

Qur'anic Models in Addressing Food and Medicine Problems: A Contemporary Thematic and Foundational Study

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ABSTRACT: This research addressed qur'anic models in addressing food and medicine problems: a contemporary thematic and foundational study and concerned with the Qur'anic view of Tasfiah (purity) and tarbiyyah (nurturing). It examines elements like the story of the People of Saba', the experience of Banū Isrā'īl, how Yūsuf handles food, Ayyūb's cure and the mention of bees and honey. The results showed that the Qur'anic perspective on food and medicine incorporates our holistic knowledge of nutrition and health sciences. It also highlighted the potential for Qur'anic guidance to contribute to ethical and efficacious public health and nutrition legislation. The research concluded that the teachings of the holy Qur'an codify behavior informing a structured mechanism to link legal precedents, health consciousness and moral responsibility thus proving to be a pre-requisite for practical implications in contemporary areas of medicine and dietetics.

KEYWORDS: Qur'anic health models, public health, masjid al-sharī'ah, Islam.

INTRODUCTION

Food and medicine constitute two essential pillars in building the human being and in maintaining physical, psychological, and social life. Food is the primary source of energy and the nutrients required for constructing and renewing cells and for achieving functional balance across the body's systems. An integrated dietary pattern is a decisive factor in preventing chronic diseases such as cardiovascular diseases, diabetes, obesity, and malnutrition, which today rank among the most salient global health challenges. The World Health Organization (WHO) affirms that healthy nutrition can reduce health risks by up to 40 percent in some noncommunicable diseases and that it is a central axis in public-health promotion strategies (WHO, 2023a; Healthy diet – WHO). Medicine is a principal means of protecting the human being from disease, treating functional disorders, and restoring the body's natural balance. Access to secure and therapeutic medicines has become one of the basic health-related rights recognized internationally. WHO estimates that one third of the world's population does not obtain vital medicines, which leads to worsening health conditions and increases in premature mortality (WHO, 2023b).

The importance of food and medicine does not stop from an individual perspective, but extends to social, economic, and security components. They form part of domestic security for states, and any imbalance in these systems produces direct effects on community stability, production capability, and growth of the economy (FAO, 2022).

The Qur'anic approach calls for consuming the wholesome lawful provisions and forbids the impure, linking wholesome food with upright worship:

“O mankind, eat from whatever is on earth [that is] lawful and good, and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.” (al-Baqarah 2:168).

God also commands His servants to eat of the wholesome things as an expression of gratitude for His blessings: “So eat of what Allah has provided for you [which is] lawful and good, and be grateful for the favor of Allah” (al-Naḥl 16:114).

As for medicine, the Qur'an contains explicit indications of treatment and healing, whether directly—such as His saying: “There emerges from their bellies a drink, of varying colors, in which there is healing for people” (al-Naḥl 16:69)—or by presenting prophetic exemplars in dealing with illness, such as the story of Ayyūb, to whom it was said: “Strike [the ground] with your foot; this is a cool bath and a drink” (Ṣād 38:42).

The Qur'an also addresses food and medicine within legislative rules, such as forbidding the impure, carrion, intoxicants, and blood, and conditioning the use of certain foods and therapeutics by Shari'ah-based constraints that realize the preservation of life and intellect—two of the higher universal objectives of the Shari'ah.

Rationale for the Topic and Its Scholarly Originality

The importance of this concept becomes evident through several key dimensions, including:

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- The spread of unhealthy dietary patterns and the chronic diseases that follow from them.
- Excessive reliance on chemical pharmaceuticals without safeguards and the prevalence of misuse phenomena.
- The absence of a value-based, religious perspective in dealing with food and medicine in many Muslim societies.
- The need for a sound foundational approach that unites Qur'anic text with contemporary health knowledge within a coherent methodology.

The study's originality lies in examining food- and medicine-related issues through Qur'anic models using a contemporary, analytical, and foundational approach that combines textual study with empirical realities. Prior Qur'anic studies often addressed "foods in the Qur'an" or "Qur'anic medicine" in partial or exhortative terms, while the Arabic library lacks objective analytical studies that connect Qur'anic models with contemporary food and therapeutic problems in an integrated, systematic way.

