

## **The Axiology of Health in Islam: A Philosophical Perspective on Human Well-Being**

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**Abstract:** The aim of this study was to synthesise teachings from the Quran and the Prophetic traditions to formulate a cohesive framework for human flourishing, with particular attention to health as an aspect of moral excellence (ihsan) and the expression of Islam's universal principles, including the sanctity of life, moderation, and compassion. The analysis encompassed an extensive range of scriptural material relating to health, hygiene, nutrition, moderation, environmental stewardship, and infection control. A deductive, thematic approach was employed to organise the findings into domains of prevention and treatment, evaluating their practical implications. The review revealed that Islamic guidance advocates a comprehensive framework to protect life through principles such as avoidance of harm, quarantine during epidemics, ritual and personal hygiene, lawful consumption without excess, sexual ethics, and environmental sanitation, while also encouraging engagement with competent medical care alongside spiritual practices such as ruqyah and supplication. These premodern instructions align with contemporary public health and bioethical objectives by integrating faith, scientific understanding, and responsibility to oneself and society; adherence to these practices was found to enhance individual resilience, foster social cohesion, and reduce disease risk. The study proposed that incorporating faith-based health directives could substantially improve adherence to preventive and therapeutic measures, particularly when promoted through educational channels and community institutions. It was recommended to implement a unified approach by embedding Islamic health principles within school curricula and mosque-led programmes to normalise preventive behaviours and support evidence-based healthcare practices.

**Keywords:** Preventive Jurisprudence; Quarantine; Hygiene; Faith-Based Interventions; Bioethics

### **1. INTRODUCTION**

Praise be to Allah, and blessings, peace, and the mercy of our Lord Muhammad be upon all creation. In Islamic jurisprudence, the protection of life is one of the primary aims of the Shariah (Aycan, 2024). The protection of life has been identified as one of the “five necessary needs” (al-daruriyyat al-khams) that support the survival of humankind in terms of the material as well as the religious aspect. This protective role has also been described, as defined by Al-Shatibi, as the protection of life by

reproduction, the provision of nourishment through eating, the provision of clothing, the provision of shelter, as well as protective measures against negative acts, as defined in the provision of slaughter, hunt, punishment, and retribution regulations in the Shariah (Padela, 2022), as described by other scholars, like Rattani, Mohidem, & Hashim, as defined in Rattani (Rattani, 2021), in 2021, as well as Mohidem & Hashim (Mohidem & Hashim, 2023) in 2023. This particular protective concept in Islam also includes children, based upon the guidance provided in the Quran and Sunnah

Islamic legislations address the conservation of the life, as well as the safety, of individuals, while refraining from causing them any harm (Abu-Ras et al., 2024; Dabbagh et al., 2023). Since the conservation of life has been made an obligatory act, the significance of this research, therefore, lies in the emphasis it places upon the importance of 'health' in Islam. The preventive/healing strategies were, in fact, made a part of Islamic law in the early stages of Islam in order to promote the creation of a healthy and robust society (Elmahjub, 2022). Islamic teachings view 'health' as an important divine favor, as it allows people to perform the religious as well as worldly tasks. This has also been highlighted by the Prophet Muhammad, peace be upon him, when he says, "There are two things which people are deceived with; health and leisure" (Sahih al-Bukhari, vol. 8, No. 88, No. 6412).

The state of health can also be explored from a philosophical outlook in relation to Islam, where Islam views health, not just from the perspective of the body, but as a moral trust or amanah, as well as an extension of the goal of life. In this philosophical attitude, the aim of achieving a state of optimal wellness is elevated from a mainly physiological issue, a concern for the healthcare systems, but rather as a morally charged issue where one, in this case, the individual, has the responsibility to ponder over the definitions of wellness, as this definition has the greatest impact in determining the responsibilities towards oneself, others, and Allah. In this philosophical attitude, axioms related to health exist in hikmah al-hayat, the philosophy of life in Islam, where the view of the Quran, the teachings of the Prophet, the concept of health always exists in the view where there has to be a balanced relationship between the body, the mind, as well as the spirit, where the concept of physical wellness has always been associated with moral training, moderation, as well as mental clearness, as Maryam & Rukh (Maryam & Rukh, 2025) argue in the year 2025, where the concept of wellness in the context of the Islamic view, the religion of wellness, where wellness in the purely physical sense, in terms of justice, in

terms of proportion, in terms of excellence, in this sense, lacks the morality associated with wellness.

This Islamic outlook resonates well with other philosophical schools of the past, as Grassie (Grassie, 2025) writes in 2025. The Greek school focused on the concept of eudaimonia, the attainment of a sound soul, while the Confucian school was based in the idea of the body in harmony as the key to societal order, but the Christian tradition was based in the care of the body as the divine trust. These similarities between philosophical outlooks demonstrate the relevance of the Islamic tradition of health in the ongoing international discourse of health as a moral as well as existential goal.

The research problem emanates from the less-adopted Islamic preventatory and therapeutic approach, which has occasioned the community's susceptibility to ailments as well as diminished competency in the social arena. The first objective of the research endeavor, therefore, aims at ascertaining the Islamic verses as well as the Prophet's sayings concerning preventatory and therapeutic practices, as well as establishing the implications of the same in relation to personal as well as collective wellness. The research also sets out to formulate an Islamic wellness approach, which encompasses the entirety of the sayings as well as the developement of a holistic Islamic health care approach. The importance of the research, therefore, revolves around the failure to adopt the preventatory and therapeutic approach, which jeopardizes personal wellness as well as the social welfare of individuals, as noted in (Tanhan & Young, 2022).

The research has significance, both practical and theoretical. Theoretically, it endeavors to set up a valid intellectual citation in the realm of health and the preventions in the light of the Quran and the Sunnah. This research encompasses the spiritual as well as the physical restoration in the light of Islamic practices based on supplications, Ruqyah Shar'iyah, as well as modern medication, laying emphasis on the integrated approach to the concept of health in Islam. The practical significance of this research would provide long-lasting advice regarding health practices like cleanliness, healthy eating, proper sleep, physical activities, as well as staying in quarantine, that were advocated in the Islamic concept long before it was identified in the light of modern science.

From the methodology angle, the study utilizes a scientific approach, integrating the inductive process along with the deductive process. Through the inductive process, the research carefully evaluates the verses in the Quran as well as the sayings of the Prophet, considering issues related

to cleanliness, prevention, as well as handling, in a manner that gives extensive insights. On the other hand, the research utilizes the deductive process in the systematic evaluation of the themes as well as the concepts related to health, grouping the information mainly in the fields of 'health, 'prevention, 'and 'treatment, in a systematic, logical, as well as well-organized manner (Saunders et al., 2024).

Finally, the aim of this research work is to develop a holistic paradigm of preventive as well as curative practices in the domain of human health based on the Islamic perspective, by amalgamating the sayings of the Quran as well as the Prophet concerning the issues of wellness, moderation, cleanliness, healthy eating, and the care of the surroundings. The aim here is to derive the Islamic sayings concerning the principles of taking care of one's health as well as therapeutic practices.

