

Human Physiology in The Highlights of The Quran (Review of Surah Al-Tin)

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Abstract

Allah created various kinds of creatures, both animate and inanimate. Of all His many creatures, only humans are perfect creatures created. This is stated in surah al-Tin on the editorial aḥsani taqwīm. However, this privilege means nothing if accompanied by faith and good deeds, as in surah al-Tin verses 5-6. So far, the interpretation of surah al-Tin discusses human privileges from the aspects of the body and mind. According to al-Ṭabarī and Tanṭawī, human privilege lies in the aspect of the body. While al-Razī said, covering aspects of the body and soul. The commentators' comments can be explained more deeply with the science of human physiology. Therefore, the author is interested in examining human privileges in surah al-Tin based on the point of view of human physiology. Most scholars say that the editorial aḥsani taqwīm contains the creation of humans with physical and psychological perfection, without distinguishing between humans, except for faith and piety. Meanwhile, asfala sāfilīn appeals to humans to use these facilities properly and correctly. Humans are just evil creatures without awareness of the importance of physical perfection. From physiology, human perfection can be seen in how the body's organs that form a system support every movement of its activities. That is, every organ will not run optimally without the system's stability in the body. For example, the brain organ's working system produces reasoning that leads people to believe in God. In addition, the brain can also create helpful technological works and innovations. However, these organs may only function if they are guarded and directed according to the will of their Creator (faith and good deeds).

Keywords: Surah al-Tin, Human Physiology.

INTRODUCTION

Humans are created with an ideal and beautiful body structure. In fact, behind the human body's creation, many secrets contain evidence of Allah's greatness. If humans try to dive deeper into the meaning of the Qur'an, the editorial about human physical features can be proven in a scientific discourse known as human physiology. In general, physiology studies the functions of the human body. Through the advancement of science in this modern era, physiology seeks to explain deeper the meaning of the Qur'an regarding the complex human physique, both externally and internally.¹

What has known is that the human body comprises tissues, from the minor parts in the form of cells to organs and skeletons, each of which has a particular function and task.²

¹ Ethel Sloane, *Anatomy and Physiology for Beginners*, (Jakarta: EGG, 2003), p. 2

² *Ibid.* Nadiah Thayyarah, *Science in the Qur'an*, p.36.

Thus, every body part is composed of various forms and types of organs that are neatly structured. Also, it has provisions, functions, and meanings according to its advantages.³

The structure of the human body plays a significant role in maintaining life. Human development and growth will only run perfectly with a balanced body structure, and the body's organs cannot carry out their functions properly. In this context, it should be remembered that Allah has arranged every human element according to its proportion. All human beings will undoubtedly pass through all the stages of its occurrence. Although the human body has different postures, the creation process is the same. What affect differences in human body shape include heredity, temperature differences, nutritional influences, social status, hormones, and physical activity.⁴ However, the variety of body shapes will not affect the creation of humans as perfect beings.

In essence, the advantages of humans have three elements that support each other, namely the soul, mind, and body. All three run in balance and are interconnected with one another. The more it is realized, the physical quality of humans will never be separated from the spiritual role accompanying it. As the famous saying "behind a strong body, there is a healthy soul." Good thoughts are poured out through a healthy mind, giving birth to a psyche and good deeds. These physical and spiritual advantages may be one reason for the election of humans as *caliph leaders* on earth. This is as explained in Qs. *Ṣād*: 26 and Qs. Al-Baqarah: 30.

Up to this point, the above information proves that humans are created ideally compared to other creatures. However, long before the Al-Quran had informed about human privileges in the Al-Quran, the physical perfection of humans was contained in the editorial *aḥsani taqwīm* in sura *al-Tīn*. This surah informs by starting with several oaths that humans have the potential and privileges in the form of a physical form that can stand upright and straight.⁵ This surah also states that human privileges are the best creations of *Aḥsani taqwīm*. However, Allah's privileges will result in the humiliation of *asfala sāfilīn* if not appropriately used or even to violate obedience to Allah.

