

MAQOLAT: Journal of Islamic Studies

Journal website: <https://maqolat.com/>

ISSN : 2985-5829 (Online)

DOI: <https://doi.org/10.58355/maqolat.v2i4.112>

Vol. 2, No. 4 (2024)

pp. 283-294

Research Article

Eating and Drinking Formula in the Qur'an: A Systematic Study Based on the Integration of Qur'an, Sunnah, Biology and Medicine

Abdillah Mussa Kitota

Lecturer, Faculty of Science, Muslim University of Morogoro, Tanzania;

E-mail: abdillahikitota@gmail.com 



Copyright © 2024 by Authors, Published by MAQOLAT: Journal of Islamic Studies.
This is an open access article under the CC BY License
<https://creativecommons.org/licenses/by/4.0/>

Received : July 14, 2024

Revised : August 21, 2024

Accepted : September 15, 2024

Available online : November 01, 2024

How to Cite: Abdillah Kitota. (2024). Eating and Drinking Formula in the Qur'an: A Systematic Study Based on the Integration of Qur'an, Sunnah, Biology and Medicine. *MAQOLAT: Journal of Islamic Studies*, 2(4), 283-294. <https://doi.org/10.58355/maqolat.v2i4.112>

Abstract. Non-communicable diseases; related to poor eating habits, present a significant burden on people, as well as economic resources; which in-turn, may affect the effectiveness of saying and doing in the path of Allah (S.W.T). This systematic study was designed to review the guidance of Qur'an on how to avoid this burden; by integrating its verses, ahadith, and signs in the modern Biology and Medicine. Tafsir ibn Kathir and Saheeh International Translation were used to identify the verses that are directly related to this burden. The related ahadith were searched from the six canonical books of ahadith of *Ahlu Sunnah Wal-Jama'aa*. The related biomedical searches were carried out in PUBMED and MEDLINE databases. Both original and review studies; that were published in the last ten years, were selected. The search terms included food, drink, nutrition, risk factors, and non-communicable diseases. Twenty-four verses, one Hadith, and 23 articles were identified. These verses have revealed the formula on eating and drinking which should be adhered in order to accomplish the mission of our creation, and if not adhered, it may lead to both physical and spiritual effects. This study may have

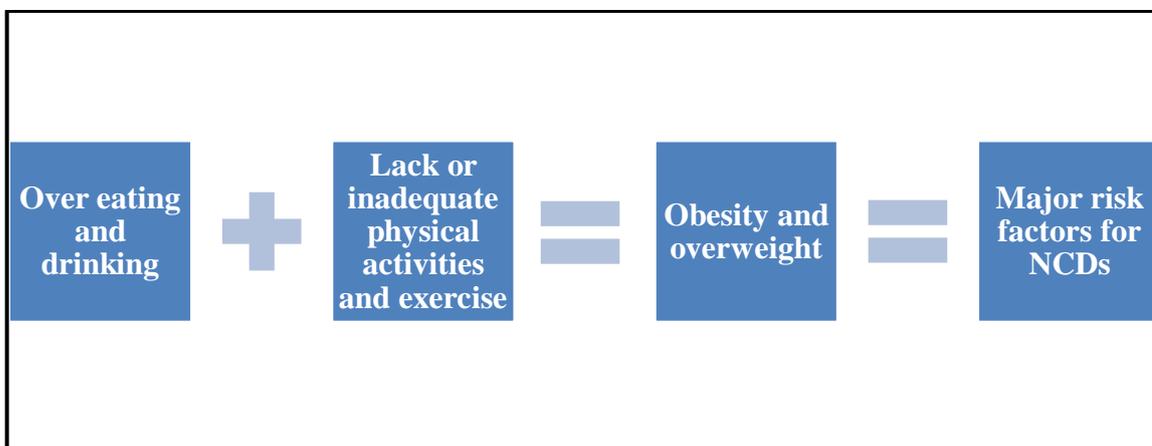
profound contribution on the reduction of this burden; which in turn, may help our capacity building on the work that Allah (S.W.T) has commanded us to do, which is to say and do in His path. It may also rekindle the interest of other researchers to research more on this subject and build up on the formula presented in this study.

