

Investigating the Impact of Committing sins on Some Physical Illnesses and Explaining its Models Based on the Islamic Worldview

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Abstract

Background and Objective: Modern and Traditional Medicine pay serious attention to causes of illnesses in the treatment of diseases. Understanding the cause is the first step in the fundamental treatment of diseases. The purpose of this article is to examine how committing sins affects some physical illnesses and to explain its models based on Islamic teachings.

Methods: This is a library-based and content analysis study. Initially, by searching the authentic Islamic sources, Jameu Al-Tafaseer, Jameu Al-Ahadith software, the primary data related to the research question were collected from databases such as Noormags, SID, Magiran, and ISC. These data were then analyzed according to the purpose of the study and their results were categorized. The authors declared no conflict of interest.

Results: Findings show that sins are one of the factors contributing to some physical illnesses; Verses and traditions have confirmed this effect. Analysis of the findings showed that this effect can be explained by three models: direct effect by causing dysfunction of organs, indirect effect by causing mental and psychological problems and the immaterial effect.

Conclusion: Given the law of causality and the mutual effect of material and immaterial beings, committing sins is naturally a movement against the creation system and this lack of harmony with the creation system can cause some disturbances in the existence system including the human body causing physical illnesses.

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Summary

Background and Objective

In treating diseases, medical knowledge has paid attention to recognizing pathogenic factors. The six factors that cause physical illness are: living pathogens, nutritional factors, physical factors, chemical agents, and mechanical and social factors (1). In Islamic texts, the effect of committing sins on causing some diseases has been specified. The main question: is whether there a causal relationship between committing

sins and appearance of some physical illnesses. and what the models of this impact are.

If this relationship is proven, attribution of some diseases in Islamic sources to human performance and the impact of religious practices on healing the patient are logically explained and people will be motivated to practice religious self-care for the sake of physical health.

Methods

This is library-based study and involves content analysis. First, by searching the original Islamic sources, the Qur'an, hadith, the software of the Jame-o-Altafasir and the Jame-al-Ahadith, articles

and works available on databases such as ISC, Mgriran, SID and Normags the data related to the research question was collected and then analyzed and categorized according to the purpose of the research to find a logical and defensible answer

Results

1. The meaning of sin.

Sin has been referred to in the Qur'an with phrases such as: Dzanb, Ithm, Sayyeh and Khateeah (Baqara/173; Al-Imran/120) (2). The nature of sin is "rebellion and disobedience," to divine command.

2. Foundations of the Islamic worldview:

Examining the effect of committing sins on causing some diseases requires knowledge of these foundations.

2-1 Geological foundations: The world is governed by two systems: the system of creation and legislation. The most important cosmological principles in the system of creation include the following:

a. Monotheism and the two-dimensional world: The universe is created by God and has two parts: Physical and transphysical (An'am/75).

b. Legitimacy of the world: The world acts according to the law of causality (3) and God is the cause of causes (An'am/99).

c. Connection between events and beings: A small change in one component of the world affects the other components (4).

d. The evolutionary movement of the world: change is taking place in all parts of the material world (Ahqaf/3). It has a dynamic and evolving substance (5).

e. the scope of the law of causality: The law of causality also applies to immaterial beings. The essential cause of the universe is God (Hood/92).

f. General glorification (Tasbeeh): All particles of the world are engaged in glorifying God (Isra/44).

2-2 Anthropological foundations: Man is the intersection of God's creative and legislative will.

a. Man is a two-dimensional being: the material body and the divine spirit (Sajdeh/11) (6).

b. Man is God's successor on the earth (Baqarah/30).

c. Harmony in the particles of universe: And all creatures are at the service of human evolution (Ibrahim/32-33).

3. Models of the effect of committing sins on causing some Physical illnesses:

The first model, as the immediate effect: The reason for forbidden foods being forbidden is their harmful effect (Maeda/4). For this reason, the

effect of some sins on causing physical illnesses is immediate. An example is the effect of pork on the development of parasitic diseases (7, 8, 9). The second model or the intermediate effect: Committing sins causes a psychological complication (such as acute stress) and this complication causes physical illnesses (10, 11).

