

## **Ethno-Medicinal Study on Garlic for Women and Occupational Health Using Herbs that Mentioned in Al-Quran and Hadith**

<sup>1</sup>Nurulwahidah Fauzi, <sup>2</sup>Khadher Ahmad, <sup>2</sup>Monika Munirah Abd Razzak, <sup>3</sup>Khalijah Awang, <sup>4</sup>Mohd Asmadi Yakob, <sup>5</sup>Rozana Othman, <sup>2</sup>Mohd Farhan Md Sariffin and <sup>1</sup>Muhd Widus Sempo  
<sup>1</sup>Faculty of Quranic Studies, Islamic Science University of Malaysia, 71800 Nilai, Malaysia

<sup>2</sup>Academy of Islamic Studies,

<sup>3</sup>Department of Chemistry, Faculty of Science, University of Malaya, Kuala Lumpur, Malaysia

<sup>4</sup>Department of Contemporary Islamic Studies, Universiti Teknologi Mara (UiTM),  
40450 Shah Alam, Selangor, Malaysia

<sup>5</sup>Academy of Pharmacy, Faculty of Medicine, University of Malaya, Kuala Lumpur, Malaysia

**Abstract:** In many developing countries, a large proportion of the population relies on traditional practitioners and their armamentarium of medicinal plants in order to meet healthcare needs. This situation implies that the local culture is very fond of practicing a healthy lifestyle through the consumption of plants as a source of food and the use of herbs as food ingredients and medicinal treatment. In-depth analysis of the Quran and Hadith have founded a large number of herbs mentioned in both texts have existed and grown in Southeast Asia, including Malaysia. To determine the relationship between the benefits and the procedures used in accordance with the religion of Islam and Malay culture in treating women and occupational health, the main aim of this study is to document the knowledge of ethno botanical importance of herbs in the light of Islam. This study will also investigate the herbs in the Holy Quran and Hadith that was mentioned in the Malay manuscript texts name Kitab Tibb written by Haji Ismail bin Haji Mustafa Pontianak. This study will also list the benefits cited by the Malay manuscripts on herbs in the Holy Quran and the Hadith and medicinal uses of them to women and occupational health cure using traditional treatment according to the Malay culture perspectives.

**Key words:** Ethno-medicinal study, women, occupational health, herbs, Al-Quran Hadith, knowledge

---

### **INTRODUCTION**

World Health Organization (WHO) has defined that ethno-medicinal or usually referred as traditional medicine is the sum total of the knowledge, skills and practices based on the theories, beliefs and experiences indigenous to different cultures, whether explicable or not, used in the maintenance of health as well as in the prevention, diagnosis, improvement or treatment of physical and mental illness (WHO). These traditional treatment usually include herbs, herbal materials, herbal preparations and finished herbal products that contain as active ingredients parts of plants or other plant materials or combinations. The science of medicine has been started as early as 3200 BC in Egypt with medical leaders who first known in history named Imhotep, the greatest physician of ancient Egypt during the reign of Pharaoh Zoser (2800 BC). The practice of incubation that we have described as part of the cult of Aesculapius was then practiced in the temple

of Imhotep as reported in the Oxyrhynchus Papyrus (Hurry, 1928). Moreover, the knowledge of Anatomy Department rather deep among the ancient Egyptians with the advent of medical expertise include treatment of the bones of the skull, the spinal bones (vertebrae), ribs and organs such as heart, kidney, spinal cord and other (Saad, 1985). Medical knowledge from these era were then influenced on the Greek medicine where it was codified and systematized by the Greek Philosopher-Physician hippocrates in the 4th century BCE and subsequently developed and expanded by other physicians, most notably Galen, Dioscorides and Avicenna. When hippocrates laid the foundation of Greek medicine, Galen continued his research and contributions to theoretical and practical knowledge based on the principles of analysis and experience of medicine and carried Greco-Roman medicine to its zenith. About 200 years before the Hijrah, the glory of the ancient civilization in this medical affairs ceased during the fall of the

Roman Empire, caused wars and the spread of diseases. During these period, the technology in the medical field has been taken over by the Greek Nestorian in Syria with the establishment of centers of medical education at Edessa (modern day Greek) and Nisibis (Modern day Turkey) and grow to levels that are highly acclaimed by century-5M. This community has been actively involved in translating Greek medical works into Syriac and develops it into Mesopotamia (corresponding to modern-day Iraq, Syria and Kuwait including regions along the and Iran-Iraq borders (Saad, 1985).