Keywords: Noncommunicable Diseases, Eating, Drinking, Formula, and Overeating

INTRODUCTION

The ongoing advancement of science and technology have resulted into a number of changes; among of them being changes in the life styles, including eating and drinking styles. Studies have highlighted that, poor eating and drinking habits such as overeating and eating processed foods; with lack or inadequate physical activities and exercise, lead to an imbalance between calorie intake [energy intake] and energy expenditure [energy output], which in turn, lead to the overweight and obesity (Tiruneh & Ejigu, 2023; Romieu et al., 2017). World Health Organization (WHO) report that, worldwide adult obesity has more than doubled since 1990, while adolescent obesity has quadrupled. In 2022, 1 in 8 persons in the world were living with obesity. Two and half billion adult individuals (year 18 and older) were overweight. Among these, 890 million were living with obesity. Forty three percent of adult individuals aged 18 years and above were overweight, while 16% were obese. 43% of adults aged 18 years and over were overweight and 16% were living with obesity. Thirty-seven million children under the age of 5 were overweight. More than 390 million children and adolescents aged 5–19 years old were overweight, including 160 million who were living with obesity. Overweight and obesity; that as said before are caused by poor eating and drinking habits; including over eating and drinking and eating foods that have too much fats, oils, salts, sugar etc., are the key determinant risk factors for the chronic non-communicable diseases (NCDs) (Tiruneh & Ejigu, 2023; Romieu et al., 2017); that kills about 41 million people each year, equivalent to about 74% of all death (WHO, 2023). (Figure 1)

Figure 1: Progression of the NCDs



Therefore, Qur'an as a guidance to the humans on all worldly affairs; as the preparation for the hereafter, has to be consulted in order to avoid this situation which threaten the prosperity of the humans in all spheres of life: socially, economically, politically, and spiritually. The specific focus of the present study was to review the guidance of the Qur'an on the aspect of eating and drinking. If the findings of this study will be given consideration based on the evidence provided, they may have profound contribution on the prevention of the burden of the NCDs; which in turn, may help us in capacity building on the work that Allah (S.W.T) has commanded us to do here on earth, which is to say and do on His path.

METHODOLOGY

This study used a systematic review study design to review the verses of the Qur'an that have laydown the guidelines on eating and drinking. This was done by integrating the verses that are directly mentioned the words eat and drink with ahadith, some reports provided by some of the health organizations; such as WHO, and biomedical signs reported in different published journal articles from various biomedical databases. Tafsir Al Qur'an Al 'Adhwim by Al Imam ibn Kathir and Saheeh International Translation by Qur'an Project were used to identify these verses, then, they were analyzed by Thematic Approach [*Uslub Tafsir Al-Maudhu'i*] and Synoptic Approach [*Uslub Tafsir Ijmali*]. Ahadith concerning eating and drinking were collected from the six canonical books of ahadith of *Ahlu Sunna Waljama'a*. Only verses and ahadith that are directly mention the acts of eating and drinking were selected. A bibliographic biomedical search for signs about eating and drinking was carried out in PUBMED and MEDLINE databases. Both original and review studies; that were published in the last ten years, were selected. The search terms included food, drinks, overweight, obesity, nutrition, risk factors, and non-communicable diseases.

FINDINGS

A total of 24 verses (**Table 1**), one Hadith, and 23 articles that are directly related to the aspects of eating and drinking were selected. In all these verses; and even in this Hadith, eating has been mentioned first, followed by drinking, and in between, there is conjunction "and." In Arabic language, this kind of conjunction does not implies the interval of time, rather, it refer to the sequence of doing things without stating interval of time between the occurrence of the first and second thing or the two things are performed one after another without the passing of time. This implies that, you can eat and drink at the same time, or you can eat and drink after finishing to eat. And another role of this conjunction is to show the relationship between the two mentioned things (Muhammad, 2020). This interpretation is in congruence with the signs in the modern Biology. During digestion process, liquids; particularly water, has the role of assisting both mechanical and chemical digestion (Abbasi, 2024).