Third model: special and transcendental effect.

A: Based on the following principles:

- The universe has two dimensions.
- The world acts according to the law of causality.
- There is a connection between the events of the world.
- The law of causality applies to material and immaterial phenomena.

Given that human motivation and intention of sin are parts of the (immaterial) phenomena of this world, it can play a role in causing a physical illness.

B: All the particles of the universe are in harmonious activity; if each of them plays its role properly, the result will be the continuation of the existing harmony. But violation from their inherent role will disrupt the system of world. Sin is the sign of inharmony with the system of the creation and its result can be disorder in the function of organs (3).

4. Evidence from Islamic sources:

The world is created according to the law of action and reaction (Loqman/16) such as the effect of human performance on physical illness (Baqarah/59), the descent of goodness and blessing (A'raf/96); Mass destruction (An'am/6), the increase in blessings (An'am/44), social humiliation (Al-Imran/112) and the destruction of generations (Baqara/205). The above verses prove the interaction and systematic connection between components of the universe, the causal relationship of some natural disasters and physical illnesses with committing sins.

Narrations also point to the effect of committing sins on the incidence of diseases, sudden death, as well as physical injuries, disasters and shortages (12, 13).

Conclusion

According to the foundations of the Islamic worldview, committing sins can cause some physical diseases through three models:

a. direct effect; as in the effect of eating pork on pathogenic parasites (8, 9)

b. Immediate effect; A psychological problem acts as a mediator disrupting the function of cells or organs (10, 11).

c. Trancendental or "special" effect; This effect either falls under the law of causality or in the form of this rule that committing sins, in non-harmony with other components of the universe, leads to the appearance of pathogens.

According to the above principles, and according to some narrations (14), "new" sin can cause a "new" disease.

Based on these foundations, three models have been proposed to explain the effect of sin on causing certain physical diseases: the direct; indirect and trancendental special effects.

The above models have been confirmed by new scientific achievements, Quranic evidence and narration.

Given the relationship between human performance and the system of creation, many religious practices, such as prayer for healing the sick, can be rationally explained, and by adorning oneself with piety, one can avoid diseases and ensure health for oneself.

To examine the claim made in the present study, future studies could study some of the diseases caused by eating forbidden animals in humans as an example or investiage how the stress of committing a sin mediates the development or exacerbation of certain physical ailments.

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Authors' contribution

General editing of the article: first author; Content and structural guidance: second author; and porviding advice: third author.

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دراسة تأثير المعصية في إيجاد بعض الأمراض وشرح أنماطها طبقاً للرؤية الكونية الإسلامية

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الملخص

معلومات المادة

خلفية البحث وأهدافه: يهتم الطب الجديد والشعبي بمعرفة علل بروز المرض بغرض تأمين الصحة وعلاج الأمراض. فمعرفة العلة تعتبر الخطوة الأولى في العلاج الحقيقي للأمراض. والهدف من هذه الدراسة مطالعة كيفية تأثير المعصية في بروز بعض الأمراض الجسمية وشرح أنماطها طبقاً للرؤية الكونية الإسلامية.

الوصول: ٣ رمضان ١٤٤١
وصول النص النهائي: ٩ شوال ١٤٤١
القبول: ٢ ذي القعدة ١٤٤١
النشر الإلكتروني: ١٧ جمادى الأولى ١٤٤٣

الكلمات الرئيسية:

منهجية البحث: تعتبر هذه الدراسة من النوع المكتبي وتحليل المضمون. فقد تم ابتداءً جمع البيانات الأولية المرتبطة بالسؤال مورد الدراسة من خلال البحث في المصادر الإسلامية الأصيلة، وبرامج جامع التفاسير وجامع الأحاديث والمقالات الموجودة في المواقع المرجعية مثل آي.إس.سي، مكبران، إس.آي.دي و نورمكر، ومن ثم تم تفكيك هذه البيانات وتحليلها بملاحظة هدف الدراسة، وتم تصنيف نتائجها. ولم يلحظ مؤلفو المقالة أي تعارض للمنافع.