The influence of Greek scholarship transferred the knowledge towards Islamic civilization especially in Islamic medicine. It is based largely on the Greek medical knowledge and is more properly called Greco-Islamic or Galenic Islamic reflecting the influence of Galen whose works dominated medical learning in the Eastern Hellenic world. A genre of medical writing intended as an alternative to the exclusively Greek-based medical systems derivative from Galen was that called Al-Tibb Al-Nabawi or Prophetic medicine.

Treatment of superstitious priests who have been replaced with therapy consisted diet and simple drugs (especially, honey) was added together with the herbs and plants that mentioned in Al-Quran and Hadith. Various methods and treatments that introduced the Prophet are the way of among them are included fevers, leprosy, plague, poisonous bites, protection from night-flying insects, protection against the evil eye, rules for coitus, theories of embryology, proper conduct of physicians and treatment of minor illnesses such as headaches, nosebleed, cough and colic.

In fact, Guthrie (2011) in his books "A History of Medicine" has said that the great advances in medicine made by Muslims during the Middle Ages were mainly due to the impact of the traditions of the Prophet Muhammad. Assimilation of knowledge within Tibb al-Nabawi and Greek medical science are flourished during the caliphate through the construction of knowledge among the scientists who conducted the study centers complete with libraries, clinics and hospitals in Baghdad, Samarkand, Isfahan and Damascus (Thaha, 1982).

During the era of Islamic Caliphate, Caliph al-Ma'mun (813-833M) renowned for his patronage of learning, commissioning translations of classical Greek texts and during his times, there are born the famous translators namely Qusta bin Luqa al-Baklabakki, Hunain bin Ishaq, Ishaq ibn Hunain, Jesus bin Yahya and Thabit ibn Qurra with a contribution of 100 books translated into Syriac and 39 books into Arabic. Moreover, there also born a few

employees whose work leading up to several centuries revered around the world. Among them are Hunayn Ibn Ishaq that also known as Joannitius born in Hirah (Iraq) and studied medicine in Baghdad. He is a practitioner and a renowned translator until he then being appointed as the director of the Institute of Bait Al-Hikmah by the Caliph Al-Ma'mun (813-833 AD) During the reign of Caliph al-Mutawakil (847-861 AD), he became the personal physician to the Sultan. Hunayn Ibn Ishaq also managed to translate the book *Materia Medica* by Dioscorides, *Aphorism* by Hippocrates and almost all of Galen's work. Translation of these books into Arabic is extremely useful for basic medical education. The field of medicine would not have gone far in the Islamic world without the dedication of Muslim scholars, among them are Ibn Sina, Al-Razi, Hunayn Ibn Ishaq who made numerous advances and discoveries that have enhanced our understanding of healthcare. Muslim physicians, for example were among the first to differentiate between smallpox and measles as well as diagnose the plague, diphtheria, leprosy, rabies, baker's cyst, diabetes, gout and haemophilia. Ibn Sina (981-1037 CE) was a true product of the Muslim Civilisation in its climax of scientific growth where has has a leading contribution in his famous *Encyclopaedia of Philosophy and Natural Sciences* "Qanun fi al-Tibb" (the Book of Healing). His book is used as a medical textbook in Islamic countries and Europe for 600 years. In Qanun, Avicenna described of some 760 medicinal plants presented fundamental principles of diseases in details such as tetanus, pleurisy, anthrax and diabetes. He also gave an accurate clinical picture of meningitis and diagnosis. His contributions to the field of pharmacy is equally important. In his book, he discusses the process of preparation of drugs. He listed the various types of drugs such as antidotes, pastes, preservative, jam, lozenges, pills, ointments and infusion and a details explanation on the importance of dose (Tschanz, 2003). Indeed, his contribution has been promoting the growth of pharmaceutical history. As a whole, it can be concluded that Islamic leaders have produced three important principles of this medical field for example:

In Chemistry and Alchemy medicine, Islamic scholars introduced to the world about the accuracy of observation, experiment control and record keeping. Based on these principles, the Muslim community has been encouraging and promoting the growth and development of chemistry in Europe.

Muslims are a people who first time established the first apothecary shops and dispensaries which pioneered the school of pharmacy. Muslims scientist was also the

first to construct a purpose-built health institution, called the bimaristan. Derived from the Persian words ‘bimar’, meaning disease and ‘stan’, meaning place such institutions not only looked after the sick they also actively pioneered diagnosis, cures and preventive medicines.

Muslims are a people who first implemented the regulation of conduct pharmacy through the law examination. A controlled pharmaceutical formulation was published by Muslims and officially outlines the preparation and storage of medicines (Saad, 1985).

