

## LIVING QURAN AND SUNNAH AS THE FOUNDATION OF A HOLISTIC HEALTHY LIFESTYLE

Muhammad Faishal Hibban

Faculty of Postgraduate, Departement Aqidah and Islamic Philosophy, Darussalam Gontor University

[hibban5d@gmail.com](mailto:hibban5d@gmail.com)

---

### ABSTRAK

Belakangan ini, persoalan kesehatan memang menjadi bahasan yang kian mengkhawatirkan. Penyakit tidak menular (PTM) adalah tantangan kesehatan masyarakat utama secara global pada abad kedua puluh satu. Jika ditarik dengan kondisi di Indonesia, Kemenkes RI menunjukkan prevalensi penyakit tidak menular tahun 2018 mengalami kenaikan jika dibandingkan dengan Riskesdas 2013, antara lain kanker, stroke, penyakit ginjal kronis, diabetes melitus, dan hipertensi. Itu bisa terjadi karena gaya hidup yang tidak sehat. Perubahan gaya hidup harus dilakukan. Karena Islam melihat kesehatan sebagai kondisi di mana manusia mampu mempertahankan sikap yang adil terhadap fitrahnya. Dalam menyelesaikan masalah-masalah tersebut, sebagai umat Islam, mereka harus mengikuti gaya hidup dalam Al-Qur'an dan sunnah, Tulisan ini berfokus pada perlunya umat Islam untuk menjaga kesehatan dengan kembali ke Al-Qur'an dan Sunnah melalui Living Quran dan sunnah sebagai landasan gaya hidup sehat holistik. Sebagai seorang muslim, maka sewajarnya jika senantiasa mengamalkan yang ada dalam Al Quran dan sunnah sebagai pedoman bagi umat islam. pola hidup sehat menurut Al-Qur'an juga telah dicontohkan oleh baginda Rasulullah SAW. Karena Allah telah memberikan pegangan Agama yang mengafirmasi ilmu kesehatan, hidup sehat, pengobatan, pola makan dan minum sehat, dan mengontrol fisik maupun mental stress. Ini terefleksikan di dalam kitab suci dan juga ajaran-ajaran yang dicontohkan Nabi.

**Kata Kunci:** Living Quran dan sunnah, pola hidup sehat

### ABSTRACT

Recently, health issues have indeed become an increasingly worrying discussion. Non-communicable diseases (NCDs) were a major public health challenge globally in the twenty-first century. If pulled from conditions in Indonesia, the Ministry of Health of the Republic of Indonesia shows that the prevalence of non-communicable diseases in 2018 has increased when compared to Riskesdas 2013, including cancer, stroke, chronic kidney disease, diabetes mellitus, and hypertension. It can happen due to an unhealthy lifestyle.

Lifestyle changes must be made. for Islam sees health as a condition in which man is able to maintain a just attitude towards his fitrah. In solving these problems, as Muslims, they must follow the lifestyle in the Qur'an and sunnah, This paper focuses on the need for Muslims to maintain health by returning to the Qur'an and Sunnah through the Living Quran and sunnah as the cornerstone of a holistic healthy lifestyle.

As a Muslim, it is natural to always practice what is in the Quran and sunnah as a guide for Muslims. A healthy lifestyle according to the Qur'an has also been exemplified by the prophet Muhammad SAW. Because Allah has given Islam handle that affirms the science of health, healthy living, treatment, healthy diet and drinking, and controlling physical and mental stress. This is reflected in the scriptures as well as the teachings exemplified by the Prophet.