Aims, Limits, and the Principal Research Problem

Aims

1. To delineate Qur'anic foundations for engaging issues of food and medicine.
2. To analyze Qur'anic models that address food and medicine problems and to extract their health, social, and legislative dimensions.
3. To ground a contemporary vision anchored in the Qur'an that can inform food and health policy in Muslim societies.
4. To contribute to enriching objective studies that combine thematic and maqāṣid-based exegesis with modern knowledge.

Limits

The study confines itself to analyzing Qur'anic models that appear explicitly or implicitly in the domains of food and medicine, without expanding into the Prophetic Sunnah or Islamic medical heritage except insofar as they serve the Qur'anic approach. The focus is on thematic-analytical dimensions rather than detailed positive jurisprudence of foods and drugs.

Principal research problem

How does the Qur'an present models for addressing food- and medicine-related problems, and how can these models be employed to construct contemporary visions to meet current challenges in this field?

METHODOLOGY (THEMATIC, ANALYTICAL, AND FOUNDATIONAL)

The study adopts the thematic method in tafsīr: collecting the Qur'anic verses related to a specific topic, classifying them, and analyzing them in their general and specific contexts to derive a complete Qur'anic perspective on the subject. It also employs the analytical method in unpacking texts and models and studying their various dimensions; the foundational method in linking the texts with Sharī'ah objectives and the principles of Islamic knowledge; and the comparative method in drawing on relevant contemporary scientific and health concepts.

Implementation proceeds in the following stages:

- Collecting and classifying the verses related to food and medicine.
- Analyzing Qur'anic models linked to food and medicine problems (e.g., Yūsuf; Banū Isrā'īl; Ayyūb; the bees and honey).
- Examining the health, social, and educational dimensions of these models.
- Comparing them with contemporary health and nutrition concepts.
- Building a disciplined contemporary Qur'anic vision.

CONCEPTUAL FRAMEWORK AND PRIOR STUDIES

Core Concepts

First: Definition of Food—Linguistic and Technical

1) Linguistic definition

Lisān al-'Arab defines *ghidhā'* (food) as "that by which a human or an animal is nourished; that which strengthens the body and aids it in survival and growth" (Ibn Manẓūr, 1999, vol. 14, p. 275). The root derives from *ghadhā-yaghdhū*, meaning to grow and increase; hence "food of the spirit" denotes what strengthens it. The linguistic sense indicates that food is not merely material intake but everything that supplies the living being with what strengthens it to perform vital functions.

2) Technical definition

The Food and Agriculture Organization (FAO) defines food as "any substance fit for human consumption that contains nutrients enabling growth, maintenance of health, and the production of energy necessary for vital activity" (FAO, 2022). In Islamic legal usage, food refers to "whatever enters the stomach with the intent of nourishment and strengthening, whether plant-based or animal-based, lawful or unlawful" (al-Qurṭubī, 1964, vol. 2, p. 180).

Bringing the two definitions together results in three core elements

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- Fitness for human consumption.
- Realization of bodily and functional benefit.
- Compliance with Sharī'ah rulings that determine the legitimate and illegitimate, and the wholesome and unwholesome

3) The Qur'anic dimension of "food"

The Qur'an repeatedly emphasizes the **ṭayyibāt** (wholesome things) as the foundation for building a sound body: "O you who believe, eat of the good things We have provided you and be grateful to Allah" (al-Baqarah 2:172). The concept of food is also tied to the Sharī'ah objective of preserving life and to achieving balance between bodily and spiritual needs. Food and drink and their derivatives occur in more than 140 places in the Qur'an, attesting to the centrality of the concept (al-Rāzī, 1999, vol. 4, p. 23).

Second: Definition of Medicine—Linguistic and Technical

1) Linguistic definition

Dawā' (medicine) in language denotes what is used to remove or alleviate illness. **Maqāyīs al-Lughah** states that the root **d-w-y** refers to healing from an ailment; hence **dā'** and **dawā'** are contraries, with **dawā'** being what removes **dā'** (Ibn Fāris, 1979, vol. 2, p. 214). The verb "the physician treated the patient" connotes removing the ailment. Medicine may be tangible—herbs and compounded drugs—or intangible—supplication and ruqyah.

