

Preventive Medicine in Food and Drink: An Analytic Study of the Islamic approach

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Abstract

Little attention has been paid by modern public health towards involving, as well as recognition of religion or culture in disease prevention and control. Religion is a major component of the social life of many communities around the globe. Our goal is to provide access to scientifically sound and culturally acceptable information on health promotion and disease prevention, to all those who need it, using the information from Qur'an and authentic Hadith. However, the research into this area will be important as an avenue for improving the quality of life through Islamic teachings. This study relies mainly on secondary resources of data, and secondary sources of this study were primarily libraries. The bulk of the data for this study comes from many Islamic books, journals and articles that belong to Prophetic Islamic medicine and contemporary medicine. The methods of data analysis that are used in this study are descriptive and analytical. This study uses thematic induction. Generally, the methodology used for this study can be described and defined fundamentally as a qualitative study. The study addresses prophetic traditions that are related to preventive medicine about food and drink, and support these prophetic traditions by contemporary doctors' opinions, which are attested by the fact, or are proved by experiments those accounts for non-violation of the Sharia, also the study revealed that the Holy Prophet (peace be upon him) was so concerned about every aspect of human life including that of health. This was yielded from prophetic traditions that infused preventive knowledge, which if humans could have made proper use of it, they would be prevented from many illnesses and healed others. This preventive scientific finding is affirmed by modern science. As a result, the prophecy of the final prophet is clear.

Keywords

Preventive Medicine, Food and Drink, Prophetic approach, Islamic medicine

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Introduction

Studies have shown that religion has effectively worked as a coping and prevention strategy in health-related issues (Koenig, McCullough, & Larson, 2001; Ladd, 2014). Religion has an important role in social integration and control. Religion is part of the culture or the way of life of a society, and it helps to maintain cultural traditions. Society can only survive if people share some common beliefs about right and wrong behaviour. Durkheim saw religion as a kind of social glue, binding society together and integrating individuals into it by encouraging them to accept basic social values (Green, 2009). So, it is mainly through religion that an individual is socialized into the values of society. This set of moral beliefs and values may have been so deeply ingrained through socialization that it may affect the everyday behaviour of believers and non-believers alike. Religiosity relates to the influence of social referents and thus may be viewed as analogous to construct from the Theory of Planned Behaviour (Ajzen, 1992) Linking health messages to religious or spiritual themes, or using religious elements on messages, may be appropriate motivational health strategies. This can be done through manipulation of social effects such as linking health behaviours to specific religious commandments or using the norms of the faith as a source of positive or negative sanctions (Maibach et al., 2002).

As proved by Campbell et al. (1999) emphasizing personal feelings of religious pride or shame can invoke attitudes towards health practices. Eckersley (2007) argued that psychological literature on health and religion suggests that the benefits to wellbeing flow from the social support, existential meaning, sense of purpose, coherent belief system and moral code that religion provides. Examples of the health principles and prevention encouraged and promoted in Islam:

- Hygienic principle: Several Quran verses and hadiths have encouraged Muslims on cleanliness, hand washing, brushing teeth.
- Health Promotion: safeguarding health, avoidance of harmful substances, quarantine, and isolation,
- Food safety: Rasoul SAW encourages food hygiene, He also prohibits eating dead animals, consuming animals eating excretes, blowing or breathing inside drinks, drinking directly from sources e.g. bottles to avoid contamination, drinking together with animals (avoid zoonoses),
- Health wellness and fitness: Rasoul SAW encourages exercise such as active working, swimming, dieting, horse racing, judging with family, also He discourages overeating (binge eating), drinking alcohol, intoxicants, harmful substances, eating hot food, adding weight etc., He also prohibit eating and drinking while in standing position.
- Environmental health: safe drinking water and environmental sanitation. Islam prohibits urination in stagnant water or using it for taking bath, also guard against evacuating one's bowels: in the shed, roadside, near water sources.
- Maternal, child health and reproductive health: prohibition of abortion, having sexual intercourse during menstruation, deferring fasting in the month of Ramadan for pregnant and nursing mothers, encourages long-lasting breastfeeding before weaning their offspring for two whole years, proper child education, given psychological contentment to the family.