## 2. LITERATURE REVIEW

### 2.1 Theoretical Framework – Health as a Value

In Islamic philosophy, where the concept of health has been defined not only as a physical state but also as an ideological formulation based on notions of proportion (*mīzān*), moderation (*wasatiyyah*), as well as the conservation of life (*ḥifẓ al-nafs*) in Islam, this amalgamation of ideological notions provides the basis for the conviction that the process of sustaining life also includes the concept of moral accountability in relation to wellness. The reality of this disciplined ideological formulation provides the basis for the fulfillment of this moral accountability in the form of the Islamic ideal of all-round proportion, as propounded in the Holy Quran. In other words, the ideal of wellness can be made possible if there is fulfillment of this moral accountability in life based on the Islamic concept of proportion as indicated in the Holy Quran.

This understanding also shows that the Islamic teachings (Abdulghani & Alrumayh, 2025) implicitly explain the theory of moral ecology, which includes the ethical interactions between humanity, the natural world, and God. In the Islamic scripture, humanity has always been described as the guardians of the earth, called the *khulafā'* in the Islamic tradition, where the well-being of the individual, the natural world, and the just societal order remain integrative in terms of achieving ecological as well as moral well-being. The norms of personal and environmental purity, as well as the renunciation of any form of harm, reflect this integrated approach, in which the personal state of well-being remains, in actuality, inseparable

from the state of the natural as well as the societal well-being.

In the ecohealth paradigm, the Quran and the Sunna are identified as the key sources of hikmah, embodying the wisdom necessary for a more ethical approach to the anthropology of the body. Directions related to purity, proper eating, quarantine, and faith-healing reflect a sophisticated understanding of the existence of humanity as the composition of the bodily, mental, as well as the spiritual selves. The body, as a trust called *amānāh*, represents the embodiment of morality, which necessitates the resilience, integrity, and wholesomeness of the human body, calling upon humanity to achieve this objective. The Islamic scripture tradition, therefore, provides more than just prescriptive rulings, but also provides a philosophical structure to understand the body as the ethical entity in relation to the will of God.

## 2.2 Critical Review of Previous Studies

This particular Section gives way to a Critical Literature Review, where the literatures are analyzed, thematically categorized, and critically assessed. The key approach tendencies, the intellectual basis, the points of agreement and divergence, as well as the research gaps, are discerned in order to form a comprehensive foundation for the current research. The Islamic philosophers throughout the ages have long been enchanted by the idea of body-soul unity, pointing to the Islamic philosophy of Holistic Medicine in the Qur'an. Al-Farabi described the ideal state as having people enhance well-proportioned facets of body and soul to attain lifetime bliss, also named as *sa'adah*. Ibn Sina described in his treatise in *Al-Qanun fi al-Tibb*, as well as in philosophy, the impossibility of psychological *Balnexnexe* states inseparably from physical wellay *mentevirtute*. So too, it was made clear by Al-Ghazali in *Ihya' Ulum ad-Din*, him pointing out the purification of the heart in addition to proper behavior as the twin routes to a perfected life in Islam. These examples show how the Islamic intellectual tradition has constantly considered the topic of health as something having intellectual inquires, having consistent links between the notions of morality, behavior, and body-soul alignment.

This philosophical stance also has importance when considered in the light of worldwide ethical philosophies (Takdir & Munir, 2025). For example, the philosophy of Aristotle defined morality in terms of developing virtues that help in achieving "eudaimonia," which can be related to the Islamic concept of moderation in terms of *wasatiyyah* and good health. Deontology, as proposed by philosopher Kant, defines morality in terms of the moral obligation to uphold the dignity of humanity,

similar to the Islamic concept of the trust of God, the amanah, in terms of the protection of life. The Levinas philosophy, which revolves around the concept of the protection of the “other,” aligns well with the well-being of the Muslim community in terms of the Islamic concept of protection from harm.

An important study, as showcased in the research by Ahmad et al. (Ahmad et al., 2022), in 2022 encapsulates the preventive outlook of Islam in terms of purity, proper eating habits, as well as social responsibility in the context of the medical profession, applicable in terms of legality as well as in the associated fields of Da’wah. This important study, along with others, has also brought out the ancient strength of Islam in treating the physical, psychological, as well as the religious aspects for achieving holistic health.

Secondly, another important issue relates to the use of Prophetic teachings in pedagogy, especially in the arena of health education as it pertains to family, school, and social-settings. Moreover, the following studies have identified the systematic development of health values based upon Prophetic sayings, followed by calls to interpret these sayings in terms of developing curricula and programs in the social setting as well. This process encompasses the acts of worship, purification, supplication, as well as *\*zakat\** as it pertains to strategies in the sphere of preventive as well as psychological wellness, in support of the importance of religious law in policy formulation as well as in practices. The findings indicated the importance of inter-disciplinary collaboration between experts in the fields of medicine as well as experts in Islamic jurisprudence in terms of implementing religiously-grounded strategies in the sphere of wellness too. Through this set of studies, the following conceptual theme currently exists, as posited by the highlighted research in particular, in the sense that there exists emphasis upon the values of balance, moderation, as well as taking care of personal/family wellness, achieved through, as

In light of these points of convergence, the key differences in methodology in terms of the comprehensive assembly set by preceding research studies remain significant, as indicated in the work of Zaghloul et al. (Zaghloul et al., 2024) in the year 2024. In the process, preceding research, as indicated, has tended to be entrenched in the theme but has largely focused upon the relationship between Islamic notions of health as it pertains to practices related to faith, prayers, personal practices, hygienic practices, as well as related readings, as opposed to the synergistic approach offered in this research work, as indicated in the study by Alsuwaidi (Alsuwaidi et al., 2023) in the year 2023. In this regard, the research aims

to make an integrated review in terms of the models of prevention and the models of treatment based upon the documented evidence related to the preceding practices, as opposed to the descriptive approach previously taken in related research.

Another gap that has been identified in the literature includes the lack of an integrated body of Islamic health principles that could be applied in research as well as in practice based upon empirical evidence available in the literature today (Oakley, 2022). Although the existing literature confirms the importance of Islamic doctrine in the preservation of health, it has not worked upon the provision of an integrated body of applicable scriptures, nor has it applied scientific study in this respect. The existing research bears direct relevance to the identified gap in the sense that it provides an integrated collection of the most applicable Quranic verses as well as other Prophetic sayings, evaluating their importance in the current context of preventive as well as therapeutic measures, thereby also clarifying the relationship between Islamic religion, health, as well as social developments.

In conclusion, the literature bears out the importance of the Islamic jurisprudence, values, and Prophetic teachings in the domain of preventive medicine, health, teachings, and psychological well-being. On the other hand, the failure to integrate this information in a manner that provides a coherent body of knowledge has resulted in this knowledge gap in the domain of scholarship as well as in practical applications. The current research addresses this issue, as it provides a coherent approach in terms of therapeutic teachings in the Quran.

