



Quran the Sanative and the Endurance Factor Against Diseases

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In several verses of Holy Qur'an, its healing effect has been emphasized: we sent down of the koran that which is a healing and a mercy to believers, but to the harmdoers it does not increase them, except in loss (1). had we made the koran in a nonarabic (language) they would have said: 'if only its verses were distinguished! why in (a) non-arabic (language, when the prophet is) an arab? ' say: 'to the believers it is a guidance and a healing. but to those who do not believe, there is a heaviness in their ears, to them it is blindness. they are those called from afar (2). people, an admonition has now come to you from your lord, and a healing for what is in the chests, a guide and a mercy to believers (3). In Surah Isra, verse 82, the reveal of Qur'an is adjacent to healing and mercy. Allameh Tabatabaei in Tafsir Al-Mizan says: "healing" must be subsequent to "disease" (4). Now, we refer to the medicine for better understanding of this verse. In the medicine we know there is a correlation and congruity between the disease and its medication. The more developing our knowledge about the disease and its course of emerge and progress as well as the more recognizable its risk and intensifying factors, the more successful its control and management.

As an example, Rheumatic heart disease is a disorder of cardiac valves that are destroyed by infective bacteria, Streptococcus spp. The primary site of involvement is pharyngeal tonsils.

Today, this disorder is recognized and its cause is revealed. The treatment of disease is performed by Benzathine Penicillin. The disease will be managed by treatment of Streptococcus infective tonsillitis. Today we are witness of dramatic decline of Rheumatic heart disease which demonstrates that treatment of this disease has been accomplished according to a correct and knowledgeable understanding. On the contrary, we were not successful about Scleroderma since we are not aware of its exact cause and risk factors, thereby our management does not approach to effectiveness. In the medicine of today, there is a certainty that as long as procedure of a disease and its respective risk and underline factors are not fully recognized, the treatment would not be successful. Therefore, in order to achieve the treatment we have to recognize the disease and investigate its underline causes through which we find the correlation between the cause and removing factor and approach the treatment accordingly. Based on the holy verse, Qur'an is considered as a healing for pains of believers and a ruin for evil-doers. Considering that the whole of Qur'an is a healing prescription and that each treatment belongs to a specific disease, the question is that if revealer of Qur'an is completely aware of the disease. Does Qur'an act on all mankind as healing prescription and that all of people with any degree of belief require this

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healing effect? It is worth to know that there is a difference between medication and cure. Medication means drug uptake to relieve somatic cause while the cure is a general entity and substantially is a semantic and psychological process. The cure occurs when we accept current reality and experience the life with its full capacity. There are people who live accompanied with somatic pain and torment but claim that their life has changed positively after they learned how to behave with themselves and others with tolerance and tenderness. With this new vision, They have created essential changes in their character and life style and moved towards integration Surely we created man in the best stature. With a theological aspect, we aver that the creator of mankind who is absolute savant as well as mediator of universe has created the man based on the best stature. Exit from moderation creates diseases. There are rooms of contemplation on reveal of the Qur'an and its promise. There is no doubt about awareness of the Lord about the disease. There must be a congruity between this prescription and respective disease similar to correlation between antibacterial effects of penicillin and infectious tonsillitis caused by Streptococcus in which the drug targets exactly the pathogen and leaves other parts of body results in a very successful treatment.

In healing effect of Qur'an, there must be also a kind of relationship between disease and treatment. If no disorder threatens the man, no drug would be prescribed by physician. This Qur'an is "healing and mercy" for believers but not for evil-doers. Now, we have to see which kind of disease is remarkable in believers that Qur'an heals it.

Imam Ali (A.S.) says: "Qur'an is a healing of the biggest disease that is Kufr and hypocrisy and misguidance" (5).

Under the verse, Al-Mizan says: "So, Qur'an is a healing because it removes all types of perversity from the heart and provides for accepting the excellences, and is a mercy because it returns back the health and integrity of indigenous temperament. So, it is a healing because it clears the heart from anti-welfare barriers and prepares it to accept and it is a mercy because it grants welfare contour to the heart of believer and replace perseverance and certainty into it" (4). Thus, Qur'an is a healing as well as a mercy. It both retrieves the soul and grants the perseverance that enhance immune system through which new attack of pathogen will be unable to cause disease, or strengthen body defense power by which no pathogen can no longer be effective. In today's medicine vaccination is performed to provide resistance that exactly is the mercy -against the disease. Vaccine enables the person to be immunized against the pathogen agent but we prescribe an antibiotic, we target the disease with healing effect of penicillin. So, Qur'an is a vaccine and a treatment. In case of health condition, the man can benefit from prevention effect of Qur'an, and in case of illness, he uses healing effect of Qur'an. Therefore, no body remains without getting benefit from Qur'an. There are several kinds of disease with different level of action. In the lowest level, the man is disordered by somatic illnesses. In other levels of the soul including fantasy, delusion, and intellect, there are also other diseases which more dangerous than somatic diseases. In these levels we are not aware the disease and do not know the ways of prevention and treatment. In somatic disorders we recognize the

causes, process of the illness, investigate symptoms and signs, and start the treatment according to these data. Qur'an claims it is capable of healing and prevention of fantasy, delusion, and intellect disorders. In the contexts received from Ahl Ol Bayt (A.S) these valued concepts are notified: The Prophet of Islam (S.A.S) says: Take care of Qur'an; indeed it is a beneficial healing and honored medicine for the graspers and survival for the followers (6). In above hadith, both healing and preventing effects of Qur'an are mentioned. The Prophet (S.A.S) says: The best medication is Qur'an (7). Imam Ali (A.S): Do not investigate the healing other than Qur'an; indeed it is healing of each disorder (8). Imam Kazem (A.S) says: Healing of each disease in in Qur'an (9). Imam Reza (A.S): Healing of each disease is in Qur'an, and says: Medicate your patients with Sadaqah and investigate the healing from Qur'an and a man who is not treated by Qur'an, there is no other treatment for him (10). Qur'an is healing and mercy for believers; it treats and increases the perseverance because the healing follows an illness. According to holy verses of Qur'an and holy hadiths healing aspect of Qur'an relates to intellectual dimensions. Wisdom and Belief, if combined together will receive healing effect of Qur'an but if someone gets out of believers' group and ingrates himself and put his intellect prone to this healing, reading of Qur'an just increases his harm because the faith means believing in unseen world but an evil-doer due to unbelieving to unseen world, Qur'an is not healing for him but is harmful. Qur'an says: that is the (holy) book, where there is no doubt. it is a guidance for the cautious (of evil and hell) (2) who believe in the unseen and establish the (daily) prayer; who spend out of what we have provided them (11). Qur'an heals and guides. The first condition is belief and the next is taqwa. The effect of belief and taqwa is on unseen of mankind, i.e. fantasy, delusion, and intellect.

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