

Health guidelines in the Holy Qur'an

Abdulaziz Bin Jamal Al-Naeem^{1*}

¹Department of Islamic Studies, College of Sharia and Islamic Studies, King Faisal University, Al-ahsa, Kingdom of Saudi Arabia; ajalnaim@kfu.edu.sa (A.B.J.A.N.).

Abstract: This research aims to explore the guidelines for psychological and physical health outlined in the Qur'an, as well as the health-related directives regarding drinks and foods mentioned in the Qur'an. The research adopts a descriptive-analytical method and comprises an introduction, a preface, two main sections, and a conclusion. The preface defines the key terms of the study. The first section addresses the guidelines for psychological and physical health in the Qur'an, while the second section examines the Qur'anic instructions concerning beverages and foods and their relationship to healthy nutrition. The conclusion summarizes the key findings, including the notion that health is a fundamental objective of Islam and a significant goal. An individual cannot fulfill their worldly and religious obligations without achieving psychological health and spiritual balance. The research also emphasizes that the Qur'an advocates virtue, prohibits vice, permits wholesome things, and forbids harmful ones. The conclusion presents the main findings along with several recommendations.

Keywords: Guidelines – Health – The Holy Qur'an.

1. Introduction

Praise be to Allah, who created and honored mankind, and may peace and blessings be upon our Prophet Muhammad, the noblest of souls and the most virtuous in character, as well as upon his companions, family, and those who follow them until the Day of Judgment.

To proceed:

Preserving human health is one of the primary objectives of Islamic law. Cleanliness stands out as a vital element for maintaining human health. This principle is well-recognized by Muslims and non-Muslims alike in the context of Islam, and no one can deny its significance. Therefore, Islam places immense emphasis on cleanliness, acknowledging its profound impact on human health, which is essential for a fulfilling life.

In Islam, cleanliness is considered half of faith, as the Prophet (peace be upon him) said: "*Cleanliness is half of faith*".¹ Furthermore, Islam regards cleanliness as the key to both faith and Paradise. The Prophet (peace be upon him) said: "*Clean between your teeth, for it is cleanliness, and cleanliness leads to faith, and faith accompanies its possessor to Paradise*".²

Islamic law does not treat cleanliness merely as a matter of refinement or perfection but mandates purity as a prerequisite for the validity of numerous acts of worship. It also commands avoidance of impurities and filth, which modern science has identified as sources of microbes, causes of contagious diseases, and agents of their spread. Allah Almighty says: "*Indeed, Allah loves those who are constantly repentant and loves those who purify themselves*" [Al-Baqarah: 222]. This directive aims to make cleanliness an integral aspect of human behavior.

Ibn al-Qayyim, may Allah have mercy on him, remarks: "*How can it be denied that the Sharia of the one sent to bring well-being to this world and the Hereafter also encompasses the well-being of bodies, just as it encompasses the well-being of hearts? It guides towards preserving health and warding off its harms through*

¹ Narrated by Muslim in his *Sahih*, Book of Purification, Chapter on the Virtue of Ablution, Hadith No. (360), (Vol. 1, p. 203).

² Narrated by Al-Tabarani in *Al-Mu'jam Al-Awsat*, Hadith No. (7311), (Vol. 1, p. 35).

*comprehensive principles, leaving their details to sound reasoning and natural instinct via analogy, indications, and allusions, as seen in many branches of Islamic jurisprudence.*³

2. Significance of the Research

1. The significance of this study stems from the importance of the subject matter itself. There is no doubt that the health guidelines found in the Qur'an have a profound impact on both individuals and society.
2. Health and well-being are among the greatest blessings bestowed by Allah upon His servants, one of His most abundant gifts and generous favors. Thus, they should be given due care and attention.
3. Preserving human health is one of the objectives of Islamic law, with cleanliness being the most essential element in maintaining health.
4. The Holy Qur'an provides guidance, leading humanity to the straight path, which includes the path of health, strength, and honor.
5. The Qur'an encompasses everything that contributes to the stability of individuals, communities, and humanity as a whole, including the care for both psychological and physical health.
6. Islam places significant emphasis on purity and cleanliness due to their critical role in preserving human health, which is central to life. In Islam, cleanliness is considered half of faith.

3. Reasons for Choosing the Topic

1. The importance of the topic, as highlighted earlier.
2. A personal desire to emphasize the guidelines for psychological and physical health found in the Qur'an, so that both individuals and society may benefit.
3. To contribute to clarifying Islam's unparalleled stance on health, prevention, and physical well-being, which is unmatched by any other religion.
4. To shed light on how Islamic legislation, through the Qur'an and Sunnah, addresses diseases and epidemics—an approach that is fundamental and evident to Muslims.

4. Research Objectives

Through this study, I aim to achieve the following objectives:

1. To define health and highlight its significance as presented in the Qur'an.
2. To elucidate the guidelines for psychological and physical health found in the Qur'an.
3. To clarify the health-related directives regarding drinks and foods mentioned in the Qur'an.

5. Previous Studies

During my research on this topic, I reviewed the following studies:

1. "From the Qur'an's Guidance on Maintaining Health: Moderation in Eating Between the Qur'anic Miracles and Modern Scientific Findings" by Prof. Dr. Amani Abdullah Al-Sharif, Dean of the Faculty of Pharmacy, Al-Azhar University. This peer-reviewed study was published in Al-Azhar Journal in 1439 AH (2018).
2. "Rulings from the Qur'an and Sunnah on Preserving Human Health: Protection, Prevention, and Treatment" by Dr. Mustafa Al-Yarboo'i, published in 2020 by the Quranic Studies Center.

6. Distinction of the Current Research

My current study differs significantly from the aforementioned works in both subject matter and approach. While the previous studies focus on general health principles and rulings in Islam, my research centers specifically on presenting the psychological and physical health guidelines in the Qur'an and detailing the health-related directives regarding drinks and foods in the Qur'anic context.