This information can be known by several interpretations of the scholars of surah *al-Tīn*, including in the book of interpretations of *Fakhr al-Rāzī* or better known as *Mafātīḥ al-Ghaib*. In general, this book explains that surah *al-Tīn* talks about God's policy in creating

³ EthelSloane, *Anatomy, and Physiology for Beginners*, (Jakarta: EGC, 2003), p.2

⁴ Sudjarwo and Sugianto, *Learning Movement*, (Jakarta: KONI Pusat, 1991), p.29

⁵ Muhammad al-Razi Fakhruddin, *Mafatih-al-Ghaib*, vol 11, (Bairut: Dar al-Fikr, 2005) p. 3

humans with an ideal body shape compared to other creatures. The creation of man is the production of God which is appropriate and appropriate both outwardly and inwardly.⁶

More focused information is explained in *Salman's Tafsir*, that Allah first created all creatures that animate in a bent or prone state, except for humans who were created standing upright so that it was possible to take something with his hands. Meanwhile, according to al-Asam, Among the nobility of living creatures, only humans have the perfection of reason and knowledge to explain things accompanied by manners. Some of the opinions above complement each other. Some see human glory from a physical perspective while at the same time mentioning that the physical alone cannot make a human perfect without the unique features of his soul and psyche.⁷

The explanation of human physical perfection in surah *al-Tin* is very systematic. After emphasizing several oaths in the opening verses, an explanation of the human form is explicitly described in verse 4, namely the culmination of emphasizing human privileges in the form of a charming stature, a comfortable appearance for seen, the limbs are aligned, and the form of the body is balanced.⁸ In addition, only humans can stand upright and walk using their two legs.⁹

The information above shows that human perfection will only function optimally with all aspects of the body's organs running well, healthy, and balanced. Based on modern findings in medical sciences, especially human physiology (the science of bodily organ functions), it is said that human optimization is also supported by human mental and spiritual potential.¹⁰

The statement above is in line with Islamic teachings, which encourage its followers always to make dhikr in order to get peace in life,¹¹ Consume healthy and lawful food,¹² order prayers five times a day so that the body moves optimally.¹³ Furthermore, consistently teach that smiling is charity, so there is no reason for a man to be unhappy.¹⁴ Of course, this

⁶ *Ibid. Mafatih-al-Ghaib*, p. 10.

⁷ YPM Salman ITB, *Interpretation Greetings: Juz 'Amma*. (Bandung: Mizan, 2014), p. 362

⁸ Deddy Permadi, *Thesis: The Concept of Ahsan Taqvim in Surat at-Tin Paragraph 4 (Study of Disabilities)*, UIN North Sumatra Medan, 2019, p. 16

⁹ Muhammad al-Ra'zī Fakhruddīn, *Mafatih-al-Ghaib*, vol 11, (Bairut: Dar al-Fikr, 2005), p. 3

¹⁰ *Ibid. Tafsir Salman*, p. 363

¹¹ Abdul Hafidz, The Concept of Dhikr and Prayer, an Al-Quran Perspective, *E-journal.Staittaqwa*, Vol.no.6, Issue No.1, p. 56.

¹² Syekh Husain Maṭar et al, *Tarhib Wa Tarhib*, (Surabaya: Imam's Book Store), p. 46

¹³ Sentot Haryanto, *Psychology of Prayer*, (Yogyakarta: Partners, 2007), p. 153.

¹⁴ Muhammad bin Isa al-Tirmidhi, *Sunan Tirmidhi*, Bab Birr, Hadith no. 36, (Semarang: Toha Putra), p. 361

recommendation is not just a blind order but is closely related to the supporting factors for perfect human life, both physically and spiritually.

Drawn from this explanation can be seen that physical perfection can give birth to positive values for the human soul. This is the reason why the author considers the importance of raising research entitled "Human Physiology in the Highlights of the Al-Quran (Review of *QS.Al-Tīn*)."

To make a scientific contribution in proving that humans are indeed the perfect creation of Allah, namely the quality of excellence that is different from other creatures.