Therefore, modifiable lifestyle behaviours, physical inactivity, poor sanitation, and hygiene can result in the development of communicable, non-communicable and chronic diseases. Today, foodborne, and chronic diseases are a major global public health problem. In 2005, the World Health Organization (WHO) estimated that 61 per cent of all deaths and 49 per cent of the global burden of disease were attributable to chronic diseases. By 2030, the proportion of total global deaths due to chronic diseases is expected to increase to 70 per cent and the global burden of disease to 56 per cent. Religion has shown to play a significant role in shaping people's behaviour, attitude, and mode of communication, interaction, and lifestyle. However little effort is made toward cooperating divine Quran and sunnatic teaching in health-promoting and preventive activities.

Definition of preventive medicine

a. The linguistic definition of preventive medicine

Alteb (medicine): the letters TA and BA are from the root of the word teb, one of these two letters refers to awareness and skills, while the other refers to extension and elongation. The first is

medicine, which is knowledge of things, where to say a man is a tabu, while tabeeb (doctor) is an ingenious man or a learned scholar of medicine. The plural of a small number of doctors is atebe, while the plural of a lot of doctors is atebah. Altubu (medicine) is another dialect derived from Aldeb. The Arab people address anyone who is learned as a doctor (Fares, 2002). Aldeb (medicine) is used terminologically to refer to any science that deals with maintaining health and healing diseases (Hamid, 1989). Preventive waka (prevented), yakee (prevent), wekaia (prevention), wekaia (prevention), all means keeping oneself from harmful things. Altawakee (protection) protecting things from terrifying things. The prophetic Hadith mentions that "whom he disobeys Allah, is not protected himself unless he makes repentance". It basically means that: Allah protects you from evil. Allah also says: And they will not have from Allah any protector. The Arabs also used to say: a horse with horseshoe if it has been protected by shoe the hardened ground and thin hoof, its hoof protects from the hard position". Ibin Al-Ahmer said: "walking with strong build legs. Lofly tip of hooves. Protect not in the plain and hard ground". This verse basically means that horses do not suffer the hardness of the ground, since their hooves are very strong (Fares, 2002).

b. The idiomatic definition of preventive medicine

Today, preventive medicine is defined as preserving the general health of an individual and society by following the teachings and procedures for the prevention of communicable, expatriate, and genetic diseases before they occur, and to stop the spread of infection during disease outbreaks. It also involves the improvement of life circumstances. Prevention of accidents and psychological diseases are included as well, alongside care of a healthy human and protecting them from diseases (Qayyum, 2004).

To be more precise, it is possible to define preventive medicine as a science that deals with what keeps individuals and society in good health via two approaches. First, preventing diseases before they occur, and prevention of the spread of infections, and second by maintaining health via the improvement of life circumstances and preventing the occurrence of accidents and the reasons behind nervous tensions.

Methodology

This study employs a qualitative research methodology with content and a deductive method of analysis. To actualize its objective, which is studying the Preventive medicine in foods and drinks based on the Islamic approach, the research relies on the primary sources of the Shariah, the Quran and the Prophetic tradition., the research focused more on the Prophetic tradition.

The researcher also refers to some printed materials such as books, journal's articles, conferences proceedings, relevant to Preventive Islamic medicine and contemporary medicine.

Findings and Results

Hadiths of prevention with respect to food

There are two sub-sections pertaining to these hadiths

First sub-sections: What has been said by our prophet about avoiding malicious drinking and food?

In this respect, three Hadiths are used.

- 1- It was narrated by Abu Darda, saying that my close friend the Messenger of Allah, May Allah bless him and grant him peace advised me: "Do not drink wine, for it is the key to all evils" (Majah, 2009).
- 2- It was narrated by Ibn Abbas saying: "keep away from wine, for it is a key of whole evils" (Hakim, 1990).