2) Technical definition

Technically, medicine is "any substance used to diagnose diseases, prevent them, treat them, alleviate their symptoms, or improve the body's vital functions" (WHO, 2023). In Islamic jurisprudence, it denotes "whatever is taken as a means to remove or reduce illness by God's leave, whether plant-, animal-, or mineral-based, compounded, or intangible" (Ibn al-Qayyim, 1998, vol. 3, p. 15).

The technical definition indicates key elements:

- Medicine is a means, not an end.
- Its use is regulated by the balance of Sharī'ah and scientific knowledge.
- True healing is from God, and medicine is a causal instrument.

3) The Qur'anic dimension of "medicine"

While the Qur'an does not employ the term **dawā'** explicitly, it uses words denoting its meaning, such as **shifā'** (healing) and **barr'** (recovery): "And We send down of the Qur'an that which is healing and mercy for the believers" (al-Isrā' 17:82); "In it is healing for people" (al-Nahl 16:69). The Qur'an also presents practical therapeutic models, such as the case of Ayyūb, which combines natural treatment and supplication, where God said to him: "Strike with your foot; this is a cool bath and a drink" (Ṣād 38:42)—an indication of using water for external and internal therapy.

Third: The Concept of "Qur'anic Treatment"

By "Qur'anic treatment" we mean the Qur'an's method of handling problems—individual, social, intellectual, or health-related—by presenting the problem, clarifying its causes, and prescribing an appropriate remedy at the value-based and material levels. The Qur'anic method is characterized by:

- Comprehensiveness: addressing problems at the root, linking material and spiritual causes.
- Realism: offering solutions applicable in human life.
- Prevention and cure together: laying down preventive foundations before presenting cures.
- Linking guidance and health: never treating the bodily dimension in isolation from the spiritual.

Fourth: The Concept of the "Qur'anic Model"

Linguistically, a "model" is an exemplar to be followed. Technically, a "Qur'anic model" is "a narrative, case, or situation that the Qur'an presents in order to demonstrate a particular problem, clarify its dimensions, and offer a divine remedy, to serve as admonition and guidance across times" (al-Shinqīṭī, 1988, vol. 1, p. 45). The Qur'anic model is:

- Real and historical, not hypothetical or abstract.
- A bearer of guidance and remedy, not mere historical narration.
- Applicable in contemporary life through understanding its objectives and dimensions.

Examples linked to food and medicine include:

- Yūsuf's model in managing Egypt's food crisis.
- Banū Isrā'īl's model in growing bored with a divinely ordained diet.
- Ayyūb's model in illness and healing.
- The bees and honey as a combined food-and-medicine model.

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Prior Studies

The previous literature addressing food and medicine in the light of the Qur'an varies in method, scope, and angle, and it can be grouped into three principal trends: objective (thematic) Qur'anic studies; medical or nutritional studies related to the Qur'an; and comparative studies engaging the Islamic medical heritage.

First: Objective Qur'anic Studies

Muhammad 'Abd al-Rahmān al-Shāfi'ī (2008) examined foods in the Qur'an using thematic tafsīr, collecting verses related to foods and classifying them into wholesome and forbidden, and studying the objectives of legislation tied to them. He highlighted purity, moderation, and gratitude and linked dietary conduct to worship and spiritual well-being. The study concluded that the Qur'an offers an integrated dietary system based on purity, moderation, and gratitude; however, it remained centered on the legislative side and did not treat contemporary applications or the realistic models the Qur'an presented.

Khālid Aḥmad al-Bakrī (2015) focused on the concept of medicine considering Qur'an, analyzing verses by which restoration is mentioned, exploring their linguistic and juridical meanings, and linking them to concepts in Prophetic medicine. The study showed that the Qur'an combines physical and spiritual healing and that its concept of healing is broader than its modern healthcare equivalent. Yet it remained general and did not examine treatment models such as the story of Ayyūb or the case of honey in detail. 'Abd Allāh al-Ṭayyib (2019) studied the Qur'anic method in proactive healthcare, focusing on verses concerning sanitation, food, and self-control. The results showed that the Qur'an preceded modern medical theories by laying out foundations of prevention before cure—calling to nutritious diet and hygiene, and refraining from excess—yet the study was limited to prevention and did not undertake a detailed analysis of treatment models or food shortages.

