

## CONCEPT OF *SHIFA'* IN AL-QURAN: ISLAMIC MEDICINE APPROACH IN HEALING PHYSICAL DISORDER

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### Abstract

*Al-Quran has mentioned about its function as cure and remedy for human disease through the word of shifa' since 1400 years ago. Nowadays, Islamic medicine approach has been chosen as complementary treatment for physical disorders such as cancer, heart disease, kidney disease, and stroke. Islamic medicine practitioners usually implement particular Quranic verses in their treatment called ruqyah and also suggest to the patient to recite selected Quranic verses at all time of the treatment. However, those Quranic verses were not specifically related to those diseases in terms of its meaning. Thus, it is essential to revise the verses as to ensure that those Quranic verses were implemented in the right way and in accordance with its sacred status. This study attempts (1) to amass various views of mufassirin regarding to the interpretation of the word shifa', (2) to summarize the interpretation of the word shifa' through various views of mufassirin and (3) to determine the right concept of implementation of Quranic verses as the treatment for physical disorder based on the interpretation of the word shifa'. This study applies literature reviews method in order to obtain data from the text of the past and existing scholars and then analyses the data through inductive approach. Quranic verses give tremendous effects as cure or remedy for human disease physically and spiritually through the detailed discussion among mufassiriin and current researches. Therefore, instead of conventional medicine, this practice should be recognized and implemented among Muslim as complementary treatment.*

*Keywords: Shifa', Medicine, physical, disorder, medicine.*

### INTRODUCTION

Al-Quran is a holy book of divine revelation which full of guidance for mankind to live in this world and hereafter. Al-Sha<sup>o</sup>rawiyy (1985) had mentioned that al-Quran consist of interpretation about past, present and future through flexible perspective suitable to all ages and situations. The exploration of al-Quran as main reference of knowledge had begun after its completely compiled by Caliph <sup>o</sup>Uthman Ibn <sup>o</sup>Affan as suggested by Hudhayfah al-Yamaniyy (Tamim Ansariyy, 2009). Its impact clearly identified through the Muslim civilization became the great civilization at that age due to its function as main reference in order to develop and establish the country and society.

The spirit of Quranic exploration is due to several verses in al-Quran such as "Thus does Allah make clear to you [His] verses that you might give thought" (al-Quran. al-Baqarah. 2: 266), "Look how We diversify the signs that they might understand" (al-An<sup>o</sup>am. 6: 65) "Then do they not reflect upon al-Quran? If it had been from [any] other than Allah, they would have found within it much contradiction" (al-Quran. al-Nisa'. 4: 82), "And he to whom We grant long life We reverse in creation; so will they not understand?" (al-Quran. Yasin. 32: 68). As in chapter al-Qamar, there is a verse which

repeated four times in that chapter as the gist of exploration of the al-Quran as main reference. As Allah has said:

Which means, “*And We have indeed made al-Quran easy to understand and remember, then is there any that will remember (or receive admonition)?*” (al-Quran. Al-Qamar 54: 17).

During the age of Abbassid in Baghdad (750-1257M), the diversity of knowledge had generated based on intergration between al-Quran and other knowledge. Medical sciences is one of the prominent knowledge and contributed high impact to the country development. For example, the development of hospital as initiated by the Caliph Harun al-Rashid and led by Jibra'il ibn Bakhtishu and continuously developed more hospitals around Baghdad (Fazlur Rahman, 1989). There are many medical figures such as Avicenna (980-1037M), al-Biruniyy, al-Raziyy (841-926M), Ibn Nafis (1213-1288M), Sabr Ibn Sahl (940-1000 M), al-Zahrawiyy (936-1013M) and many more at that age as a symbol of the establishment of medical sciences in 10 CE (Amira Ayad, 2013).

Thus, it shows how Muslim were easily and intended to learn about medicine. Fazlur Rahman (1989) describes a phenomenon occurred in India when medical sciences were taught as part of the religious curriculum in ordinary madarasah (Islamic school). Even an *imam* of a mosque is also the doctor even there is less preparation in terms of equipment. Eventhough in 15th and 16th century, it was Tartar invasion had caused the decline of medical sciences, but it still remain spread and grow well.

#### **AL-QURAN MENTIONED ABOUT SHIFA'**

Generally, all knowledge that existed since the revelation of al-Quran to Muhammad PBUH were not recently made. For example, medical sciences. Al-Quran did not describes the method of treatment of diseases in detail. But there are certain verses refer to the objectives for medical science, called as *shifa'* which means the cure. The word *shifa'* repeated by six times in al-Quran, four in verbal nouns form<sup>1</sup> and another two in verb form<sup>2</sup>. Al-Banna (2010) described the essential of treatment for disease using al-Quran and al-Sunnah based on chapter Fusilat 41:44 and chapter al-Isra' 17:82. According to these verses, Allah had explained to man that the whole al-Quran is cure (*shifa'*) for all diseases either physically or spiritually disease. Therefore these verses denoted as initial discussion between al-Quran and medical sciences.

Al-Kahil (www.kaheel7.com) summarizes all verses (*shifa'*) in al-Quran as in mathematic form due to his background as scientific researcher. Through his study, four verses with word *shifa'* similar to 100% value. Three of four of verses mentioned spesifically about the cure is refer to al-Quran (similar to 75%) while only one verse refers to honey as the cure (similar to 25%) (al-Banna, 2010). This discussion is not only arising about its miracles (*mukjizat*), but it has brought wider perspective through the intergration medical sciences and Islamic perspective which are previously medical sciences used to refer to western perspective.

#### **PROPHET MUHAMMAD PBUH PRACTICING RUQYAH**

The practice of ruqyah<sup>3</sup> by Prophet PBUH and His companions already stated in His hadith. The hadith narrated from Mu'adh and Muhammad bin Ja'far, both of them narrated it from Shu'bah, from 'Abdullah bin Abi al-Safar, from al-Sha'biyy from Kharijah bin al-Salt al-Tamimiyy that his paternal uncle said:

Which means, “*We came from the Messenger of Allah and arrived with an Arab tribe. They said: We have been told that you have brought something good from this man. Do you have any remedy or ruqyah? For we have an insane man in chains'. He said:*

<sup>1</sup> Chapter al-Nahl,16:69, Chapter al-Isra',17:82, Chapter Yunus 10:57, Chapter Fussilat 41:44.

