

Review Article

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Gastrointestinal and Nutrition Tables in Latest Gastrointestinal Research in Islamic Civilization in Middle Ages

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ABSTRACT

Research on Islamic civilization shows that gastrointestinal diseases are rooted in social lifestyles and are a sociological phenomenon. The science and craft of medicine evolved to such an extent that Muslim physicians presented a set of general rules in medicine, including gastroenterology, including Ibn Rushd in his book Generalities in Medicine. One of general laws of medicine in Middle Ages was about the functioning of gastrointestinal tract in relation to disease and health. In this general law, the systematic relationship between digestion and place, including village and city, time of year and days and hours of day and night, age of people, pollution and air pollution, is regulated in health table. By referring to this limit, one can choose food that is useful for maintaining health and also be safe from diseases. Spread of health is legacy of Islamic medicine in Middle Ages for world of science, which can be used even now. In this general law, occurrence of all diseases is due to digestive problems and incorrect choice of food. He considers urban lifestyle in nutrition as cause of all diseases. In Islamic medicine, there is a direct relationship between food and its type of digestion and lifestyle to maintain health. According to Ibn Khaldun, who has introduced himself as a commentator on works of Averroes who invented eight hundred years ago the "Trophology and "Ecotrophology" which developed in Europe in second half of twentieth century, was ago, Ibn Khaldun as sociologist studied issue pathology of nutrition from prophet to averroes and introduced hypotheses in nutrition about view of Islamic civilization and writes: Urban diet style is cause of disease:

1. Wrong food composition. people of city add all kinds of ingredients and condiments to food and produce dozens of indistinct forms of food and fruit that are not recognizable to human temperament.
 2. Inactivity among city dwellers.
 3. Stinking air and air pollution
 4. Overeating and starting to eat new food before digesting t previous food
- Research hypothesis is presentation of a panoramic image of human nutrition knowledge of Qur'an by human maker, which is a firm image and in accordance with reality and there is a firm and definite logical relationship between gastrointestinal tract and food and health that can be plotted in a quantitative graph in Islamic civilization.

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Introduction

Historical View at Food in Human Life, Nutrition Science

Researchers around the world today are faced with a wealth of indigenous, national, local, religious and modern world knowledge in the field of nutrition, which in many cases leads to completely different results.

Nutrition as Modern, Medieval Sciences

They have been the main components of study of nutrition (humans) since nineteenth century. Prior to discovery of vitamins and vital nutrients, nutritional quality was measured solely by intake of nutritional energy. The early years of twentieth century were summarized by Kenneth John Carpenter in short history of nutrition as "Vitamin Age." Nutrition was established as a separate discipline in November 1956 in Germany But problem is that although nutrition is a modern science, there is historical material on human nutrition in the Middle Ages that shows that an advanced view of proper human nutrition was formed and that many scientific works were produced in Middle Ages The useful

hypothesis is that medieval nutrition can be accepted as a useful and correct lifestyle in modern human life [1-3]. There are many experiences in this field in modern pharmaceutical and food circles in Europe, America and Iran the image of some contemporary orientalist confirms the physical and necessary use of medieval knowledge by modern civilization which have been presented in hundreds of conferences Is being presented [4,5].

Nutrition Lessons from Eighth Century to Fifteenth Century AD

The language of nutrition education in Middle Ages is national and local language and language of religion. The advent of Islam in middle Ages led to the emergence of new teachings in field of nutrition, some of which were to improve nutritional behavior of other ancient nations, and many of them are unprecedented and new teachings [6].

Common Features of Teachings of Islamic Civilization in Style of Nutrition, Emergence of Tropology

The classical beginning of nutrition in Islamic civilization is religious teachings. The advent of the science of combining

foods Satini's book (نى تسلا), which is a report on sixty classical sciences in Islamic civilization, which is a collection of scientific knowledge of Islamic societies up to the sixth century AH/ eleventh century, AD. And is the subject of every science. Among these sciences is medical knowledge, which has reached a point of high qualitative and quantitative volume by the sixth century. In defining medical science, Razi has divided it into eleven principles, the first of which is in the "Description of Foods." Eight centuries before Europe, the science of nutrition was introduced in Islamic civilization [7]. An important aspect of the development of nutrition science in the Islamic civilization is the information given about the composition of foods and is the first step in the emergence of the science of Tropology.

