1>.
46. Verse 98, Al-Anaa. Quran-e-Karim translated by Qarib. Available from: <http://www.parsquran.com/data/show.php?sura=6&ayat=1&user=far&lang=eng&tran=1>.
47. Khoie A. Albayan. Tehran: Kabe publishing; 1987; p. 70.