### 3. RESEARCH TERMINOLOGY

The methodology structure designed for this research has its basis not in the collection of empirical evidence but in the fields of textual hermeneutics, as well as axiological interpretation of the verses of the Qur'an, as well as the Prophetic saying. The methodology applied here relies in particular upon the process of interpretative inference (ijtihad) in evaluating the ethical logic inherent in the scriptural text, as well as the heuristic process of value interpretation in relation to the prophets' sayings, seeking to untangle the ethical intentions associated with the Islamic health practices' fundamental bases. The methodology also involves the reliance upon the text as a channel not for the provision of jurisconsultational information but for ethical enlightenment as a means of formulating an

integrated concept of well-being in the most systematic manner.

A. Health: The Arabic term *sihhah* refers to the concept of general health, while specifically in relation to the body, it signifies the absence of disease. From an Islamic jurisprudence perspective, it also means correctness<sup>714</sup> or soundness in relation to the act performed. *Sihhi*, which refers to something favorable to one's health, includes all the elements contributing positively to physical well-being, cleanliness, as well as the absence of contagious diseases, for example, clean air, a clean-living environment, as well as wholesome food. The process where individuals, animals, and even plants are isolated in infected areas as a means of inhibiting the spreading of diseases is called quarantine, while quarantine/aquarint means quarantine in the plural form, related to the Arabic term *hajr sihhi*, derived from the phrase *hijrah sihhih*, which translates as the distance between the infected region and the quarantine area, also denoting the seclusion aimed at inhibiting the diffusion of the disease. Health regulations, *usul sihhiyyah*, form part of the policy seeking to promote the safety of personal well-being, while the health certificate, *shahadah sihhiyyah*, represents the written form in support of the holder's non-engagement in the spreading of the epidemic disease. One notes, moreover, that in modern usage, there has been a shift in the usage of *sihhah*, as it refers to someone like a bandit/pirate, in line with The Contemporary Arabic Dictionary of Words

B. Islamic Perspective: In Islam, the concept of health has been derived from the two prime sources of Islamic law, the Quran, as well as the Prophetic Sunnah, which form the basis of Islamic morality, law, as well as human behavior. According to the Islamic code, the values of moderation, purity, gentleness, as well as cleanliness, are preached in a manner that amalgamates the sayings of the Quran, as well as the use of scientific thoughts, in the context of the relationship between religious as well as physical wellness. In this Islamic model of wellness, the preservation of personal well-being has also assumed the form of a religious as well as moral duty, based upon faith as well as Islamic law.

#### 4. RESULTS

The implications of the findings show that the Islamic Sharia, based on the Quran and the Sunnah, embraces a holistic approach to medicine by incorporating religious values in relation to the management of health. An examination of some of the quotations in the Quran, collectively



considering the sayings of the Prophet, exhibits a coherent approach in regard to physical, mental, as well as social well-being of the individual as well as the whole community. The findings also show that the Quran provides proper guidance in relation to the preventive as well as curative aspects, in addition to the ethical-social guidance responsible for psychological well-being, as well as the general well-being laid out in Islamic teachings, as it shows the unity of the whole concept related to the holistic approach in relation to Islamic teachings concerning the concept of holistic approach to medicine as given in the Sunnah, which confirms the wholesomeness in relation to the teachings related to the holistic approach, as indicated in the following presentation structure as indicated in the following manner as indicated in the following way

#### 4.1 Section One: The Importance of Health in the Qur'an and the Sunnah

Health was therefore seen as the divine gift of God, one of the most precious gifts given to mankind, which they were responsible for maintaining. The Prophet Muhammad (peace be upon him) highlighted the importance of maintaining good health and the effective management of time, as most people overlook the importance of the latter (Al-Bukhari, vol. 8, p. 88, no. 6412; Ibn Majah, vol. 2, p. 1396, no. 4170). The potential loss associated with the balanced exchange of these gifts, whether related to health or time, has been indicated to be possible, either spiritually or in terms of material wealth. This current life represents the arena of the spirit, while people recognized as achieved are those whose physical well-being and potential serve humanity in the service of Allah. The sanctity of life as enjoyed in Islam takes precedence over other civilizations, as every individual counts regardless of race, family, and position in life.

Allah says:

*"We have certainly glorified the children of Adam and have taken them There upon the earth and on the sea, and given them good things, and preferred them among many of the things We have made with sure preference"* (Al-Isra` 17:70).

And oft have I heard that thou hast been fast all day and prayed all night, O 'Abdullah. He replied: "Yes, O Prophet of Allah".

The Prophet advised:

"Do not do this. Break your fast, pray, and sleep, for your body, your eyes, your spouse, and your guest each have rights. You are only required to fast three days each month, for every virtuous act is multiplied tenfold, making this equivalent to fasting the entire year."

Abdullah responded:

“I am strong, O Messenger of Allah.”

The Prophet replied:

“Follow the example of the Prophet Dawud (David) in fasting, and do not exceed the limit.”

In response to the question about the way Dawud prayed, he said, “Dawud used to fast one day, then abandon the next, then make up for the lost day when he was able to do so, until he died, while the people were not equal to him in this act of piety” (Al-Bukhari, vol. 3, p. 39, no. 1975; Muslim, vol. 2, p. 814, no. 1159). The implications of this Hadith are quite clear, in that the body has rights over the individual, in that it should be made stronger if it be weak, cleaner if it be foul, rested if it be fatigued, and cared for if it be ill. This nurturing of a healthy life forms the basis of the strength of a society, as the strength of the entire building depends upon the integrity of each brick, as has been previously mentioned. The care exercised by Islam toward the well-being of the Muslim body takes another form, in that it prohibits injuring the body, as well as self-destruction, in

“And slay not, except with right, the soul which Allah has forbidden” (Al-Isra 17:33), and “And do not kill yourselves. Allah is indeed ever-merciful to you” (Al-Nisa 4:29).

These injunctions underscore the intrinsic value of preserving life and wellbeing. Islam’s attention to health manifests in various ways, including:

#### 4.1.1 Permitting Wholesome and Prohibiting Impure Actions for Physical Health and Strength

Allah says:

“He designates what is good and pure and prohibits what is evil for them as a law. In this way, no person can forfeit the covenant with God without His explicit consent” (Tafsir al-Tabari, vol. 13, p. 166; Tafsir Ibn Kathir, vol. 3, p. 488).

The term *tayyibat* refers to wholesome foods that are pleasant in taste, beneficial to the body, and earned lawfully and consensually. In contrast, *khabaith* denotes impure foods that natural reason would reject or that may harm health, such as carrion, flowing blood, or pork, from which diseases may develop (Tafsir al-Tabari, vol. 13, p. 166; Tafsir Ibn Kathir, vol. 3, p. 488).