**Keywords:** Living Quran and sunnah, healthy lifestyle

## 1. Introduction

Recently, health issues have indeed become an increasingly worrying discussion. In various literature and facts on the ground, it shows that the level of human susceptibility to disease is increasing.<sup>1</sup> Human beings living in modern times today have indeed stuck on modernity. Modern society considers the meaning of healthy to be with taking medicine and doctors. No matter how small the complaints from the body, drugs from doctors who go through industrialization and chemical processes become the leading choice. Even though dependence on drugs will make the immune system as a defense for the body not good.<sup>2</sup>

Non-communicable diseases were a major public health challenge globally in the twenty-first century. According to the World Health Organization (WHO) more than 70% of all deaths globally, with 82% of them occurring in developing countries.<sup>3</sup> In Indonesia, the Ministry of Health of the Republic of Indonesia shows that the prevalence of non-communicable diseases in 2018 has increased when compared to Riskesdas 2013, including cancer, stroke, diabetes mellitus, and hypertension.<sup>4</sup> It can happen due to an unhealthy lifestyle.

Lifestyle changes must be made. because Islam sees health as a condition in which man is able to maintain a fair attitude towards his fitrah. In solving these problems, as Muslims, they should follow the lifestyle in the Qur'an and sunnah, because, as a holy book, the Qur'an is used as a reference and becomes a dialogue partner in solving life problems faced by humans. Seeing that health problems are so important for Muslims, the author tries to examine the implementation of practicing a healthy lifestyle according to the Qur'an, because the Qur'an is a guide for Muslims. This paper focuses on the need for Muslims to maintain health by returning to the Qur'an and Sunnah through the Living Quran and sunnah as the foundation of a holistic healthy lifestyle.

## 2. Methods

The method used in this study is the literature method (library research). This method is a method of collecting data by understanding and studying from various literature. The Data collection by searching from various sources such as books, archives and written works related to living Quran and sunnah as the foundation of a holistic healthy lifestyle.

## 3. Discussion

### **The concept of health in Islam**

Fundamentally, the concept of Islamic health is based on the principle of balance in the prevention and treatment of diseases. This is in line with the definition from Ibn Sina, health is a "state of moderation" or "balance and harmony" (i'tidāl).<sup>5</sup> Ibn Sina used the word "i'tidal" which has the same root word as fair. This is in line with the Qur'an which says man has been created in a balanced (just) state, so if a person's state is unbalanced, then a person is affected by disease. According to Imam Ibnul Qayyim al Jauziyah in his book at Thibun Nabawy that the disease is classified into 2 types, physical (physical) disease and spiritual (metaphysical) disease. The Islamic

view of health is Holistic, It is said to be holistic because it contains metaphysical and cosmological principles; placing the human being as a totality, where the body and soul are closely related and where the state of health is realized through harmony and equilibrium.

Health is very important for human life, health is the most precious blessing of Allah SWT in this life. Everyone yearns for health both physically and spiritually healthy, because if man is sick it will greatly affect his life, in addition to being healthy, feeling pain also makes humans unproductive again feel less confident.<sup>6</sup> Most people who are sick will experience the onset of mental and mental shocks due to the illness they suffer from. People who experience this condition really need motivational help that can cause a sense of optimism and always be patient in facing the trials of Allah SWT.

As Allah Almighty has commanded man to always be patient in the face of all the calamities that come his way, be it trials, trials, or warnings from Allah Almighty. Because if the patient is patient, then Allah Almighty will appear his goodness, so that humans can understand the benefits hidden behind it.<sup>7</sup> Definition of mental health according to the understanding of medical science is a condition that allows the optimal physical, intellectual, and emotional development of a person and that development goes in harmony with others. mental health has harmonious qualities paying attention to all aspects of human livelihood and in relation to other human beings.<sup>8</sup> Mental health is a very need in every human being that will later add to physical and psychological development to balance daily life.

Man basically wants himself to be healthy, both physically and spiritually healthy, so that among the wisdom of Allah Almighty, the Quran in which there are instructions can be a cure for diseases that are infected in humans both physically and psychically. Allah said in the Qur'an :

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۖ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

“And we derive from the Qur'an an an antidote and mercy to the believers and the Qur'an does not add to the alim people other than the disadvantages.”