## MATERIALS AND METHODS

**Experimental details:** Traditional medication throughout the world commonly involves the use of herbal medicines, animal parts and minerals as part of their tradition. Herbal materials include in addition to herbs, fresh juices, gums, fixed oils, essential oils, resins and dry powders of herbs. In some countries, these materials may be processed by various local procedures such as steaming, roasting or stirbaking with honey, alcoholic beverages or other materials. According to WHO reports in there are over 7000 species of medicinal plants that has been used by the community in China (Anonymous, 2000).

Furthermore, China is famous for its unique system of traditional medicine and medicinal plants of treating and preventing disease throughout the country. Compared to Chinese traditional medicine, India has the unique distinction of having six recognized systems of medicine such as Ayurveda, Siddha, Unani and Yoga, Naturopathy and Homoeopathy whereas the traditions of medical system primarily practiced in India that has been known for nearly 5000 years. It includes diet and herbal remedies, while emphasizing the body, mind and spirit in disease prevention and treatment. Traditional medicine from Islamic perspectives assumed as a prophetic tradition where it was mentioned in one of the medical chapter said that “The best remedy is Al-Quran”. Al-Quran is a medicine to cure all diseases suffered by humans which include physical and spiritual ills. View of the medical science can also be seen in the opinion of Ibn Qayyim Al-Jawzyyah entitled Al-Tib Al-Nabawi in which he mentioned that in the Quran there is a verse that says the Quran is as syifa or “Healing” (Qayyim, 1982). Based on the study of the herbs mentioned in Al-Quran and Hadith, analysis of the results are as follows.

Research on the method of analysis conducted have found that there are 19 kinds of plants mentioned in Al-Quran and Hadith where date palms have been

Table 1: Herbs mentioned in Al-Quran and Hadith

Herbs name	Al-Quran	Hadith	Total
Grapes (A'nab)	11	2	13
Onion (basal)	1	1	2
Garlic (fūm)	1	1	2
Black mustard	2	1	3
Fig (al-Tin)	1	3	4
Pomegranate (Ar-Rumman)	3	3	6
Ginger (Zanjabil	1	1	2
Split pea (A'das)	1	-	1
Champhor tree (Kafur)	9	-	9
Gourds (Yaqtin)	1	1	2
Toothbrush tree (Khamtin)	1	8	9
Jujub (Sidr)	2	4	6
Date Palm (Tamar)	20	5	25
Banana (Talh)	1	-	1
Basil (Ar-Raihan)	1	2	3
Cucumber (Qiththa)	1	1	2
Olive oil (Az-Zaitun)	5	2	7
Tamarisk (Athl)	1	1	2
Lemon Grass1	-	1	1

mentioned 25 times, grapes 13 times, toothbrush tree 9 times, zaytun 7 times and the others have been mentioned in frequently 1-6 times (Table 1).

## RESULTS AND DISCUSSION

In the past, traditional medicine is a practice that is carried out as one of the customs and culture of the Malay community in healing a disease, now it has become one of commercial aspects of the branch scientific research to the public today. These aspects include the use of natural resources such as herbs and plants used for medical illness and health (Ravishankar and Shukla, 2007). At least there are some 250,000 species of flowering plants in the world, with as many as 150,000 species grow in the tropics. However, out of a total of 6000 species, 1230 species of which have been recorded as an endangered species.

Scientific studies have shown that some species of medicinal plants used by the community indeed contain organic compounds that function as anti oxidant in preventing chronic diseases. There are four main reasons for this widespread acceptance. Medicinal plants have been in use for untold centuries and have proved reliable and effective in treating and preventing disease. Most species of medicinal plants are not toxic and therefore give rise to few, if any, side-effects even when some adverse effects do occur, they are much less serious than those caused by chemically synthesized medicines.

People living in rural and mountainous areas have easy access to local medicinal plants, so that, their use in

Table 2: Herbs mentioned in Al-Quran and Hadith in Malay medicine

Herbs name	Malay manuscript	Total
Onion (basal)	19	19
Garlic (fium)	28	28
Black mustard	4	4
Ginger (zanjabil)	21	21
Banana (talh)	4	4

Table 3: Medicinal uses of garlic (*Allium sativum*)