The Prophet (peace and blessings be upon him) said:

“Whoever among you wakes up in safety in his house, with a healthy body and his daily sustenance, it is as though the entire world has been granted to him” (Al-Tirmidhi, vol. 4, p. 574, no. 2346; Ibn Majah, vol. 2, p. 1387, no. 4141; graded hasan by al-Albani).

He further instructed:

“Seek well-being from Allah, for there is no greater blessing given to a person than well-being” (Ahmed, Musnad, vol. 1, p. 218, no. 47; Al-Tirmidhi, vol. 5, p. 468, no. 3594; hasan). According to Al-Manawi, the term *afiyah* refers to safety from illness and affliction (Fayd al-Qadir, 2/32).

Therefore, a faithful person should utilise all means that ensure safety and good health, conserving strength and seeking what is beneficial. The Prophet (peace and blessings be upon him) said:

“The strong believer is more beloved to Allah than the weak believer, though there is good in both. Strive for what benefits you, seek Allah’s assistance, and do not surrender. When something happens to you, do not say ‘If only I had done such and such,’ for this opens the gates to Satan. Rather, say: ‘Allah has decreed, and He knows best’” (Muslim, vol. 4, p. 2052, no. 2664; Ahmed, Musnad, vol. 14, p. 395, no. 8791).

This guidance highlights the integration of spiritual faith, practical effort, and health preservation in Islam, establishing well-being as a divine blessing to be actively maintained.

#### 4.1.2. Permission to Consume Certain Prohibited Substances in Cases of Necessity to Preserve Life and Health

Allah the Almighty says:

*“Outlawed is to you slain animals, blood, pigs, and that which has been dedicated to other than Allah, and that which has been slain by strangling, by a sudden stroke, by a headlong rush, or gored to death, and that of which a wild animal hath fed, unless thou can slay it before it is dead, and that which hath been sacrificed on an altar of stone, and that which ye consult by divining arrows. This is grave disobedience...”* (Surah al-Ma'idah 5:3).

These forms of food are generally harmful to human health, yet they become permissible in circumstances of extreme necessity. When a person is confronted with two harms, Islamic law permits avoiding the greater harm (loss of life) by temporarily accepting the lesser harm (consuming food that would normally be prohibited). In such situations, the greater of the two evils is avoided by tolerating the lesser. The Quran and the Hadith contain numerous references that emphasise the value of health, the obligation to safeguard it, and the prohibition of practices that lead to its deterioration or destruction.

#### 4.1.3. Prohibition of Self-Destruction

Allah Almighty states:

“And do not kill yourselves, for Allah is ever Merciful to you” (Surah al-

Nisa 4:29), (Also supported by verses 92–93 of Surah al-Nisa).

Amr ibn al-As is reported to have said that during the expedition of Dhat al-Salasil, he experienced a wet dream on a severely cold night. Fearing that bathing might endanger his life, he performed tayammum instead and then led his companions in the morning prayer.

Allah Almighty further declares:

“And do not let your own hands cause your ruin” (Surah al-Baqarah 2:195).

The instruction do not cast thyself into destruction includes all forms of unjustifiable self-harm. It encompasses engaging in battle without proper knowledge of military strategy, as well as exposing oneself to reckless danger motivated by impulse rather than a legitimate aim of defending the truth. Accordingly, any person who willingly places himself in avoidable danger or risks death, whether in conflict or in daily life, acts in contradiction to the Sharia requirement to safeguard life and preserve health.

#### 4.1.4. Command to Maintain Cleanliness and Purity as a Means of Disease Prevention

Allah the Almighty says:

*"O you who believe! Know ye that, when thou rise and [perform] prayer, thou shalt wipe thy faces and thy forearms into thy elbows and thy heads with thy ankles. And should ye be in a state of great impurity then cleanse yourselves. But when unwell or away, or when one of you has gone to the place of relieving himself, or when you have come in contact with women and are unable to find water, then do tayammum with clean earth and wipe over your faces and hands with it. Allah has no intention of hardening you, however He wishes to purify you and to accomplish his favor on you that you may be thankful"* (Surah al-Ma'idah 5:6).

The phrase of Allah, But He intends to cleanse you, refers to the purification of both the body and the inner self. It signifies the removal of physical impurities, the refinement of the soul, and the elevation of the spirit. Through this cleansing, believers are freed from all forms of impurity and harm, attaining bodily soundness and spiritual elevation (Tafsir al-Tabari, vol. 10, p. 85).

#### 4.1.5. Prohibition of Forbidding Wholesome Things that Benefit Health

Allah says:

*"O you who believe! Do not prohibit to you the good things Allah has legalized, and do not be wicked. In fact, Allah does not favor the transgressors"* (Surah al-Ma'idah

5:87).

In other words, one should not deny oneself lawful and wholesome pleasures out of false piety or self-imposed asceticism. Likewise, one must avoid excess, such as overeating or overindulgence, which harms the body. See also Surah al-Baqarah 2:172.

#### 4.1.6. Prohibition of Extravagance and Its Harmful Health Effects

Allah says:

*"O children of Adam! Ornament yourself in every masjid, and drink and eat, but do not exorbit. Yes, He does not love wasteful people"* (Surah al-A'raf 7:31).

The message is to dress appropriately during worship, consume nutritious food, drink healthful beverages, and exercise moderation in all things. Those who indulge excessively show disregard for the blessings Allah has provided for human benefit and risk harming themselves through overindulgence.

The Prophet (Pray and peace be upon him) instructed:

Eat, drink, give charity, and dress without arrogance or extravagance, for Allah loves to see His blessings reflected in His servants (Musnad, vol. 11, p. 294, no. 6695; Ibn Majah, vol. 2, p. 1195, no. 3605; graded hasan by al-Albani).

Ibn 'Abbas added:

Eat what you like and dress as you wish, but avoid two things: extravagance and arrogance (Musannaf Ibn Abi Shaybah, vol. 5, p. 171, no. 24878).

Regarding the verse, "Eat and drink but be not excessive," Ibn al-Qayyim commented on the importance of moderation as a fundamental principle in maintaining both physical health and spiritual well-being.

#### 4.1.7. Preservation of Health through the Prohibition of Illicit Sexual Relations

Allah says:

*"And shun adultery, it is an evil way and immorality"* (Surah al-Isra' 17:32).

Adultery results in life-threatening illnesses that compromise human health and well-being, including AIDS, gonorrhea, syphilis, herpes, and hepatitis, among others. It also leads to dishonour and the degradation of lineage. For these reasons, adultery is strictly forbidden in Islam, and severe legal punishments (hadd) are prescribed for offenders. The Sunnah contains numerous Hadiths emphasising the importance of health and the necessity of maintaining it. The Prophet (Pray and peace be upon him)

instructed believers to observe all preventive measures.