Parameters of preventive medicine in these two Hadiths

The two Hadiths explain that the prohibition of wine is ascribed to the idea that it is the key to all evils, namely, its evils include all aspects of life, such as the religious, psychological, and health

aspects. Since Islam is a religion of doctrine and legislation, there are conditions laid on who is responsible for executing these doctrines and legislations. This responsibility is not valid without these conditions. The onus lies on an individual's mental health. Due to the significance of the mind and its great value in legislative responsibilities, and in the individual's relation to their environment, Islam firmly forbids wine, since its drinking leads to damage to the mind and body. Wine interfere with the mind, disrupts it, and cancels its temporal role. A drinker does whatever contradicts common sense, namely, loses his or her mind and money, avoid remembrance of Allah and prayer, causes enmity and hatred between brothers and friends and the public, and spreads the diseases and damages that destroy the mind, the body and the heart. Modern scientific research emphasizes that drinking wine results in many damages and diseases (Yassin, 1997). Such as:

- a. Turmoil in the heart: wine causes the increase of the number of heartbeats, whereas the rate of 1% of alcohol leads to increased heartbeats, then to a heart attack, and strain of cardiac muscle, which is the leading cause of death amongst alcoholics (Yassin, 1997).

Researchers have conducted extensive studies to determine the role of alcohol and its effect on a heartbeat. Yassin found that drinking a little amount of whiskey (two or three bottles) decreases the amount of blood pumped by the heart in the stroke volume by reducing cardiac output in a minute, especially to patients with cardiomyopathy (Yassin, 1997). Brown Wold pointed out that "wine frustrates the ability of the cardiac muscle to contract cutely or chronically even if it has been taken moderately" (Qayyum, 2004).

- b. Hypertension: Whenever pressure doubled, agitation also increased in the arteries, leading up to an explosion in the brain, and ending up with partial or total paralysis (Qayyum, 2004).
- c. Hepatitis: this inflammation results in ruptured cells and fatty gatherings, leading to fibrosis and ossification of the liver, up to the stage of cirrhosis, which is incurable. Many studies showed that the rate of liver cancer in cases of cirrhosis to be high in people who consume alcohol (Rakeet, 1997).

Other diseases caused by alcohol are congestion of the reproductive tract, Ulcer, and infection of the digestive tract, alongside severe infection in the mouth, pharynx, intestine, nerves, and endocrine glands and senses (Rakeet, 1997).

Moreover, wine causes many psychological diseases that destroy the drinker and their environment. It is therefore clear that alcohol addiction leads to social, psychological, and health problems. Therefore, Allah Almighty vilifies wine and describes it in the holy Quran using two adjectives.

- A great sin, Allah says:

"They ask you about wine and gambling. Say, in them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit..." (Al-Quran 2:219)

Drinking wine is a great sin due to its drawbacks and the large consequences of drinking it. The damage may be to the body, self, mind, and money, as well as relationships between people. There is no sin such as the sin of drinking wine, which damages everything in its path.

- An abomination of Satan's works: Allah says:

"O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So, avoid (strictly all) that (abomination) in order that you may be successful" (Al-Quran 5:90)

Also, the prophet (peace be upon him) describes the wine as a key of all evils, as mentioned earlier. Al Sanani said: "wine is the mother of Khaba'ith (evils) and the focus of sins, whom he drinks it commits each obscenity and be negligent towards performing any worship. In addition, whom he drinks wine has ruined his or her religion and life" (Al-San'ani, 2011).

- 3- It was narrated by Abu Hurairah says: The Messenger of Allah, May Allah bless him and grant him peace, says: "Allah forbade wine and the price paid for it, and forbade dead meat and the price paid for it, and forbade swine and the price paid for it" (Dawood, 2009).

Parameters of preventive medicine in this Hadith:

The Hadith shows that the prohibition of wine, dead meat, and pigs' meat is legislated to protect humans from the infections of many dangerous life-threatening diseases. Doctors and scientists

explained the disadvantages or harm coming from wine, dead meat, and swine on humans. The previous hadith detailed the damages caused by wine, while the next subsections will detail the harms that befell people upon the consumption of dead meat and swine on health.

First: Dead meat: According to Islamic law, dead meat means the flesh of animals and birds that were not butchered but died in the wild. Causes of death include diseases, ageing, eating poisonous foods, suffocation, or falling from high places.

Islam prohibits the consumption of meat of dead animals due to the stagnation of blood within the flesh. Its consumption will lead to ill health. Al Razi, in his interpretation, pointed out "O know that the prohibition of eating dead meat is in accord with what is familiar and be in the mind of people since the blood is a very sensitive essence, so if the animal dies, the blood will be stagnated in the veins of animals. Then the blood will be decayed and leads to great damages to those who eat it" (Razi, 2000).