Table 1: Twenty-four verses that have mention eat and drink

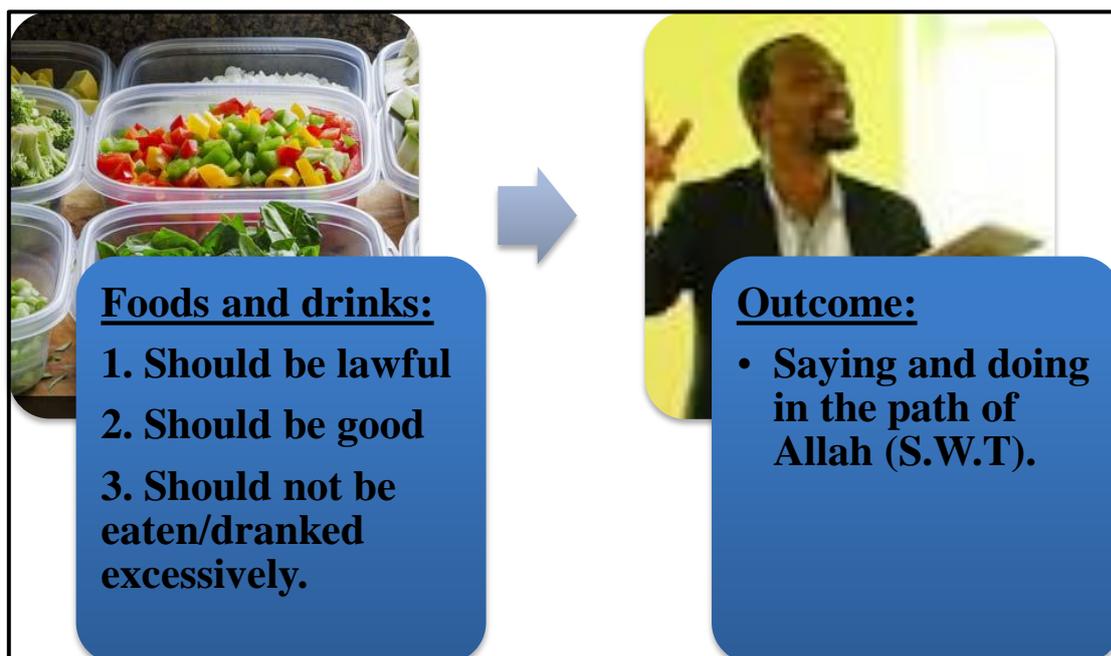
S/N	Sura: verse	Translation	S/N	Sura: verse	Translation
1	2:35	And eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree,	13	7:160	Eat from the good things with which We have provided you.” And they wronged Us not, but they were [only] wronging themselves.
2	2:57	Eat from the good things with which We have provided you.” And they wronged Us not - but they were [only] wronging themselves.	14	8:69	So consume what you have taken of war booty [as being] lawful and good, and fear God.
3	2:60	Eat and drink from the provision of God, and do not commit abuse on the earth, spreading corruption.	15	16:114	Then eat of what God has provided for you [which is] lawful and good. And be grateful for the favor of God.
4	2:168	Eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan.	16	20:54	Eat [therefrom] and pasture your livestock. Indeed, in that are signs for those of intelligence.
5	2:172	Eat from the good [i.e., lawful] things which We have provided for you and be grateful to God if it is [indeed] Him that you worship.	17	20:81	Eat from the good things with which We have provided you and do not transgress [or oppress others] therein, lest My anger should descend upon you.
6	2:187	And eat and drink.....Then complete the fast until the night [i.e., sunset].	18	22:28	That they may witness benefits for themselves and mention the name of God on known [i.e., specific] days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable poor.
7	5:04	“Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals.....So eat of what they catch for you, and mention the name of God upon it, and fear God.”	19	22:36	Then eat from them and feed the needy [who does not seek aid] and the beggar.
8	5:88	And eat of what God has provided for you [which is] lawful and good. And fear God, in whom you are Believers.	20	23:51	Eat from the good foods and work righteousness. Indeed I, of what you do, am Knowing.

9	6:118	So eat of that [meat] upon which the name of God has been mentioned, if you are Believers in His verses [i.e., revealed law].	21	34:15	Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord.
10	6:141	Eat of [each of] its fruit when it yields and give its due [zakaah] on the day of its harvest. And be not excessive.	22	52:19	Eat and drink in satisfaction for what you used to do.
11	6:142	Eat of what God has provided for you and do not follow the footsteps of Satan.	23	23:51	Eat from the good foods and work righteousness. Indeed I, of what you do, am Knowing.
12	7:19	And eat from wherever you will but do not approach this tree, lest you be among the wrongdoers.	24	67:15	And eat of His provision - and to Him is the resurrection.