<sup>2</sup> Chapter al-Taubah 9: 14, Chapter al-Syua'ra 26:80.

<sup>3</sup> See definition of ruqyah Harun Din. 2011. *Pengantar Pengobatan Islam*. Persatuan Kebajikan & Pengobatan Islam Malaysia & Koperasi Darussyifa' Berhad, Selangor

'Yes'. So they brought an insane man who was in chain'. He said: 'I recited the Opening of the Book (al-Fatihah) over him for three days, morning and evening and everytime I completed it, I collected my saliva and spat (on him), and it was as if he was released from bonds. They gave me some payment, and I said: "Not until I ask the Messenger of Allah'. Prophet said: Accept it, by my life for indeed the one who earns by means of false ruqyah (will earn his burden of sin), but you have earned it by means of a truthful ruqyah" (Hadith. Abu Dawud. No. 3901).

Recently, ruqyah practice is not only used to treat the demonic distraction, but it has been proved that effective to reduce the pain for chronic diseases such as cancer, heart problems, diabetes and many more. In Malaysia, there are many Islamic medicine practitioners were used ruqyah practice in their treatment approach such as, Dr. Haron Din (the founder of Darul Shifa)<sup>4</sup>, Ustaz Ismail Kamus (The Founder Of Darussalam Malaysia)<sup>5</sup>, Ustaz Rafli Sabirin (founder of Treatment Specialists Quran & Herbs Alfin)<sup>6</sup>, Ustaz Sharhan Shafie (Founder of Ruqyah al-Thobibi Center)<sup>7</sup> and Hj. Lokman Abdul Hamid (founder of the al-Hidayah Center)<sup>8</sup>. Usually, main reference of their approach are al-Quran and al-hadith of Prophet PBUH. Al-Hadith refers to His action or words (and also His companions) in doing ruqyah to the patients including the use of certain traditional medicines at that time.

This study will define the concept of al-Quran as *shifa'* through the interpretation of prominent *mufassirin* and current applied researches which focusing to physical disorder. In addition, this study will focus to the method of treatment of the Islamic medicine especially for physical disorders, with considering to the views of the previous and current Islamic medicine practitioners. This study will help the public and researchers of Islamic medicine to understand the concept of *shifa'* based on al-Quran as "main reference" and its relationship to the medical sciences without denying the findings of the modern medical which based on scientific research for many diseases as well as the alternative and complementary medicine with basic and efficient approach to treat disease.

## METHODOLOGY

This study applies literature review method in order to put this study will be conducted in scientific perspective and helps researchers to relate his research with the knowledge (body of knowledge). The data will be collected from variety books related to modern medicine, Islamic medicine, book of Tafsir al-Quran, history of medicine and the book of hadith due to its contents which are providing vary of information based on the background of the author. There are also selected articles related to Islamic medicine practice used as references.

Book of tafsir which selected for this study are *Tafsir al-Bayan* by at-Tabariyy (310H), *Tafsir Al-Kashshaf* by al-Zamakhshariyy (467-538H), *Tafsir Al-Muharrar al-Wajiz* by Ibn <sup>o</sup>Atiyyah Al-Andalusiyy (481-542H), *Tafsir Fakh al-Raziyy (Mafatih al-Ghayb)* by al-Raziyy (544-604H), *Tafsir al-<sup>c</sup>Azim* by Ibnu Kathir (700-774H), *Tafsir al-Tahrir wa al-Tanwir* by Ibn <sup>o</sup>Ashur (1296-1390H), *Tafsir al-Maraghiyy* by Ahmad Mustafa al-Maraghiyy (1298- 1317H), *Tafsir Fi Zilal al-Qur'an* by Sayyid Qutb (1906-1969M) and *Tafsir al-Azhar*, masterpiece of Professor Hamka (1326- 1401H).

Selected thesis with the topic related to application of Islamic Medicine approach in treating physical disorder also used as reference. All collected data will be analyzed via inductive approach in order to interpret the collective views among the scholars.

<sup>4</sup> See official website <http://www.darussyifa.org/>, accessed: 9<sup>th</sup> August 2016.

<sup>5</sup> See official website <http://darussalam.net.my/>, accessed: 9<sup>th</sup> August 2016.

<sup>6</sup> See page <https://www.facebook.com/alquranherba/?pnref=lhc>, accessed: 9<sup>th</sup> August 2016.

<sup>7</sup> See official website <http://www.zamduurrani.dumei.com/> accessed: 9<sup>th</sup> August 2016.

<sup>8</sup> See official website <http://www.alhidayah-medic.com/>, accessed: 9<sup>th</sup> August 2016.

## RESULTS

Basically, concept of *shifa'* should be refers to six verses of al-Quran that mentioned word of *shifa'* specifically either in the form of verbal noun or verb (*ff'il*). All verses which stated *shifa'* as bellows:

*"Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a beleiving people"* (al-Quran. al-Tawbah. 9:14).

*"O mankind! There has come to you a good advice from your Lord (i.e the Quran, ordering all that is good and forbidding all that is evil), and healing from that (disease of ignorance, doubt, hypocrisy and differences, etc) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc) for the believers"* (al-Quran. Yunus. 10:57).

*"Then, eat of all fruits, and follow the ways of your Lord made easy (for you). There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think"* (al-Quran. al-Nahl. 16:69).

*"And We send down from al-Quran that which is a healing and the mercy to those who believe (in Islamic Monotheism and act on it), and it increase the Zalimun (polyeteists and wrong-doers) nothing but loss"* (al-Quran. al-Isra'. 17:82).

*"And when I am ill, it is He who cures me"* (al-Quran. Al-Shua'ra. 26:80).

*"And if We had sent this as a Quran in a foreign language other than Arabic, they wold have said: Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) and Arab? Say: It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (al-Quran) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand"* (Al-Quran. Fussilat. 41:44).