³*Zad Al-Ma'ad* by Ibn Al-Qayyim, (Vol. 4, p. 337), published by Mu'assasat Al-Risalah. See:

7. Research Methodology

The methodology adopted in this study is the descriptive-analytical method, supported by the following procedural steps:

1. Citation of Qur'anic Verses: Qur'anic verses are transcribed in the Ottoman script and referenced with the name of the surah and verse number in the text.
2. Verification of Hadiths: Hadiths cited in the study are authenticated. For hadiths found in Sahih al-Bukhari and Sahih Muslim, or either of them, only their presence is noted. For other hadiths, their sources and authenticity are determined based on the evaluations of recognized hadith scholars.
3. Documentation of Texts: Quoted texts are referenced back to their original sources.
4. Explanation of Unfamiliar Words: Definitions and clarifications are provided for any obscure or complex terms.

8. Research Structure

The research plan consists of an introduction, a preface, two chapters, and a conclusion, structured as follows:

Introduction includes:

- The significance of the topic.
- Reasons for choosing the subject.
- Research objectives.
- Review of previous studies.
- Research methodology.
- Research structure.

Preface covers:

- Definition of the research title.
- The significance of health in the Qur'an.
- Divided into three topics:
 - First Topic: Definition of guidance (irshad) linguistically and terminologically.
 - Second Topic: Definition of health linguistically and terminologically.
 - Third Topic: The significance of health in the Qur'an.

8.1. Chapter One

Guidelines for Psychological and Physical Health in the Qur'an

First Topic: Psychological health guidelines in the Qur'an.

Second Topic: Physical health guidelines in the Qur'an.

8.2. Chapter Two:

Guidelines on Drinks and Foods in the Qur'an and Their Relation to Healthy Nutrition

First Topic: Guidelines for healthy drinks in the Qur'an.

Second Topic: Guidelines for healthy foods in the Qur'an.

Conclusion includes:

- Key findings.
- Recommendations.

Index includes a list of sources and references.

Preface

Definition of Guidance and Health, and the Significance of Health in the Qur'an

First Topic: Definition of Guidance (Irshad)

8.3. Linguistic Definition

"Irshad" (guidance) is derived from the root verb *arshada* and refers to directing or guiding someone. Linguistically, it denotes guidance or leading someone to the right path. For instance,

"*arshada Allah*" means "Allah guided him," and "*arshada to the matter*" means "he was directed to the matter." Similarly, "*rashshadahu*" means "he guided him." Guiding a lost person is referred to as showing them the way.⁴

8.4. Terminological Definition

The scholars of *usul al-fiqh* mention "irshad" (guidance) as one of the figurative meanings associated with commands. It is defined as teaching worldly matters. They cite as an example the verse: "And bring two witnesses from among your men" (Al-Baqarah: 182). This is considered a form of guidance. It is closely related to *nadb* (recommendation), as both involve the pursuit of benefits. However, *nadb* pertains to spiritual benefits in the hereafter, while *irshad* focuses on worldly benefits.⁵

In Islamic jurisprudence, "irshad" is used to mean guidance toward good and away from evil, as well as directing individuals toward benefits, whether they are worldly or spiritual.⁶

From this, we can conclude that "irshad" in the Qur'an refers to guiding people toward both worldly and spiritual benefits.⁷

9. Definition of Health

9.1. Linguistic Definition

Health (*sihah*) in Arabic is the opposite of illness (*saqam*) and also refers to the absence of disease. In the physical sense, health refers to a natural state of the body, in which its functions operate in a normal manner.⁸

9.2. Terminological Definition

Every field has defined health according to its perspective. For the purposes of this study, the medical definition is of primary interest. The World Health Organization (WHO) defines public health as: "The science and art of preventing disease, prolonging life, and promoting health through organized community efforts."⁹

10. The Status of Health in the Qur'an

There is no doubt that the Qur'an encompasses everything that ensures stability for the individual, the community, and humanity as a whole, including the care of both the soul and the body. Allah's words are true when He says:

"And We have sent down to you the Book as an explanation of all things, and as a guidance, a mercy, and good tidings for the Muslims" (An-Nahl: 89).

In it, there is healing for the hearts, and peace and security for the souls. Whoever follows it is safe, and whoever acts upon it will never go astray. The need for nurturing the soul is profound, and there is nothing of lesser value or importance than a soul that has not received its rightful share of this nurturing. It is not easy for nations to prosper or for people to be morally refined before the souls of individuals are nurtured and purified.

When the Qur'an addresses the nurturing of the soul, it seeks to ensure its safety, stability, and protection from stress and disturbances. In this way, it elevates the soul to virtues that enhance its

⁴ See: *Tahdhib Al-Lughah* (Vol. 11, p. 220), *Al-Nihayah* by Ibn Al-Athir (Vol. 2, p. 225), and *Lisan Al-Arab* (Vol. 3, p. 175).

⁵ See: *Kashf Al-Asrar* (Vol. 1, p. 107), printed by Maktabat Al-Sinaa'i, and *Al-Ahkam* by Al-Amidi (Vol. 2, p. 9), printed by Subeih.

⁶ Refer to: *Al-Sharh Al-Saghir* (Vol. 4, p. 741), printed by Dar Al-Ma'arif, and *Hashiyat Al-Jamal* (Vol. 4, p. 116), printed by Dar Ihya Al-Turath Al-Arabi.

⁷ This definition is our own effort based on examining the linguistic and legal concept of guidance as understood by scholars.

⁸ See: *Lisan Al-Arab* by Ibn Manzur, under the root "Ṣaḥ" (Vol. 2, p. 410).

⁹ Refer to: Public Health Services, www.euro.int, retrieved on January 17, 2018, Edited.

dignity, preserve its honor, and protect its integrity, while guiding it away from vices that devalue its worth. Through this process, the soul is shaped in a healthy manner, leading it to the pinnacle of honor, purity, and greatness. Thus, the Qur'an fosters mental health, shielding the soul from inner conflict and depression.

For this reason, the Qur'an encourages every virtue, illuminating the path toward it, and warns against every vice, placing obstacles in its way. It vividly portrays the consequences of vice in a way that repels the soul from it, making it desire every virtue and reject every vice.