Diseases	Treatment	References
Liver disease	Mix the ingredients of seven garlic, pepper, a little of <i>Acorus calamus</i> , <i>Curcuma aeruginosa</i> and sesame oil	MSS2219:11
Stomache ache	Mix the ingredients of seven garlic, <i>Alstonia scholaris</i> , <i>Nigella sativa</i> , <i>Eryngium foetidum</i> , seven chilli's and ginger Treatment method: <i>Alstonia scholaris</i> has pounded, take the starch, mixed with spices, then add vinegar, eat for three consecutive mornings	MSS2219:5
Pre-menstrual dysphoric disorder	Garlic, Loranthus leaves, seven black pepper. Treatment method: Grind all the herbs and drink it over three consecutive mornings	MSS2219:23
Postpartum depression	Garlic, turmeric, willow-leaved ( <i>Justicia gendarussa</i> ) and seven black pepper treatment method: All ingredients except turmeric are finely ground, whereas turmeric was subsequently crushed separately and squeezed the water, eventually mix these ingredients and drink it for three consecutive morning	MSS22219:11
Women healthcare	Garlic, Kaffir lime, small amount of black pepper, seven slices of blue ginger ( <i>Alpinia galangal</i> ) and seven slice of ginger. Treatment method: All ingredients are finely ground, mixed it with hot water and drink it for three consecutive morning	MSS2219: 17

preventing and controlling disease costs much less than if Western medicine were used and is thus, economically beneficial to developing countries. Medicinal plants are an important source of practical and inexpensive new drugs for people throughout the world. Generally, 'parts of nature' which can be used as food can be categorized into three parts, namely:

- The materials are recognized as food and can be eaten or used as part of a regular meal
- The materials can be used as food but are not allowed to eat or eat at times or state-specific circumstances for example during a special ceremony
- The material in terms of culture and language is not recognized as food

An analysis through medical manuscripts namely Kitab Tibb by Haji Ismail bin Haji Mustafa Pontianak has listed 16 types of liver disease including pain medication, medication abdominal pain, constipation, pain medication, postpartum depression, stomach medicine, pain medication, drug edema, whitish drugs, drugs to treat menstrual, kidney stones diseases and a medicine for strengthens sexual energy for men and women with the use of more than 100 types of herbs to cure ailments of patients (Qayyim, 1982).

Based on the analysis performed August 9, 2018 with 100 types of herbs used in medical books, we find a total of 4 kinds of herbs mentioned in the Quran and Hadith as: Some of these traditions are briefly described as providing some examples of the array of important healing practices around the world that used herbs for this purpose (Table 2 and 3).

This study describes the methods used of garlic in treating a number of diseases in women occupational health based on the book of medical Malay manuscripts, for examples.

## CONCLUSION

Health field that applies the herb is a broad field of study. There are many aspects that can be carried out a detailed study on the future whether in religion or science aspect. Specific studies about the traditional method of treatment can be devoted to the other aspect of law and emphasize the traditions. Recently, however, modern medicine have found that garlic is indeed a powerful healer and does not giving dangers and side-effects. Natural healers are aware of these side effects as well and often take them into consideration when suggesting garlic as a medicine. There are more studies should giving more information on the importance of herbs that exist around the world as one of the treatment methods of disease prevention and care needs in the ecological environment by virtue of these herbs in the treatment of infectious diseases in Malaysia.

## ACKNOWLEDGEMENTS

This research was supported by research grant (TRGS/1/2014/UM/01/2/1) entitled "Safe And Healthy Uses Of Fruits And Herbs Mentioned In Al-Quran and Ahadith: An Analysis of Ethno medicinal Importance in Islamic Products in Malaysia" and (PPP/UCG-0116/FPQS/30/14316) entitled "In-Depth Analysis Studies of Zingiber Zerumbet According to Al-Quran, Ahadith and Old Malay Manuscript Into Scientific Research Towards Dengue Protease".

**REFERENCES**

- Anonymous, 2000. General guidelines for methodologies on research and evaluation of traditional medicine. World Health Organization, Geneva, Switzerland.
- Guthrie, D., 2011. A History of Medicine. Thomas Nelson And Sons Ltd, London, England.
- Hurry, J.B., 1928. Imhotep: The Vizier and Physician of King Zoser. Oxford University Press, Oxford, England.
- Qayyim, I., 1982. Al-Tibb Al-Nabawi. Muassasah al-Risalah Publisher, Beirut, Lebanon.
- Ravishankar, B. and V.J. Shukla, 2007. Indian systems of medicine: A brief profile. *Afr. J. Trad. Complimen. Alter. Med.*, 4: 319-337.
- Saad, I., 1985. [Introduction of Medical Sciences in Islamic Civilization]. Dewan Bahasa Dan Pustaka, Kuala Lumpur, Malaysia, (In Malay).
- Thaha, A., 1982. [Doctoral Islam]. Dewan Bahasa dan Pustaka, Kuala Lumpur, Malaysia, (In Malay).
- Tschanz, D.W., 2003. Ibn-Sina: The prince of physicians. *JISHIM.*, 1: 47-49.