Second: Medical or Nutritional Studies Related to the Qur'an

Abdel Latif (2013) stated that the Qur'anic health teaching is in relation to the foundational principles of contemporary public health. It explored key concepts such as balanced nutrition and the infection control of diseases. However, the analysis stated that focusing on broad principles without engaging specific Qur'anic models.

Similarly, a 2021 report by WHO reviewed the effect of Islamic dietary habitson the control of chronic diseases. The report stated that adhering to Islamic food guidelines can significantly reduce the risk of cardiovascular disease, overweight, and type 2 diabetes. Yet the study did not analyze the Qur'anic text or its legal foundations, and it treated the religious dimension as cultural context in food consumption patterns.

Third: Comparative Studies with Islamic Medical Heritage

Nāṣir al-Ṣā'igh (2016) compared the Qur'anic method and Prophetic medicine in disease prevention and cure, analyzing general rules the Qur'an lays down for preventive health and comparing them with Prophetic approaches to nutrition and therapy. He showed that the Qur'an provides universal foundations of Prophetic medicine supplies applied details. The emphasis remained on prevention rather than deep analysis of therapeutic Qur'anic models.

Muḥammad al-'Abdlī (2020) studied the dietary system between the Qur'an and Islamic medical legacy by analyzing verses related to foods and comparing them with the writings of Ibn Sīnā, Ibn al-Qayyim, and al-Rāzī. He highlighted major harmony between the Qur'anic vision and Islamic medical views on temperance, eating times, and types of foods, but did not address translating this vision into responses to modern dietary problems.

'Abd al-Razzāq Darwīsh (2018) studied the concept of healing in the Qur'an and medieval Islamic medicine, analyzing healing verses and comparing them with therapeutic concepts in Islamic medical heritage. He found that the Qur'anic perspective offers a more holistic view, addressing not just the physical, but also the spiritual and mental dimensions of health—elements often overlooked in modern medical practice. However, his study did not suggest a clear or practical way to apply this concept in today's context.

Qur'anic Foundations for Engaging Food and Medicine

General Rules

First: Balance and Moderation

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He does not like those who are excessive. (Al-A'raf 7:31) This verse establishes a general rule regulating dietary behavior, balancing the permissible enjoyment of food and drink with a warning against extravagance that harms the body and society. The World Health Organization (WHO) reports that balanced dietary patterns reduce the risk of non-communicable diseases by up to 40% (WHO, 2023).

Second: Wholesome Foods and Warning Against the Impure

The Holy Quran commands us to adhere to what is lawful and avoid what is unlawful: "O mankind, eat from whatever is on the earth [that is] lawful and good..." (Al-Baqarah 2:168); "He makes lawful for them [all] good things and prohibits for them [all]

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bad things” (Al-A'raf 7:157). Good things are beneficial, free from harm and impurities, and compatible with sound human nature, while unlawful things harm health or corrupt human nature.

Al-Qurṭubī notes that lawfulness alone is not sufficient; food must also be wholesome, for something may be lawful yet non-beneficial—or harmful—in itself.

From a health perspective, this rule aligns with modern classifications of healthy versus unhealthy foods: ultra-processed foods dense with industrial fats and refined sugars are contemporary “impure” items that fuel chronic disease, whereas minimally processed natural foods represent the “wholesome” items commended by the Qur'an.

Third: Objectives of Preserving Life and Intellect

Preserving life and intellect counts among the five necessities of the Sharī'ah. Food and medicine are primary instruments for realizing both. Al-Shāṭibī (1997) argues that Sharī'ah objectives revolve around preserving religion, life, intellect, lineage, and property, and that legislation concerning foods and drugs lies under preservation of life and, in cases such as intoxicants and narcotics, preservation of intellect. God says: “They ask you about wine and gambling. Say, ‘In them is great sin and [some] benefit for people. But their sin is greater than their benefit’” (al-Baqarah 2:219).