11. Mental and Physical Health Guidelines in the Qur'an

11.1. Mental Health Guidelines in the Qur'an

The term "soul" (nafs) in Arabic has multiple meanings, including spirit, blood, or senses. A person purifies their soul by addressing their inner perceptions through correct sensory and intellectual understanding, which is rooted in truth and reality. This approach is unique to Islam and its holy book, the Qur'an. The word "soul" (nafs) is mentioned in the Qur'an over 295 times with various meanings, the most significant of which is the soul of the human being itself. The soul is categorized into three types: the blaming soul (nafs al-lawwamah), the commanding soul (nafs al-ammārah), and the contented soul (nafs al-mutma'innah).

The Qur'an addresses these different types of souls through various psychological approaches. Sometimes it encourages peace and love, as in the verse: "When you enter houses, greet one another with a greeting of peace from Allah, blessed and good" (An-Nur: 61). Other times it speaks of the soul's goodness, as in: "Why did not the believing men and believing women think well of themselves when they heard it?" (An-Nur: 12). Sometimes it reminds people of the Hereafter, as in: "And fear a Day when no soul will suffice for another soul at all" (Al-Baqarah: 48). It also guides the soul on how to protect itself, as in: "And do not kill yourselves; indeed, Allah is to you ever Merciful" (An-Nisa: 29). Additionally, the Qur'an speaks of the consequences of sin, as in: "And We ordained therein for them: 'Life for life'" (Al-Ma'idah: 45).

Thus, the Qur'an enhances mental health in humans, offering guidance to strengthen the soul's well-being. It is worth noting that Western societies, after struggling to find solutions to their psychological issues, have turned to the teachings of the Qur'an. This has led to the development of a therapeutic approach known as "Islamic Therapy," which draws from Islamic teachings to help patients adjust their behavior and deepen their faith. Psychologist Carl Jung¹⁰ observed through his research that many patients in psychotherapy clinics suffer from spiritual emptiness, and the solution lies in faith. As Allah says in the Holy Qur'an: "Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured." (Ar-Ra'd: 28).

The Qur'an provides clear guidance on how an individual can achieve psychological balance and develop strong willpower in the face of life's temptations. As it says: "Beautified for people is the love of that which they desire – of women and sons, and heaped-up sums of gold and silver, and branded horses, and cattle, and land. That is the enjoyment of worldly life. But Allah has with Him the best return" (Aal Imran: 14).

To prevent a person from feeling overwhelmed when their aspirations exceed their actual abilities, the Qur'an provides a guideline:

"Allah does not burden a soul beyond that it can bear." (Al-Baqarah: 286). This aligns with the modern educational principle of recognizing individual differences in abilities and capacities.

¹⁰Swiss psychologist and founder of analytical psychology, with several publications, died in (1380 AH).

12. Forms of Psychological Guidance and Treatment in the Qur'an

The Qur'an has directed the human soul towards sensory and spiritual methods of treatment that an individual can follow to achieve balance and develop strong willpower, ensuring their overall health. Among these methods are:

1. Guiding the soul through faith in Allah and His revelations: This is the primary source of mental and emotional health. Allah says: "And whoever believes in Allah – He will guide his heart." (At-Taghabun: 11). This means that faith opens the heart to goodness, makes the individual surrender to Allah's will, and find peace in accepting what comes. With this faith, the believer finds healing and mental well-being, while the disbeliever does not experience this healing and continues in their affliction. As Allah says: "In their hearts is disease, and Allah has increased their disease." (Al-Baqarah: 10).
In this way, the Qur'an highlights the connection between faith and psychological healing, offering a path to mental tranquility and spiritual well-being.
2. Guiding the soul through reliance on Allah in all matters, both big and small, which creates a deep psychological drive for good health. Allah says: "And put your trust in Allah; and sufficient is Allah as Disposer of affairs." (Al-Ahzab: 3). This means relying on Allah in all situations, as He is the one who protects you and ensures no harm comes your way.
3. Guiding the soul to be content with sustenance. Allah says: "O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and the earth? There is no deity except Him, so how are you deluded?" (Fatir: 3).
4. Guiding the soul to renounce the temptations of the world. Allah says: "Beautified for people is the love of that which they desire – of women and sons, and hoarded treasures of gold and silver, and fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life. But Allah has with Him the best return." (Aali Imran: 14).
5. Treating the soul with humility. Allah says: "We have certainly created man in hardship. Does he think that no one has power over him? He says, 'I have spent wealth in abundance.' Does he think that no one sees him? Have We not made for him two eyes and a tongue and two lips? And have We not guided him to the two highways?" (Al-Balad: 4-10).
The Qur'an warns against arrogance, as it leads to improper behavior and severe mental illnesses like paranoia (a delusion of grandeur).
6. Treating the soul from hypocrisy. Allah says: "Indeed, the hypocrites deceive Allah, but He is deceiving them." (An-Nisa: 142).
The soul saved from hypocrisy is protected from severe diseases of the heart.
7. Treating the soul by rejecting tribalism, racism, and contempt based on appearance or color. Allah says: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you." (Al-Hujurat: 13).
This social disease, based on ignorance and pride, is one that the Qur'an firmly combats.
8. Treating the soul with patience. Allah says: "O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient." (Al-Baqarah: 45).
Through patience, the soul heals from mental and emotional ailments and receives Allah's blessings in both this life and the hereafter.
9. Treating the soul with truthfulness. Allah says: "O you who have believed, fear Allah and be with those who are truthful." (At-Tawbah: 119).
When the soul is truthful, it is cured of suspicion and saved from destruction. Truthfulness leads to salvation, while falsehood leads to ruin.