The Evolution of Historical Materials of Nutrition in Islamic Civilization

In Islamic civilization, there is a special historical field called nutrition studies which has Quranic origin.

Quranic Teachings on Nutrition, Divine Command of Nutrition in Heavenly Books

The Qur'an, like Bible and Torah, is a religious book, but it contains a collection of teachings on agriculture, animal husbandry, and nutrition that have become the historical framework for nutrition research in Islamic civilization. The names of many chapters of the Qur'an are the names of animals that are useful for human nutrition, and God Almighty states that He created them for human-specific nutrition. There are 250 verses of the Qur'an in the Qur'an about the Qur'an, which can be divided into different categories according to the subject and divided into verses related to health, security, time, place, quality, quantity, charity, food, fasting. . It seems that the heavenly book pays special attention to food is a theological phenomenon because a comparative study of food in the heavenly texts shows that one of the common points of Zoroastrianism, Judaism, Christianity and Islam is God's direct intervention in nutrition and a direct connection between monotheism and There is food. In Avesta, Torah, Bible is a list of God's favorite foods that believers should eat and a list of foods that God hates and believers should refrain from eating. Qur'an, in continuation of these divine books, has provided a list of common and edible foods and non-edible foods for believers [8]. The list of Qur'an is comprehensive and complete and corresponds to the most advanced understanding of human civilization.

Some Qur'anic Detail Nutrition Issues

Look closely at Food coloring, physical. importance of figs and olives, physical importance of garlic and lentils physical importance of water [9]

The Divine Image of Tablecloth in Qur'an, a Common Concept between Religions

The most important miracles of Moses are about the unseen nutrition and the most effective lasting miracles of Jesus are about nutrition that still exist in Christian rites and there is a relationship between rituals and prayer and divine nutrition by Jesus. There is Imagination of the most glorious divine relationship of Tablecloth with God in Qur'an - Surah Ma'idah (Tablecloth). In image of Qur'an, all tablecloths are a divine day, and it is a subset of the Last Supper tablecloth of Christ, which is a symbol of human nutrition on the tablecloths around the world. This divine phenomenon of nutrition is expressed in Qur'an in a glorious way in independent suras with two hundred verses, and in heart of these verses in verse 93 there is a general rule about the food list of children of Israel. There is a surah

in Qur'an called table of food, which contains a general rule about nutrition [10].

Permanent Preparation of Raw Food Products

Regarding raw materials of human nutrition and preparation, God has repeatedly introduced it as a divine command and its agent, and has introduced its place in chain of causes of food preparation. For example, he has attributed agricultural products to God and has introduced direct divine power as the main actor of agricultural products. And it refers to the fact that God is in process of preparing human food moment by moment. The Qur'an attributes production of food and agriculture to itself Is it you who make it grow, or are We the grower? Let man consider his food [11].

Divine Movement of Food Transit between East and West of World

In case of trade and exchange of food products, he has considered himself responsible for supply and trade of food between cities and rescue of human beings from starvation, citing example of Quraysh, who have been moving and transporting food for centuries. A tribe that moved large volumes of goods in transit between the East and West of world from Indian Ocean and Yemeni ports to Shamat (Levant) and Mediterranean ports, God called their trade a sacred trade that provided food for people. «The one who feeds them from their place and their safety from fear; "The one who saved them from starvation and made them safe from fear and insecurity." [12].

The teachings of Islamic leaders and scientists about nutrition

A-prophet teaching in unration

In the few collections left by the Prophet of Islam, there is a valuable legacy of nutrition and etiquette. Special information about nutritious and medicinal seeds, such as black seed and the comprehensive properties of fenugreek, The importance of dairy in opinion of Prophet is such that Prophet of Islam has been referred to as a milk-loving and yogurt-loving prophet. The Prophet equated the value of good smell with spiritual value of prayer. The Prophet's instructions on calming some colors and advising on yellow and avoiding bright red are examples of Prophet's nutritional instructions to maintain physical and mental health [13].

Golden Treatise of Imam Reza

There is a collection called Reza medicine from medieval medical education and nutrition which is attributed to Imam Reza and without considering its attribution, in any case, it is appropriate and valuable information in nutrition, especially time and nutrition [14].

