

A REVIEW ON TRADITIONAL ISLAMIC MEDICINE AND HEALING

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ABSTRACT

In the past 20 years, the field of medicine has emerged, offering fresh perspectives on the origins of human illness and potential defense mechanisms. Evidence suggests that traditional medicine is no longer solely utilized to care for the poor; its usage is also expanding in nations where allopathic medicine predominates in the healthcare system. Although these Islamic healing traditions have been practiced for thousands of years. Traditional Islamic rituals are founded on a holistic view of the human being within the context of the larger environment. It is a framework that extends far beyond the realm of health to encompass society, religion, and culture. This article provides an overview of Islamic medicine, emphasizes features that will aid in future unification.

Keywords: Islamic medicine; Healing; Illness; Defense

Introduction

Over the last decade, traditional medicine has acquired adhesion on a global scale. [1] Evidence suggests that ethnomedicine is no longer limited to the impoverished, but is rapidly being employed by many countries where allopathic medicine is chosen for their well-being. [1] Traditional medicine is defined by the World Health Organization (WHO) as "the aggregate total of knowledge, skills, and practices based on theories, beliefs, and experiences native to different cultures, whether explicable or not, used in the maintenance of health as well as the prevention, diagnosis, improvement, or treatment of physical and mental illness." Traditional medicine methods differ widely from country to country and region to area due to influences such as culture, history, personal attitudes, and philosophy." [1] Ethnomedicine takes a holistic approach to the human being, looking beyond the level of health to society, religion, and culture. [2]

Islamic medicine was founded between 661 and 750 C.E. [3] along other traditional remedies. Islamic medicine combines ancient Greek medicine, which first reached the Islamic

world through translations of Hippocrates, Dioscorides, and Galen's works [4], with Prophet Mohamed's (Hadith) teachings on health, disease, and medical treatment, which became known as 'The Medicine of the Prophet' [5,6]. Understandings of the functioning of the body through the humoral system and the notion of sickness as a loss of balance derived from ancient Greek medicine and became part of Islamic medicine [5, 7, 8].

Al-Razi was renowned as the "Father of Pediatrics," and he wrote over 200 scholarly publications and articles. Ibn Sina, also known as Avicenna, was a Persian who published roughly 450 books and essays, 240 of which are still in existence, with 40 of these focusing on medicine. "The Book of Healing," an extensive scientific encyclopedia, and "The Canon of Medicine," which became required reading at various medical schools around the world, made the most significant contributions to mediaeval medicine. The Canon of Medicine is often referred to as "The Law of Medicine." This five-volume Arabic textbook was written by Ibn Sina. It was later translated into a number of languages, including English, French, and German.

It is recognized as one of the most influential and noteworthy books in medical history. In the Middle East and Europe, "The Canon of Medicine" was a widely read book that laid the groundwork for Unani, an Indian traditional medical practice.

Islamic medical tradition focused on preventative rather than therapeutic treatment, and Islamic religious traditions make unique cultural behaviors that strive to protect health [5-7]. In the Islamic culture, it is also popular to believe that jinni and the Evil Eye are the source of illness [9, 4, 8]. These mystical characteristics may be components of the Bedouin worldview that the Quran and Hadith helped to validate [8]. Islamic medicine, which deviates less from religious doctrine, adopts a holistic approach to health that integrates social, psychological, spiritual, and environmental aspects [6, 7]. The believe in God serves as the foundation for both the physical and spiritual processes involved in maintaining health and recovering from illness [6, 7].

During the Golden Age of Islam, which was concentrated on the Mughal capital of Baghdad under the Abbasids, Islamic medical expertise in India developed. The traditional healers known as Hakims have been presented. The reaction to the great cholera outbreak of 1817–1818, in which Western authorities and traditional hakims (medical practitioners) worked together to guarantee public health and prevent the disease from spreading further, is one specific example of the ongoing influence of older holistic conceptions of medicine. The companions of the Last Prophet, Hajarat Ukkasha and Hajarat Thameemul Ansari, introduced Islam to Tamilagam in the seventh century. Their shrines can be located in Kovalam, which is close to Madras, and Mahmud Bandar, which the Portuguese subsequently renamed Porto Novo.

[Tayka Shuayb Alim, Arabic, Arwi and Persian in Sarandib and Tamil Nadu, Madras, 1996, pp.12-14.]

Using Thiruchirapalli as his centre, he sent his followers, known as Qalandars (a Persian word meaning saints), to spread Islam throughout Tamil Nadu. The most well-known of them was Baba Fakruddin, who was in charge of introducing Islam to the regions close to and south of Madurai [A.K.Refaai, *Tamilagattil Islamiyar Varalaru (Tamil)*, Tenkasi, 1988, pp.78–79].

Muslims makes up 5.86% of the population of Tamil Nadu [11] and around 18.2% of the population throughout India [10, 12]. Muslims have diverse perspectives on health care and medicine. Some Muslims nowadays who live in rural regions have little access to healthcare and disapprove of modern treatment altogether. The combination of conventional medical therapies is what they desire. A traditional healer still uses water, herbs, oils, honey, and Quranic readings in combination for healing.

Salat (prayer), Dhikr, or remembering Allah, and Quran recitation are typical instances of spiritual healing techniques that our people actively engage in. Prayers said aloud and amulets worn bear passages from the Quran that are believed to have healing properties. [13, 14].

For example, reciting Surah, also known as Chapter 38 of the Quran, on a sleeping person can cure respiratory issues; writing it down and reading it to a patient during wakefulness can cure disease; and reciting this chapter on a regular basis can make a person immune to all nighttime disorders [15]. A spiritual prescription can be taken consistently over time until the illness is cured once it has been prescribed for a specific disease.

Guidelines for eating and drinking habits, as well as pre-, during-, and post-meal etiquette, are found in the Holy Quran and Prophetic tradition [16]. Among the practices are offering prayers both before and after meals, eating with the right hand, and eating sitting, slowly, and in moderation [16]. Many faiths and spiritual traditions around the world believe in prayer for healing. The bodily postures required for Islamic ceremonial prayer (salat) are analogous to active meditation. Prayer is a type of meditation, thus it may provide all of the health advantages associated with meditation, such as improved spiritual, psychological, and physical well-being. [17] Our participants did not regard prayer to be a mind-body exercise, and most would consider it to be an act of worship first and foremost. As a result, we categorized all allusions to prayer and divine remembering as spiritual healing.

Applied, physical, or manual therapies encompass any practice that involves physical application, such as reflexology, cupping or hijamah, and bone setting. This was the least common among our participants, and it was also influenced by religious and regional pressures. According to Islamic texts, the prophet Mohammed (peace be upon him) recommended three treatments for treating illness: "a drink of honey, a scratch of hijamah, and cautery." [18]

Today, ancient Islamic medical knowledge and discoveries are being blended with the most recent advances in contemporary medicine, and medical institutions are beginning to

produce a new notion of "Islamic medicine." Islamic teachings are acknowledged to provide significant advice on how to live a physically, intellectually, and spiritually healthy life.

Conclusion

Although Islamic and evolutionary medicine have diverse historical and social backgrounds, there may be opportunities for future merging of their methods. It can broaden evolutionary medicine's understanding of the human being as a biological and spiritual entity from an Islamic medical standpoint. It is recognized that Islamic teachings offer important guidance on leading a physically, intellectually, and spiritually healthy existence.

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