

The Role of the Quran in Establishing Hekmat-Based Universities of Medical Sciences*

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Abstract

Hekmat-based University is a new model of higher education in Iran that focuses on holistic and systemic perspective, wise and reasonable education, ethics-oriented, student-oriented, program-oriented and guaranteeing career future and academic advancement. Medical education must address the different dimensions of health, including physical, psychological, spiritual, and social aspects. In medical education, attention is paid to the development of students' scholarly character and the creation of a suitable educational environment that fosters better learning. The Quran is not a medical textbook, but it discusses various aspects of human health in numerous verses. The Quran addresses various aspects of a human being that are important for their well-being and social life. The Quran's systemic view of humanity, if applied in medical education, can resolve many individual and social problems. The holistic perspective of the Quran can serve as the foundation for Hekmat-based University of medical sciences. This article discusses the Quranic approach regarding the Hekmat-based universities in medical sciences.

Keywords: Hekmat-based University, Wisdom-based University, Medical sciences, Quran

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Introduction

Universities must be aware of local and regional conditions and prepare society for future life.¹ The transformation of higher education within universities will only be achieved by grounding them in wisdom².

Hekmat-based University is a new model of higher education in Iran that focuses on comprehensive, ethics-centered, and future-oriented training. These universities, instead of adopting a purely specialized and fragmented approach, embrace a holistic and systemic perspective.³ Their aim is to cultivate students who possess both scientific competence and wisdom along with ethical values.

The Quran is the holy book of Muslims, and it contains important points regarding human creation, evolution, human dignity, and death. Although the Quran is not a medical text book, it contains important points regarding human health and well-being (4, 5).

Given that the goal of medical sciences universities is to train graduates who hold a distinguished academic standing, and who also possess professional commitment, problem-solving skills, and critical thinking abilities, a "Hekmat-based university" founded upon a Quranic perspective can prove both beneficial and effective⁴.

This article discusses the Quranic approach regarding the Hekmat-based universities in medical sciences. In this approach, the role of ethics, purposefulness, and a holistic view of the human being is significant.

Main Features of Hekmat-based University

Holistic and systemic perspective

Instead of focusing solely on scientific details, education is conducted with a comprehensive perspective and inter-disciplinary connections. Humans are seen as beings with will, intellect, emotions, and instincts, and are not simply concerned with one aspect of human existence (1,6).

¹ Ali Akbar Haghdost, Seyyed Hassan Emami Razavi, and Leila Afshar, "Wisdom-Based University, the Strategic Goal of the Six-Faceted Model of Excellence in Medical Education," *Medicine and Cultivation* 30, no. 1 (2021): 57–65.

² Fatemeh Amani, "The Position and Necessity of Wisdom-Based University in Higher Education," in *Proceedings of the First National Conference on the Role of Non-Governmental Universities and Higher Education Institutions in the Transformation of the Higher Education System with an Emphasis on Wisdom-Based and Civilization-Building University* (2024).

³ Mehdi Fater-Rad, Mohammad Hossein Naghavi, and Mohammad Reza Jalilvand, "Wisdom-Based University: A Foundation for Sublime Progress," *Epistemological Studies in Islamic University* 17, no. 3 (Autumn 2013): 471–496.

⁴ Haghdost, Emami Razavi, and Afshar, "Wisdom-Based University, the Strategic Goal of the Six-Faceted Model of Excellence in Medical Education," 61-65

Wise and Reasonable Education

Coordination between teacher, student and educational content to form deep and wise understanding. It is necessary to pay attention to the rational and volitional aspects of individuals. Therefore, at this university we educate people who have wisdom, ethics, and professional commitment based on wisdom¹.

Ethics-oriented and student-oriented

Emphasis on developing the student's moral character alongside academic education. The role of the professor in the academic and moral guidance of the student is prominent. Graduates of this university not only have sufficient wisdom and insight to solve society's problems, but also use and adhere to professional commitment and ethics in solving problems.²

Program-oriented

Education is designed based on strategic and future-oriented programs. Given the rapid changes in scientific resources and human needs, static education cannot solve future problems. Therefore, it is important and essential for curricula to be dynamic and to pay attention to future needs.³

Guaranteeing career future and academic advancement

Nowadays, one of the main problems for graduates is finding a suitable job and having the decision-making power and risk-taking ability of graduates. Therefore, having the necessary skills to carry out professional and entrepreneurial activities is one of the fundamental points of education in universities. Skill training and entrepreneurship are the main features of the Hekmat-based university.⁴

Medical Education

In medical sciences, the central mission is to ensure, preserve, and promote health. ⁵Therefore, medical education must address the different dimensions of health, including physical,