Fourth: Prevention Before Treatment

An outstanding Qur'anic rule is that prevention precedes treatment. The Qur'an directs people to avoid the causes of disease before seeking cures—by calling to wholesome foods, cleanliness, moderation, fasting, and avoiding prohibitions: “Eat and drink, but do not be excessive” (al-A'raf 7:31); “They ask you what has been made lawful for them. Say, ‘Lawful for you are the good things...’” (al-Mā'idah 5:4). WHO confirms that roughly 80 percent of heart disease and diabetes cases are preventable through simple lifestyle changes (WHO, 2022).

Ethical and Legal Perspective

First: The Nexus of Food, Creed, and Conduct

Food is directly connected to creed in the Qur'an, reflecting obedience or disobedience to God. The Qur'an ties eating the wholesome lawful things to gratitude and links consumption of prohibited items to following Satan's footsteps: “So eat of what Allah has provided for you lawful and good and be grateful for the favor of Allah if it is Him that you worship” (al-Nahl 16:114). Dietary behavior reveals the reality of one's relationship with God: the believer scrutinizes what he eats, seeks the lawful and the wholesome, and disciplines appetites in line with Sharī'ah. Food influences conduct; harmful or prohibited items affect not only the body but also the clarity of the soul and uprightness of behavior (Ibn al-Qayyim, 1998).

Second: The Legal Dimension in Rulings on Food and Drink

The Qur'an sets detailed rulings governing types of lawful and forbidden foods, conditions of slaughter, and the prohibition of carrion, blood, pork, and intoxicants, as in al-Mā'idah 5:3. The aim is to protect the human being from disease, preserve sound nature, and uphold the objectives of religion, life, and intellect. Classical exegetes indicate that these rulings carry health dimensions even where not specified in detail—and such dimensions have become apparent as modern science has documented the harms of raw blood, pork, and alcohol.

Third: Qur'anic Guidance on Treatment

The Qur'an does not neglect treatment; it guides to it in general terms founded on coupling the taking of means with reliance on God. It presents various models of natural therapy, such as God's command to Ayyūb to strike the ground and bathe and drink from the water (Ṣād 38:42), and the honey model described as containing healing for people (al-Nahl 16:69). The overarching principle is that medicine is among God's universal means and that the human being is commanded to take it without excess dependence on it or neglect of spiritual dimensions.

Qur'anic Models in Addressing Food Problems

The People of Saba' and Misusing Bounty (Sūrat Saba')

First: Narrative and Analysis

The story of Saba' appears in Sūrat Saba' (34:15–17): “There was for Saba' in their dwelling place a sign: two gardens on the right and on the left. ‘Eat of your Lord's provision and be grateful to Him. A good land and a forgiving Lord.’” Saba' was a flourishing kingdom in South Arabia (present-day Yemen), renowned for agricultural development by virtue of the great dam (Ma'rib Dam), which secured abundant water and food, rendering their land verdant and their orchards plentiful. God sent this provision as a test of gratitude, tying bounty to obedience. They turned away, however, replacing gratitude with denial and moderation with extravagance: “But they turned away, so We sent upon them the flood of the dam, and We replaced their two gardens with gardens of bitter fruit, tamarisks, and sparse lote trees” (34:16).

Second: The Food-Related Problem (Extravagance and Luxury)

The fundamental problem lies in the misuse of the abundance of food. The Shebaan people lived in wealth and affluence, but they

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failed to regulate their dietary and social behavior with gratitude and moderation. Al-Razi notes that "disregard" includes abandoning gratitude and God's method of managing sustenance, leading to luxury that corrupted their souls and disrupted the balance of their society. Extravagance produces economic and nutritional corruption—the misallocation of resources, the squandering of good, and the weakening of collective awareness—which reflects modern food waste, which the United Nations estimates at more than 30% of global production (FAO, 2022).

Banū Isrā’īl and Dietary Boredom (Sūrat al-Baqarah)

First: Narrative and Analysis

In al-Baqarah (2:57–61), God tells of manna and quails during the wandering: “And We shaded you with clouds and sent down to you manna and quails, [saying], ‘Eat from the good things We have provided you.’” They grew discontented with the divinely granted balanced diet: “And [remember] when you said, ‘O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs, its cucumbers, its garlic, its lentils, and its onions’” (2:61). The response was reproach: “Would you exchange what is better for what is inferior?” (2:61).