The interpretation of word *shifa'* as in all verses above should be refered to the book of Tafsir and its category will based on the methodology of *Tafsir*. It will be difference or similar due to the skills and background of the authors. Time and place may also affect their writing. Interpretation of verse *shifa'* according to the selected book of Tafsir as follows:

| Verse 1: Chapter al-Tawbah. 9:14.                             |   |
|---|---|
| Book of Tafsir  | Interpretation of Verse   |
| <b>Tafsir Jamf<sup>l</sup> al-Bayan</b>                       | <ul style="list-style-type: none"> <li>- شفء : Allah and the Messenger who cure disorders in the chest of <i>mu'min</i>.</li> <li>- Disease: result of killing, insulting and conquering people of <i>mushrikin</i>.</li> <li>- The story of Bani Khuza<sup>h</sup>.</li> </ul> |
| <b>Tafsir al-Kashshaf</b>                                     | <ul style="list-style-type: none"> <li>- أسباب النزول: regarding to the story of Bani Khuza<sup>h</sup></li> <li>- The Prophet (PBUH) gave the happiness tidings as remedy to believers.</li> </ul>   |
| <b>Tafsir al-Muharrar al-Wajiz fi Tafsir al-Kitab Al-Aziz</b> | <ul style="list-style-type: none"> <li>- Specifically refer to the <i>mu'min</i></li> <li>- Allah shows the right path from the kufr كفر.</li> <li>- The story of Bani Khuza<sup>h</sup> as mentioned by Mujahid and al-Suddiyy.</li> </ul>                                     |
| <b>Tafsir Mafatih al-</b>                                     | <ul style="list-style-type: none"> <li>- Three summaries of this verse: (1) this verse related to</li> </ul>  |

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|---|--|
| <b>Ghayb</b>                                | <i>fathu Makkah</i> (opening of the Mecca) (2) this verse is a proof of miracles ( <i>mukjizat</i> ) that Allah gives glory tidings to the <i>mu'min</i> (3) this verse shows those <i>mu'min</i> among prophet companion whom the heart been healed by Allah from feeling angry and disappointed as after the war.<br>- The story of Bani Khuza'ah. |
| <b>Tafsir al-Qur'an al-<sup>o</sup>Azim</b> | - As an ordered by Allah to fight against their enemies<br>- "يشفى صدور قوم المؤمنين" refers to story of Bani Khuza'ah, as mentioned by Mujahid, <sup>o</sup> Ikrimah, al-Suddiyy.   |
| <b>Tafsir al-Tahrir Wa al-Tanwir</b>        | - Specific to the situation of war.<br>- Allah had granted to <i>mu'min</i> who committed fighting the enemy to exalt their dignity and insult the people <i>mushrikin</i> .<br>- Allah granted strength and remedy to heal their heart after the war.<br>- Refer to the story of Bani Khuza'ah.   |
| <b>Tafsir al-Maraghiyy</b>                  | - This verse specifically about war situations.<br>- Killing the enemies, insulting, conquering and full of anger in war will instill bad condition for <i>mu'min</i> .<br>- شفاء refers to the act of Allah who heals the spiritual problem as the story of the bani Khuza'ah.  |
| <b>Tafsir Fi Zilal al-Qur'an</b>            | - "يشفى": Allah grants to the companion of prophet via healing. them from obnoxiousness of war and also the victory in that war.   |
| <b>Tafsir al-Azhar</b>                      | - Based on the story of betrayal of Quraysh in Hudaybiyyah testament (as story of Bani Khuza'ah).<br>- Allah heals the frustrated and stressed among <i>mu'min</i> due to the betrayal.<br>- Allah gives victory as cure for the disappointment to them.   |

### Verse 2: Chapter Yunus. 10:57.

| Book Of Tafsir  | Interpretation of Verse   |
|---|---|
| <b>Tafsir Jamī' al-Bayan</b>                                  | - شفاء referring to al-Quran generally.<br>- Allah send al-Quran as cure to ignorance and curing disorders caused by human.   |
| <b>Tafsir al-Kashshaf</b>                                     | - Al-Quran as a remedy for spiritual disease such as vile faiths.<br>- Al-Quran also reacts as panacea to prevents astray.  |
| <b>Tafsir al-Muharrar al-Wajiz fi Tafsir al-Kitab Al-Aziz</b> | - Al-Quran is a great reminder (موعظة), remedy (شفاء), guidance (هدى) and Allah blessing (رحمة) for entire human that comes from Allah and not designed by Muhammad PBUH.<br>- Al-Quran as reminder and cure to all human and also as guidance and Allah blessing only for <i>mu'min</i> based on the next verse in the same chapter. |
| <b>Tafsir Mafatih al-Ghayb</b>                                | - Al-Quran has four characteristics موعظة, شفاء, هدى, and رحمة.   |

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|   | - "شفاء", Muhammad (PBUH) as a doctor, al-Quran as a collection of medicine with ingredients to treat disorders.  |
| <b>Tafsir al-Qur'an al-<sup>c</sup>Azim</b> | - Al-Quran is a cure for disorders especially spiritually such as doubtful, <i>nifaq</i> , <i>shirk</i> , indecency and straying of faith.<br>- Al-Quran is a cure for certain diseases.  |
| <b>Tafsir al-Tahrir Wa al-Tanwir</b>        | - شفاء: explicitly, it is eliminating any disorders generally, implicitly, it is to eliminate the doubtful in faith among <i>mu'min</i> .<br>- Its imply to a situation of a person who is afflicted with an disorder, then seeking the doctor for treatment. The doctor will serve via treat his disease and also suggest to him the right way to remain health and ensure the disease does not recur.   |
| <b>Tafsir al-Maraghiyy</b>                  | - Al-Quran is cure for spiritual disorder such as <i>shirk</i> , <i>nifaq</i> which are able to protect human to feel doubt in faith, hostile, cruelty and denial the truth and goodness  |
| <b>Tafsir Fi Zilal al-Qur'an</b>            | - Al-Quran not only as knowledge but it also a remedy for spiritual disorder such as superstitious, doubt, wickedness, and anxiety. The effect of healing is in form of calmness.   |
| <b>Tafsir al-Azhar</b>                      | - Al-Quran as cure to any disorders existed in men chest (heart). Heart refers to the mind, character, knowledge and feelings.<br>- Remedy for human disease such as stupid, suspicion, doubtful, hypocrisy, hatred, despair, confusion of mind, dark minded, and malice.<br>- As the detail explanation, the severe spiritual disorders can cause physical disorders to human such as shortness of breath, high blood pressure, diabetes and so on. If it denied, then it become more severe and can destroy their life. |