GENERAL INSIGHTS OF HUMAN PHYSIOLOGY

The science of human physiology dates back to around 420 BC, until the time of a scientist named Hippocrates, the father of medicine. In 1525, a French researcher named Jean Fernel introduced the term physiology. However, physiology itself was only experimented with in the 17th century, when the anatomist William Harvey explained the existence of blood circulation. Entering the 19th century, the science of physiology began to develop rapidly with the discovery of the cell theory. In the 20th century, biologists experienced such interest that physiology became a sub-discipline.¹⁵

Physiology is a branch of biology that closely relates to the discussion or study of the sustainability of a living system. Etymologically, physiology is a combination of two words from *physics* (physis) which means how to work, and *logos* (logy) of science. While in terminology, physiology is a science that discusses the workings of every body tissue or part of the human body's organs. Simply put, this science studies the function of the human body under normal circumstances, both active and passive.¹⁶

In human physiology, several body organs are composed of several systems, including the digestive system, respiratory system, sensory system and circulatory system, and other systems. Some of these systems are protected and formed from many flesh and bones. The bone itself is the framework for the formation of the human body. At the same time, meat consists of a collection of muscle fibers and is one of the most vulnerable materials, so there is blood circulation to feed it and skin to protect it so that the meat does not suffer damage or decay.¹⁷

¹⁵ Yulianus Hutabarat, *Fundamentals of Ergonomic Knowledge*, (Malang: Media Nusa Creative, 2017), p. 16.

¹⁶ Mega Iswari et al., *Anatomy, Physiology and Genetics*, (Brass: Scratches of the Pen 2018), p., 1.

¹⁷ Sukiniarti, *The Human Body*, PEB144 15, Module 1, The Open University, p., 1.

More broadly, apart from flesh and bones, other body organs are inseparable from the structures that support them, both at the level of cells, tissues, and organs arranged in the body system. In understanding physiology, it will be separate from the development of other branches of science as anatomy, which studies the shape and composition of the human body, either as a whole or in part, and the relationship between one another.¹⁸

Human life depends on the many organs that carry out their functions. Besides cells, organs are groups of tissues. Based on the system, the cells in the human body will form tissues, then the tissues in the human body will form organs, and these organs will form an organ system. The body will be structured perfectly from all of these organ systems. Based on the description above, the arrangement can be described in the diagram below:

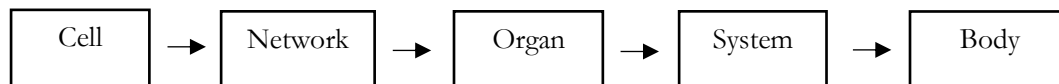


Figure 3.1: Organization of the human body

In biology, the term cell is an absorption from the Latin word *cella*, which means small room. The definition of the cell itself is one of the basic units that make up all living things that are structurally arranged and have a function in human personality and behavior.¹⁹ Meanwhile, body tissue is an arrangement of special cells that are the same in the body and united in specific biological functions or a collection of cells with the same specific shape and physiology (function).²⁰ The tissues contained in the human body also have their respective functions and tasks.

What is meant by an organ is a collection of tissues that have different functions so that it can be said to be a unit that has a specific function, such as the liver, heart, lungs, kidneys, corneas, intestines, and so on.²¹ These organs consist of several systems surrounding them: the respiratory, digestive, circulatory, and other movements. Then, the nervous system and hormones will coordinate all these organ systems so that the human organism occurs according to its form and function.²²

¹⁸ Dr. Katrin Roocita et al., *Human Physiology*, (Bogor: IPB Press 2016), p. 2.

¹⁹ Rahmadina, *Cell Biology*, (Surabaya: CV. Papyrus Sheet 2017), p1.

²⁰ Bismit Andi Ismadi, *Thesis: Arrangements for Transplantation of Human Organs and Tissues in Indonesia*, University of 17 August 1945 Surabaya, 2015, p., 17.

²¹ Soekidjo Notoatmodjo, *Health Ethics and Law*, (Jakarta: Rineka Cipta, 2010), p., 147.

