

ISLAMIC CULTURE AND MEDICINE

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ABSTRACT

The Prophet and his way of life, his Sunnah, which is then transmitted through the ummah in a variety of manifestations, are the embodiment of the metaphysics and ethics of the Quran in Islam. The dimension of Islamic culture is an extension of the Sunnah, which is a spontaneous creative activity of souls given life and nourishment by a revelation and way of life. "Quranized" souls creating what they consider to be beautiful and harmonious and prolonging the truth of the Quran in stone, ink, cloth, and rhyme. Islam made it possible for oneness to manifest in multiplicity, resulting in harmony and beauty in forms. All beauty has an intelligibility that communicates something of the creator's point of view. Islamic medicine provides a spiritual healing practice to lead a healthy and peaceful life.

Keywords: Islamic culture; Ummah; Quran;Sunnah; Medicine.

INTRODUCTION

The term "Islamic culture" refers to a diverse group of peoples and societies spread across many countries. Ummah is an Arabic term that refers to the entire global Muslim community at any given time (Tilburt and Kaptchuk, 2008). The ummah first appeared in western Arabia in the seventh century AD, when the Prophet Muhammad and his followers travelled from Mecca to the northern farming oasis of Medina. They joined the Medina to form a new kind of community based on shared belief in one God, whom they called Allah, and Muhammad's role as a messenger bringing to humanity Allah's eternal message in the form of revelations later collected into the book known as the Quran.

It was universally recognized as a distinct form of literary practice in mediaeval Islamic culture, but it never achieved the status of a 'science' (Arabic, ilm) - that is, it never became a formal subject of study and training in the scholarly curriculum. History was always on the periphery of scholarship and literature within the normative classification of knowledge constructed by mediaeval Islamic culture (WHO, 2005). It was supplementary to the core disciplines of legal studies (fiqh), prophetic tradition (hadith), and Qur'anic exegesis for religious specialists (tafsir).

It was useful for identifying and evaluating the scholars who had produced and maintained religious knowledge generation after generation, for shedding some light on the circumstances surrounding revelation, for demonstrating how Islam had spread throughout the world through divine providence, and even for clarifying the origins and meaning of the

sectarian conflicts that continued to plague the community of believers. Secular historians, on the other hand (who first appeared on the scene in the tenth century), tended to focus on recent and contemporary events among the political elite (Folashade et al. 2012). As one might expect, these were frequently bureaucrats and courtiers. Many, however, were religious scholars by training and profession, albeit men with close ties to the regime (as judges or official preachers). They might well regard history as *magister vitae*, a trove of practical wisdom, but only rarely did they see it as the foundation for a systematic investigation of politics and society (Robinson, 2003).

The origins of Islamic medicine can be traced back to the 7th century, when Islamic scholars and physicians expanded earlier medical sciences with their own discoveries [11]. Islamic medicine refers to healing practices, beliefs, and philosophy that include herbal medicines, spiritual therapies, dietary practices, mind-body practices, and manual techniques that can be used alone or in combination to treat, diagnose, and prevent illnesses, as well as maintain well-being [10]. This is frequently the first treatment option [7], reflecting an enduring interconnectedness between Islamic medical and Prophetic influences, as well as regional healing practices emerging from specific geographical and cultural origins [10].

Since the Quran and Prophetic traditions, or hadith, are the textual foundations of the Islamic faith, references to herbs, dietary practices, or other healing practices in the Quran and Prophetic traditions formed the basis of specific healing practices. Islamic religious texts are also the primary source for Islamic worship practices, which are perceived to have healing properties. A wide range of therapies related to spiritual healing, herbal medicine, manual techniques, mind-body therapy, and dietary practices can be extrapolated from Islamic worship practices. Of the five proposed model elements, our findings place the greatest emphasis on spiritual healing, dietary practices, and herbal medicine.