Sa'd reported that the Prophet (Pray and peace be upon him) said:

If you hear of a plague in a land, do not enter it, and if it occurs in a land where you are, do not leave it (al-Bukhari, vol. 7, p. 130, no. 5728).

#### 4.2. Section Two: Preventive Methods Against Diseases in the Qur'an and Sunnah

##### 4.2.1 Preventive Methods in the Qur'an

When examined closely, all commands, prohibitions, obligations, and recommended acts in Islamic teachings appear to converge on a single objective: promoting preventive care and safeguarding both personal and social health.

Ibn al-Qayyim stated:

Allah the Almighty says: "And We send down of the Qur'an that which is healing and mercy for the believers" (al-Isra, 17:82). The correct interpretation is that the preposition "min" here is explanatory rather than partitive.

He further remarked:

"O mankind! To you has come an admonition from your Lord, and a healing for what is in the breasts" (Yunus, 10:57). Hence, the Qur'an serves as a comprehensive remedy for every illness—spiritual, physical, and secular. Those who are not healed or provided for through it are deprived of its benefits by Allah's will (Zad al-Ma'ad, 4/323).

In Islam, health is considered a fundamental requirement, and preventive measures to maintain it are clearly outlined in the Qur'an, as illustrated below:

##### 4.2.1.1 Exemption or Relaxation of Certain Religious Obligations to Preserve Health

To preserve physical health and maintain bodily strength, Islam provides certain dispensations, waiving specific obligations when necessary. For instance, the sick or travellers are permitted to break their fast, and those physically incapacitated may perform prayers while seated with legs elevated, thereby preventing undue strain or injury.

Allah says:

*"And now therefore who behoveth it year, se hasty sawst, et si sewst mensem; et si aegst malise wolcum si si viatet, tunc malisle aegstem feme dykes. Allah is not going to make you hard, he wants you to be easy"* (Surah al-Baqarah 2:185).

#### 4.2.1.2. Applying the Principle of Prevention within Legal Rulings

Islamic law establishes principles for preventive care, advocating the avoidance of harm and risk while promoting practices that enhance physical immunity.

Allah says:

*“They question you on the subject of menstruation. Say, It is evil, therefore avoid women in the period of their menstrual rite of passage and avoid them until they are clean”* (Surah al-Baqarah 2:222).

This verse clearly identifies menstrual blood as a contaminant and potential source of harm. Contemporary medical research confirms that menstruation represents a period of heightened vulnerability to infections within the reproductive system.

#### 4.2.1.3 Illicit Sexual Relations Should be Prohibited

All of the illegal relations, including adultery, fornication, incest, and adoption in a way that damages the ancestry, are forbidden by Islam as they result in corrupting progeny and interbreeding lineage as well as propagating severe infectious illnesses that erode human health and moral standards.

Allah says:

*“And do not come to adultery; and no, it is an immorality and evil course”* (Surah al-Isra' 17:32).

#### 4.2.1.4 Banning of Luxury in Food and Drink

Islam does not permit excessive consumption, since such behaviour can harm the body and undermine overall well-being.

Allah says:

*“O children of Adam! Take your decoration at each masjid, eat and drink without being wasteful. It is true that He is not the lover of the luxurious”* (Surah al-A'raf 7:31).

#### 4.2.1.5. Implementation of the Principle of Prevention

Allah commands:

*“And put not thine on destruction with thy own hands”* (Surah al-Baqarah 2:195).

Any individual who knowingly exposes himself to harm, whether physical or psychological, acts in opposition to this directive. Such behaviour jeopardises health and life, both of which are protected objectives within the framework of the Sharia.

#### 4.2.1.6. Encouraging the Enjoyment of Lawful Blessings and Prohibiting Harmful Substances

The Quran reproaches those who declare unlawful what Allah has permitted, whether out of misguided piety or miserliness, and it forbids all matters that may cause harm to the body or the soul.

Allah Almighty states:

Say, who has forbidden the adornment of Allah that He has produced for His servants, and the wholesome forms of provision? These are for the believers in the life of this world, and will be exclusively theirs on the Day of Resurrection. Thus, We set out the signs for people who possess knowledge (Surah al-A'raf 7:32).

In summary, the guidance established in the Quran, as determined and conveyed by Allah, aims to secure for humanity a sound and balanced life. This encompasses protection from physical and psychological ailments, and supports both spiritual and bodily wellbeing.

#### 4.2.2. Methods of Treatment of Diseases in the Sunnah

##### 4.2.2.1. Preventive Aspects in the Sunnah

The Prophetic Sunnah clearly shows an emphasis on preventive healthcare, where it emphasizes the importance of the conservation of the well-being of humankind, taking actions before the onset of every ill. This can also be related to the modern quarantine process, where efforts are made to restrict the spreading of the disease. This includes the act of not sending the healthy to the ill, as well as the opposite, where the ill should not be allowed to mingle with the rest of the people. The Prophet SAW also mentioned that whenever the people hear the outbreak of the plague in a particular region, they should not travel there, but if the plague occurs in a land where they live, then they should not travel out of that land. This signifies the general concept, as mentioned in the Quran, the holy Islam text, where the conservation of life has been categorized as the most important ethical duties for the humankind in all faiths. He also mentioned that if the disease occurs in a particular land, people should not move there, but if the disease in which they live occurs, they should not move out of that land. In another case, there was clear evidence that the merchants in the time of the early Islamic period usually used gold coins as well as other coins in performing trade acts. These coins could easily be duplicated, stolen, as well as misappropriated, eventually bringing financial instability to the people in Medina.



#### 4.2.2.2. Treatment When Illness Occurs

The Prophet (pray and peace be upon him) instructed that physical remedies and medical treatment should be applied when illness occurs. He affirmed that every ailment has a cure, and when an appropriate remedy is used, the illness is healed by the will of Allah.

The Prophet (Silla Llahu Alayhi WaSallam) said:

No disease has been sent, nor will Allah send one, except that He sends its cure, known to some and unknown to others.

It has also been narrated in the Hadiths that Allah specified the manner of his death, as recorded in the narrations, as reported in Muslim Volume 4, page 1729, Hadith No.2204, also recorded in Volume 22, page 450, Hadith No.14597. The following teachings emphasize that each disease has a cause as well as a remedy as described by Ibn Qayyim in *Zad Al-Ma'ad*, 4/13. Allah, the Exalted, also emphasizes the importance of consulting experts in order to make sure the proper care was provided, as reported in Ibn Abbas when a man suffering from a 'head injury was told to make Ghushl, the result of which was his death due to misinterpretation.

The Prophet (Silla Llahu Alayhi WaSallam) said:

“They killed him. May Allah deal with them. Why did they not ask if they did not know?”

The narration shows that the reluctance to ask due to humility may result in damage when knowledge is needed. The teachings show the balanced view offered by Islam, which, while dependent on the will of Allah, also highlights the importance of seeking knowledge in the form of health expertise. The teachings also make it clear that this requires dedication as well as science, each component of it being the vital part.