### Verse 3: Chapter al-Nahl. 16:69.

| Book of Tafsir  | Interpretation of Verse  |
|---|--|
| <b>Tafsir Jamif al-Bayan</b>                                  | - شفاء refers to the two sources, (1) al-Quran, (2) honey.<br>- Al-Tabari selected the second (2) opinion as also mentioned by Qatadah.  |
| <b>Tafsir al-Kashshaf</b>                                     | - The function of honey with variety of colors such as shades of white, black, yellow and red as cure for certain ailments<br>- Honey is a prominent medication among physicians but not all diseases can use honey as remedy as Ibn Mas'ud's opinion <sup>9</sup> . |
| <b>Tafsir al-Muharrar al-Wajiz fi Tafsir al-Kitab Al-Aziz</b> | - Majority of scholars said that honey bee does not cure all disorders, but its able to cure certain disorders as mention in authentic hadith, Prophet PBUH asked his companion to drink honey due to his abdominal pain.  |
| <b>Tafsir Mafatih al-Ghayb</b>                                | - Three features of honey as is this verse: (1) in the form of liquid (drink) (2) variety of colors: red, white, yellow and black, (3) as healer to cure disorders.<br>- The third feature, there are two views: (1) honey as remedy                                 |

<sup>9</sup> "Honey as healer for certain disorders, al-Quran as remedy for spiritual disorders (in human heart). Belongs to you 2 remedies, honey and al-Quran". (Hadith. Al-Bukhariyy. No. 5684).

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|   | for certain disorders in human. Drinking honey when pain is highly recommended (2) Mujahid said, al-Quran is remedy or healer of man disorders as quoted from Ibnu Mas'ud.   |
| <b>Tafsir al-Qur'an al-<sup>o</sup>Azim</b> | - شفاء refers to honey as a remedy to certain disorders which produced from bees saliva with various colors.   |
| <b>Tafsir al-Tahrir Wa al-Tanwir</b>        | - Allah has created honey with many advantages as cure to certain disorder. If honey consumed by patient, by Allah's will heal.<br>- Not all disorder can be healed by honey because each disorder has different way of treatment.<br>- As hadith narrated by Abu Sa'id Al-Khudriyy, the word of شفاء as mentioned in al-Quran refer to honey and it can be used as medication.  |
| <b>Tafsir al-Maraghiyy</b>                  | - Detail explanation about the advantages of honey bee.<br>- Hadith Abu Sa'id Al-Khudriyy - Prophet asked a companion to drink honey.<br>- Ibnu <sup>o</sup> Abbas narrated that Prophet PBUH mention three ways to treat disorder via cupping, drink honey and kay' (cauterization).<br>- <sup>o</sup> Abd al- <sup>o</sup> Aziz Isma'il Bashan stated in " <i>al-Islam wa al-Tibb al-Hadith</i> " that honey contains 25-40% of glucose, 30-45% of Fructose dan 15-25% of water. |
| <b>Tafsir Fi Zilal al-Qur'an</b>            | - Honey as produced by bees as created by Allah the Almighty.<br>- شفاء refers to the honey as a remedy to certain disorders as stated by physicians such as Dr. <sup>o</sup> Abd al- <sup>o</sup> Aziz Isma'il in " <i>al-Islam wa al-Tibb al-Hadith</i> ".   |
| <b>Tafsir al-Azhar</b>                      | - Honey from bee's saliva has benefits as remedy for disease.<br>- Honey is natural resource which recognized by the quack, tabib, modern doctors as medication that can cure many types of disease.   |

#### Verse 4: Chapter al-Isra'. 17:82.

| Book of Tafsir  | Interpretation of Verse   |
|---|---|
| <b>Tafsir Jamf' al-Bayan</b>                                  | - شفاء – al-Quran as remedy to ignorance, astray, blindness<br>- al-Quran as guidance for <i>mu'min</i> but not for the unbelievers.  |
| <b>Tafsir al-Kashshaf</b>                                     | - Al-Quran as explain (لتبيين) about <i>shifa'</i> or as part of (لتبويض) revelation related to <i>shifa'</i> .<br>- All Quranic verse, as remedy for all disorders to <i>mu'min</i> .                                |
| <b>Tafsir al-Muharrar al-Wajiz fi Tafsir al-Kitab Al-Aziz</b> | - Word من in this verse describes as:<br>i. As ابتداء الغاية or explaining the types لبيان الجنس.<br>ii. Certain earlier scholars not accept من as لتبويض.<br>iii. Refer to al-Qadhi Abu Muhammad which is describing |

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|   | word <i>من</i> as <i>لتبعيض</i> al-Quran as remedy for practicing ruqyah, <i>Ta'awidh</i> or spells for any diseases.   |
| <b>Tafsir Mafatih al-Ghayb</b>              | <ul style="list-style-type: none"> <li>- Word <i>من</i> in this verse is not refer to partially (<i>لتبعيض</i>) but its refer to all Quranic verses as remedy.</li> <li>- There are spiritual and physical disorders. Spiritual disorder has 2 types: deviant belief and bad manners. Physical disorder described as general.</li> <li>- The treatment via Quranic verses (reading or listening) as a way to seek Allah blessing (<i>tabbaruk</i>)</li> <li>- <i>Ruqyah</i> as a method to treat the disease as shown by prophet PBUH and also it be able to protect human from demonic distraction.</li> <li>- Treating the disease by expert doctor is the right way as encouraged by prophet PBUH</li> </ul> |
| <b>Tafsir al-Qur'an al-<sup>c</sup>Azim</b> | <ul style="list-style-type: none"> <li>- This verse interpreted as in Surah Yunus 10:57.</li> </ul>   |
| <b>Tafsir al-Tahrir Wa al-Tanwir</b>        | <ul style="list-style-type: none"> <li>- <i>شفاء</i>: Explicitly, it is eliminating the disorders, implicitly, it is a way to get rid of doubtful and bad manners.</li> <li>- Al-Quran entirely is a remedy to human especially to cure their spiritual disorder because its contain rules of life, prohibition, reminders, past, present and future stories and Allah promises about life hereafter.</li> <li>- Word <i>من</i> not referred as partially (<i>لتبعيض</i>) as remedy but refer to al-Quran entirely.</li> </ul>  |
| <b>Tafsir al-Maraghiyy</b>                  | <ul style="list-style-type: none"> <li>- The revelation of al-Quran to prophet PBUH as remedy (<i>شفاء</i>) for spiritual disorder among human which is due to ignorance and misguidance.</li> <li>- Through reading and understanding of al-Quran, it can eliminates those spiritual disorder such as nifaq, voilent, pervert and not believe in God.</li> <li>- Qatadah said, "when <i>mu'min</i> listen to al-Quran, they try to understand, memorizing and take lessons from them which in the al-Quran. Al-Quran revelation as <i>shifa'</i> and <i>rahmah</i> to the <i>mu'min</i>".</li> </ul>   |
| <b>Tafsir Fi Zilal al-Qur'an</b>            | <ul style="list-style-type: none"> <li>- Al-Quran as remedy for spiritual disorder, diseases of lust, guidance of human thoughts and feelings, and also the diseases that afflict society.</li> </ul>   |
| <b>Tafsir al-Azhar</b>                      | <ul style="list-style-type: none"> <li>- Al-Quran is panacea to <i>mu'min</i> for any disorder such as spiritual disease such as arrogant and malicious.</li> <li>- This verse, most of the <i>mufasssireeen</i> mentioned that it can be a cure for physical disorders. For example psychosomatik disorder / mental illness. He quoted a study by the psychosomatik specialist from Indonesia, Prof. Dr. Aulia stated that the influence of religious approach in order to cure spiritual disorder as it has element of patient, sincere, <i>ridha</i>, <i>tawakkal</i> and repentance (<i>tawbah</i>).</li> </ul>   |