²² Tjitjih Kurniasih, *Human Organ System*, (Yogyakarta: Deepublish, 2018), p. 2.

The conclusion from the description above gives humans information so that they always maintain and maintain their bodies so that the organ systems can function as they are supposed to. Please note that the organs in the body have a specific time to carry out their duties. Therefore, humans must know the working time of the organs and regulate the food and drink consumed. Other efforts are also essential for the stability of the body. Islam has previously taught humans to have an excellent lifestyle to protect them from bodily damage.²³

HUMAN PHYSIOLOGY IN SURAH AL-TĪN

In general, the object of surah al-Tīn describes the perfection of human creation and the quality of human beings with their excellent and destructive potential. In this surah, it can be seen that Allah created one of his creatures, namely humans, in the best form of *aḥsani taqwīm*. This is the most amazing miracle that has occurred in human beings.²⁴ The harmony of these organs' physical form and function will not be able to move without the privileges tucked into each of its systems. This is one reason why physical strength decreases or organ systems do not work as they function. The human body may experience weakness and potentially experience damage to each of its systems. In the Al-Quran this incident is referred to as *asfala sāfilī n*.²⁵

Even deeper, according to Quraish Shihab, the thing that needs to be underlined in the Qur'an's affirmation of human perfection in surah al-Tīn is clear evidence of Allah's Wisdom. He has equipped His creation with physical and psychological perfection so that humans can achieve the goal of life, namely, to do good to themselves and the environment around them.²⁶

Then, what has been stated above presents a gap that raises questions regarding the position of humans born with a disabled or disabled status. So, in this case, a statement emerges that God created the nature of human existence and the potential to be similar, that is, the best creation (*aḥsani taqwīm*), without distinguishing between one and another. If there is anything that makes a difference, it is human faith and piety towards their Creator.²⁷

²³ Adi D. Tilong, *Daily Picket Hours for Human Organs*, (Jakarta: Laksana, 2018), p. 8-9.

²⁴ Samsul Arifin, *Islamic Religious Education* (Yogyakarta: CV Budi Utama), p. 1.

²⁵ Siswanto, *Islamic Education in a Philosophical Perspective* (Malang: Keben Perdana, 2013), p. 16.

²⁶ *Ibid*, *Caliph of Human Role*....., p. 10.

²⁷ Widia Sri Ardias and Lumanul Hakim et al., Social Support and Self-adjustment of Students with Disabilities, Padang City State University, *Psychoislamies: Journal of Islamic Psychology*, Vol. 17, No. 2 (2020), p. 76.

Quraish Shihab has emphasized this statement that the pronunciation of *al-insān* in surah al-Tīn verse 4 has a broad meaning that refers to humans as a whole, including persons with disabilities. Meanwhile, the term *taqwīm* here means 'to make something own,' so that *aḥsani taqwīm* can be interpreted as the best physical and psychological. In this case, Quraish Shihab's statement refers to *Raghib al-Iṣfahani's* opinion, which states that human perfection is a certainty when compared to animals with many limitations, both in terms of physical, psychological, understanding, and reason.²⁸

As presented in the previous discussion, which explains that humans are created with physical perfection, commentators have widely discussed it. If group, most of these views reveal that surah al-Tīn contains two meanings describing the human predicate.

First, confirmation through oaths that humans have won a gift or title as a perfect creation in the form of the best physical form or *aḥsani taqwīm*. Second, explaining that this predicate cannot be permanent. There will be changes in the physique as human age decreases. Some commentators also explained that this second predicate is a *warning* so that humans maintain their perfection and do not do much damage or humiliation (*asfala safilin*).

Based on the explanation above, it can be interpreted that God's word in surah al-Tīn describes human perfection not to be used as comparison material for fellow humans but for other creatures with many limitations. Even deeper, the message above reveals that God has never created anything based on irregularities because, behind the advantages that God has bestowed on humans, gaps always make humans even more grateful because they have their uniqueness.