Second: The Problem (Discontent with a Divinely Ordained Diet)

The basic problem is dietary boredom and failure to value the blessing, though the granted food was wholesome and sufficient. Al-Rāzī notes that “we will not be patient” signals complaint and indulgence rather than genuine need. Ibn ‘Āshūr observes that the conduct manifests immersion in appetites and rejection of divinely guided dietary discipline. This phenomenon resembles today’s consumerist dietary boredom in affluent societies, where healthy balanced foods are replaced by less beneficial and more indulgent options, resulting in health and behavioral disorders.

Third: The Treatment (Educational Reproof and Divine Reply)

The reply was not immediate punitive action, as in Saba’s case, but educational reproof: Moses told them that if they wanted such foods, they should descend to an urban settlement where these are available—that is, what they ask for is ordinary and lower than the divine favor granted. The principle: not everything desired is beneficial, and Qur’anic pedagogy aims to refine taste and link it to gratitude (al-Qurṭubī, 1964).

Yūsuf’s Model in Managing a Food Crisis (Sūrat Yūsuf)

First: Narrative and Analysis

In Sūrat Yūsuf (12:43–49), the king’s vision of seven fat cows consumed by seven lean ones and seven green ears and others dry is interpreted by Yūsuf as seven years of abundance followed by seven of famine, then a year of relief. “You will plant for seven years consecutively; and what you harvest leave in its ear, except a little from which you eat” (12:47).

Second: The Problem (Famine and Food Security)

The issue is a national food crisis due to environmental failure (insufficient rainfall), threatening food security—akin to contemporary threats driven by climate change or poor agricultural management.

Third: The Treatment (Advance Planning, Storage, and Prudent Management)

The remedy is a detailed plan: (1) intensive cultivation in the years of plenty, (2) smart storage in the ear to preserve grain quality, (3) frugality in consumption during abundance (FAO, 2022).

Qur’anic Models in Addressing Medicine-Related Problems

Ayyūb (Sūrat Ṣād; Sūrat al-Anbiyā’)

First: Narrative and Analysis

Ayyūb’s story appears in al-Anbiyā’ (21:83–84) and Ṣād (38:41–44): “And remember Our servant Job, when he called to his Lord, ‘Indeed, Satan has touched me with hardship and torment’” (Ṣād 38:41). He endured a prolonged debilitating illness yet persisted in supplication, acknowledging incapacity and seeking healing from his Lord. Relief came through the divine command: “Strike with your foot; this is a cool bath and a drink” (Ṣād 38:42)—water for bathing that cured the exterior and for drinking that restored internal health.

Second: The Health Problem

The model concerns a chronic intractable disease of long duration that severely affected the body. Al-Rāzī notes that “hardship and torment” indicates the intensity and chronicity of pain. The Qur’an does not specify the disease type, consistent with its focus on lesson and therapeutic method rather than medical details.

Third: The Treatment (Divine Command to Use Water; Combining Material Means and Supplication)

The remedy integrates two elements: (1) material means—cool water for bathing and drinking, a natural therapy that modern medicine recognizes for circulatory and immunological benefits and for stimulating healing; and (2) spiritual means—supplication and turning to God. Ibn Kathīr states that taking means does not contradict reliance upon God and that God created curative

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properties in that water. The model establishes the principle of integrating natural medicine and supplication in a holistic therapeutic system.

Mūsā (Sūrat al-A'raf)

First: Use of a Tree in Treating Snakebite (Exegetical Report)

While the Qur'an does not detail a plant-based remedy directly in Moses's narrative, some exegetical reports (cited by al-Qurṭubī and others) mention that God revealed to Moses to use a particular tree to treat an Israelite's snakebite. Though not explicitly detailed in the Qur'an, the broader Qur'anic principle is clear: employing nature in healing and recognizing that God has placed therapeutic properties in the natural world.