10. Treating the soul by avoiding suspicion, spying, gossip, and slander, all of which cause significant harm to mental health. Allah says: "O you who have believed, avoid much of suspicion. Indeed, some suspicion is sin. And do not spy or backbite each other." (Al-Hujurat: 12). Treating these mental disorders leads to equilibrium in the soul and relief from the harmful effects of negative speech.
11. Treating the soul with generosity and moderation in spending, while rejecting miserliness, stinginess, and extravagance. Allah says: "And do not make your hand as chained to your neck or outstretched completely, but extend it between that." (Al-Isra: 29). And also: "And those who, when they spend, are neither extravagant nor miserly, but hold a just balance between them." (Al-Furqan: 67).
12. Treating the soul with patience and not rushing matters. Allah says: "O you who have believed, if a wicked person brings you information, investigate, lest you harm a people out of ignorance and become regretful for what you have done." (Al-Hujurat: 6).
13. Treating the soul from despair, frustration, and hopelessness. Allah says: "And do not despair of the mercy of Allah. Indeed, none despairs of the mercy of Allah except the disbelieving people." (Yusuf: 87).
14. Treating the soul from grief and depression. Allah says: "Do not grieve; indeed, Allah is with us." (At-Tawbah: 40).

The Qur'an also addresses issues like betrayal, the importance of preserving trusts, secrets, forgiveness, chastity, contentment, seeking knowledge, open-heartedness, nobility, avoiding forbidden acts, and preventing oppression. It emphasizes balance and deliberation as virtues, allowing those who possess them to live securely with dignity and respect.

The Qur'an teaches that imbalances and impulsive actions lead to regret, and that contemplation and deliberate thinking prevent chaos. Those who act without thinking or measuring their actions risk facing challenges that disturb their peace of mind. Through its guidance, the Qur'an encourages careful decision-making, which ultimately saves the soul from self-blame and regret.

In conclusion, the guidance and treatment of the soul from these and other ailments require a pure heart free from the stains of major sins, contemplation on Allah's power, dedication to His obedience in this life and the hereafter, and turning this world into a means for the next life. By having complete faith and certainty, a person can move from a state of humility to a state of reverence, as the humble soul, when reminded of Allah, experiences a deep spiritual awe. The human soul is naturally inclined to acknowledge Allah and embrace truth, while rejecting falsehood. However, Satan exploits weaknesses in human nature, diverting the soul from its rightful path through doubts and temptations. Therefore, to heal the soul, it is essential to choose the sound natural disposition and follow it, avoiding delusions, doubts, and desires. By doing so, one can treat a sick heart and restore it to health.

13. Physical Health Guidance in the Qur'an

Physical health is one of the most important matters that a person must preserve. Health is often described as a crown worn on the heads of the healthy, but it is only truly appreciated by those who are ill or in need of treatment. People who are in good health often do not realize the importance of health until they face a health issue, no matter how minor.

A person is responsible for taking care of their physical and mental health. They must avoid things that Allah has prohibited, which harm the body, such as smoking, consuming alcohol, or eating unhealthy foods. It is also important to avoid overworking or exhausting oneself, as this can lead to fatigue and harm.

When a person is ill or experiences fatigue, they must promptly seek medical attention and receive the necessary treatment. Health is the foundation that enables a person to work, live, and engage in life activities, and it is through health that a person can serve Allah and fulfill good deeds.

The Qur'an encourages the maintenance of good health, which enables a person to worship, seek closeness to Allah, and perform beneficial actions. Several verses in the Qur'an provide guidance on how to preserve physical health. The Qur'an's attention to physical health from an early age is reflected in the following:

13.1. *Healthy Infant Breastfeeding in the Holy Qur'an*

"Mothers shall breastfeed their children for two whole years, for those who desire to complete the term of breastfeeding. And upon the father is their provision and clothing according to what is acceptable" [Surah Al-Baqarah: 233].

In this verse, Allah highlights the type, duration, and method of healthy breastfeeding. Initially, doctors believed that breastfeeding served mainly to create a psychological bond between the child and the mother. However, after half a century of scientific research, significant health benefits of breastfeeding have been uncovered. Each day, scientists discover new advantages of mother's milk. For example, the immune bodies known as immunoglobulins have been identified in breast milk, which provide antibodies against bacteria and various viruses. Additionally, researchers found that the intestines of infants fed on cow's milk or formula are filled with harmful bacteria, unlike the intestines of breastfed babies, which appear healthy.¹¹

13.2. *The Holy Qur'an's Care for Bodily Purity*

"O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of major impurity, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful." {Surah Al-Ma'idah: 6}.

The Qur'an emphasizes daily bodily purification, such as ablution (wudu) and ritual purification after major impurity (ghusl). Additionally, it highlights weekly practices like the Friday bath, monthly practices like post-menstrual and post-natal purification, and ceremonial baths for occasions like Eid prayers, the holy nights of Ramadan, and ihram for pilgrimage. These rituals sometimes involve washing specific parts of the body and, at other times, the entire body.

Such acts of purification are accompanied by practices like using a toothstick (siwak), applying perfume, and wearing the best clothing, all of which reflect the Qur'an's concern for maintaining bodily health.

13.3. *The Holy Qur'an's Focus on Digestive Health through Fasting*

"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous" {Surah Al-Baqarah: 183}.

Fasting is not only an act of worship but also a means of promoting health, as highlighted by the Prophet Muhammad's (peace be upon him) saying: "Fast, and you will stay healthy"¹².

Medical studies have proven the effectiveness of fasting in preventing diseases. Some medical organizations even employ fasting as a therapeutic method for chronic illnesses, known as fasting therapy¹³.

¹¹ See: http://www.drgreene.com/21_552.html

¹² Reported by Al-Tabarani in Al-Mu'jam Al-Awsat (8/174) and Ibn Adi in Al-Kamil from the narration of Ali ibn Abi Talib (2/357). It is a weak hadith in its chain of transmission but sound in meaning. Ibn Baz stated in Al-Fatawa that it is acceptable.

¹³ See: Study on Therapeutic Fasting.

13.4. *The Holy Qur'an's Rejection of Illicit Relationships That Cause Diseases*

The Holy Qur'an prohibits illicit relationships such as adultery and homosexuality to protect an individual's physical and psychological purity, preserve lineage, and maintain societal and familial bonds. The spread of prohibited relationships leads to the spread of diseases and social corruption. The Qur'an warns against such actions:

"And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way." {Surah Al-Isra: 32}.