Modern medicine focuses on this matter, and researchers discovered a lot of diseases that are caused by consuming dead meat, such as:

- 1- Disorders in the digestive system: this disease results from eating dead meat, which in turn contains microbes called Myosin, a protein substance. In the case of dead animals or birds, this protein would freeze, hardening the animal's muscles. The longer the animal is dead, more and more of this substance will be generated, which changes the smell and taste of the meat. If someone consumes this meat, they will be infected with disorders in the digestive system. The symptoms of this disease are vomiting, diarrhoea, falling, and fainting (Yassin, 1997).
- 2- Tubercles: caused by stagnation of clotted blood in the veins of animals, constituting a medium that is conducive to microbial growth and proliferation, as such resulted in meat contamination through the blood via albumin in the arteries and veins. These can be passed on to people who consumed these meats (Yassin, 1997).

Scientists confirmed that there are more than one hundred diseases transmitted from animals to humans via the consumption of meat from dead animals or birds. This further confirms the great wisdom of the Islamic prohibition of consuming dead meat (Yassin, 1997).

The second class is the prohibition regarding the consumption of the flesh of swine: the most protective case that maintains health and protects humanity from many diseases is the prohibition of consuming the flesh of swine. According to medical doctors, pigs are infected with more than 450 types of epidemic disease (Qayyum, 2004), making swine a conveyor to many tiny dangerous creatures. Therefore, swine is regarded as a carrier for many diseases, such as fibrosis of the liver, indigestion, atherosclerosis, hair loss, infertility, memory impairment, emotional insensitivity, and the lack of jealousy on his mahram (female kin) (Qayyum, 2004). These diseases are regarded as common diseases compared to the following threatening diseases.

- a- Screwworm, which is a very dangerous worm, which gathers in muscles of those who consume the flesh of swine. This worm causes severe pain and cripples muscle movement. It also concentrates on the diaphragm. The abundance of worms leads to the cessation of breathing, and subsequently, death (Qayyum, 2004).
- b- Taenia solium: it measures 2 - 3 m in length. It causes digestive disorders, anaemia, and attaches its follicles to the brain. Its infestation to the brain causes madness and epilepsy (Qayyum, 2004).
- c- Ascaris worm causes Tuberculosis and blockage of the intestines. There are many types of Ascaris worms, such as hookworm, schistosomiasis dysentery, which all cause bleeding, anaemia, and other diseases that might lead to death (6).

There are more than thirty parasites that cause severe damage in different parts of the body of the individual who consumes the flesh of swine. Doctors will usually advise patients to stop consuming pork (Qayyum, 2004).

The bacterial diseases caused by eating pork are Tuberculosis, Cholera, Typhoid, Malta fever, and others, while viral diseases are Encephalitis, Myocarditis, Flu, and Stomatitis.

Microbial diseases, such as Toxoplasma gondii, can cause fever, physical exhaustion, an enlarged liver and spleen, inflammation of the lungs and heart muscles, meningitis, as well as loss of hearing (Qayyum, 2004).

Labs of the World Health Organization (WHO) proved that the flesh of swine can transmit all microbial infectious diseases compared to other types of flesh (Qayyum, 2004).

Lard is thought to be the cause of the spread of cancer of the colon and rectum, prostate, breast, and blood (Qassim, 2001). Moreover, it causes obesity and related diseases that are difficult to treat. Contemporary scientific studies also proved that the rate of fat in lard is more than other types of meat since lard contains high cholesterol and fatty acids, which increase the rate of cholesterol in human blood. The consumption of lard might cause atherosclerosis, since lard deposits itself in the arteries. As a result of this, a consumer of pork might be infected with hypertension, angina, myocardial infarction, and cancer (Qassim, 2001).

Second sub-sections regarding cooling the foods:

Narrated by Arwa bin Al Zubair says that Asma Binti Abi Baker (Allah bless her). When she cut the loaf of bread into pieces during serves food, she covers the food for cooling and removing its boiling, then she says "I heard the Messenger of Allah (peace be upon him) says this way of serving of food is great for blessing" (Al-Tabarani, 1983; Hibbaan, 1993).

Parameters of preventive medicine in this Hadith:

This Hadith expresses the benefit of eating food when it is cool, and stop eating when it is boiling since it might be hazardous to health. So, our prophet (peace be upon him) tells us to leave hot food for cooling and ask for a blessing as protection from infection of diseases.