According to Hamka in the interpretation of al-azhar, it is unequivocal in this verse that in the Quran there are medicines and graces for the faithful. Many diseases can be cured by the Quran. And indeed many diseases that attack the human soul, can be cured by the verses of the Quran. Hasad or spite is a disease. So if we read the verses that explain that the differences in human talents are not the same, but part of them still need another, then the spiteful disease disappears..<sup>9</sup>

throughout The Islamic civilization, the main purpose of the Islamic system of medicine was to maintain health rather than treat diseases or restore health when attacked by diseases. This is in line with the purpose of Islamic law which states that maintaining health is better than treating diseases (al-wiqayah khairun min al-'ilaj); that keeping health is better than the treatment of disease).<sup>10</sup> This preventive principle became the main paradigm of the concept of health in Islam. In Islamic teachings maintain health (hifzu al-Nafs) As himself and others belong to one of the five main principles (al-Dhoruriyat al-Khoms).<sup>11</sup> maintaining health for Muslims is a sharia that must be done.

In the Islamic concept of health, as Al-Dhahabi also explained, six main prerequisites are needed to maintain health (hifz al-sihhah; al-wiqayah). These six principles are commonly referred to as Sittah Daruriyah (Six Imperatives).<sup>12</sup> These six health principles are: Air (hawa') ; food and drink (ma'kuul wa mashrub) ; body grinding and rest/silence (harakat wa sukun badani); Sleep

and wakefulness (naum wa yaqzah); emotional changes (harakat wa sukun nafsi); excretion and retention (istifragh wa ihtibats).

### **Living Quran as the foundation of a holistic healthy lifestyle**

Linguistically, Living quran comes from two different words namely; Living which means life and the Qur'an is the holy book of Muslims, so in general it is interpreted as the Qur'an that lives in society.<sup>13</sup> The expression Living Quran can also be seen in a society that uses the Qur'an as a guide to life. They live by following what is commanded by the Qur'an and stay away from things that are prohibited and can be manifested the value of the Qur'an is expressed directly in various daily lives.<sup>14</sup> in this study, the author divides the foundations of a healthy lifestyle in living Quran and Sunnah into three; first, The impact of Islamic sharia in the Qur'an on health. Second, the benefits of plants in the Qur'an for health. Third, Islamic medicine/therapy (Thibb Nabawi) as the Ikhtiar of muslims.

### **The impact of Shari'a in the Qur'an and Sunnah on health**

The Qur'an is the holy book of Muslims that guides humans to live life in all aspects. One of the important aspects in human life is the health aspect. So is the Sunnah taught by the Messenger of Allah. The Qur'an, which is supported by the Sunnah, has provided a clear picture of how to manage a healthy lifestyle physically and spiritually. Imitating the lifestyle of the Prophet and carrying out the commands of Islamic law means that we have practiced several things about a healthy lifestyle.

In Islam, Ablution is one of the religious commandments, If we look at the aspects of the pillars and legal requirements of prayer described in the Quran surah al maidah verse 6. we're going to find some things that are scientific; for example, using clean and sanctifying water, to limbs such as the face, hands, feet, and even destroyed to rinse your mouth and clean your nose and ears. Which, at the same time has scientific benefits in the form of maintaining health and hygiene.<sup>15</sup> Psychologically, ablution correctly can increase optimism and calmness.

Al Dhahabi mentioned that prayer can cure heart, stomach and intestinal pain. Three causes can be said to be so. First it is revealed worship. Second, it has psychological benefits because prayer is able to distract the mind from pain and also reduce it. Third, in shalat, physical factors are also involved in addition to concentrating on the mind, namely body movements. The movement involves standing tall, prostration, rukuk and tuma'ninah, through prayers the movement of the body and many organs in a state of calm.<sup>12</sup>

Food and Drink, strongly emphasize medicine. with food first before being given heavier medicines, the Quran's call to eat and drink with the halal and abandon the illegitimate ones that are in sura Al baqorah verse 172, have an impact on the human psyche. Metaphysical elements such as halal-haram are the real main points. The metaphysical value of this food affects the soul, as the Brotherhood al shafa argues that the growth of plants and animal meat that humans eat has an effect on their body and soul.<sup>16</sup> In the spiritual context of Islam, there are also many spiritual benefits to certain food bans. Because one of the factors that affect the level of concentration of prayers and the acceptance of a person's prayers is the type of food he eats.