#### Verse 5: Chapter al-Shu'ara'. 26:80.

| Book of Tafsir          | Interpretation of Verse                               |
|-------------------------|---|
| <b>Tafsir Jamī' al-</b> | - Allah who had created the cure that can release the |

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|---|---|
| <b>Bayan</b>  | affliction and burden of human life   |
| <b>Tafsir al-Kashshaf</b>                                     | <ul style="list-style-type: none"> <li>- “فهو يشغرين”: This verse is an expression of Prophet Ibrahim a.s who pray to Allah swt cure him if he face with sickness.</li> <li>- A Manner required to <i>mu'min</i> when pray to Allah who has the absolute power to cure the diseases and He also its creator.</li> </ul> |
| <b>Tafsir al-Muharrar al-Wajiz fi Tafsir al-Kitab Al-Aziz</b> | <ul style="list-style-type: none"> <li>- The story of Prophet Ibrahim who pray to Allah to cure him if he fell sick.</li> <li>- As a manner of servant of Allah when suffered with disorder, should seek the cure from Allah who is only the Healer.</li> </ul>   |
| <b>Tafsir Mafatih al-Ghayb</b>                                | <ul style="list-style-type: none"> <li>- Prophet Ibrahim had showed the right manner as slave of Allah.</li> <li>- As al-Zamakhshariyy stated that the way to pray to Allah as shown by Prophet Ibrahim to its followers.</li> </ul>  |
| <b>Tafsir al-Qur'an al-<sup>c</sup>Azim</b>                   | <ul style="list-style-type: none"> <li>- Allah is the only healer for all diseases as mentioned by Prophet Ibrahim a.s in this verse.</li> </ul>  |
| <b>Tafsir al-Tahrir Wa al-Tanwir</b>                          | <ul style="list-style-type: none"> <li>- This verse show a “doer” to heal the disorder.</li> <li>- Prophet Ibrahim show a manner in a way to pray to Allah, with full believe that Allah has absolute power of heal and create the disorder.</li> </ul>   |
| <b>Tafsir al-Maraghiyy</b>                                    | <ul style="list-style-type: none"> <li>- Al-Maraghiyy concluded the story of Prophet Ibrahim in this verse as follows:</li> <li>- <i>“Indeed once I have got with illness, I'm not able to heal by myself but Allah swt. As Allah is able to create the caused of that condition”.</i></li> </ul>                       |
| <b>Tafsir Fi Zilal al-Qur'an</b>                              | <ul style="list-style-type: none"> <li>- Allah preserve prophet Ibrahim in health and sick.</li> <li>- Prophet Ibrahim had showed a manner by not stated the pain from Allah eventhough he knows pain and health by Allah's will.</li> </ul>  |
| <b>Tafsir al-Azhar</b>  | <ul style="list-style-type: none"> <li>- Refer to the doer of healing - Allah SWT</li> <li>- This verse mentions about the way prophet Ibrahim seeking cures from Allah if he fell sick with a manner to show absolute power of Allah SWT.</li> </ul>   |

#### Verse 6: Chapter Fussilat. 41:44.

| Book of Tafsir  | Interpretation of Verse  |
|---|--|
| <b>Tafsir Jamf<sup>c</sup> al-Bayan</b>                       | <ul style="list-style-type: none"> <li>- Al-Quran as cure for disorders such as ignorance for believers.</li> </ul>  |
| <b>Tafsir al-Kashshaf</b>                                     | <ul style="list-style-type: none"> <li>- “هو” refer to al-Quran, as guidance to mu'min to the right path and healing from what is in their chest (spiritual disorders) such as doubtful and prejudice</li> </ul> |
| <b>Tafsir al-Muharrar al-Wajiz fi Tafsir al-Kitab Al-Aziz</b> | <ul style="list-style-type: none"> <li>- Al-Quran as guidance and remedy specifically for mu'min who are always seek the truth.</li> <li>- The disbelievers who are portrayed as blind.</li> </ul>               |
| <b>Tafsir Mafatih al-Ghayb</b>                                | <ul style="list-style-type: none"> <li>- As answer to the deniers as in Chapter Al-Isra', 17:46.</li> <li>- The deniers: they live in deafness and blindness from guidance of Allah.</li> </ul>                  |
| <b>Tafsir al-Qur'an al-<sup>c</sup>Azim</b>                   | <ul style="list-style-type: none"> <li>- This verse interpreted as in chapter Yunus 10:57 and chapter al-Isra' 17:82.</li> </ul>   |
| <b>Tafsir al-Tahrir</b>                                       | <ul style="list-style-type: none"> <li>- Al-Quran gives the answer to deniers among human as in</li> </ul>   |

