

Sustainability of Human Physical Health in Islam

Dr. Samya Elfatih Taha¹, Dr. Fatima Hafiz Irshad Ul Haq²

Abstract

“Sustainability of human physical health in Islam.”

The spread of diseases and epidemics in this era reflects a set of challenges and factors that affect human health on a faster and broader scale, to combat the spread of diseases and epidemics in this era, preventive and remedial measures become more important than ever before.

This study aims to explain the role of Islam in sustaining human health and protecting it from all diseases, and how Islam plays a vital role in maintaining public health, and the necessity of adopting the reasons for treatment when sick, through the texts and legal evidence that confirm and support the preservation and sustainability of human health. .

The study also indicates the Islamic approach to practicing preventive and curative health, which highlights the importance of comprehensive medical care, in addition to paying attention to the spiritual aspect.

The study also indicates that Islam works to integrate preventive, curative and religious concepts to achieve a healthy, sustainable life for the individual and society, which contributes to building a more sustainable society in terms of health and spirituality.

Keywords: *sustainability, health, physical, human, Islam.*

Introduction

Sustainability and health are two important aspects of human life, and achieving a balance between them is essential to ensuring a healthy and sustainable life. Islam has taken care of the sustainability of health with deep moral foundations and religious values that encourage moderation and responsibility in addressing environmental and health issues.

The researcher in the sustainability of human health in Islam in terms of physical diseases must work to understand the interaction between preventive health and curative health, and how a balance can be achieved between these different dimensions of health, and how to apply sustainability concepts to the daily lifestyle of the individual and society based on specific religious directives.

By studying the Islamic principles and rules related to health and how they can be applied effectively in our modern societies, this study contributes to the development and concepts of health sustainability, based on the foundations based on the Holy Qur'an and the Sunnah of the Prophet, which include many concepts, and due to the limitations of the research, we will address some of them through this study, God willing.

Research problem:

The research problem is represented in the following points:

¹ College of Sharia and Law, University of Khorfakkan, United Arab Emirates, Samya.Elhag@ukf.ac.ae

² College of Sharia and Law, University of Khorfakkan, United Arab Emirates, Fatima.Haq@ukf.ac.ae

- The spread of diseases in this era, along with a set of challenges and factors that affect human health in general.
- Physical health is an essential part of human life, and Islamic guidelines are characterized by directives and principles that encourage taking care of physical health.
- Exploring Islamic concepts and directives related to physical health and how to achieve them sustainably in light of modern challenges and changes in contemporary lifestyle.

Importance of the topic:

- The importance of sustaining human physical health is becoming more and more important, in light of the widespread health challenges and diseases facing contemporary societies.
- A healthy lifestyle in Islam is part of the religion and therefore has a distinct understanding of physical health and how to achieve and maintain it.
- Islam sought to clarify and explain practical guidance to individuals and societies on how to maintain human physical health in a sustainable and effective manner, which contributes to working to prevent diseases and improve the quality of life.

Search Plan:

The research plan included: an introduction, a preface, two topics, and a conclusion.

The preface The concept of health sustainability

Topic one : Preventive care for human health. It has two requirements:

Requirement one : human health protection

Requirement two : maintaining public health

Topic two : therapeutic health care. It has two requirements:

Requirement one: treatment with alternative medicine.

Requirement two: treatment with legal Ruqyah.

Conclusion: includes results and recommendations.

The Preface

The concept of sustainable health

Sustainability in language: the request for something to continue, perpetuate, and stabilize, and to be persistent in it and be patient with it.

Sustainability as a term: “the ability to maintain the quality of life that a person lives over the long term.”

Health: “The disappearance of sickness and freedom from every defect and doubt.”

Health is one of God’s greatest blessings upon man, and with it man is able to carry out many religious and worldly duties. The Prophet, may God’s prayers and peace be upon him, said: “There are two blessings of which many people are neglected: health and free time.”

Health is divided into:

- Therapeutic health: It is concerned with methods and methods of treating diseases.

Preventive health: It is concerned with preventing diseases and improving a person’s psychological, physical and mental condition.

Sustainability of health: the continuity and continuity of maintaining health. Sustainability in health is considered one of the most important types of sustainability, as it is a human necessity and a basic need for every human being.