This analysis explains that without awareness of the importance of understanding the meaning of physical perfection (*aḥsani taqwīm*), humans are just evil creatures (*asfala safilin*). The formulation of the two meanings above is a lesson so humans can benefit from building a good, calm, comfortable, and happy life with all their potential.²⁹

However, this human privilege will not be composed independently without norms to maintain the perfection that God has given to humans. In this context, the identity of a human being is a psycho-physical being, which has a body (body) and soul (spirit), giving rise to the famous term *Mens Sana in Corpore Sano* or *in a healthy body there is a strong soul*.³⁰ That is,

²⁸ *Ibid*, *Interpretation of Al-Misbah: Messages, Impressions, and Harmony* p.376.

²⁹ Khirunnas Rajab: Islamic Psychology as Strengthening Theological Values in Islamic Mental Health, *Sosio Relegia*, Vol.9 No.3, May 2010, p. 922.

³⁰ Alfurqan and Harmonedi, Islamic Views of Humans: Human Terminology and the Concept of Nature and Its Implications for Education, *Educative Journal: Journal of Educational Studies*, Vol 2, No. 2, 2017, p. 136.

humans, in their movements, must have the awareness to maintain physical quality to be able to create mental stability and have an impact on heart clarity and clarity of mind.³¹

In the discipline of physiology, it is emphasized that behind the human physical structure that works optimally, a soul always supports its work system. Therefore, these two aspects are closely related to determining human physical condition and stability. Thus this is in line with Allah's assertion in surah al-Tin that this physical perfection contains a meaning that needs to be contemplated. That is, it must be based on good care. The human physique will remain good if it has good immunity. Meanwhile, a good body will give birth to human intellectual and mental qualities that will remain stable so that they can actualize things that have more value. That is like learning, increasing knowledge, creating positive thoughts, and producing valuable things in this world and the hereafter.³²

The editorial *aḥsani taqwīm* means the best creation and is arranged in a harmonious whole. These unique physical attributes naturally had miraculous value in their formation. This can be proven in the study of physiology. The body system is structured from organs that store many tissues. The network contains millions of cells that work according to their respective functions. There are over fifty trillion cells in one adult body, of which three billion each die in one minute and are replaced by new cells.³³

Even more impressive, behind the rising and falling of the chest movement are the lungs and heart organs that do not stop for a second to pump blood and replace incoming air circulation. The two hands allow for skillful movement, grasping, holding various tools, and feeling rough and pleasing shapes, as well as the two legs can carry the body upright and straightly.³⁴

Humans find their identity by balancing the outside and the inside. Straight posture, aesthetic organs, strong mentality, and sound mind are not an advantage created without purpose, but so that humans can carry out their duties as *khalifatullah fil al-Ard*, maintain, prosper, and preserve the continuity of life in this universe.³⁵ On the other hand, this benefit will impact his psyche so that through the human body, he can create great works, and through his mind, he can make decisions according to God's instructions.

³¹ *Ibid, Islamic Psychology as Reinforcement*p. 930

³² Ministry of Religion of the Republic of Indonesia, *Al-Qseuran and its Interpretation*, (PT. Sinergris Pustaka Indonesia, 2012), p. 713.

³³ *Ibid, Caliph: The Role of Humans on Earth*..... p. 4.

³⁴ *Ibid. Tafṣīr al-Munīr*, vol 15..... p. 694.

³⁵ Fusvita Sari, *Thesis : The Concept of Ahsan Taqwim in the Koran*, UIN Raden Fatah, Palembang: .2016, p. xv.

Allah did create humans specifically with a very complicated and precise physical arrangement or structure, a mind that is arranged in such a unique way that humans become perfect beings. However, humans have the predicate of *asfala sāfilīn* behind this perfection. That is, humans become corrupted and despicable if they deviate and deviate from their nature and faith. When this happens to humans, the wrong actions or behavior will impact physical and psychological damage, causing humans to fall into the valley of humiliation.