|                                  |   |
|----------------------------------|---|
| <b>Wa al-Tanwir</b>              | <p>al-Isra', 17:46.</p> <ul style="list-style-type: none"> <li>- Al-Quran is a reminder of Allah and it is a book that should be believed because it has guidance and remedy.</li> <li>- Those <i>mu'min</i> committed to Allah commands as in al-Quran, and Allah will guide them (including cure if sick) but not to disbelievers.</li> </ul> |
| <b>Tafsir al-Maraghiyy</b>       | <ul style="list-style-type: none"> <li>- As answer to the deniers as in chapter al-Isra' (17:46).</li> <li>- Al-Quran as Allah revelation command all <i>mu'min</i> to the truth and also as cure for spiritual disorder such as doubtful and suspicion.</li> </ul>   |
| <b>Tafsir Fi Zilal al-Qur'an</b> | <ul style="list-style-type: none"> <li>- Al-Quran is panacea and guidance for those who try to understand its meaning especially the believers.</li> <li>- Disbelievers will not even understand al-Quran due to the blindness and deafness.</li> </ul>   |
| <b>Tafsir al-Azhar</b>           | <ul style="list-style-type: none"> <li>- Refers to al-Quran as a remedy for <i>mu'min</i>. The unbelievers do not get anything from the al-Quran due to their deafness and blindness.</li> </ul>  |

### THE VIEWS OF ISLAMIC MEDICINE RESEARCHERS AND PRACTITIONERS

According to many Islamic medicine references, Islamic medicine concept defined in several views. Majority of Malaysian practitioners' opinion stated that basic reference on this medical approach is based on al-Quran (variety of verses mentioned about health and medicine) and al-Sunnah, the action of the Prophet PBUH and his companions in treating disease through the *ruqyah* with certain combination of foods and drinks. While certain of them usually refer to the illness which is only related to demonic distraction.

Danial Zainal Abidin (2015), described the concept of Islamic medicine which closely related to the concept of *maqasid al-syari'yyah* as refer to the al-Quran and al-Sunnah and stating the goal of medical sciences which is to treat physical disorders as well as spiritual diseases. Fazlur Rahman (1989) proposed a wider definition, quoted from al-Ghazali, Ibn Sina, Ibn Qifti, al-Sha<sup>c</sup>raniyy and al-Azraq which said that Islamic medicine (medical sciences of prophets) is a practice with highly esteemed by religious because it can help man to maintain and improve their health (Fazlur Rahman, 1992).

The other opinion by Osman Bakar (2014) defined the Islamic medicine as: *"Islamic medicine is primarily based upon principles that are derived from the basic teachings of the religion of Islam. It is the fruit of a conscious attempt by some of the best Muslim minds at finding solutions to the problem of medical and health care of the Muslim community in confirmity with the Islamic worldview in which God, man, nature and society are closely intertwined and harmoniously interrelated. Islamic medicine is indeed one of the most important cultural manifestations of the spiritual, moral and ethical values of Islam"*.

Lokman (2013) who is the pioneer of al-Hidayah Center had published two books to introduce term of Quranic medicine. He stated that Quranic medicine is an alternative treatment for disease where performed by patients with six type of practices such as reciting the Al-Quran given by the practitioner, pray (*salah*), Prayer (*du'a*), *tahajjud* pray, *tawbah* pray, *hajat* pray, and *dhikr* (*La Ilaha Illallah*) specifically for whom is suffered the disease. The use of al-Quran for physical disorder treatment very prominent among many practitioners in Malaysia such as Dr. Haron Din, Ustaz Rafli Sabirin, Ustaz Ismail Kamus and many more, but they are focusing in *ruqyah* practice (reciting verses of al-Quran to the patient's limb or read on the water) and using certain food and herbs.

Besides, al-Banna (2010), has outlines the rules of treatment through Quranic verses for physical disorder. The similarity between two individuals (Lokman and al-Banna) is through the concept and implementation of the use of al-Quran as a cure

(شفاء) especially to physical disorders. But the verses were used for the similar diseases were different. Figure 1.1 explains about the chapters and verses in al-Quran which were used by Islamic medicine practitioners to treat cancer for instance.

| Al-Hidayah Center<br>(Lokman, 2013)   | Spesialis Al-Quran<br>and Herba Alfin<br>Center<br>(Rafli Sabirin,<br>2015)  | Sheikh Mustafa al-<br>Banna<br>Author for "Al-Taqat<br>al-Shifa'iyah fi<br>al-Quran al-Karim<br>(2010)  | Darussyifa'<br>Center<br>(Haron Din,<br>2011) |
|---|--|---|---|
| al-Anbiya', 38-50<br>Hud, 60-80<br>al-Nahl, 90-110<br>al-Qasas, 66-88<br>Ibrahim, 9-22<br>al-Kahfi, 38-60<br>Yunus, 55-89<br>al-Furqaan, 12-28<br>al-A <sup>c</sup> raf, 101-127<br>al-Ahzab, 18-30<br>al-Anfaal, 59-69<br>al-Ma'idah, 58-70<br>al-An <sup>c</sup> am, 127-137<br>al-Ghafir, 67-77<br>al-Anbiya', 89-112<br>al-Shu <sup>c</sup> ara', 185-227<br>al-Naml, 11-26<br>al-Nahl, 119-128<br>Taha, 91-110<br>al-Nur, 55-64<br>al-Isra', 71-96<br>al-Hajj, 57-72<br>al-Zumar, 42-53<br>al-Ma'idah, 82-140<br>al-Saffat, 66-140 | al-Fatihah, 1-7<br>al-Ikhlash, 1-4<br>al-Falaq, 1-6<br>al-Nas, 1-6<br>al-Baqarah, 180<br>al-Fil, 1-5<br>al-Ra <sup>c</sup> d, 31<br>Taha, 105<br>al-Hashr, 21-24 | al-Fatihah, 1-7<br>al-Baqarah, 1-5<br>al-Baqarah, 285-286<br>al-Baqarah, 60<br>al-Baqarah, 74<br>al-An <sup>c</sup> am, 95-96<br>al-A <sup>c</sup> raf, 143<br>Ibrahim, 26<br>al-Isra', 81-82<br>al-Kahfi, 98<br>Maryam, 89-90<br>Taha, 97<br>Taha, 105-107<br>al-Anbiya', 18<br>al-Shura, 24<br>al-Dukhan, 12<br>al-Qamar, 11-12<br>al-Waqi <sup>c</sup> ah, 1-6<br>al-Haqqah, 13-14<br>al-Insan, 5-6<br>al-Mursalat, 1-10 | al-Qalam, 1-3                                 |

**Table 1.1** Verses in al-Quran which used to treat cancer disease among Islamic medicine practitioners.

Lokman (2013) proposed 24 chapters and 531 verses, Rafli Sabirin (2015) proposed nine chapter and 34 verses, Al-Banna (2010) proposed 17 chapters and 54 verses and Haron Din (2011) just proposed only one chapter and three verses as treatment for cancer disease.