About homosexuality, it states:

"And [mention] Lot, when he said to his people, 'Do you commit such immorality as no one has preceded you with from among the worlds? Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people.'" {Surah Al-A'raf: 80-81}.

Several studies have confirmed that illicit relationships are a major cause of the spread of diseases, including syphilis, which is transmitted through such relationships, and ulcus molle, a destructive inflammatory sore that secretes foul-smelling pus. Furthermore, acquired immunodeficiency syndrome (AIDS) destroys the immune system, attacks various organs, and ultimately leads to death¹⁴.

13.5. *Applying the Principle of Bodily Health Protection in the Holy Qur'an*

Protecting human life and preventing harm are fundamental principles in Islam. The Qur'an provides numerous teachings in this regard, such as prohibiting unjust consumption of wealth and self-harm:

"O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful." {Surah An-Nisa: 29}.

The Qur'an also discourages reckless behavior:

"And do not throw [yourselves] with your [own] hands into destruction. And do good; indeed, Allah loves the doers of good." {Surah Al-Baqarah: 195}.

It prohibits killing children out of fear of poverty:

"And do not kill your children out of fear of poverty. We provide for them and for you. Indeed, their killing is a great sin." {Surah Al-Isra: 31}.

13.6. *The Holy Qur'an's Principle of Relieving the Body*

The Qur'an reduces physical burdens during times of weakness or incapacity. For example:

"Now Allah has lightened [the hardship] for you, and He knows that within you is weakness." [Surah Al-Anfal: 66].

The Sunnah complements this by shortening and combining prayers for travelers and adjusting prayer positions for the sick. The Qur'an also exempts fasting during illness or travel to preserve health:

"And whoever is ill or on a journey – then an equal number of other days. Allah intends for you ease and does not intend for you hardship." [Surah Al-Baqarah: 185].

It permits eating prohibited items in cases of necessity to sustain life:

"But whoever is forced by severe hunger with no inclination to sin – then indeed, Allah is Forgiving and Merciful." [Surah Al-Ma'idah: 3].

These examples highlight the Qur'an's profound concern for human well-being, though they cannot all be encompassed in these few pages.

14. **Guidance on Food and Drink in the Holy Qur'an and Its Relation to Healthy Nutrition**

Since the creation of man, he has strived with all his energy to obtain the food and drink necessary for life and self-preservation. The satisfaction of the body's desires and the fulfillment of its needs for

¹⁴ For further reference, see: The Marvels of Islamic Medicine by Dr. Muhammad Nizar Al-Daqqar

food and drink have become essential necessities for human beings in this world. Through these needs, a person gains strength to obey Allah, helps provide the necessary energy for the body, and maintains health, ensuring survival and continuity in performing duties and fulfilling the rights of worship to Allah.

This reality is affirmed in the story of Adam (peace be upon him). His natural desire for food led him to forget Allah's command. Allah says:

"And We had already taken a promise from Adam before, but he forgot, and We found not in him determination." [Surah Ta-Ha: 115].

Allah had warned Adam against following Satan, as doing so would lead to their expulsion from Paradise, which would result in hardship for him. In Paradise, Adam (peace be upon him) had lived in comfort, free from hunger or shame. Allah said:

"Indeed, you will never be hungry therein or unclothed." [Surah Ta-Ha: 118].

15. Guidance on Healthy Drinks in the Qur'an

Drinks refer to everything that comes from the sky, springs from the earth, or is pressed from fruits, flowers, or similar substances. These are considered lawful (halal), unless there is a specific and clear prohibition. Allah says:

"And We sent down from the sky pure water, that We may give life thereby to a dead land and give drink to what We have created, animals and humans in large numbers." [Surah Al-Furqan: 49]. The permissible drinks are many, such as water, ginger, clarified butter, oil, saffron, coffee, tea, juices, vinegar, mint, and others that were created to benefit humanity. Allah has commanded to drink them without extravagance:

"Eat and drink, but do not be excessive. Indeed, He likes not those who commit excess." [Surah Al-A'raf: 31].

As for prohibited drinks, they include anything that is harmful, impure, intoxicating, poisonous, or destructive. Any drink that meets one or more of these characteristics is considered unlawful. Among these is **alcohol**, which is specifically prohibited in the Qur'an: **"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?"** [Surah Al-Ma'idah: 90]. The prohibition of alcohol is due to its intoxicating nature, which impairs reason, and when reason is lost, it leads to corruption and destruction of both the individual and society. Alcohol harms the body, mind, wealth, reputation, and can lead to various health problems, including high blood pressure, liver failure, brain damage, and a propensity for criminal behavior.

The Qur'an also mentions some healthful drinks, such as water, milk, vinegar, vegetables, grains, honey, ginger, camphor, and basil, all of which are among the finest and most beneficial for human health:

- **Water:** It is essential for life, providing hydration and cleansing. Allah says: **"And We made from water every living thing. Then will they not believe?"** [Surah Al-Anbiya: 30].
- **Milk:** Allah says: **"And indeed, for you in the livestock is a lesson. We give you to drink from what is in their bellies, between excretion and blood, pure milk, palatable to drinkers."** [Surah An-Nahl: 66]. Milk is an incredibly nutritious drink, rich in beneficial bacteria, calcium, and protein, and is recommended by Prophet Muhammad (peace be upon him).
- **Vinegar:** Mentioned in several verses, such as: **"And from the fruits of the date palm and grapevine, you take from it intoxicants and good provision."** [Surah An-Nahl: 67].

Vinegar, especially types like grape, date, or apple vinegar, is known for its health benefits, such as aiding digestion and reducing bloating.