### Benefits of plants in the Qur'an for health

The Quran also often uses plants as evidence of Allah's power and parables to convey wisdom. In addition, there are some herbs that are clearly mentioned in the Quran. The mention of the names of the plants in the Quran is certainly not without meaning, there must be a cause and purpose in the mention. In addition, the benefits of mentioning these plants also have implications for human knowledge in paying attention to and maintaining mental and physical health. That the mention of plants that have a position as a medicine can be known for the identity and substances contained in it so that humans can use it intelligently. Where this is certainly very useful for human survival. Allah has said in the Qur'an :

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ.

“Then let the man pay attention to his food.”. (‘Abasa: 24).

In this verse, God tells man to pay attention to his food, how He has prepared nutritious food containing proteins, carbohydrates, etc. so as to meet the needs of his life

M.Faishal Hibban classifies the benefits of plants in the Qur'an for health with a scientific interpretation approach.<sup>17</sup> as follows; Cucumbers for skin health. Garlic to prevent flu and heart disease. Shallots to reduce high blood sugar/blood sugar levels. Beans beans to maintain digestive health. Ginger to cure constipation and warm the body. Bidara to reduce liver organ injuries and converts. Olives to prevent heart disease. Grapes to facilitate blood circulation and prevent diabetes. Pomegranate for bile health. Dates to strengthen bones and bjiyan seeds / rice / wheat to strengthen bones become a source of energy for the body. And tin to treat abdominal pain such as bawazir and relieve pain in women.

**Table 1. Plants in the Quran and its benefits**

Plants in Alquran	Ayat in Alquran	Benefits in health
Cucumber, garlic, beans, onion, vegetables.	Al Baqorah ayat 61.	Cucumber for skin health. Garlic to prevent colds and heart disease. Shallots to reduce blood sugar levels / high blood. Nuts to maintain digestive health.
Ginger	Al Insan 17	Ginger to cure constipation and warm the body. Bidara to reduce liver injury and digestion.
Olive	At Tin 1	Olives to prevent heart disease.
Grape	Abasa 28	Grapes to improve blood circulation and prevent diabetes
Bidara/ sidr	Saba 17	Bidara to reduce injury to the liver and digestive organs.
Pomegranate	Ar Rahman 68	Pomegranate for bile health.
Dates	Abasa 29	Dates to strengthen bones
grain/rice/wheat	Abasa 28	Grains / rice / wheat to strengthen bones become a source of energy for the body.
Tin	At Tin 1	tin to treat abdominal pain such as bazir and relieve pain during menstruation in women.

### **Islamic medicine/therapy (Thibb Nabawi) as the Endeavor of muslims**

Islam teaches us about living a healthy life that has been taught by the Messenger of Allah which is often known as Islamic medicine (Thibbun Nabawi). The Prophet Muhammad has also given examples of praxis in terms of maintaining health and healing from illness. This theme is popular with islamic medicine. In the course of Islamic civilization, this treatment has further developed with the encounter of Muslim communities with Greek, Roman, and even Indian cultures during the Muawiyah Dynasty.

Ibnul Qayyim said in his book Thibb Nabawi "The turning of people from the way of prophet treatment is just like their turning away from treatment with the Qur'an, which is a useful remedy."<sup>18</sup> Thus, it is not appropriate for a Muslim to make nabawiyyah medicine merely an alternative treatment. It is precisely appropriate that he make it the main way of treatment, because his certainty comes from Allah Subhanahu wa Ta'ala through the orality of His Messenger The hadiths about thibbunnabawi came out of the mouth of the Prophet Muhammad, then he is the truth. Add to that the Qur'an verse which states:

" Nothing he said based on lust, but rather a revelation delivered to him (the prophet) " (QS. an-Najm : 3-4).