TOPIC ONE

Preventive care for human health

Modern medicine treats diseases after they occur, and rarely pays attention to health prevention, as for Islam, it is concerned with preserving human health to avoid falling ill, so it calls for many preventive measures and taking the necessary precautions to prevent diseases, to achieve sustainability in health, through the following matters: :

Requirement one: taking care of physical health:

Islam took great care of human physical health, and viewed it as a human necessity and a basic need, and not a luxury affair, by maintaining physical health, a person can maintain the sustainability of his health and protect him from many diseases, among the manifestations of Islam's care for physical health are:

First: Taking care of proper nutrition:

God Almighty created man from a body and a soul, each of which has its own nourishment with which it maintains its life, growth, and survival, the body needs proper nourishment in the form of food and drink to be able to perform its functions to the fullest extent, therefore, Islam takes care of proper nutrition for humans, which helps prevent diseases related to food, which has a significant impact on the sustainability of human health, interest in food and its use in treatment was not limited, but extended to include the management of food, its customs, and etiquette, among the manifestations of Islam's concern for nutrition are:

1- Nutritional balance

Islam has permitted benefiting from the good things God has created for his servants of provision, and enjoyment and pleasure from them should be in accordance with the approach of moderation, and not being extravagant or extravagant in eating food. The Almighty said: {And eat and drink, and do not be extravagant} [Al-A'raf: 31].

Ali bin Al-Hussein bin Waqid said on the authority of this verse: "God collected all medicine in half a verse and said: {And eat and drink, and do not be extravagant}, " and the Prophet, may God's prayers and peace be upon him, said: "Eat and drink, and give in charity, and wear what is not mixed with extravagance or imagination."

Prophet, may God's prayers and peace be upon him, guided us to one of the principles of medicine to maintain sustainable health and protect it from diseases, which is reducing food and drink, and not leading to excessive satiety, prophet, may God's prayers and peace be upon him, said: "No human being fills a vessel worse than his stomach. "For a human being, it is a morsel that strengthens his loins, and if it exceeds the human soul, then a third is for food, a third for drink, and a third for breathing. "

Ibn al-Qayyim said: "There are three levels of food: one of them: the level of need, second: the level of sufficiency, and third: the level of waste.

So the Prophet, may God's prayers and peace be upon him, told him: It is enough for him to eat a few bites that strengthen his core, so his strength does not fall or weaken with it, If he exceeds it, he should eat in a third of his stomach, and he leaves the other third for water, and the third for breathing , and this is one of the most beneficial things for the body and the heart, because if the stomach is full of food, it is fed up with drink, and if drink is given to it, it is fed up the breathing , and distress and fatigue are presented to him by carrying him in the position of carrying a heavy load, this is what is necessary, this is due to the corruption of the heart, the laziness of the senses towards desires, and

their movement towards desires that require satiety, filling the stomach with food is harmful to the heart and body.”

Recent studies have shown that overeating leads to many diseases that threaten a person's life and expose him to death, including: obesity, diabetes, high blood pressure, and diseases of the digestive system, in addition to causing a person to become lazy, lethargic, and dull-minded when eating excessively, so God Almighty has prescribed fasting and ordered moderation in eating in order to protect a person from disease and to preserve and sustain his health.

The teachings of the Islamic religion were not limited to warning against extravagance only, but the Prophet, may God's prayers and peace be upon him, also warned against hunger, because of its negative effects on human health, and he asked to give the body its due amount of food and drink, Prophet, may God's prayers and peace be upon him, said to Abdullah bin Amr: “O Abdullah, was I tell that you fast during the day and stay awake at night?” I said: Yes, O Messenger of God. He said: Do not do that, fast and break your fast, and get up and sleep, your body has a right over you.”

2- Legislating fasting

It is abstaining from food, drink, and sexual intercourse from dawn until sunset, It is obligatory for one month of the year, and recommended in others, such as fasting on Mondays and Thursdays, and fasting on the thirteenth, fourteenth, and fifteenth days (the white days) of each month, fasting has faith, spiritual, and psychological, social, and health benefits , Ibn al-Qayyim said: “Shari'a fasting is one of the means of preserving health and exercising the body and soul, What he does not pay is true nature .”

Among the health benefits of fasting are: correcting nutritional errors, getting rid of its waste and harmful effects on the body and soul, and restoring body weight to its ideal level, as is the case in treating obesity diseases with fasting, as well as some diseases related to nutrition, fasting is one of the most successful means of maintaining sustainable health.