- **Vegetables and Grains:** Vegetables are essential for human health, containing high levels of water, vitamins, calcium, and other nutrients. Grains such as wheat, barley, oats, black seeds, lentils, and others are also key sources of nourishment. Allah says: **"And the grain with the husk and the fragrant herb."** [Surah Ar-Rahman: 12].
- **Ginger:** Allah mentions ginger in the Qur'an in the context of paradise: **"And they will be given to drink a cup [of wine] whose mixture is of ginger."** [Surah Al-Insan: 17].
Ginger is known for its ability to ease digestion, relieve pain, reduce nausea, and treat colds and respiratory infections.
- **Honey:** It is described in the Qur'an as a beneficial and healing substance: **"And your Lord inspired the bee, saying, 'Take for yourself among the mountains, houses, and among the trees, and in which they erect. Then eat from all the fruits and follow the ways of your Lord laid down for you.' From its bellies comes a drink of different colors in which there is healing for people."** [Surah An-Nahl: 68-69].
Honey is rich in natural sugars, vitamins, and minerals, and has antimicrobial properties.

These drinks, as mentioned in the Qur'an, not only contribute to the nourishment and well-being of the body but are also reminders of Allah's mercy and the benefits of moderation in all aspects of life.

16. Guidelines for Healthy Foods in the Quran

The term "food" in the Quran refers to anything that can be eaten, as mentioned in His saying: "So when you have eaten, disperse" [Al-Ahzab: 53], and in His saying: "He who has fed them from hunger" [Quraish: 4]. The term also refers to food from the sea, as in His words: "Lawful for you is the catch of the sea and its food" [Al-Ma'idah: 96], and other meanings such as the food of the People of the Book.

In the Quran, food can be divided into two main categories:

1. **Plants:** These include grains such as rice and wheat, vegetables, and fruits, all of which are generally considered permissible. Some examples mentioned in the Quran include:
 - **Date palms and pomegranates:** Allah described the earth as a provider of sustenance for humanity, saying: "And the earth He has laid out for the creatures. In it are fruits, and date palms with clusters of dates." [Ar-Rahman: 10-11]. The date palm is mentioned twenty times in the Quran,¹⁵ while pomegranate is mentioned three times.¹⁶
 - **The health benefits of dates** include their high sugar content (around 76%), which provides energy and high-calorie intake, as well as phosphorous, calcium, iron, and vitamins that protect against diseases like pellagra, making dates a complete food.¹⁷ Pomegranates, with their lemonic acid content, help prevent gout and kidney stones, soothe the stomach, and aid digestion. Their sweet form is beneficial for the digestive system, respiratory system, and acts as a diuretic, while the sour form treats stomach inflammations. Pomegranate peel is also known to treat tapeworms.¹⁸
 - **Grapes:** Grapes are mentioned eleven times in the Quran,¹⁹ highlighting the blessings of this fruit both in this world and the hereafter, as in the verse: "And We made therein gardens of date palms and vines, and We caused springs to gush forth within it" [Ya-Sin: 34]. Grapes are beneficial for reducing cholesterol levels, promoting digestive health, assisting in fluid balance, preventing infections, and fighting inflammation,

¹⁵ See: The Concordance of the Words of the Quran by Abdul Baqi, (p. 690) .

¹⁶ Refer to: The previous reference, (p. 325).

¹⁷ See: The Quran and Its Scientific Miracles by Muhammad Ismail Ibrahim, (p. 162).

¹⁸ Refer to: Provisions of the Hereafter in the Guidance of the Best of Servants by Ibn Qayyim Al-Jawziyya, Vol. 4, pp. 289-290; The Quran and Its Scientific Miracles, p. 162; and Pomegranate: The Fruit of Paradise by Al-Dawabi (Online Source).

¹⁹ See: The Concordance of the Words of the Quran by Abdul Baqi, p. 489

particularly in cases of arthritis. Their acids help improve oral and dental health and alleviate constipation.²⁰

- **Sidr (Lote tree):** The Sidr tree is mentioned four times in the Quran,²¹ often in the context of divine blessings, such as: "But they turned away, and We sent upon them a flood of the 'Arim and replaced their two gardens with two gardens producing bitter fruit and tamarisks, and something of the lowly lote tree" [Saba: 16]. Sidr is known for treating stomach issues, reducing fats, strengthening bones, and providing other health benefits, as highlighted by modern medicine.
- **Talh (Banana trees):** Talh is mentioned once in the Quran,²² in the context of Paradise: "And the companions of the right will be in Sidr (lote trees) without thorns and Talh (banana trees) arranged in layers" [Al-Waqi'ah: 27-29]. Its health benefits include aiding in digestive disorders such as constipation, reducing stomach acidity, and alleviating depression. Regular consumption is said to help reduce asthma symptoms.²³
- **Figs and Olives:** Allah swore by the fig and the olive, saying: "By the fig and the olive" [At-Tin: 1]. Numerous studies confirm the health benefits of figs, which include their ability to purify germs, reduce cholesterol, and provide a high amount of sugar, making them an excellent energy source. Daily consumption of figs has been shown to help prevent cancer and aid in bowel regulation, and is also used in the treatment of hemorrhoids. Additionally, fig leaves are beneficial in various other health contexts. Olives are rich in antioxidants, anti-inflammatory properties, and have proven effects in boosting immunity and protecting heart health. Recent studies have shown their potential in fighting breast cancer and other conditions.
- **Garlic, Onion, and Cucumbers:** These are mentioned in the Quran in the verse: "And when you said, 'O Moses, we can never endure one food, so invoke for us your Lord to bring forth for us of what the earth grows of its herbs, its cucumbers, its garlic, its lentils, and its onions'" [Al-Baqarah: 61]. They are widely recognized for their antibiotic properties and have been the subject of many studies for their benefits in treating various diseases.

16.1. Meat from Wild Animals, Sea Creatures, and Birds

Meat from wild animals, sea creatures, and birds is permissible except for what has been specifically prohibited due to its impurity. The Quran clarifies some of these prohibitions in the verse:

"Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling, by a violent blow, by a headlong fall, or by the goring of horns, and those from which a wild animal has eaten—except what you are able to slaughter [before death]—and those that are sacrificed on stone alters, and [prohibited is] that you seek decision through divining arrows. This is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as a religion. But whoever is forced by extreme hunger with no inclination to sin—then indeed, Allah is Forgiving and Merciful." [Al-Ma'idah: 3]

This verse identifies certain unhealthy or forbidden meats while implying the permissibility of others through the principle of opposites. It serves as an elaboration of the verse: *"Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Quran]."* [Al-Ma'idah: 1]

Scholars, exegetes, and medical experts have derived health-related benefits and wisdom from these Quranic instructions.