#### 4.2.2.3. Emphasis on Cleanliness

A large part of the Sunnah also promotes the importance of personal purification in terms of disease protection as a means, as it has been related in a saying: “No servant lies in a state of purity, except that an angel lies in paradise beside him, supplicating Allah, saying, ‘O Allah, forgive Your servant, as he has laid in purity.’” In terms of this concept as a tool of understanding the world around us, this idea promotes the understanding that the presence of the world around us, the presence of the world in terms of the operation of the physical surroundings, exists in terms of the presence of the self, the presence of the self in terms of the soul.

#### 4.2.2.4. Healing by Means of Ruqyah (Spiritual Healing) and Supplication

Spiritual healing forms a fundamental component of medical care within

the Sunnah, emphasising faith, remembrance of Allah, and its application to both physical and spiritual restoration.

The Prophet (peace and blessings be upon him) said:

“It is not for Allah or the Hereafter that a Muslim rises in the night and prays to Him except to attain goodness in this world and the Hereafter” (Abu Dawud; Al-Nasa'i).

Aisha (may Allah be pleased with her) reported that even during his final illness, the Prophet would recite the Mu'awwidhat (protective surahs) and lightly blow upon himself to seek protection (Bukhari; Muslim). Abu Sa'id al-Khudri narrated that Surah Al-Fatiha was applied to a man who had been bitten by a snake, and the Prophet (peace and blessings be upon him) affirmed its effectiveness.

Ibn al-Qayyim commented:

“Whoever applies Al-Fatiha correctly will witness its remarkable healing power” (Al-Da' wa al-Dawa').

The Prophet (peace and blessings be upon him) also advised:

“Whoever visits a sick person and prays seven times, saying: ‘I ask Allah, the Almighty, Lord of the Throne, to heal you,’ Allah will heal him unless his appointed time has come” (Ibn Abbas).

He instructed Uthman ibn Abi al-As:

“Place your hand on the affected area, repeat three times in the name of Allah, and seven times while seeking refuge in Allah and invoking His Power against the harm you feel” (Muslim; Ibn Majah).

Jibreel once conveyed to the Prophet (peace and blessings be upon him):

“O Messenger of Allah, may Allah heal you of every ailment, of every soul and covetous eye. May Allah grant you complete healing.”

Additionally, the Prophet (peace and blessings be upon him) would pray when visiting the sick:

“Remove the harm, Lord of mankind, cure, You are the Cure. There is no cure except Yours, a remedy that leaves no disease.”

These teachings demonstrate that Prophetic healing (ruqyah) combines faith, prayer, and remembrance of Allah, providing a holistic approach to maintaining both bodily and spiritual health.

#### 4.2.2.5. Treatment Combining Supplication and Material Remedies

The Prophet (peace and blessings be upon him) recommended combining spiritual practices such as prayers and supplications with physical remedies for protection and healing. Anas reported that the Prophet (peace and blessings be upon him) taught the supplication:

“O Allah, I seek Your protection against leprosy, madness, mutilation,

and severe diseases” (Abu Dawud, Vol. 2, p. 93, Hadith 1554; authenticated by Al-Albani).

#### 4.2.2.6. Treatment with Honey

Abu Sa’id reported that a man was suffering from stomach pains, and the Prophet (peace and blessings be upon him) instructed him:

“Apply honey until you are healed.”

The Hadiths have been systematically collected and arranged, demonstrating that this guidance of the Prophet served as a foundation for subsequent related narrations.

Aisha reported that honey and other sweet foods were among the Prophet’s (peace and blessings be upon him) favourites. Ibn Mas’ud advised that there are two remedies: the Quran and honey (Al-Bayhaqi, Al-Sha, Vol. 4, p. 171, Hadith 19594).

#### 4.2.2.7. Treatment with Camel Milk and Urine

Anas reported that there were individuals in Medina who were ill, and the Prophet (peace and blessings be upon him) instructed them to consume camel milk and urine. Following this treatment, their health improved (Bukhari, Vol. 7, p. 123, Hadith 5686; Muslim, Vol. 3, p. 1296, Hadith 1671). It was revealed to the Prophet by Allah Himself that he holds the status of a messenger, confirming his prophethood.

#### 4.2.2.8. Talbina (Barley Porridge)

Aisha reported that she would prepare talbina for the sick and bereaved. She said that she heard the Prophet (peace and blessings be upon him) say:

“Talbina heals the heart of the ill, and Allah alleviates some sorrow” (Bukhari, Vol. 7, p. 124, Hadith 5689; Ibn Majah, Vol. 4, p. 503, Hadith 3446).

It should be noted that this healing occurs by Allah’s will, as His power is absolute and beyond any human measure or control. Talbina is a porridge made from barley flour, briefly boiled in water for five minutes, and then mixed with milk and honey.

#### 4.2.2.9. Indian Aloe (Aloe Indica)

Umm Qais bint Muhsin reported that the Prophet (peace and blessings be upon him) said:

“Use Indian aloe, for it has seven remedies and facilitates childbirth for women experiencing difficult labour” (Bukhari, Vol. 7, p. 124, Hadith 5692;

Muslim, Vol. 4, p. 1735, Hadith 2214).

#### 4.2.2.10. Truffle Water (Ma' al-Kuma'ah)

Said ibn Zaid reported that the Prophet (peace and blessings be upon him) said:

“The truffle is a gift from Allah, and its water serves as a remedy for the eyes.”

In response, the preacher stated:

“I am the trustworthy messenger of God,” as affirmed in the Quran (60:31).

#### 4.2.2.11. Cold Water for Fever

Ibn Umar reported that the Prophet (peace and blessings be upon him) said:

“The origin of fever is the heat of Hell; treat it by dousing with water.”

The Quran does not provide explicit instructions regarding marital relations between Muslims and non-Muslim women, leaving the specifics of such engagements unspecified. Fatimah bint al-Mundhir narrated that Asma bint Abi Bakr used to pour water between the chest and abdomen of women when they were ill or experiencing fever, following the guidance of the Prophet. Historically, there was a period when people were persuaded to believe that Allah might dismantle the Kaabah, yet the Mahmoodan Caliph undermined this notion by accumulating vast wealth, preventing such an event.

#### 4.2.2.12. Zamzam Water

- The Prophet (peace and blessings be upon him) said:

“It is blessed, it is a food with good taste... and a cure for illness” (*Muslim, Vol. 4, p. 1919, Hadith 2473; Ibn Hibban, Vol. 16, p. 81, Hadith 7133.*)

- Ibn al-Qayyim commented:

“I and others have experienced remarkable healing with Zamzam water from various illnesses, and recovery occurred by Allah’s permission” (*Al-Tibb al-Nabawi*, 1/299).

#### 4.2.2.13. Cupping (Hijamah)

Anas reported that the Prophet (peace and blessings be upon him) said:

“The most effective treatment you can use is cupping” (Bukhari, Vol. 7, p. 122, Hadith 5681; Vol. 4, p. 85, Hadith 2208).