¹ H. Kavianfar et al., "Prediction of Wisdom Based on Components of Academic Experiences Through the Intermediation of Cognitive Flexibility," *Journal of Modern Psychological Researches* 17, no. 65 (2022): 250-260

² M. Khajeazad et al., "Transcendent Philosophy of Medicine: A Deductive Synthesis According to the Transcendental Wisdom (Mulla Sadra School of Thought)," *Relig Health J* 60, no. 2(2020); 881-902

³ M. H. Deroche et al., "The Mindful Way from Information to Knowledge, to Wisdom, and to Life: Perspectives on Mindfulness (-Based Cognitive Therapy) for Higher Education," *Mindfulness* 16(2025): 836-863

⁴ Haghdoust, Emami Razavi, and Afshar, "Wisdom-Based University, the Strategic Goal of the Six-Faceted Model of Excellence in Medical Education," 61-65

⁵ G. Hassanzadeh et al., "The Role of Socioeconomic Factors in Medical Education: A Narrative Review," *Strides in Development of Medical Education* 23, no. 1(2026),

psychological, spiritual, and social aspects¹. Another important point that should be considered is a systemic and holistic approach to humans². In this approach, humans are considered in all their biological, cultural, social, and psychological dimensions. In medical education, students should be familiar with all aspects of human existence and not see humans as merely biological beings³. The socio-economic and cultural aspects of education need to be considered.⁴ Education based on societal needs—combined with adherence to ethics, professional commitment, and social accountability—is important in the medical sciences⁵. Competency-based medical education must be aligned with real health needs.⁶ The core competencies in medical education are: 1) professionalism, 2) patient care and procedural skills, 3) medical knowledge, 4) practice-based learning and improvement, 5) interpersonal and communication skills, and 6) systems-based practice⁷. In the field of medicine, medical knowledge must be accompanied by commitment and justice in order to treat patients effectively⁸. Monitoring and evaluating student progress plays an effective role in enhancing their learning⁹.

Physicians earn the trust of patients through their knowledge and expertise. Razi, the Iranian physician, believed that the outcome of a patient's treatment depended on relying on a single, trustworthy physician¹⁰. 'Izz al-Dīn ibn 'Abd al-Salām summarized the aim of medicine in Qawā'id al-Aḥkām. He identifies the goal of medicine as serving the patient's best interests by ensuring safety, preserving and restoring health, alleviating illness, and preventing harm¹¹.

The Quranic Approach to Human Health

Although the Quran is not a medical textbook, it discusses various aspects of human health in numerous verses¹². The Quran focuses on three fundamental principles regarding human health:

¹ G. Hassanzadeh, A. Bagherifard, and B. Einollahi, "Medical Education in Iran: Historical Evolution and Governance Challenges," *Medicine and Spiritual Cultivation* 33, no. 2(2025):1-6

² Hassanzadeh et al., "The Role of Socioeconomic Factors in Medical Education: A Narrative Review.

³ M. Nabil, "Amanah (Trust) and Physician-Patient Relationship in Islamic Medical Ethics," *Journal of the British Islamic Medical Association* 19, no. 7 (2025): 21-28.

⁴ Hassanzadeh et al., "The Role of Socioeconomic Factors in Medical Education: A Narrative Review,

⁵ S. M. Muhsin, "Medical Confidentiality Ethics: The Genesis of an Islamic Juristic Perspective," *J Relig Health* 61, no. 3 (August 2022): 3219-3232

⁶ S. Ross, K. E. Hauer, and E. van Melle, "Outcomes Are What Matter: Competency-Based Medical Education Gets Us to Our Goal," *MedEdPublish* 7 (April 12, 2018): 85,

⁷ E. S. Holmboe, "The Transformational Path Ahead: Competency-Based Medical Education in Family Medicine," *Fam Med* 53, no. 7 (2021): 583-589

⁸ Z. Mohammed et al., "Supporting Muslim Undergraduate Medical Students through Medical School: Lessons from a Novel, Student-Led Case-Based Learning Intervention," *Front Med (Lausanne)* 12 (May 9, 2025): 1535337

⁹ Muhsin, "Medical Confidentiality Ethics: The Genesis of an Islamic Juristic Perspective,"

¹⁰ Nabil, "Amanah (Trust) and Physician-Patient Relationship in Islamic Medical Ethics," 25

¹¹ Nabil, "Amanah (Trust) and Physician-Patient Relationship in Islamic Medical Ethics," 26

¹² G. Hassanzadeh, "Human Development in Quran," in *The International Quran Symposium in Quran and Contemporary Issues*, 90

Preventing harm, maintaining health, and averting danger. Certain verses of the Quran address the prevention of harm. For instance, Verse 219 of Surah Al-Baqarah emphasizes physical, mental, and social health.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا

They ask you about wine and gambling; say: "In them lies great sin and some benefits for people, but the sin of both outweighs their benefit."