SPIRITUAL HEALING

Muslims believe that God trusts the individual with good health; God sends down illness and is ultimately responsible for its relief. Muslims, in particular, have frequently described how they use Islamic texts, such as the Holy Quran and Hadith, or Prophetic tradition, as primary sources of healing prayers. These descriptions occurred for both individuals in their approaches to treating themselves and others. Spiritual healing practices are also carried out in the form of religious figures reciting prayer over sick people or things consumed by sick people. Individuals recite prayers as a form of self-care in a similar way. Prayers recited over water are one example. "...those verses of cure, I mean, even the prayer for sight,"

HERBAL MEDICINE

Herbal remedies appear to be primarily used in a culinary context, reflecting the mainstreaming of these practices. *Nigella sativa* L., also known as black seed, is herbal remedy used by subjects that is mentioned in the Prophetic tradition as having healing properties. Farah, a participant, explains how she uses black seeds, saying, "If you use black seeds, probably if you add them in cooking as I do...I must put a little in cooking, from a Sunnah standpoint" (Sunnah, things done or permitted by prophet Muhammad [peace be upon him]).

DIETARY PRACTICES

Therapies related to diet are often a form of self-care, and include the use of foods such as honey, also mentioned in both Prophetic tradition as well as the Quran.

MIND-BODY THERAPY

Salat, or ritual prayer, incorporates a specific set of physical postures while reciting specific verses of the Holy Quran, as well as glorifications, supplications, and affirmations to God. Ritual prayer increased happiness. Prayer, if you pray regularly, your health will always be good... it is also a form of exercise. If you pray five times a day, there are so many prayer units that you get good exercise." The Islamic ritual prayer can also be viewed as a form of active meditation, with each posture encouraging physical and psychological well-being.

APPLIED THERAPY

Cupping, or al-hejama in Arabic, literally means to shrink or return the body to its natural and harmonious state. Al-hejama has been practiced in the Middle East for thousands of years, with citations dating back to Hippocrates. This is a method taken from Prophetic tradition in which blood is drawn by vacuum from a small skin incision for therapeutic purposes.

DISCUSSION

Prayer (salat), Dhikr (remembrance of Allah), and Quran recitation are all examples of spiritual healing practices. Recited prayers and worn amulets contain Quranic verses, to which curative powers are attributed because Quranic passages are thought to have vast healing properties (Bhuiyan et al. 2013; Syed, 2003). Surah (or Chapter 38 of the Quran) recited on a sleeping person, for example, cures breathing problems; when written down and read during a patient's waking hours, it cures illness; and when a person continuously recites this chapter, he becomes immune to all nighttime troubles (Fazlur, 1987). Once a spiritual prescription has been given for a specific condition, it can be used indefinitely until the ailment is resolved, eliminating the need for further treatment.

Muslims discussed dietary practises influenced by both geographical factors and religious texts. Examples of geographical influences include the use of spices like ginger and chilli in cooking to improve health and well-being (Saad and Said, 2011). The Holy Quran and Prophetic tradition provide guidelines on eating and drinking manners, as well as etiquette before, during, and after eating. Some examples include making supplication before and after each meal, eating with the right hand, eating seated, slowly, and in moderation. Eating is regarded as both an act of worship and a means of maintaining good health (Hussaini, 2013).

Many religions and spiritual traditions around the world believe in prayer for healing. The physical postures required for Islamic ritual prayer (salat) are comparable to active meditation. Prayer is a type of meditation, so it may provide all of the health benefits associated with meditation (Andrade and Radhakrishnan, 2009) such as improved spiritual, psychological, and physical well-being. Our participants did not consider prayer to be a mind-body practice, and most would consider it to be an act of worship first and foremost. As a result, we categorized all references to prayer and divine remembrance as spiritual healing (Saad et al. 2005).

CONCLUSION

Islamic culture is an ongoing throughout the Muslim giving his work in addressing each of the teachings of Islam. The Sunnah is an extension of Islamic culture, which is a spontaneous creative endeavor of souls given life and sustenance by a revelation and way of life. Every ethnic and regional has their own ways in dealing with the Islamic teachings. Diversity shows how the excitement of Muslims in carrying out the teachings in his religion. Islamic medicine practices are woven into everyday life and belief systems. Cultural beliefs and practices often lead to self-care or home remedies for the community for leading a good life and sound health.

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