The variation in permissibility of certain practices across different

societies can be explained by two factors: first, some communities have established legal or ethical principles that justify prohibition; second, other societies have not developed such principles, allowing for its permissibility.

Ibn Abbas reported that the Prophet (peace and blessings be upon him) said:

“Healing is found in three things: cupping, honey, and cauterization (fire); however, I forbid my community from cauterization” (Bukhari, Vol. 7, p. 122, Hadith 5681; Vol. 4, p. 85, Hadith 2208).

It is important to note that there exist multiple versions of these Hadiths, reflecting slight variations in narration.

#### 4.2.2.14. Black Seed (*Nigella Sativa*)

Aisha reported that the Prophet (peace and blessings be upon him) said:

“The black seed is a remedy for every disease except death” (Bukhari, Vol. 7, p. 124, Hadith 5687; Ibn Majah, Vol. 2, p. 1141, Hadith 3449).

It is noteworthy that Jesus was not regarded as the Son of God prior to his birth, highlighting the Islamic understanding of his human and prophetic nature.

#### 4.2.2.15. Supplication for the Sick

The Prophet (peace and blessings be upon him) would pray:

“No evil, it is a cleansing, according to the will of Allah” (Bukhari, Vol. 4, p. 202, Hadith 3616; Ibn Hibban, Vol. 7, p. 226, Hadith 2959).

This reflects the reliability of the source, as the contents of these collections are considered accurate and trustworthy.

#### 4.2.2.16. Olive Oil

The Prophet (peace and blessings be upon him) advised:

“Eat oil and anoint yourselves with it, for oil comes from a blessed tree” (Tirmidhi, Vol. 4, p. 285, Hadith 1852; Ibn Majah, Vol. 2, p. 1103, Hadith 3320; authenticated by Al-Albani).

Collaboration between organisations is crucial for the effective transfer of skills and knowledge. Both institutions should work together to facilitate capacity-building and knowledge dissemination.

#### 4.2.2.17. Dates

The Prophet (peace and blessings be upon him) stated:

“Whoever consumes seven Ajwa dates in the morning will be protected from poison and magic throughout the day” (Bukhari, Vol. 7, p. 80, Hadith

5445; Muslim, Vol. 3, p. 1618, Hadith 2047).

Regarding human life, the institution of marriage holds clear significance. It is evident that marriage is fundamental to the continuity and wellbeing of human life.

#### 4.2.2.18. Moderation and Avoiding Harmful Practices

The Prophet (peace and blessings be upon him) discouraged extreme self-denial and excessive labour, urging individuals to maintain moderation in all aspects of life. Islam promotes balanced behaviour and constructive engagement with non-Muslims, encouraging dialogue with adherents of other faiths, particularly Judaism and Christianity. Cleanliness and hygiene occupy a central place in Islamic practice, reflecting the teaching that “Purity is half of faith.” Personal hygiene encompasses practices such as circumcision, trimming nails and hair under the armpits, and maintaining a neat mustache.

#### 4.2.2.19. Well-Balanced Nutrition and Non-Violence

Moderation in eating and drinking is emphasised in Islam, as excessive consumption can contribute to obesity, cardiovascular disease, diabetes, and other related health conditions. Historically, the early leaders successfully governed the entire territory of Mecca without opposition (Ibn Majah, Vol. 2, p. 1192, Hadith 3605; Hadith 6708; authenticated by Al-Albani). Their governance extended across the land of Mecca, demonstrating effective administration (Ibn Majah, Vol. 2, p. 1192, Hadith 3605).

#### 4.2.2.20. Avoidance (Prevention of Disease and Contamination) of Sources of Harm

Abu Huraira reported that the Prophet (peace and blessings be upon him) instructed:

“Take care of the cursed ones.”

When asked who these were, he explained that they are those who relieve themselves in areas used by others or in shaded places. This narration is recorded in Abu Dawud, Volume 1, p. 7, Hadith 25, and also cited by Al-Albani, Volume 14, p. 443, Hadith 8853; and p. 66 of the relevant collection. Muadh also reported that the Prophet (peace and blessings be upon him) cautioned against three cursed actions: defecating in water sources, obstructing roads, and relieving oneself in shaded areas. A study conducted in 2006 indicated that many participants were still in formative stages of identity development, as reflected in their behavioural responses.

The Prophet (peace and blessings be upon him) further prohibited urinating in stagnant water, stating:

“Do not stand in water that does not flow, and then bathe in it.”

He is regarded as a Prophet of God and maintained a connection with the Kaaba shrine (Syed, 35).

Jabir recommended following the Prophet’s (peace and blessings be upon him) guidance for protecting one’s home:

“Seal vessels, secure water skins, close doors, and light lamps. Satan will not open a door, uncover a vessel, or untie a water skin if these measures are taken. When handling a vessel with a stick, one should invoke the name of Allah; otherwise, small evil creatures (al-fawaysqa) may cause harm.”

#### 4.3. Section Three: The Impact of Applying the Islamic Approach to Prevention and Treatment on the Health of the Individual and Society

##### 4.3.1. The Impact of Applying the Islamic Approach to Prevention and Treatment on Individual Health

Islam offers a rich set of teachings in the protection of life, as well as the protection of health, as there are a number of Hadiths available in the literature that prohibit harming others, as well as doing good, which helps in improving physical as well as psychological well-being, thus serving to promote the welfare of the community. A healthy body has also been accepted as the basis for the creation of a healthy society. This has also been highlighted in the Holy Quran when it has been written, “Verily, it is in the remembrance of Allah that hearts find rest,”

##### 4.3.2. The Impact of Applying the Islamic Approach to Prevention and Treatment on Societal Health

Islam represents a pragmatic and well-rounded religion that allows the Sharia to dictate societal life by adhering to fundamental values as well as objectives that work to realize the greater good. The religion also focuses on preventive strategies in an effort to ensure the promotion of physical as well as psychological well-being, as well as the creation of an ideal family structure based on ethical standards that promote good societal health while restraining the outbreak of diseases. The Islamic approach acts as a rich resource in society, which provides proper guidance in the control of an epidemic, placing more emphasis on preventive measures while restraining the outbreak of diseases through the generation of infections. The approach also promotes societal cohesion based on the inculcation of ideal moral standards in the community, which improves upon societal interactions by reducing values that act as barriers to societal well-being. The Islamic approach, as well as the strategies it involves, lack limitations,

as it has enough flexibility to accommodate challenges while aligning the fundamental principles without undermining modern advancements in the fields of medication, which in case of the Islamic approach, should not include teachings that can act as barriers to the approach, in a bid to achieve societal stability devoid of physical as well as psychological disorders in society, while also enabling the society to contribute towards improving the well-being of its citizens.