Verse 28 of Surah Ar-Ra'd addresses spiritual health and Surah 'Abasa, Verse 24, refers to the preservation of health, the most important factor of which is nutrition.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who have believed and whose hearts find peace in the remembrance of God—know that it is in the remembrance of God that hearts find peace.

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

So let man consider his food.

These teachings not only do not contradict modern science but can also serve as a guiding framework for medical education and for training skilled and committed individuals who view human beings in all their dimensions, with respect to ethics¹.

The Quran provides ethical and spiritual guidance, The Quran's systemic view of humanity, if applied in medical education, can resolve many individual and social problems. In more than 700 verses, the Quran refers to knowledge, reflection on human creation, attention to climatic and ecological conditions, and human health. For example:

- In *Surah Al-Tariq*, verse 5, reflection on human creation and an important evolutionary discussion regarding the descent of the testes is mentioned.
- In *Surah Al-Hajj*, verse 5 and *Surah Al-Mu'minun*, verses 11–14, the developmental stages of the human embryo are described with scientific relevance.
- *Surah sad* verse 72 shows that man is not only a body, but also endowed with a divine spirit.
- *Surah Nuh*, verses 17–18 point to man's connection with nature and the cycle of life, meaning that man is part of the ecosystem.
- The Qur'an describes man as a being who can reach the highest ranks ("Indeed, we created man in the best of stature" – *Surah Tin*, verse 4) and yet, if negligent, can fall ("Then We

¹ A. S. Daar and A. B. al Khitamy, "Bioethics for Clinicians: 21. Islamic Bioethics," *CMAJ* 163, no. 1 (2001): 60-63.

reduced him to the lowest of the low” – Surah Tin, verse 5). This duality reflects man’s moral and intellectual capacities.

- Verses such as *“So let man look at his food”* (Surah Abasa, verse 24) emphasize healthy nutrition, while other verses highlight spiritual and emotional tranquility (*“Verily, in the remembrance of Allah do hearts find rest”* – Surah Ra’d, verse 28). Together, they demonstrate a comprehensive view of human health.

Hekmat-based university of medical sciences and Quranic approach

Several medical practices in Islamic history were directly influenced by Quranic principles, especially during the Islamic Golden Age (8th–14th centuries). These practices combined spiritual guidance with empirical science, laying the foundation for modern medicine. Prophet Moḥammad (PBUH) presents a comprehensive framework emphasizing prevention, moderation, hygiene, and balanced living. Although articulated more than fourteen centuries ago, many of these practices, including intermittent fasting, natural foods such as, dates, and olive oil, oral hygiene with miswak, adequate sleep, midday napping, and abstinence from alcohol, are increasingly supported by contemporary biomedical research¹.

Attention to healthy nutrition and the multiple dimensions of human existence is highlighted in many verses, all of which align with the characteristics of a Hekmat-based university. Quranic teachings, if incorporated into medical education, can contribute to the wisdom-based transformation of medical universities and may serve as a suitable model for the Hekmat-based development of all universities.

The Quran views the human being as multidimensional:

- **Physical** (created from earth and nature)
- **Spiritual** (endowed with divine spirit)
- **Intellectual and moral** (capacity for growth or decline)
- **Social and environmental** (connection with nature and society)

This holistic perspective can serve as the foundation for wisdom-based development of the humanities and medical sciences, since it considers all dimensions of human existence².

¹ M. Chamsi-Pasha and H. Chamsi-Pasha, "Prophet Medicine and Modern Medicine: A Structured Review of Bioactive Health Practices," *Journal of the British Islamic Medical Association* 22, no. 8 (2026).

² A. Madni et al., "Top Ten Tips Palliative Care Clinicians Should Know About Caring for Muslims," *J Palliat Med* 25, no. 5 (May 2022): 807-812

Conclusion

Holistic viewpoint of the Quran to human has great importance in medicine. Because, human beings do not possess merely a physical dimension; rather, they also have spiritual, psychological, and social dimensions. Several medical practices in Islamic history were directly influenced by Quranic principles, especially during the Islamic Golden Age (8th–14th centuries). These practices combined spiritual guidance with empirical science, laying the foundation for modern medicine. Hekmat-based University is a new model of higher education that focuses on comprehensive, ethics-centered, and future-oriented training. A Quranic approach to Hekmat-based medical universities explains how Islamic sources including the Quran can articulate the goals, ethics, social accountability, skill acquisition, and teaching methods within medical education.

Focusing on spirituality, alongside knowledge, is one of the most important functions of a Hekmat-based university. Utilizing the Quran to establish a Hekmat-based university can lead to the advancement of medical science education. Because the Quran views the human being holistically, in all aspects.

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