Dead Animals (Al-Mayyitah): This refers to any animal that has died naturally or was not slaughtered according to Islamic law. Dead animals are prohibited because their bodies act as reservoirs for both internal and external germs. An exception to this prohibition is the dead of the sea, as it is explicitly

²⁰ See: *The Benefits of Grapes for Health* by Al-Maliki, (Online Source).

²¹ See: *The Indexed Dictionary of Quranic Words* by Abdul-Baqi, (p. 348).

²² See: the previous reference, (p. 427).

²³ Report on the benefits of bananas, Khadr (Electronic source).

permitted by Allah's statement:
"Lawful to you is the catch of the sea and its food as provision for you and the travelers." [Al-Ma'idah: 96]

Additionally, locusts are exempt based on the Prophetic tradition narrated by Abdullah ibn Umar:
"Two types of dead animals and two types of blood have been made lawful for us: as for the dead animals, they are locusts and fish; and as for the blood, it is the liver and spleen."

Scientific studies attribute the permissibility of sea animals to the purifying nature of the sea's salt content.

Blood (Ad-Dam): The term "blood" here is used in a general sense, with the definite article "Al-" indicating its essential nature. However, in Surah Al-An'am, the restriction is made to *spilled blood* (dam masfuh), which is prohibited. The reason lies in its composition, as blood contains a significant amount of decaying waste materials, making it harmful for consumption.

The verse states: *"And the flesh of swine"* (Al-Ma'idah: 3), explicitly prohibiting the consumption of pork. The pig is widely recognized as an impure animal, characterized by its tendency to consume filth, insects, and similar unsanitary substances. Moreover, it is noted for its lack of jealousy, a trait that may influence those who consume its flesh, as diet is believed to impact behavior and disposition.

In alignment with this, the Prophet Muhammad (peace be upon him) forbade the consumption of *"any predatory animal with fangs and any bird with talons"* due to their aggressive nature and tendency to prey on others. This prohibition aims to prevent humans from absorbing such aggressive tendencies through their diet.²⁴

The pig is a mammal with a malicious nature, possessing both predatory and beastly traits. It is an indiscriminate eater, consuming waste, garbage, and impurities with gluttony. Additionally, it is a scavenger, feeding on rats, carcasses, and even the remains of its own kind and excrement. As a result of these eating habits, dangerous parasites reside in its cells and tissues. If this meat is cooked in a regular manner, the parasites will not be killed; the meat must either be frozen at thirty degrees below zero or boiled for more than an hour to ensure the destruction of these harmful organisms.²⁵

The strangled (al-munkhanqa) refers to an animal that died from strangulation, causing the blood, bacteria, and viruses to be trapped in its flesh.

The beaten (al-mawqouda) is an animal that suffered from severe beating until it died, making it a repository for spoiled blood and viruses.

The fallen (al-mutaraddiya) refers to an animal that fell from a height, such as a mountain, where its flesh became mixed with tainted blood due to the impact.

The gored (al-nateeha) is an animal that was gored by another animal, leading to bruises that caused the blood and flesh to spoil.

What the predator eats (ma akala al-sabe') refers to the remains of animals consumed by carnivorous animals. These remains are laden with harmful bacteria from the predator's fangs.²⁶ Similarly, in the Sunnah, "the jallalah" refers to an animal that feeds on garbage. It is forbidden because its diet is similar to that of pigs.²⁷

The summary: Everything with Allah is measured. Allah says: *"And everything with Him is by due measure"* [Ar-Ra'd: 8].

Excessive drinking and eating are condemned, and wastefulness is disapproved. Allah says: *"And eat and drink, but do not be excessive. Indeed, He does not like those who commit excess."* [Al-A'raf: 31].

The clenching of the hand is condemned, as is extending it beyond necessity. Allah says: *"And do not make your hand be chained to your neck, nor extend it in total extension, so that you sit condemned and regretful."* [Al-Isra: 29].

This behavior contradicts the Qur'anic teachings, which call for balance in all matters to achieve both physical and mental well-being.

²⁴ See: Al-Othaimeen's Tafseer, (1/37).

²⁵ See: The Encyclopedia of Scientific Miracles in the Quran and Sunnah by Al-Nabulsi, (2/170).

²⁶ For further review, refer to: Al-Othaimeen's Tafseer, (1/39).

²⁷ The reasoning is based on our own judgment according to our understanding of the matter.

17. Conclusion

Praise be to Allah, by whose grace good deeds are completed, and peace and blessings upon the one who sealed the Prophets, and upon his family and companions, and those who follow them with righteousness until the Day of Judgment.

I praise Allah for granting me the ability and facilitation to complete this research, and I express my gratitude for the opportunity to study such an important topic. All thanks are due to Allah for His generosity and favor.

In conclusion, I present the findings of my research:

1. Health is one of the key goals in Islam, and an individual cannot fulfill their worldly and religious duties without possessing good mental health and spiritual balance.
2. Islam promotes a balanced approach to ensure equilibrium between material and spiritual aspects of human personality, aiming to foster mental health.
3. The Quran's profound influence on Muslims cannot be overstated. It purifies the soul, enabling it to find tranquility in submission to Allah, complying with His commands, avoiding His prohibitions, and finding peace in His love and remembrance.
4. The Quran is a book that advocates virtue and forbids vice, allowing for the lawful and prohibiting the harmful.
5. The materialistic mindset of the Western world often dominates much of contemporary human thought, which contrasts with the balanced and holistic perspective of Islam.

Recommendations include:

- Encouraging specialists to write concise messages to raise awareness about religious rulings and aspects of life.
- Promoting the benefits of the Quran and its relevance to daily life.
- Further studies on health topics within the Quran, including water, agriculture, and other aspects of life.