Allah (S.W.T) did not create rich foods and drinks for mere play, rather with truth. This is confirmed when we consider the creation of the Earth and the 7 heavens described in the Qur'an, 41:9-12, the spreading of the Earth and being bestowed its food; as well as water, took a longer period of time [four periods] compared to the creation of the Earth before being spread that went together with the creation of the 7 heavens [two periods]. This shows that, as stated in Qur'an, 11:7, the specific focus of the whole creation was the humans. That's why it took longer period of time to prepare their sustenance [i.e., food and water], so that, they can accomplish the mission of their creation efficiently according to the decree of their creation. This mission is to say and do in the path of Allah (S.W.T); while avoiding the path of Iblis and his agents of jinn. That's why; through these 24 verses identified, Allah (S.W.T) has set a special formula on how we should eat and drink. Figure 3 below summarize this formula.

1. Food and drinks should be lawful (halal).
2. Food and drinks should be good.
3. Food and drinks should not be eaten too much, excessively.
4. Foods and drinks eaten should give the outcome [results] of saying and doing in the path of Allah (S.W.T), and not the path of Iblis and his agents.

The formula in the diagram:



1. Food and drinks should be lawful (halal)

The lawfulness [being halal] of food and drinks is commanded to protect the spiritual health of the heart which communicates with the whole body through the brain (McCraty, 2015). And since it also communicates with the ruh (soul); as stated in the Qur'an, 32:9 and in the Hadith of Abu Huraira (R.A) reported by Al Imam ibn Majah and corrected by Sheikh Albani, it is also to protect the health of the ruh. That is, to protect the mission (work) of the ruh which is to stress its desires of saying and doing in the path of Allah (S.W.T) to the whole body through the heart.

Due to the nature of the heart to know what is lawful [halal] and what is unlawful [haram] which is stated in the Hadith narrated by An-Nu'uman bin Bashir (R.A) and reported by Al Imam Al Bukhari and Al Imam Al Muslim and the Hadith narrated by Wabisa bin Ma'bad (R.A) and reported by Al Imam Ahmad bin Hanbal and Al Imam Ad-Darimi, when you eat haram food your heart will know that the food you ate is unlawful. It knows because this information of eating unlawful food will be sent to it, and due to its connection with the ruh, it will know, since the information is not compatible with the original mission of the ruh. Thus, eating unlawful food is information that will be sent to your heart, and your heart will also send it to the ruh. Thus, it will contribute to pollute your soul. And if you continue eating unlawful food, you will weaken your ruh that will fail to continue stressing its desires to the heart. As result, you will not be able to say and do in the path of Allah (S.W.T).

2. Food and drinks should be good.

The mission of our creation has to be fulfilled with respect to the capacities of the potentials that everyone of us has been bestowed by Allah (S.W.T). This will be only possible when the food and drinks eaten are good in terms of tastes and not causing biological harmful effects to the body systems. Because Qur'an, 13:4 has

specified that the qualities of foods and drinks differ, in such a way that, some of them have been blessed; in terms of tastes and nutritional values, more than others, the goodness of the food and drinks that is referred to in these 24 verses starts from their qualities of tastes and nutritional values up to the qualities of being safer by not causing any biological harmful effects to the body systems.

With this respect, all stages of food and drinks preparation should be taken into much considerations: from growing, harvesting, transporting, storing, processing, and until they are cooked and placed on the table for eating or drinking. This is due to the fact that, originally the food or drink may be good, but somewhere in this chain may be distorted and lost its goodness. It has also described in the Qur'an and Sunnah/Hadith that our Lord Almighty hates words and actions that cause biological or spiritual harm done by humans; this include the actions of eating and drinking food and eating food has direct effects and excessive drinking to a degree that can lead to various diseases.

3. Food and drinks should not be eaten too much, excessively.

This principle is stated in the Qur'an, 7:31 which says: **O children of Adam! Take your adornment to every Masjid, and eat and drink but waste not by extravagance, certainly He (Allah) likes not the wasteful.** And according to the Hadith narrated by Miqadam bin Madiqarib (R.A), and reported by Al Imam At-Tirmidhi, the Prophet Muhammad (S.A.W) elaborated this verse by saying: **“The human does not fill any container that is worse than his stomach. It is sufficient for the son of Adam to eat what will support his back. If this is not possible, then a third for food, a third for drink, and third for his breath.”**