Second: Taking care of personal hygiene

Islam is the religion of cleanliness and purity in its most comprehensive sense, Islam obligated Muslims to purify their bodies from impurity and dirt, purify their hearts from grudges and sins , and purify their morals from immorality and vices, It called Muslims to pay attention to purity in various fields, and made it one of the rituals of this religion and one of its obligations, in Islam, it is the half of faith, Prophet, may God bless him and grant him peace, said: “Purity is the half of faith,” and it is one of the conditions of prayer, which is one of the greatest duties. God Almighty praised those who purify themselves, and purity agrees with common sense and protects against many diseases, so Islam takes care of purity and personal hygiene for humans. to preserve and sustain human health, and protect him from diseases, and among the manifestations of Islam's concern for personal hygiene:

1- Clean hands and nails

It has been scientifically proven that many diseases are transmitted through contaminated hands and long nails, under which live many harmful microbial germs, which are easily transmitted to the human body when eating, therefore, Islam calls for cleanliness of the hands by washing them before eating, and in ablution for every prayer, as it commanded to trimming the nails to prevent diseases, and Prophet, may God's prayers and peace be upon him, made it one of the Sunnahs of Fitrah. He, may God's prayers and peace be upon him, said: “Five things are from the Fitrah: circumcision, shaving pubic hair, plucking the armpits, trimming the nails, and trimming the moustache.”

2- Taking care of oral and dental hygiene:

Islam takes care of the cleanliness of the mouth and nose by rinsing the mouth and nose three times during ablution to prevent diseases, It also orders maintaining the cleanliness of the teeth by using Siwak, which is extracted from the roots of Arak tree, which grows in hot, tropical places, It is a tree with many branches and intertwined, its flowers are greenish yellow and its fruit is the size of a seed. (Chickpeas) are dark in color when ripe, and have a sweet taste in the form of clusters, Siwak is usually taken from roots that have completed their growth in the soil for two or three years.

After conducting research on Arak, medical scientists have reached the following results:

1- Siwak contains tannins, tannic acid, and this substance has an anti-septic effect, It is also considered an antiseptic that cleanses the gums and teeth, heals small wounds, and prevents bleeding from them.

2- There is a substance in Siwak that is related to mustard, which is Glycoside, This substance has a sharp smell and a burning taste, which is what the person who uses Siwak feels for the first time, and it helps to kill germs.

3- The composition of this plant is fiber containing sodium bicarbonate, which is the preferred substance for use in industrial toothpaste by the Dental Treatment Complex of the American Dental Association, It is used as the only dental material that protects against microscopic organisms secreted in the teeth.

4- Siwak contains a substance that prevents tooth decay, and substances that kill microbes, and this is confirmed by studies on Siwak.

5- If one looked at the analysis of Siwak, one would find that it is a natural brush that has been provided with mineral salts and aromatic substances that help clean the teeth and prevent tooth decay.

3- Body hygiene:

Islam is keen on keeping the body clean to prevent diseases and maintain sustainable health, so it made it an act of worship by which a Muslim draws closer to his Lord, and an act of closeness. He made it obligatory for a woman to wash herself from impurity, on Fridays, and after purification from menstruation and postpartum, and Prophet, may God's prayers and peace be upon him, ordered the Muslim to allocate one day a week for ablution so that no more than seven days would pass without washing. The Prophet, may God's prayers and peace be upon him, said: "It is true." Every Muslim must wash his head and body every seven days, this achieves the ultimate in cleanliness of the entire body, and removes a huge number of microorganisms that live on human skin.

Doctors have stated that the skin is a storehouse of a high percentage of bacteria and fungi, most of which are abundant on the skin and hair roots, and their number ranges from ten thousand to one hundred thousand bacteria on every square centimeter of normal skin, and in exposed areas, the number ranges from one million to five million bacteria for every 6 cm, this percentage also increases in humid places, such as the underarm area, to ten million germs per 6 cm, and these germs are constantly multiplying.

Also, washing with cold water makes all the cells of the body, including the arteries and veins, contract again after expansion, and this helps them gain the necessary flexibility that protects them from many diseases of the heart and circulatory system, Which stimulates breathing and increases the chances of normalizing the pulse and pressure, a cold bath is beneficial for those whose body is active and does not suffer from digestion problems, It can be used after hot water to strengthen the skin and provide the body with vitality and activity, provided that the water is not too cold, and a cold bath should not be used after intercourse, or immediately after eating, due to the dangers it causes, they also decided that bathing with massage rejuvenates the body's activity in an amazing way,

constantly renews vitality, and helps with deep, healthy sleep, It also stimulates the senses, stimulates blood circulation, and helps reduce the burden on the heart.