Travel Health Nutrition

One of first collections of health nutrition instructions in the travel book "Zaad -Al-Mosafar" (luggage of travelers) by Ibn Jazar is a physician of Fatemids in tenth century AD. Napoleon took this book with him during a voyage to Egypt and practiced it [15].

Nutrition Fixed Paradigm

A complete and continuous process of scientific productions about nutrition has become a fixed paradigm in Islamic medicine, examples of which are in the works of Avenicenia [16], Ibn Batlan, Ibn Batlan Baghdadi, Averroes.

Theological View of Islamic Civilization on Food

Food is a God's grace and Man has fallen into the sea of divine blessings [17].

Sociological View of Islamic Civilization, Distributive Justice in Food

Food in Islamic civilization has political-economic dimensions and distributive justice about it is strongly recommended in Islamic teachings and the practical life of the Prophet and the Imams [18].

Pathological view of traditional Islamic medicine of Islamic civilization on nutrition

Ibn Khaldun, by mentioning the hadith of stomach, considers nutrition as the basis of Islamic medicine [19].

The Legal View of Islamic Civilization on Food and Ensuring Food Security

Islamic medicine is the evolutionary stage of legal rules and the end of the legal views of the divine religions on food and nutrition and the types of human use of nature based on law and has determined the reciprocal rights of man and food. In the legal system of Islamic civilization about food all human nutrition Civilized is one of the Prohibited, better, allowed and permissible, bad (makrooh), permissible legal codes. The legal system of nutrition in Islamic civilization is organized in several classic legal collections and has been a textbook in scientific societies for more than a thousand years, and one of these classic works in nutrition is called the book of food and beverages. The validity and originality of this legal system is in accordance with the nature of human beings [20].

Introducing book of sizes and combinations in healthy nutrition by Ibn Batlan

The conversion of nutrition education to the usability of the ancient period began. But the most complete table of food in the court of the Abbasid caliphate was prepared for the Abbasid caliph. This table was produced in the 11th century AD. It has gathered the harmonious relationship between food and dozens of parameters such as age, climate, properties, harms, etc. in one place in more than fifty nutritional ranges, and the peak of knowledge Nutritional orthography is medieval and is still used in the modern period. There are several editions of Nutrition Tables in the world, including one in Cambridge. Published in Latin in 1531 and in German in 1533 [21].

Averroes and Assigning the Scientific Position of Hygiene

Ibn Rushd Ahrin, the stage of evolution of Islamic medicine texts and the end of Islamic medicine, created a classical place for health and healthy nutrition in medicine [22].

Ibn Khaldun's Pathology of Nutrition in Socio-Cognitive Theory

Ibn Khaldun calculated social and nutritional thought in human application and proved the harm of eating from the savior of social deviation. And this theory has become the basis of extensive theories in understanding the movement of communities [23].

Discussion and Conclusion

The scientific necessity of medievalism in pathology of nutrition. In the Middle Ages, a collection of human knowledge about human nutrition was produced that is useful for maintaining human health. This knowledge has been updated for centuries

since the Renaissance. But now a new and fundamental return to medieval nutrition education is revolutionizing modern nutrition. Ibn Khaldun, by presenting the pathology of nutrition and sales and creating urban density, has blamed the municipalities for any disorder and disorder in the health of the people and for creating an epidemic and mass deaths. A trend that is still going on in postmodern municipalities, and humanity everywhere in the world is suffering from a tsunami of nutrition, housing, health, and mortality problems due to the personal interests of municipalities in overcrowding. In fact, the new process that Islamic civilization began in nutrition is a kind of pathology of human nutrition that began with a verse in the Qur'an that "said: O people of the world, eat only clean things and do not eat polluted things." And Muhammad's very comprehensive instructions in health. The collective and individual who established a direct connection between religious rites and faith and cleanliness became applicable instructions and were used by the public in the west and east of the world with the clinical and classical works of Ibn Jazar, Avenicenia and Averroes. The science of nutrition and classical hygiene was formed. The pathology of the city, density, population, nutrition, air and water by Ibn Khaldun is a universal achievement from the Middle Ages, which is a lesson in health and nutrition for all periods of human history.

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