Contemporary medicine stressed that eating plenty of hot food leads to damaged health. Hot food causes enzymic problems. Doctors also point out that eating too much hot food and drinks causes disorder in the stomach, while Gum exposes humans to the ulcer of the mouth and cancer of the tongue and throats, as well as problems to the immune system (Qassim, 2001).

Hadiths of prevention in relation to drinks

This section has three sub-sections:

First sub-sections: What has been said by our messenger about inhibition of breathing and blowing into the vessel? This section details two Hadiths

First Hadith: narrated by Ibin Abbas (May Allah bless him) that "Prophet (peace be upon him) forbade blowing or breathing into a vessel" (Dawood, 2009).

Second Hadith It was narrated by Abu Hurairah (Allah bless him) that Allah's Messenger (peace be upon him) said: "When anyone of you drinks, let him not breathe into the vessel. If he wants to continue drinking, let him move the vessel away (in order to breathe) then bring it back, if he wants" (Majah, 2009).

Parameters of preventive medicine in these Hadiths:

A prohibition from breathing in a drinking vessel is clear in this Hadith, regardless of whether one drinks alone or share. There are two aspects of wisdom in these two Hadiths.

First, the moral aspect: the moral wisdom of this Hadith is shown in that the individual who drinks and sometimes breathes in the vessel will spoil the remainder of the drink in the vessel so that the ones drinking after will not be able to.

Our prophet (peace be upon him) tells us not to blow into the vessel, even we see a small straw on the surface of the drinks but remove it and drink other parts. Our prophet (peace be upon him) also directs us to not drink in batches but should be done three times while breathing out of the vessel in order to keep the residue of drink.

These prophetic instructions are the high moral that our messenger (peace be upon him) wants his nation to promote towards humanities.

Second, the health aspect: this aspect expresses that if a man breathed in a drink or food, it generates air mixed with harmful things, and they may be infected with some diseases if they drink and eat from the same vessel, while also affecting others.

Contemporary doctors outline many damages and diseases caused by breathing or blowing into a vessel. They know that there are types of beneficial bacteria called *Helicobacter pylori*, which lives in the body of a human and helps man resist diseases. These beneficial bacteria are used to activate the various biochemical reactions in the body. These bacteria concentrate on the stomach, heart, throat, and mouth, as well as other parts of the body. Despite the benefits of these bacteria, they become harmful, and sometimes fatal, or causes serious diseases at other times. The doctors explained that when the bacteria leave the mouth via breathing or blowing,

it transforms into a gizzard-like to protect themselves from heat (Razaq, 1996).

This change changes the bacteria from a harmless bacterium to a harmful one. These bacteria start to move from the mouth through the oesophagus to the stomach. When the bacteria arrive in the stomach, they begin to activate and excrete the urease enzyme, which leads to the inflammation of the membrane lining of the stomach, thereby causing a breach in the wall of the stomach, causing the stomach to start digesting (Razaq, 1996).

After being inside the body, these bacteria cause a lot of diseases, such as cancer, reduction of Insulin exertion in the Pancreas, which results in an increased rate of sugar in the blood and diabetes. Therefore, it is advised that people not breathe or blow on drinks or foods, so as to protect themselves from serious diseases (Razaq, 1996).

Second sub-sections

Two Hadiths are related to the prohibition of drinking while standing:

First Hadith: Anas (May Allah be pleased with him) reported: the prophet (peace be upon him) forbade that a person should drink while standing. Qatada reported: We said to him: What about eating? Thereupon he (Anas) said: That is even worse and more detestable (abominable) (Muslim, 2006).

Second Hadith: is reported by Abu Hurairah (Allah bless him). Prophet (peace be upon him) said: "If the drinker while standing knows what is in one's abdomen, he or her (drinker) will vomit" (Ahmad, 1999).

Parameters of preventive medicine in this Hadith:

Both Hadiths prohibits drinking while standing. The explicit meaning of this prevention has expressed the ban. Moreover, contemporary medicine emphasizes that drinking while standing is detrimental to one's health. Al Kelani says: drinking while sitting is healthier and safer than drinking while standing, since what we eat, or drink will enter into the stomach slowly and gently. While drinking when standing leads to dropping the liquid or food into the stomach violently, and sharply crashes to the bottom of the stomach. The repetition of this process will loosen and lengthen the stomach, leading to indigestion (Razaq, 1996). Al Rawi said: "Humans while standing, are strung up. The balancing apparatus is in the neurological centres and is highly effective in controlling body muscles for balance and upright standing (Yassin, 1997). It is a delicate process involving the neuromuscular system and puts much strain on the body while someone eats or drinks. The body relaxes when sitting, which will allow the digestive system to digest foods and drinks correctly.