Requirement two: maintaining public health

Islam takes care to preserve public health in addition to physical health, through some preventive measures, including:

1- Cover the container, and avoid exposed food, to maintain sustainable health, and to prevent and protect against epidemics and microbes that spread in the air. Experts say: The spread of certain microbes in the atmosphere increases during certain weather seasons, so they enter every open container containing food or drink, therefore, the prophet, may God's prayers and peace be upon him, instructed us to cover the vessel, on the authority of Jabir bin Abdullah, he said: I heard the Messenger of God, may God's prayers and peace be upon him, say: "Cover the vessel, and tie the water skin, for there is a night in the year when an epidemic descends, and it does not pass through a vessel that does not have a cover on it, or a water skin that has no scorch on it, unless some of that pestilence has descended into it."

Al-Nawawi said: "The scholars mentioned the benefits of the command to cover, including the two benefits that were mentioned in these hadiths, which are: protecting it from Satan, for Satan does not remove a cover or dissolve a water skin, protecting it from the epidemic that descends on one night of the year, the third benefit is protecting it from impurity and filth, and the fourth benefit is protecting it from insects and vermin, perhaps some of them may fall into him and he may drink it while he was unaware or at night and be harmed by it."

2- Prohibiting spitting in public places, such as mosques and roads, and making that a sin, because it has a negative impact on human health, and this helps in the spread of epidemics and diseases, on the authority of Anas bin Malik, may God be pleased with him, he said: The Prophet, may God bless him and grant him peace, said: "Spit is a sin in the mosque, and its expiation is burying it."

3- Prohibition of urinating in stagnant water in order to preserve public health and prevent the spread of diseases, The Messenger of God, may God bless him and grant him peace, said: "None of you should urinate in standing water and then wash."

The hadith indicates the preservation of water from pollution, as water is considered the lifeline that ensures human survival on this planet, and no one can do without it. God Almighty said: {And We made from water every living thing} [Al-Anbiya: 30], and so if the water is polluted this affects public health and helps spread diseases and epidemics.

Doctors mentioned the serious diseases that affect humans due to polluted water and said: "Polluted water transmits cholera, typhoid, polio, and infectious hepatitis, It transmits schistosomiasis worms when urinating in it, and hookworm by defecating in the mud near the beach." They stated that these diseases are caused by some bacteria that were available in polluted water.

4- Prevention of infection: Islam commanded people to stay away from the causes of infection and those with contagious diseases to prevent infection and prevent the spread of epidemics, The Prophet, may God's prayers and peace be upon him, said: "Flee from a leper as one flees from a lion," and the Prophet, may God's prayers and peace be upon him, forbade the sick person from interacting with the healthy person. He said: "They should not bring a nurse to a hospital."

He also ordered not to enter a land where affliction and contagious diseases have spread, such as the plague and other things, and to flee from it, as the Messenger of God, may God bless him and grant him peace, said: "If you hear of it in a land, do not approach it, and if it occurs in a land while you are in it, do not flee from it." The plague is an

epidemic fever whose germs spread with amazing speed and can destroy an entire army in just a few hours.

This is an application of the quarantine rule that doctors resorted to in the present era when the Covid 19 disease was spread .

TOPIC TWO

Therapeutic Health

Islam was not limited to preventing diseases in order to preserve health, but rather called for get medicine and treatment after contracting the disease, which prevents a person from performing his duty, Therefore, the Prophet, may God's prayers and peace be upon him, ordered treatment. The Prophet, may God's prayers and peace be upon him, said: "Take care, for God Almighty, He also explained that for every disease there is a cure only one disease the aging

He also clarified that for every disease there is a cure and heal, those who knew it from among the people knew it, and those who were ignorant of it knew it. He, may God's prayers and peace be upon him, said: "God Almighty has not sent down a disease without sending down a cure for it: those who knew it knew it, and those who were ignorant of it were ignorant of it," and this is complete. God's blessing upon his servants

Just as the Islamic religion directed us to seek medical treatment with what is permissible and stay away from what is forbidden, the Prophet, may God's prayers and peace be upon him, said: "Indeed, God has sent down the disease and the cure, and He has made for every disease a cure, so seek treatment and do not seek treatment with what is forbidden."

Treatment comes after relying on God Almighty by taking the means, for treatment is one of the reasons to be taken just as the reasons are taken in all other matters, and abandoning it will result in harm, and this is what God Almighty forbade, saying: {And do not throw yourselves into destruction by your own hands} [Al-Baqarah: 195].