الأمراض الجسدية
الرؤية الكونية الإسلامية
مسببات المرض
المعصية

المعطيات: تشير النتائج إلى أن المعاصي إحدى العوامل المؤثرة في بروز بعض الأمراض الجسدية. وقد أكدت الآيات والروايات أيضاً على هذا التأثير. ويشير تحليل المعطيات إلى أنه يمكن عرض هذا التأثير من خلال ثلاثة أنماط: التأثير المباشر بإيجاد الاختلال في عمل الأعضاء، التأثير غير المباشر بإيجاد المشاكل النفسية-الروحية، والتأثير على أساس قانون العلية وقاعدة التضاد.

الاستنتاج: بملاحظة سريان قانون العلية وأصل التأثير والتأثر في جميع الموجودات المادية وغير المادية؛ فإن ماهية المعصية والذنب تعتبر حركة مخالفة لنظام التكوين، وهذا التضاد مع نظام الوجود يمكنه التسبب ببعض الاختلالات في نظام الوجود، ومن جملة ذلك بدن الإنسان، وخلق الأمراض الجسدية.

يتم استناد المقالة على الترتيب التالي:

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بررسی تأثیر گناه در ایجاد برخی از بیماری‌ها و تبیین الگوهای آن بر پایه جهان‌بینی اسلامی

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چکیده

سابقه و هدف: طب جدید و سنتی در جهت تأمین سلامت و درمان بیماری‌ها به شناخت علل ایجاد بیماری توجه جدی دارند. شناخت علت گام نخست در درمان بنیادی بیماری‌ها است. هدف این نوشتار بررسی چگونگی تأثیر گناه در بروز برخی از بیماری‌های جسمی و تبیین الگوهای آن بر پایه جهان‌بینی اسلامی بود.

روش کار: این مطالعه از نوع کتابخانه‌ای و تحلیل محتوا است. ابتدا با جست‌وجو در منابع اصیل اسلامی، نرم‌افزارهای جامع‌التفاسیر و جامع‌الاحادیث و مقالات موجود در پایگاه‌های استنادی مانند آی.اس.سی، مگیران، اس.آی.دی و نورمگز داده‌های اولیه مرتبط با سؤال تحقیق، جمع‌آوری و سپس این داده‌ها، با توجه به هدف پژوهش تجزیه و تحلیل و نتایج آن دسته‌بندی شد. مؤلفان مقاله تضاد منافی گزارش نکرده‌اند.

یافته‌ها: نتایج نشان می‌دهد که گناهان یکی از عوامل مؤثر در ایجاد برخی از بیماری‌های جسمی است؛ آیات و روایات نیز بر این تأثیرگذاری صحه گذاشته است. تحلیل یافته‌ها نشان می‌دهد که این تأثیرگذاری با سه الگو قابل تبیین است: تأثیر مستقیم با ایجاد اختلال در عملکرد اعضا، تأثیر غیرمستقیم با ایجاد مشکلات روحی-روانی و تأثیر بر اساس قانون علیت و قاعده ناهماهنگی.

نتیجه‌گیری: با عنایت به جاری بودن قانون علیت و اصل تأثیر و تأثر در همه موجودات مادی و غیرمادی، ماهیت گناه و معصیت، حرکت بر خلاف نظام تکوین است و این ناهماهنگی با نظام هستی می‌تواند موجب بروز برخی از اختلالات در نظام هستی از جمله در بدن انسان و ایجاد بیماری‌های جسمی گردد.

واژگان کلیدی:

بیماری جسمی
 جهان‌بینی اسلامی
 عوامل بیماری‌زا
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مقدمه

شناخت عوامل و علل بیماری توجه جدی داشته و دارد. اما آیا عوامل بیماری‌زا فقط در عوامل مادی زنده و غیرزنده خلاصه می‌شود یا عوامل غیرمادی مانند گناه، نافرمانی از دستورهای الهی و صفات رذیله اخلاقی هم می‌توانند در ایجاد برخی از

یکی از واقعیت‌های زندگی وجود بیماری‌ها در انسان است. دانش پزشکی در جهت تأمین سلامت و درمان بیماری‌ها به