He added that eating and drinking while standing results in nervous reflections carried out by the ends of the vagus nerve, spreading the lining of the stomach. If these reflections were made severely and suddenly, they lead to the launch of a Vagal Inhibition, which causes a knockout blow to the heart, which might result in fainting or sudden death (Yassin, 1997). Eating while standing is commonly regarded as dangerous, especially on the membrane of the stomach. The habit of eating or drinking while standing may affect and cause cracks in the membrane of the stomach. Doctors noticed that 95% of ulcers of the stomach can occur more in the positions that are exposed to the crashes of morsel and dosages of drinks. The state of balance while standing accompanied by muscle spasms in the oesophagus, hinders the passage of food into the stomach, will easily occur, and severe pain will lead to disturbed function of the digestive system (Yassin, 1997).

Breathing twice or thrice while drinking:

First Hadith: Anas (May Allah be pleased with him) reported that Allah's Messenger (peace be upon him) used to breathe three times in the course of a drink (i. e. he drank in three gulps) (Muslim, 2006).

Second Hadith: Anas Bin Malik (Allah Bless Him) said that the Prophet (PBUM) drank water in three breaths (that is, in three gulps, sips) and used to say, it is more pleasing and satisfying in this manner (Ahmad, 1999).

Parameters of Preventive Medicine in both Hadiths:

Both Hadiths comprise important preventive measures to maintain human health. The Prophet (PBUM) guides Muslims to drink in the same manner he did in the previous two Hadiths, while also extolling its benefits, that is, his manner of drinking is more pleasing, easier, smoother in the

course of food. Drinking a great amount of water in batches without breathing might damage the oesophagus or stomach since the severity of dropping water without stopping might cause severe hiccups, especially if the drinker needs to breathe but does not stop. Adopting the prophet's manner of drinking will prevent this from happening, Al-Faki (2004) mentioned that the prophetic manner of drinking refers to the two Hadiths, which is the characteristic of removing the vessel from the mouth and breathing out of the vessel, then drinking again. It is clear from other Hadith that if anyone drink does not breathe into the vessel; one must remove the vessel from his or her mouth (Al-Qayem, 1994).

He added that one of the problems of drinking water in batches is the blockage of the oesophagus since a great amount of water within the oesophagus causes hiccups. So, it is better for health if one is to drink slowly and breathe while drinking. If the drinker drinks the first time, the inner smoke in the heart and liver will billow due to cold water, which is a natural response. If the drinker drinks the water continuously and not take a breath, the drop of cold water will coincide with steam, which will crowd each other, causing hiccups (Al-Qayem, 1994).

Conclusion

Thanks to Allah that helped us finish this research, which comprises analyses of Hadith in the context of preventive medicine. The results are:

Islam is a perfect and comprehensive religion. Islam takes into consideration all aspects of life without excessive dealing or neglecting one aspect over others. The Islamic attention to human health stems from the necessity of applying the intention of creating humans, which is the succession and the reconstruction of the earth. A sound human is better than a sick human in the context of realizing the succession and reconstruction mission.

A human who looks intellectually to the legitimacy taboo in Islam finds out that these taboos are contrary to common sense and causes damage to humans. Nowadays, it is noticeable that the spread of diseases is first due to the violence of divine orders. The only safe manner to eat meat without damaging health is adhering to the prophetic manner in slaughtering animals. Other different ways are considered a great danger to human health, as well as differences in morals and common sense.

The instructions in prophetic Hadiths in terms of foods and drinks refer to health instructions that lead to preventive health and savouring and enjoying what Allah allows to eat and drink. The study revealed that the Holy Prophet (peace be upon him) was so concerned about every aspect of human life including that of health. This was yielded from prophetic traditions that infused preventive knowledge, which if humans could have made proper use of it, they would be prevented from many illnesses and healed others. This preventive scientific finding is affirmed by modern science. As a result, the prophecy of the final prophet is clear.

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