So, strictly speaking, the above statement invites people to take advantage of these advantages and is a reminder not to be arrogant and forgetful. This is the goodness of Allah that has manifested in human physical perfection, a natural aspect that must be grateful for and utilized as best as possible to provide as much benefit as possible and avoid its prohibitions.³⁶

There is a wise man who said: *"O people. You are a world that is large and wide and deep. Give to the material nature piece of your mind so that it makes sense, a piece of your heart so that it has feelings, and a piece of your movements so that it moves. You are the caliph blessed with knowledge and the ability to express and create your mind, spirit, and feelings. So do not ignore it."*³⁷

EFFORTS TO GUARD THE BODY TO REMAIN *AḤSANI TAQWĪN* AND AVOID *ASFALA SĀFILĪN*.

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³⁶ Mukhtasar Minhajul Qasidin....., p. 535.

³⁷ Ibid, Caliph: The Role of Humans on Earth,p. 21.

³⁸ Mukhtasar Minhajul Qasidin....., p. 535.

After understanding the explanation regarding the presentation of the interpretation of the sentences *aḥsani taqwīm and asfala sāfilīn*. It can also be known how the nature of the physical perfection that God has given to humans. On this basis, humans need to understand how the body's work system operates behind its features. Humans can balance ways and efforts to keep them healthy and stable. Aside from being a form of endeavor, maintaining physical health is a form of human gratitude to God for giving this gift.³⁹

So far, Islam has regulated all potentials and aspects of human life to maintain and provide prosperity to the universe. One of the supports to continue to worship and prosper the earth is to have a robust, well-maintained, and healthy body. Because with health, humans can move and do good deeds.⁴⁰

In a story, there is a cleric who is destined to be over 100 years old but still intelligent and strong. On one occasion, he jumped up violently and said: "This is a limb that I took care of when I was small, and Allah also took care of it until old age. ". This story reminds us how important the stability of the human body is. A healthy body is the capital of success for everyone. Therefore, humans need to explore knowledge regarding what efforts can make the body stay healthy, fit, and awake.⁴¹

In order to avoid disease or physical damage to *asfala sāfilīn*, the human body needs strong and healthy energy intake. Among tips on maintaining physical and mental health as well as things that cause humans to be humiliated, Islam, as a religion that contains all issues, provides values that can be an effort to stabilize the body:

1. Good Sleep Patterns

Sleep is a normal state that is done regularly. During sleep time, there is a physiological decrease in the body and physical and psychological awareness. According to Ahmad Syauqi, sleep is a small death that occurs not because of weakness and decreased biological processes in the body but because of changes in organ function.⁴²

Meanwhile, according to medical, sleep is closely related to normal physiological processes that occur regularly, are active and are carried out repeatedly, and cannot

³⁹ Samsul Nizar, *Philosophy of Islamic Education* (Historical, Theoretical and Practical Approaches), (Jakarta: Ciputat Press, 2002), p. 17.

⁴⁰ Achmad Fuadi Husin, Islam and Health , *Islamuna* Vol 1 No. 2 December 2014, p. 195.

⁴¹ Andry Septianto et al., Dissemination of the Importance of a Healthy Lifestyle to Improve Body Health in the Kalitorong Village Community, Kec. Randudongkol Kab. Malang Province. Central Java, *Unpam Pkm Dedication*, Vol.1 No.2 (May, 2020), p. 56.

⁴² Ahmad Syawqi Ibrahim, *Mysteries of Sleep, Health Secrets, Personality and Other Miracles Behind Your Sleep*, (Jakarta: Age, 2013), p. 88.

respond to the environment. Sleep is the brain's need to support physiological processes.⁴³

Ibn Kastir took part in explaining sleep. According to him, sleep is a sign of God's power. The sleep of humans at night and during the day provides peace and relieves fatigue and fatigue.⁴⁴ Meanwhile, according to Ibn Qayyim al-Jawzi, the limbs, and digestion can rest by sleeping.⁴⁵

Sleep activity is significant for human life. When sleep activities can be carried out properly, the reaction will have a good impact when the body is awake. Regular and moderate sleep is a way to a healthy lifestyle because, with sleep, the body and its system can rest from feeling tired. Even the Al-Quran has explained this in surah an-Naba': 9

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

"Furthermore, we (Allah) have made your sleep rest."