The prophet also taught the treatment of cupping (hijamah), circumcision, ablution, and gurah. In addition, quranic verses are also often used for treatment. Also known treatment with ruqiyah. Habatussauda, olive oil, honey, and cupping are alternative medicines in today's modern era. In fact, modern medicine began to be interested in researching because of its efficacious content as a medicine.

Basically in Islam, a treatment is just an endeavor/choice before praying to Allah, because in essence Allah is the healer. And Allah has said in the Qur'an the letter of the Qur'an letter. As-Syu'ara verse 80 :

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ

Artinya: "and when I am sick, he (Allah) heals me".

#### **4. Conclusion**

As a Muslim, it is natural to always practice what is in the Quran and sunnah as a guide for Muslims. A healthy lifestyle according to the Qur'an has also been exemplified by the prophet Muhammad SAW. Among them are resting, praying, maintaining cleanliness, carrying out fasting, both mandatory fasting and sunnah fasting, and so on. If a person's life is carried out properly and regularly as is the Shariah of the Islamic religion. Then it is certain that the person will have a healthy life both physically and spiritually well.

## REFERENCES

1. Imron Rossidy. Fenomena flora dan Fauna dalam prespektif Al Quran. Malang: UIN-Malang Press; 2008.
2. Romy Aditya. Sehat Tanpa Dokter; Cara Mudah Jadi Dokter di Rumah Sendiri. yogyakarta: FlashBooks,; 2016.
3. Noncommunicable diseases [Internet]. [cited 2022 Jul 12]. Available from: <https://www.who.int/health-topics/noncommunicable-diseases>
4. Kementerian Kesehatan Republik Indonesia [Internet]. [cited 2022 Jul 12]. Available from: <https://kemkes.go.id/article/view/20070400003/penyakit-tidak-menular-kini-ancam-usia-muda.html>
5. Avicenna. Treatise on the Canon of Medicine of Avicenna (English Translation of al-Qānūn) K. Gruner (Ed.),. (New York: AMS Press,; 1973. (Reprinted from the edition of 1930 London).
6. Rahim Salabi. Mengatasi Kegoncangan Jiwa Perfektif Al-Qur'an dan Sains. Bandung: : PT. Remaja Rosdakarya; 2002.
7. Aidh Al-Qarni. La Tahzan. Jakarta: Qisti Press; 2004.
8. Dadang Hawari. Al-Qur'an Ilmu Kedokteran Jiwa Dan Kesehatan Jiwa. yogyakarta: PT. Dana Bhakti Prima Yasa; 1997.
9. Hamka. Tafsir al-azhar. Jakarta: Pustaka Panjimas; 1984.
10. Rodini, M. A. Medical Care In Islamic Tradition During The Middle Ages, International Journal of Medicine and Molecular Medicine.
11. Wahbah zuhaili. al fkh al islami. Damaskus: Darul fikri; 2002.
12. Al-Dhahabi. Thibb An Nabawi,. Beirut Libanon: darul ahya ulum; 1990.
13. Sahiron Syamsuddin. Ranah ranah penelitian dalam studi Al Qur'an dan Hadist dalam metode penelitian Living quran dan Hadist. yogyakarta: teras; 2007.
14. Ahimsa putra H shri. The Living Al Qur'an: Beberapa prespektif Antropologi. Jurnal Walisonggo. 2012 mei;20(1).
15. Delavar M(Pharm.D). Ablution wisdom in the view of Quran, Hadith, and medicine. Arak Medical University Journal (AMUJ).

16. Nokso-Koivisto I. Microcosm-Macrocosm Analogy in Rasā'il Ikhwān aş-Şafā' and Certain Related Texts. G4 Doctoral dissertation (monograph) University of Helsinki. 2014;
17. Muhammad Faishal Hibban MR. MANFAAT TUMBUHAN DALAM AL QUR'AN BAGI KESEHATAN (PENDEKATAN TAFSIR 'ILMI). Al muhafidz. 2022 Feb;2(1).
18. Ibnu Qoyyim Al jauziyah. Thibb Nabawi. Libanon, Beirut: Darul fikri; 2006.