### RECENT RESEARCH RELATED TO THE TREATMENT OF PHYSICAL DISORDER VIA AL-QURAN

A study conducted by Rabiatal Adawiyah (2014) about the effects of reading al-Quran over the coma patient in a hospital around the Klang Valley. In that study, the patient diagnosed as Glasgow Coma Scale (GSC) and the observation of their physiological parameters for measuring blood pressure, heart rate and respiratory rate as a sign of responds before and after 30 minutes listened to the al-Quran (audiotherapy treatment). As a result, there is an effects on the patient's blood pressure which turn back to normal levels.

The other study conducted by Baytul Muktaadin (2015) related to treatment of mental disorder through the recitation of al-Quran. This study based on the practice carried out by KH Himamuddin in Jawa Tengah by using certain verses of al-Quran such as al-Fatihah, Yasin, *ayat al-Kursiyy*, al-Kahfi and al-Baqarah. The study located in the day care center for psycatric patient under supervised by KH Himamuddin. The findings in this observation, this method gives the positive effect on the patients with particular scheduled and approach by practitioner.

Haslinda Lukman, Latifah Abdul Majid & Wan Nasyrudin Wan Abdullah (2015) conducted a study on the treatment of HIV patients using ruqyah. It was conducted at al-Manarah Center (PRIM), Selangor. This study explains that *ruqyah* as an alternative treatment for chronical disorder such as paralysis, Parkinson's (joint), increase CD4 to HIV / AIDS patients. In addition, that practice is able to produce inner peace, calness and peaceful charactres as good Muslim. This study proves that the existence of alternative treatment for HIV / AIDS disease as following al-Quran and al-Sunnah approach.

## DISCUSION

Islamic medicine usually refered to Prophet PBUH practice as mentioned in many hadith. However, Prophet PBUH also requires to dextrous person especially in medical field. For instance, when the Prophet PBUH visiting Sa<sup>c</sup>ad Ibn Abi Waqqas and asked help from al-Harith Ibn Khaladah al-Thaqafiyy<sup>10</sup>, a medical doctor. Al-Harith had produced a medicine made of dates (*ajwa*) and mixed it with milk which the only food and drinks that the companion have at that time. Then, he cooked it until it turns to fat milk. The mixture was given to Sa<sup>c</sup>ad Ibn Abi Waqas and he drank it. After a few days, Saad recovered from the illness.<sup>11</sup> This situation shows that the medication has been produce and used to treat disorders before the revelation of al-Quran.

Ibn Khaldun (1332-1406M) in the Muqaddimah stated that:

*"Bedouin people in their culture have a certain medication that come from the experience of the old folks and it is given to a certain patient. These medication have been inherited from a tribal chieftain and elderly. In some cases, the medication is very effective but it cannot be found through the law of nature. Moreover it is not proven scientifically on human"* (Fazlur Rahman, 1992).

Physical disorders that existed on that time is not as similar as nowadays. For example, there are more than twenty types of cancer reported around the world (www.cancer.org). While, infectious diseases, organ damage, disease related to human blood is more complicated and critical nowadays. Does al-Quran is the only way to treat those diseases without any detail explanation? How al-Quran can be used as medication or medium of medication in order to face those chronical disorder without any specific guideline? Those questions require collective views through intergrate Islamic knowledge and medical sciences. As al-Quran mentioned word *shifa'*, it is the right point of exploring this issue. Based on the interpretation of *shifa'* from *mufassirin* (as mentioned above), the following points need to be review as the outline of *shifa'* concept.

### First: Allah Has Absolute Authority To Spread And Cure All Diseases To Mankind

In chapter al-Shu<sup>c</sup>ara' (26:80), it is the evidence in determining the origin of cure for disease. Majority of *mufassirin* stated that Allah is the doer to treat all disease. As in this verse, its clearly refers to Ibrahim who is kindly pray to Allah if he face the disease.

<sup>10</sup> Ibnu Khaldun mentioned that al-Harith bin Khaladah is a popular doctor in jazirah arab at the age of Prophet Muhammad. He was studied medical in Gundaishapur, Iran. Some of scholars said that al-Harith is a muslim but not to some of the scholars.

<sup>11</sup> Hadith riwayat Abu Nu<sup>c</sup>aym [Bab *Ismuhu Al-Harith*, No. Hadith:1920] See Abu Nu<sup>c</sup>aym, Ahmad bin <sup>c</sup>Abdullah bin Ahmad bin Ishaq al-Asbahaniyy (1419H), *Ma<sup>c</sup>rifat al-Sahabah*, (ed.) <sup>c</sup>Adil bin Yusuf <sup>c</sup>Azaziyy. al-Riyad: Dar al-Watan, vol.6, pg.158.

Allah had determined another example among the prophets who tested with the disease such as prophet Ayoob. As in chapter al-Anbiya 21:83: Which means, "And (remember) Ayub, when he cried to his Lord: 'Verily distress has seized me, and you are the Most Merciful of all those who show mercy'".

In chapter Sad 38:41-42:

Which means, "And remember Our slave Ayub, when he invoked his Lord (saying): 'Verily! Syaitan (Satan) has touched me with distress (by losing my wealth). Allah said to Him: Strike the ground with your foot: This is a spring of water to wash in, cool and a (refreshing) drink. And We gave him (back) his family, and along with them the like thereof, as a Mercy from us and a reminder for those who understand.'"

As hadith narrated Abu Hurairah RA, the Prophet PBUH said:

Which means, "There is no disease that Allah has created, except that He also has created its treatment" (Hadith. al- Bukhary. Book of al-Tibb:Chapter 7: #1962).