The basic translation of the Arabic word *israfu* used in that verse [Qur'an, 7:31] is to **eat and drink excessively**. Something that violates the universal principle of creation; of everything to be created in a specific measure [*gadar*], described in the Qur'an, 54:49, 13:8, 25:2, 41:12, 42:27, and 65:3. Violation of the dimensions of creation; especially due to overeating, must result in a certain effect; whether in the organs or systems of the body, which will generally bring a significant spiritual effects in the heart; that may protrude even to the whole body. This verse links between prayer and eating and drinking. This link indicates the relationship between the prayer and drinking and eating. Signs in the field of neurobiology show that, these two sides; i.e., prayer and eating and drinking, are mutually influencing; in the sense that, excessive eating and drinking affect tranquility [*khushu'i*] in prayer. This is because, excessive eating and drinking may lead to addiction. Furthermore, may leads to the disturbance of the balance between cognition and emotions processes in the brain (Lee et al., 2012. This disturbance in the cognition and emotions processes of the brain also affects the cognition and emotions in the heart. This is also because, the brain and the heart communicate each other bidirectionally; though the heart has more power to affect the cognition and emotions in the brain (McCraty, 2015). Ibn Asakir has narrated from Al-Fudayl ibn Iyad (A.S), who said: **“Two qualities harden the heart: sleeping too much and eating too much.”**

Likewise, when this verse is read parallel with this Hadith; which is basically divides the stomach into three sections; of food, drink (water), and air, and the signs in the Biology and Medicine, it highlights two important points that addresses the negative consequences of overeating.

The first point:

When you eat too much; or drink too much, this could lead to bloating or pressure in the abdomen. This bloating may lead to laziness, and may also prevent the diaphragm; which is the dome-shaped muscle at the bottom of the lungs that is essential for breathing, from contracting and relaxing properly as you inhale and exhale. If your diaphragm cannot move in its normal fashion, your lungs will be struggling to expand and contract, leading to the breathing difficulties.¹ Bloating may also lead to laziness. All of these may also lead to a decrease in the effectiveness of performing the normal daily activities; including the prayer, which will generally affect the tranquility of the prayer.

The second point

Eating too much food will lead to having too much end product of digestion of that kind of food. A condition which will make the body to store the excess in other forms to the various places of the body.

Example:

Fat and oil foods are digested into end product of fats, such as fatty acids and glycerol. Their surplus is stored in the tissues specialized to store fat, adipose tissues, with adipocytes cells. These tissues are located under the skin (subcutaneous), around the internal organs (visceral), between the muscles (meat), inside the bones, around the blood vessels, in the breast etc. When this surplus continues to increase, it often leads to various metabolic and systemic diseases: weight gain, heart disease, etc. The increase of fatty acids in the tissues may lead to another problem of lipotoxicity; which makes the tissue unable to respond to the stimuli of the insulin hormone that regulates the level of sugar in the blood. After more than 20 years, this condition may lead to the type 2 diabetes (Sagesaka *et al.*, 2018; Quezada-Calvillo & Nichols, 2009).

Carbohydrate foods are digested to glucose; which is a quick source of energy. Then the excess glucose is converted in the liver to glycogen, or with the help of the insulin, may be converted to fatty acids. Fatty acids circulate in the body; through the blood stream, and stored in specialized fat tissues, adipose tissues. As stated earlier, these tissues are located under the skin, around internal organs, between muscles, inside bone marrow, around blood vessels, in breast cell groups etc. This condition can also lead to various metabolic and systemic diseases such as weight gain, obesity, heart disease, etc. Similarly, the increase of fatty acids in the tissues may lead to lipotoxicity; which, as said before, makes the tissues unable to respond to the stimuli

¹ An article by Jonathan Guirguis, DO and published at <https://lifemd.com/learn/what-causes-shortness-of-breath-after-eating>. This article was accessed on July 9, 2024.

of the insulin, that regulate the level of sugar in the blood. A condition that may lead to the type 2 diabetes (Sagesaka *et al.*, 2018; Quezada-Calvillo & Nichols, 2009).

This is how NCDs related to overeating occurs. These sets of diseases have been posing a very large burden of morbidity and mortality all over the world. Apart from being physical diseases, they also affect the spiritual aspect of humanity, by reducing the efficiency of saying and doing in the path of Allah (S.W.T) according to the capacities of potentials that He has bestowed to people.