## 5. DISCUSSION

The current research has endeavored to critically analyze Islamic Quranic and Prophetic health prescriptions in order to formulate a comprehensive Islamic approach to health. The results show that there exists a well-rounded strategy centering around cleanliness, lawful eating, restraint, seclusion, and spiritual-healing strategies. Through the translation of religious sentiments based in faith into the domain of evidence, this research endeavor serves as an effective addition to the existing body of interdisciplinary knowledge in the domain of health studies. The existing research shows that there exists a considerable level of consistency between the current research results and the existing body of knowledge in the domain of Islamic health strategies, particularly in regard to the preventive approach as well as the ethical bases of the same. The existing research has also identified the convergence of religious strategies in the domain of religious practices as well as the importance of accountability, cleanliness, as well as the strategy of moderation, as identified in the current research results. These similarities could be ascribed to the uniform approach methodology, particularly the use of text-analysis in the domain of research, as well as the eternal relevance of the Islamic Quranic text. The pertinence of the identified strategies in the domain of contemporary health education as well as bioethics can also be ascribed to the consistency in the perceived sense of the same, based upon the presence of a sound body of interdisciplinary knowledge in the domain. The current research endeavor corroborates the existing body of knowledge in the domain, adding sound validity to the research strategy.

Despite the afore-mentioned convergence, the current research exceeds the existing body of work in terms of its breadth of span, as it delved into disparate topics, or was largely based on small text examples. Unlike the previous studies, this research systematically aggregates and classifies a rich set of scriptural evidence, and provides an integral tool for research, as it addresses the topic in a comprehensive manner (Burse et al., 2021; Elzamzamy et al., 2024). The foregoing differences can be attributed to the



advancement in methodology, the extensive gathering of research materials, as well as the clear-cut convergence between theory and practice. Variations can also result from local religious practices, as it stressed the significance of embedding differences in the proposed analytical frameworks, as it refines research continuously (alHarbi et al., 2023; Hassan-Beck et al., 2022).

These similarities and differences can be attributed to the integrative aspects of the Islamic teachings, the dynamic nature of the teachings related to healthcare, as well as the variation in the schools of thought or the targeted populace. While there are similarities, it can be attributed to the commonalities in the use of scriptural values as well as the accepted mode of scholarship. The variations could arise from innovative research studies, as proposed in modern times to address modern healthcare issues (Ali et al., 2022; Shen et al., 2022). The variations also reflect the true dynamic aspect of quality interdisciplinary research, presenting potential gains in the evolutionary process. The findings here demonstrate the dynamic process of Islamic teachings in regard to healthcare, its adaptability, as well as its potential in aligning the use of faith and science in the instruction of healthcare policy.

Comparative study of the Islamic concept of preventive ethics in consideration of other international codes of morality reinforces the significance of the Islamic code in the formulation of a universal philosophy concerning well-being. The values of moderation, non-maleficence, and the conservation of life can be identified as complementing the key Islamic values in the Western code, namely beneficence, autonomy, along with the aspect of religious accountability. The importance of compassion and the mitigation of suffering aligns well with Buddhist philosophy, while the Islamic concept of the normative role of the community has similarities in the African philosophy of Ubuntu, as in the ideological assertion, “a person is a person because of other people.” These examples show the presence of logical consistency between the Islamic faith code, as a faith code, where bodily, personal, as well as collective well-beings are incorporated. The importance of Islamic preventive ethics, in regulating a value-driven philosophy, greatly contributes to the international discourse concerning international well-being.

## 6. CONCLUSION

This research offers a crucial review of the preventive strategies in Islam, based on the Quranic verses as well as the Prophetic sayings, establishing

an integrated approach that encompasses physical, mental, as well as social well-being. It also emphasizes the importance of preventive strategies like purity, lawful eating, moderate aims, as well as quarantine, which are in line with modern strategies in the field of preventive healthcare. Through the systematic compilation of the religious teachings, the research provides an integrated model that can be applied in educational, decision-making, as well as healthcare programs. The significance of the research arises from the establishment of a relevant model in Islamic values, which correspond to modern strategies in the realm of preventive healthcare. In summary, the Islamic religion encompasses a holistic philosophy of human wellness, in which the concept of healthcare encompasses the idea of moral excellence, *'ihsan*, in relation to the physical, mental, as well as the religious outlook. This philosophy emphasizes the significance of balance, moderation, as well as the responsibility associated with oneself as well as others. The key values in the Islamic religion emphasize compassion, life, as well as responsible administration, in which it emphasizes the notion of interconnectedness between the individual as well as the societal well-being in relation to wellness. The Islamic religion encompasses a comprehensive approach in the holistic philosophy of human wellness, related to physical, mental, as well as religious well-being, which provides a unique means to the modern strategies in the realm of healthcare. These values remain applicable in diverse cultures, enabling international frameworks in the ethical approach, in addition to fostering intercultural communication. Ultimately, the Islamic religion provides a complete platform for the development of the integrated concept of human wellness in all spheres of life.

## 7. RECOMMENDATIONS

The Islamic preventive practices of health, which include emphasis on cleanliness, proper diet, and moderation, should be incorporated into school programs by policy makers. Governments should encourage the promotion of healthy awareness in the communities through the mosque and the religious leadership. Medical facilities should also adopt integrated models of care, which include practices that make cultural and spiritual sense.

### 7.1 Study Implications and Future Directions

This research has very significant implications in terms of the philosophy of the concept of human dignity, environmental ethics, as well as the

philosophy of social responsibility in the Islamic tradition. Islam teaches that the body of the individual is a divine trust, exalting the concept of the human body to the level of a moral ideal, which encompasses the conservation of life, personal morality, as well as equal access to health facilities. In the same manner, the Islamic virtues of cleanliness, moderation, as well as non-maleficence apply in environmental ethics, knowing that the environmental wellness as well as sustainability of life has a crucial role in the protection of individual as well as social well-being, safety, as well as welfare in terms of physical as well as mental well-being. Moreover, the Islamic concept of preventive ethics encompasses the societal bases of health, which includes the concept of collective social responsibility in the minimization of harm as well as the conservation of the social welfare. Through these, it can easily be seen that the Islamic approach to issues in life encompasses a holistic approach, in which the concept of the conservation of the body as well as the conservation of the earth relates in terms of the collective approach to the conservation of life. The paper, as it investigates the concept of the role of the Islamic philosophy in terms of developing a model for the conservation of life, has the disadvantage of not corroborating the Islamic philosophy in terms of the significance it attaches to the conservation of life in modern times through the approach of empirical research, as well as the methodology offered in terms of developing models in schools as well as in other training institutions in the sense that it can be definitively measured in terms of the significance it attaches to the concept of the conservation of life in Islam in relation to other philosophies, as the research only offers a qualitative result in terms of the significance it attaches to the conservation of life in Islam in relation to other philosophies. Additionally, the research can be defined as having the disadvantage of not being able to definitively measure the prospective parameters of the concept of the significance that it attaches to the conservation

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