The Holy Qur'an and Sunnah of the Prophet have indicated types of medicines and treatments, and this is what we discuss in this topic, and its details are as follows:

Requirement one: treatment with alternative medicine

Qur'an and Sunnah have indicated types of medicines that are beneficial for treatment, such as honey, black seed, and cupping therapy, this does not mean relying entirely on it and abandoning modern medicine, Prophet, may God's prayers and peace be upon him, has guided us to take the necessary treatment for any disease, If he succeeds in it, God Almighty recovered him , physician will determine the appropriate treatment after a complete diagnosis, by adopting all possible means to reach knowledge of the abnormal changes occurring in the human body.

Prophet, may God bless him and grant him peace, described to us some treatments and medicines to treat diseases, including:

First: Cupping therapy

Cupping: "Removing blood from the body by stripping it in order to return the blood to its normal state, and then stimulating blood circulation and removing the bad blood that the body was unable to get rid of.

Bad blood: is the blood that contains a large percentage of old and dead red blood cells, and other blood impurities, etc. " .

Prophet, may God's prayers and peace be upon him, recommended us to treat with cupping in many hadiths, Prophet, may God's prayers and peace be upon him, described it as the best, and most ideal thing to be treated with. The Prophet, may God's prayers and peace be upon him, said: "If there is any good in what you treat with, then cupping." He

also said, may God's prayers and peace be upon him. He, peace and blessings be upon him, said: "The most effective means of treatment with which you can treat cupping and costus root, " and cupping is more beneficial in hot areas, as the people of knowledge said: "This is addressed to the people of Hijaz and those who are in this sense from the people of hot countries, because their blood is thin and tends to the surface of the body to attract the heat coming out of it to the surface of the body."

Doctors said: "Cupping should be done when the moon is increasing and bloodletting should be done when it is decreasing. And you must know that if bloodletting occurs in the wrong place and there is no need for it, it weakens the strength and takes out the good mixture, in addition to other harmful effects, and bloodletting and cupping should be avoided by those who have menstruation, a camel, and an old man, the weak in the liver and stomach, the weak face and feet, the pregnant woman, the postpartum woman, and the menstruating woman."

A medical team consisting of (15) doctors from college of Medicine, University of Damascus, performed cupping on more than (300) people, relying on taking samples of venous blood before and after cupping, after subjecting these samples to complete laboratory studies, amazing results were reached that were like imagination, It was observed that there was a moderate blood pressure and pulse, a decrease in the amount of sugar in the blood, a normal increase in the number of blood cells, an increase in the number of white blood cells, and an increase in the number of blood clots.

Cupping has many benefits, the most important of which are:

- 1- Pain relief: This is done by stimulating the secretion of endorphins, which play a role in relieving pain, and have an effective effect on the movement of the joints, and remove toxins with the least possible effect on the internal organs.
- 2- Direct removal of acids from tissues.
- 3- Improving the flow of blood and lymphatic fluids and stimulating blood circulation.
- 4- Treating internal organ disorders, such as the liver, spleen, pancreas, kidneys, intestines, and lungs.
- 5- Treating hormonal secretion disorders (such as: cessation of menstruation and lack of milk secretion).

Second: Treatment with honey

God Almighty mentioned that He placed healing in honey. The Almighty said: { And your Lord inspired to the bee, "Take for yourself among the mountains, houses [i.e., hives], and among the trees and [in] that which they construct.(68) Then eat from all the fruits and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought [An-Nahl: 68-69].

Prophet, may God's prayers and peace be upon him, guided us to treatment with honey. He, may God's prayers and peace be upon him, said: "Healing comes in three things: in cupping therapy, or a drink of honey, or cauterization with fire, and I forbid my nation from cauterization." The Prophet, may God bless him and grant him peace, also treated those who complained of stomach.

Ibn Hajar said: "So the Prophet, may God's prayers and peace be upon him, prescribed honey to him to repel the dirt gathered in the areas of the stomach and intestines because of the cleanliness in honey, and to repel the dirt that afflicts the stomach with sticky humors that prevent the food from settling in it spoiled it, and spoiled the food supplied to it, so its cure was using something that cleanses those humors, and there is nothing in that like honey, especially if it is mixed with hot water, but it did not help the first time because the medicine must have a measure and quantity according to the disease, and if it

falls short, it will not be pushed away completely, even if he or she exceeds his or her strength and causes other harm, it is as if he or she drank an amount of it first that was not enough to fight the disease, so he ordered him to water it again, and when he or she drank it repeatedly according to the substance of the disease, he recovered, God Almighty willing.”