4. Foods and drinks eaten should give the outcome [results] of saying and doing in His path, and not the path of Iblis and his agents.

The food and drinks eaten should give-out the results, outcome. That is, they should produce. In Biology, the signs show that, the function of foods and drinks in the body is to build up the organs and systems, as well as to give them energy required for their functions, that will enable humans to survive: talking, listening, walking, running, doing works etc. These are the outcomes of eating and drinking. But according to these verses, they should be in-line with the mission of our creation, which is to say and do in the path of Allah (S.W.T). Therefore, they should be in the path of Allah (S.W.T), and not in the path of the enemy of His enemy, the enemy of His Messenger [Muhammad (S.A.W)], and who also is our enemy. This enemy is Iblis and his agents of jinn.

DISCUSSION

By integrating Qur'an, ahadith, and signs in the modern Biology, and Medicine, the present study has derived a formula on eating and drinking to prevent people from the prevailing problem of noncommunicable diseases related to poor eating and drinking behaviors, and generally, to enable them to accomplish the mission of their creation. These key findings are not incongruent with the findings of the previous studies identified in this study.

All previous identified studies made a link between the revelation of Qur'an and ahadith on food (nutrition) and their corresponding signs of Allah (S.W.T) in the field of Biology, Nutrition, and Medicine. Among of the findings of the previous studies identified in this study are on the aspects of the nutritional concepts and frequency of foodstuffs mentioned in the Qur'an (Khalid & Sediqi, 2018; Tarighati-Esfanjani & Namazi, 2014), nutritional recommendations, guidelines, and principles revealed in the Qur'an (Teymoori *et al.*, 2023; Nari, 2021; Shiwani, 2020; Dolatkah et al., 2020; Mahdavinejadi & Eftekhar, 2019; Salarvand & Pournia, 2014; Ghaffari, 2014), medicinal values of the food mentioned in the Qur'an (Nadi-Ravandi & Batool, 2022; Iqbal *et al.*, 2021; Farhangi *et al.*, 2014; Marwati *et al.*, 2009), interrelationship between spiritual health and nutrition in Islam (Mahdavinejadi & Eftekhar, 2019), modern food vis-à-vis Qur'anic foods (Dolatkah *et al.*, 2020; Nir, 2021), and classification of foods into halal and twayyib (Aziz *et al.*, 2023). However, none of these studies has reported the findings that are incongruence with the findings of this study.

On the other side, the present study is unique in such a way that, it collected the verses of the Qur'an that have only mentioned the words eat and drink, and from them, a general formula of eating and drinking was derived. This formula has been integrated with Biology [i.e. nutrition], ahadith, and Medicine such as neuroscience and noncommunicable diseases. Then this integration has yielded the strong conclusion on how the failure to adhere to this formula may lead to the negative consequences on both physical as well as spiritual health. More importantly is that, this study has linked all these signs and the mission of our creation, which is to say and do in the path of Allah (S.W.T); while avoiding the path of Iblis and his agents of jinn. All these aspects were not highlighted in the previous studies identified in this study.

If this study will be read by considering the evidence used in reaching the conclusion, it may provide the insights on how to avoid NCDs related to poor eating and drinking behaviors. It may also help to broaden our in-depth understanding on this subject, which in turn, may help to increase our faith on the presence, greatness, and glory of Allah (S.W.T). It may also rekindle the interest of other researchers to research more on this subject and build up on the formula presented in this study.

CONCLUSION AND RECOMMENDATIONS

This study is the results of the curiosity of the author due to the prevailing condition that we are experiencing all over the world; a change of the life style due to the ongoing advancement in the science and technology. So, the author decided to review this subject by integrating between Qur'an, ahadith, and signs in the modern Biology and Medicine, and synthesizing a formula on eating and drinking to help people to avoid the prevailing problem of NCDs relating to poor eating and drinking behaviors, and generally, to enable them to accomplish the mission of their creation. If this paper will be read by considering the evidence used in reaching the conclusion, it may provide the insights on how to avoid NCDs related to poor eating habits; including overeating and eating processed foods. It may also help to broaden our in-depth understanding on this subject, which in turn, may help to increase our faith on the presence, greatness, and glory of Allah (S.W.T). It may also rekindle the interest of other researchers to research more on this subject and build up on the formula presented in this study.