In conclusion, I pray that Allah accepts this work, makes it sincere for His sake, forgives any shortcomings or errors within it, and makes it a source of benefit on the Day I meet Him. All praise is due to Allah, from the beginning to the end, and peace and blessings upon our Prophet Muhammad and his family and companions.

Acknowledgements:

The authors express their gratitude to the Deanship of Scientific Research at King Faisal University, Saudi Arabia, for their financial support through Annual research grant number KFU242707.

Copyright:

© 2024 by the authors. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).

References

- [1] The Holy Quran.
- [2] Al-Ihkām fī Uṣūl al-Aḥkām by Abū al-Ḥasan Sayyid al-Dīn ‘Alī bin Abī ‘Alī bin Muḥammad bin Sālim al-Tha‘labī al-Āmdī, edited by ‘Abd al-Razzāq ‘Afīfī, Ṣabīḥ edition.
- [3] Tafṣīr al-Fātiḥa wa al-Baqarah by Muḥammad bin Ṣāliḥ al-‘Uthaymīn (1st edition, Saudi Arabia, Dār Ibn al-Jawzī, 1423 AH).
- [4] Tahdhīb al-Lughah by Muḥammad bin Aḥmad bin al-Azharī al-Hawrī, Abū Maṣṣūr (d. 370 AH), edited by Muḥammad ‘Awad Mur‘ab (Dār Iḥyā’ al-Turāth al-‘Arabī, Beirut, 1st edition, 2001 CE).
- [5] The Wonders of Islamic Medicine by Dr. Muḥammad Nizār al-Daqr, a specialist in dermatology and cosmetic treatment, and a Doctor of Philosophy in Medical Sciences.
- [6] Zād al-Ma‘ād fī Ḥaḍī Khayr al-‘Ibād by Muḥammad bin Abī Bakr bin Ayyūb bin Sa‘d Shams al-Dīn Ibn Qayyim al-Jawzīyah (d. 751 AH), published by al-Risālah Foundation, Beirut - al-Manār Islamic Library, Kuwait, (27th edition, 1415 AH / 1994 CE).
- [7] Sunan Ibn Mājah by Ibn Mājah Abū ‘Abd Allāh Muḥammad bin Yazīd al-Qazwīnī, edited by Muḥammad Fu‘ād ‘Abd al-Bāqī (Dār Iḥyā’ al-Kutub al-‘Arabī, Fayṣal ‘Isā al-Bābī al-Ḥalabī).

- [8] The Health Benefits of Grapes by al-Mālikī (online resource).
- [9] Futūḥāt al-Wahhāb with Explanation of the Explanation of the Student's Method known as Hashiyat al-Jamal by Sulaymān bin 'Umar bin Maṣṣūr al-'Ajīlī al-Azhari, known as al-Jamal (d. 1204 AH), edited by Dār Iḥyā' al-Turāth al-'Arabī.
- [10] The Quran and Its Scientific Miracles by Muḥammad Ismā'īl Ibrāhīm, publisher: Dār al-Fikr al-'Arabī - Dār al-Thaqāfah al-'Arabīyah for Printing.
- [11] Kashf al-Asrār Sharḥ Uṣūl al-Bazdawī by 'Abd al-'Azīz bin Aḥmad bin Muḥammad, 'Alā' al-Dīn al-Bukhārī al-Ḥanafi (d. 730 AH), edited by Kitāb al-Ṣinā'ah.
- [12] Lisān al-'Arab by Muhammad bin Makram bin 'Alī, Abū al-Faḍl, Jamāl al-Dīn Ibn Maṣṣūr al-Anṣārī al-Ru'fā'ī al-Afrīqī, 3rd edition, Dār Ṣādir, Beirut, 1414 AH.
- [13] Musnad Imam Aḥmad bin Ḥanbal by Abū 'Abd Allāh Aḥmad bin Muḥammad bin Ḥanbal bin Hilāl bin Asad al-Shaybānī, edited by Shu'ayb al-Arnā'ūt - 'Ādil Murshid. (1st edition, al-Risālah Foundation, 1421 AH).
- [14] Al-Musanad al-Ṣaḥīḥ al-Mukhtaṣar bin Naql al-'Adl 'an al-'Adl by Muslim bin al-Ḥajjāj Abū al-Ḥasan al-Qushayrī al-Naysābūrī, edited by Muḥammad Fu'ād 'Abd al-Bāqī (Beirut, Dār Iḥyā' al-Turāth al-'Arabī).
- [15] The Concordance of the Quranic Words by 'Abd al-Bāqī.
- [16] Al-Mu'jam al-Awsat by Sulaymān bin Aḥmad bin Ayyūb bin Maṭīr al-Lakhmī al-Shāmī, Abū al-Qāsim al-Ṭabarānī, edited by Ṭāriq bin 'Awad Allāh bin Muḥammad, 'Abd al-Muḥsin bin Ibrāhīm al-Ḥusaynī (Cairo, Dār al-Ḥaramīn).
- [17] Encyclopedia of Scientific Miracles in the Quran and Sunnah by Muḥammad Rāṭib al-Nāblusī, published by al-Maktabī Press, Syria, Damascus, al-Ḥalbūnī, Jādah Ibn Sīnā, 2nd edition, 1426 AH / 2005 CE.
- [18] Al-Nihāyah fī Gharīb al-Ḥadīth wa al-Athar by Majd al-Dīn Abū al-Sa'ādāt al-Mubārak al-Shaybānī al-Jazarī Ibn al-'Athīr (d. 606 AH), al-Maktabah al-'Ilmiyyah, Beirut, 1399 AH / 1979 CE, edited by Ṭāhir Aḥmad al-Zāwī and Maḥmūd Muḥammad al-Ṭanāḥī.
- [19] [Online resource] http://www.drgreene.com/21_552.html
- [20] Public Health Services, www.euro.int, retrieved 17, 2018. Edited.
- [21] Mazroaa, H.M.M . (2024). Food security in the story of the Prophet Ibrahim in the Holy Qur'an - A Contemporary Reading. Edelweiss Applied Science and Technology, 8(4), 1630-1638. <https://doi.org/10.55214/25768484.v8i4.1534>