Hadith narrated to Usamah bin Sharik, he said:

Which means, "I saw the Bedouins asking the Prophet PBUH: Is there any harm in such and such? He said them: "O slaves of Allah! Allah has only made harm in that which transgresses the honor of one's brother. That is what is sinful". They said: O Messenger of Allah! Is there any sin if we do not seek treatment? He said: " Seek treatment, O slaves of Allah! For Allah does not create any disease but He Also creates with it the cure, except for old age". They said: " O Messenger of Allah, what is the best thing that a person may be given? He said: Good manners" (Hadith. Ibnu Majah. Book of At-Tibb: Chapter 4: # 3436).

According to the evidence from al-Quran and hadith, it should be clear among the *mu'min* that the cure is absolutely from Allah and man should show an effort to treat the disease with highly reliance to Allah.

## **Second: Al-Quran Is A Divine Revelation From Allah As Cure (شفاء) For Human Disease, Especially Spiritual Disease**

Based on three chapters from al-Quran, Yunus (10:57), al-Isra' (17:82) and Fussilat (41:44), all *mufassirin* collectively interpreting word *shifa'* absolutely refers to the al-Quran. The difference of interpretation among *mufassirin* is about the type of disorder whether spiritual or physical disorder. Al-Tabariyy and Ibnu Kathir said that al-Quran is a remedy for spiritual disease. Al-Raziyy, al-Zamakhshariyy and Hamka mentioned that al-Quran also the cure for physical disorder. Despite there were two interpretations, all *mufassirin* above collectively stated that al-Quran is a cure for spiritual disorder which faced by *mu'min* such as *nifaq*, bragging, *ujub*, arrogant, loud, and also lost the trust. All those disorder can be cured especially through reciting and listening al-Quran.

In addition, al-Zamakhshariyy and al-Andalusiyy stated that word 'من' in chapter al-Isra' (17; 82) shows that only particular Quranic verses (لتبعض) recognized as cure for disease. While al-Raziyy and Ibn Ashur stated as vice versa. They mentioned that all Quranic verses can be used as cure for all diseases suffered by man. Al-Tabariyy, Ibn Kathir, al-Maraghiyy, Sayyid Qutb and Hamka tend to state the al-Quran has an advantage as cure without debating the form of verse. Although there are differences in methodology of interpretation, but basically they were still stated that al-Quran as a cure for disease.

### Third: Allah Had Created Natural Resources As Medication For Physical Disease

In chapter al-Nahl (16:69), Allah created honey from bee's saliva as cure for disease. Majority of *mufassirin* mentioned about honey and its miracle and ability to cure diseases as a hadith narrated Ibnu 'Abbas: The Prophet PBUH said:

Which means, "Healing is in three ways: cupping, agulp of honey or cauterization (branding with fire) but I forbid my folowers to use cauterization" (Hadith. Al-Bukhariyy. Book of Al-Tibb. No. 5681).

A contemporary *mufassir* as al-Maraghiyy has intergrated the scientific facts about honey in his book of *tafsir*. The discussion among scholars is about honey as healer and it effect to certain illnesses. This shows that the honey can cure disease but it is written generally. The discussion about drinking honey only in certain disease based on the hadith narrated by Ibn Abi Sa'id Al-Khudriyy:

Which means, "A man came to the Prophet PBUH and said, "My brother has some abdominal trouble." The Prophet PBUH said to him " Let him drink honey." The man came for the second time and the Prophet PBUH said to him "Let him drink honey." He came for third time and the Prophet PBUH said "Let him drink honey." He returned again and said, "I have done that." The Prophet PBUH then said, " Allah has said the truth, but your brother's abdomen has told a lie. Let him drink honey." So he made him drink hone and he was cured" (Hadith. Al-Bukhariyy. Book of Al-Tibb. No. 5684).

This hadith shows the limitation of honey as cure of disease. Thus, the main discussion is which medication is suitable to the disease and what is the right treatment for the disease.

If the interpretation of the Quranic verses about *shifa'* desisted and just depend on previuos *mufassirin* without intergrated to medical sciences, then, Muslim will be left behind in the medical field. Thus, the verse in al-Nahl (16:69) is one of example that Allah has created the cure for disease and as a signal that the natural resources have its own advantages that can be used as a medication for treating disease. This is also a sign that needs to be understood by Muslim, where the method of treatment can be variety as human efforts to cure diseases with the belief that it will be cured of God Almighty.

Daniel Zainal Abidin (2015) had discussed the concept of Islamic medicine mentioned that the medical sciences should be included as one of the knowledge which is essential in secured of mankind (*maqasid shar'iyah*) and also mentioned that Islamic medicine was not limited to readings or prayer in order to prevent the demonic distraction. He also expanded the area of definition of Islamic medicine to what ever method of treatment whether modern, Chinese, Malay, Arabic, ancient traditional or even scientific study by West, as long as not involving illegal things (*haram*) and *shirik*, then it can be included as Islamic medicine concept.

- i. After reviewing the interpretation of verses *shifa'* through variety background of *mufassirin*, then, the concept of *shifa'* according to al-Quran can be formulated with 3 points: Allah has absolute authority to spread and cure all diseases to mankind (al-Shu'ara': 26:80).
- ii. Al-Quran is a divine revelation from Allah as cure (*shifa'*) for human disease, especially spiritual disease (al-Tawbah, 9:14, Yunus, 10:57, al-Isra', 17:82 and Fussilat, 41:44).
- iii. Allah had created natural resources as medication for physical disease (al-Nahl, 16:69).

This concept of *shifa'* through the collectively views between *mufassirin* interpretation of Quranic verses and the opinion among muslim scholars. Imam al-Shafi'iy mentioned:

"I do not know the other sciences besides the laws of halal and haram (Fiqh). It is better for a Muslim (to learn) human medical science, but it was ignored - they have

ignored one of third of human knowledge - and leave it to the Jews and Christians” (Danial Zainal Abidin, 2015).

## CONCLUSION

As a result of the above discussion, it can be concluded that medical sciences is a branch of knowledge in Islam where it can not be separated due to Islam is a religion that very concerned about the human health care based on one of the goals in the *maqasid shar'iyah*, life care. Through the proper treatment practice, follow Islamic rules, and the best level of health care system, therefore human can live in good condition.

Al-Quran as the main reference which outlines the main concept of medical sciences through the term *shifa'*. While in hadith Prophet PBUH shows its implementation and example to treat disease during His age. Usually, misunderstanding on the implementation of religion based medicine is due to the practitioner who misused this platform and led to negative perception among society even this is one of the methods of treatment recommended by Prophet Muhammad (PBUH).

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