REFERENCES

- Abbasi, N. (2024). "Mealtime Hydration's Impact on Digestion": An Editorial Article. <https://doi.org/10.32388/4PHUG8.3>.
- Bakry, N., Mz, M. H., & Armia, M. S. (2023). The paradigm of modern food products and its relevance with the concept of food in the Quran. *Heliyon*, 9(11).
- Dolatkhah, R., Jabbaripour, P., Somi, M. H., & Roshani, A. (2020). The role of islamic lifestyle and healthy nutrition in accordance with the recommendations of Islam and the holy Quran by focusing on the risk of cancer incident. *Journal of Community Medicine and Health Solutions*, 1(1), 018-022.

- Farhangi, H., Ajilian, M., Saeidi, M., & Khodaei, G. H. (2014). Medicinal fruits in holy Quran. *International Journal of Pediatrics*, 2(3.2), 89-102.
- Ghaffari, F. (2014). Healthy nutrition from the perspective of the Holy Quran. *Journal of Advances in Medical and Biomedical Research*, 22(90), 97-109.
- Iqbal, A. S. M., Jan, M. T., Muflih, B. K., & Jaswir, I. (2021). The role of prophetic food in the prevention and cure of chronic diseases: A review of literature. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 6(11), 366-375.
- Khalid, S. M. N., & Sediqi, S. M. (2018). Improving nutritional and food security status in Muslim communities: Integration of Quranic practices in development programs: A Review. *International Journal of Nutrition Sciences*, 3(2), 65-72.
- Mahdavinejad, G., & Eftekhari, M. (2019). Nutrition in Islam. *Journal of Biochemical Technology*, 10(2-2019), 53-53.
- Marwat, S. K. (2009). Vegetables mentioned in the Holy Qura'n and Ahadith and their ethnomedicinal studies in Dera Ismail Khan, NWFP, Pakistan. *Pakistan Journal of Nutrition*, 8(5), 530-538.
- Muhammad, M. J. (2020). A Linguistic Study of "and" (و) in Arabic and English. *Asian ESP Journal*.
- Nadi-Ravandi, S., & Batooli, Z. (2022). Knowledge mapping of articles on application of the Quran and Hadiths in health care: vosviewer visualization techniques. *Journal of religion and health*, 61(5), 3940-3968.
- Niri, S. A. M. H. (2021). Food health in the view of Islam. *Journal of Nutrition and Food Security*.
- Quezada-Calvillo, R., & Nichols, B. (2009). Digestion and Absorption of Carbohydrates. *D. LB a. BLN Wilson G. Pond (Ed.), Adequate Food for All*, 69-87.
- Romieu, I., Dossus L., Barquera S., et al. Energy balance and obesity: what are the main drivers? *Cancer Causes & Control* . 2017;28(3):247-258. doi: 10.1007/s10552-017-0869-z. [[PMC free article](#)] [[PubMed](#)] [[CrossRef](#)] [[Google Scholar](#)].
- Sagesaka, H., Sato, Y., Someya, Y., Tamura, Y., Shimodaira, M., Miyakoshi, T. et al. (2018). Type 2 Diabetes: When Does It Start. *Journal of the Endocrine Society*, 2(5): 476-484. Doi: [10.1210/js.2018-00071](https://doi.org/10.1210/js.2018-00071).
- Shiwani, M. H. A Thematic Analysis of Human Nutrition as Described in the Holy Qur'an. *Journal of The British Islamic Medical Association*, 6, 1-14.
- Tarighat-Esfanjani, A., & Namazi, N. (2016). Nutritional concepts and frequency of foodstuffs mentioned in the Holy Quran.
- Teymoori, F., Mokhtari, E., & Mirmiran, P. (2021). Principles of Nutrition from the Perspective of the Holy Quran: A Review of all Verses Related to Nutrition in the Quran. *Qur'an va tib (Quran and Medicine)*, 6(3), 13-22.
- Tiruneh, F. N & Ejigu, B. A. (2023). The Link between Overweight/Obesity and Noncommunicable Diseases in Ethiopia: Evidences from Nationwide WHO STEPS Survey 2015. *International Journal of Hypertension*. Doi: [10.1155/2023/2199853](https://doi.org/10.1155/2023/2199853).

World Health Organization (WHO). (2023). Noncommunicable diseases. Available online at: <https://www.who.int/news-room/fact-sheets/detail/noncommunicable-diseases>. Accessed on July 9, 2024.