Second: The Significance of Natural Therapy in the Qur'an

The principle is that nature is a source of medicine and that God has placed in plants, animals, and minerals therapeutic qualities for humans to discover and harness: "And He sends down water from the sky, and thereby We bring forth growth of every kind" (al-An'ām 6:99). Modern pharmacology corroborates the medicinal value of botanicals: about a quarter of modern drugs are derived from plant compounds (WHO, 2022; WHO Traditional Medicine Strategy 2021–2030).

The Bees (Sūrat al-Naḥl)

First: Honey as Medicine

"There emerges from their bellies a drink, of varying colors, in which there is healing for people" (al-Naḥl 16:69). Classical exegesis holds that the healing is general, encompassing internal and external ailments, and that honey bears medical properties proven across ages. Contemporary studies document antibacterial effects, promotion of wound healing, digestive benefits, and immune modulation (Al-Waili et al., 2012; Eteraf-Oskouei & Najafi, 2013). Clinical practice employs honey for burns, chronic wounds, and ulcers.

Synthesis of Qur'anic Therapeutic Models (Ayyūb, Mūsā, Bees)

1. Acknowledging illness and seeking God through supplication.
2. Taking natural means such as water, plants, and honey.
3. Integrating material medicine and spiritual practice.
4. Contemporary Grounding of Qur'anic Models

First: Linking Qur'anic Models to Modern Concepts in Public Health, Nutrition, and Medicine

Yūsuf's model aligns with food-security management: forward planning, grain storage, and rational consumption—core principles in FAO guidance (FAO, 2022). Saba's model corresponds to sustainable development concerns by connecting resource misuse with environmental degradation and system collapse—issues mirrored in modern societies through extravagance and food waste. Therapeutically, Ayyūb's and the bees' models converge with contemporary trends in complementary and preventive medicine that encourage integrating evidence-based natural therapies with modern care (WHO, 2022).

Second: Prospects for Policy Design Inspired by the Qur'an

- Adopting proactive food security concepts from Yūsuf's model: long-term agricultural planning, inventory management, reduction of food waste.
- Integrating moral values in health policy through religiously grounded awareness campaigns that promote self-restraint, cleanliness, and health protection.
- Strengthening evidence-based natural and alternative medicine (e.g., honey, water therapy) within scientific standards.
- Revisiting health curricula to include the Qur'anic standpoint as a value-laden and knowledge-rich source.

Institutions in the Islamic world—medical, academic, and spiritual—can play decisive roles by developing programs, curricula, and community initiatives that integrate revelation and science.

FINDINGS AND RECOMMENDATIONS

First: Principal Theoretical and Applied Findings

- Qur'anic food and medicine models present an integrated vision that links human actions with public health and unites juridical, ethical, and healthcare-related dimensions.
- The Qur'an articulates advanced health principles—moderation, purity and protection, and recourse to natural resources—that agree with present-day scientific notions in nutrition and therapeutics.

Second: Proposals for Employing Qur'anic Models in Contemporary Food and Health Policy

- Embed Qur'anic principles in national food-security planning: proactive planning, smart storage, responsible consumption.
- Launch public health initiatives grounded in Qur'anic values to enhance nutritious eating and health protection.

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Third: Recommendations to Researchers and to Educational and Health Institutions

- Researchers: prioritize applied comparative studies that link Qur'anic text to current health and nutrition studies and address contemporary issues such as nutritional security, obesity, and persistent diseases.
- Educational institutions: incorporate "Health in the Light of the Qur'an" in university curricula to jointly ground ethical and medical perspectives.

CONCLUSION

The research demonstrated that the Qur'anic approach to food and medicine is comprehensive, realistic, and timeless. The Qur'an treats food and medicine not as isolated biological or economic matters but as essential components of moral and social reform. The Qur'anic models—such as the stories of Saba', Banū Isrā'īl, Yūsuf, Ayyūb, and the bees—reflect distinct approaches to human health and wellbeing. They collectively reveal that misusing blessings leads to corruption and deprivation, while gratitude, moderation, and discipline secure balance and prosperity.

The research concluded that Qur'anic teachings establish foundational principles of modern public health: moderation, prevention before treatment, and reliance on lawful and wholesome sustenance.

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