Third; Treatment with black seed

Prophet, may God’s prayers and peace be upon him, guided us to treatment with the black seed, he described it as a cure for every disease except death. He, may God’s prayers and peace be upon him, said: “This black seed is a cure for every disease, except for poisonous ones.” I said: “and what is poisonous?” He said: Death.

Fourth: Treatment with water

Prophet, may God’s prayers and peace be upon him, described that water is a cure for fever, because it is from fire, and water extinguishes fire, Prophet, may God’s prayers and peace be upon him, said: “Fever comes from fire, so cool it with water.”

Requirement two: treatment with legal Ruqyah

God Almighty described the Holy Qur’an as a healing. The Almighty said: {And We send down of the Qur’an that which is a healing and a mercy for the believers} (Al-Isra: 82), and Prophet, may God bless him and grant him peace, and the companions after him treated with Holy Qur’an.

On the authority of Abu Saeed, may God be pleased with him, he said: “A group of the companions of the Prophet, may God bless him and grant him peace, set out on a journey, which they traveled until they settled on an Arab neighborhood and hosted them, but they refused to host them, the master of that neighborhood was stung, so they sought him with everything but nothing benefited him, so some of them said: If you came to these people who had encamped, perhaps some of them might have something, so they came to them and said: O group, our master has been stung and we have sought him with everything but it has not benefited him, so does any of you have anything? So some of them said: Yes, by God, I will be treated, but by God, we have hosted you, so you did not add us, and I will not be treated with you until you give us a luggage. So they made peace with them over a flock of sheep. So he started spit on it and recited (Praise be to God, Lord of the Worlds). It was as if he had become active with a luggage, So he started walking without a heart. he said: Then give them their luggage for which they had made peace with them, so some of them said: Swear, The one who ruqyah(treated) said, “We will not do it until we come to the Prophet and mention to him what happened, and then we will see what he commands us.” So they came to the Messenger and mentioned that to him. He said: “And how do you know that it is Ruqyah?” Then he said: “You have done the right thing. Swear and shoot an arrow for me with you.” Then the Messenger of God, may God bless him and grant him peace, laughed. .

Ibn al-Qayyim, may God have mercy on him, said: “The medicine had an effect on the disease and removed it, as if it had never existed, and it is the easiest medicine, and if the servant was good at treating himself with Al-Fatihah, he would see a wonderful effect on healing, I stayed in Mecca for a period of time suffering from a disease and I could not find a doctor or medicine, so I used to treat myself with Al-Fatihah.” I found it to have a strange effect, so I used to prescribe it to anyone who complained of pain, and many of them recovered quickly

Prophet, may God’s prayers and peace be upon him, mentioned to us that the legal Ruqyah is a treatment for the eye. Aisha, may God be pleased with her, said: “The Messenger of God, may God’s prayers and peace be upon him, commanded me or commanded me to perform Ruqyah from the eye, and it is also a treatment for fever and bites, on the authority of Anas bin Malik, “that Messenger of God, may God’s prayers and

peace be upon him, granted permission for Ruqyah regarding fever , the evil eye, and the ant.”

Conclusion

O God, praise be to You as it befits the majesty of Your face and the greatness of Your authority, and may blessings and peace be upon our Prophet Muhammad and upon his family and all of his companions, at the conclusion of this humble research, we ask God for acceptance, and we point to a set of results and recommendations that we have reached through this research:

First: Results:

- Islam urges maintaining sustainable health by preventing diseases through a set of healthy behaviors and actions, all of which are directives that take into account and preserve human health.
- The Islamic approach to the practice of therapeutic health includes principles and directives that focus on achieving sustainability of health and treatment in multiple ways.
- Islam highlights the importance of comprehensive preventive and curative health care, attention to the spiritual aspect, and the use of available medical means to achieve healing.
- Islam cares about limiting the spread of epidemics and diseases through quarantine to preserve on the sustainability of health.
- Understanding the values and ethics in treatment and providing health care from an Islamic perspective, leads to providing better health services.

Second: Recommendations:

1. Launching awareness campaigns and educational programs based on Islamic concepts of sustainable human physical health.
2. Supporting research and studies on the sustainability of human physical health in Islam and developing educational curricula to integrate these concepts into health education.
3. Encouraging charitable activities and social initiatives that promote human health based on Islamic guidelines.
4. Support future research on this topic for more detail and development in applications for sustainable human health in the Islamic world.

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