This verse talks about God's command for humans to rest for body stability. One of the proper rest is to empty the stomach by not eating before going to bed. The respiratory tract will narrow if a person's stomach is filled with food while sleeping. If this happens for a long time, it will affect the heart, which will be deprived of oxygen resulting in a stroke.⁴⁶

2. Consuming Healthy Food

Food and drink are basic human daily needs to provide intake for the body's needs, both for energy and body growth. It should be noted that Allah has provided a variety of foods on earth. In addition, Allah has also created a digestive system in the body. This system continuously operates very sophisticatedly without any human intervention.⁴⁷

Allah commands humans to eat halal food and *thayyib*. The word halal is free from harmful ties, both spiritual and worldly. Therefore the word halal also means

⁴³ Ade Hashman, *The Prophet's Health Secrets: Imitating the Healthy Style of the Prophet Muhammad*, (Jakarta: Noura, 2012), p. 202.

⁴⁴ Imamuddin Abu al-Fida Isma'il Ibnu Kastir al-Dimasyqi, *Tasir Ibnu Kastir*, Volume 3, (Bairut: Dar al-Ma'rifah, 1989) p. 402

⁴⁵ Abi 'Abd Allah Muhammad bin Abi Bakr bin Ayyub bin Qayyim al-Jawziyyah, *Zād al-Ma'ād fi Hadi Khair al-Ibād* Volume 4 (Riyadh: Dār 'Alīm al- Fawaid, 2018), p. 344.

⁴⁶ Nur Wahyudi, Thesis: Healthy Lifestyle in the Perspective of the Koran, UIN Walisongo Semarang 2015, p.34

⁴⁷ Lajnah Pentashihan Mushaf Al-Quran, *Scientific Interpretation of Food and Beverages in the Perspective of Al-Quran and Science*, Jakarta: September 2013, p. 1

permissible. In law, this word can include everything permitted by religion, whether the permissibility is sunnah, recommended to be done, *makruh*, or permissible. Meanwhile, the word *ṭayyib* means delicious, healthy, and sound. It can also be interpreted as eating that is not dirty, the form is not spoiled (expired), or mixed with something unclean, and it can also be interpreted as food that can invite appetite and does not harm the body and mind.⁴⁸

Healthy food is food that has sufficient and balanced nutrition. In the Al-Quran, it is stated that the recommended foods to eat are; Grains (Qs al-Sajdah: 27); Fish (Qs al-Nahl: 14); Animals (Qs Ghafir: 79); Fruits (Qs al- Mu'minun: 19) and many others. The Al-Quran also states to eat food according to the portion, to the sense, and to needs that are not excessive.⁴⁹

Shaykh Taqi Falsafi, a contemporary scholar, explains in his book *Child Between Heredity and Education* that the quantity and quality of food can influence human feelings. Some reviewers describe drinking as an initial effort that impacted the criminals' subsequent efforts cause of the influence of drinking on the soul and mind.⁵⁰

3. Invite the Body to Worship

Carry out worship of Allah by carrying out all His commands and avoiding His prohibitions. ⁵¹It is a must for humans, especially Muslims because Allah's commands and prohibitions must contain secret and enormous benefits for the servant himself. However, humans will never feel the benefits and beauty of these secrets in worship unless worship is implemented by what Rasulullah SAW taught.⁵²

For example, in prayer, prayer is one of God's commands that must be carried out for every Muslim. However, there are many benefits for human life behind the obligation to pray. Besides calming the soul and mind, every movement of the pillars of prayer can also provide physical health for humans.⁵³

At takbiratul ihram movement, we are raising both hands ideally in harmony with the ears or shoulders accompanied by the recitation. At that time, the heart is under the

⁴⁸ *Ibid. Al-Quran Insights Thematic Interpretation*....., p. 148

⁴⁹ *Ibid. Al-Quran Insights Thematic Interpretation* p149.

⁵⁰ *Ibid. Al-Quran Insights Thematic Interpretation*..... p. 152

⁵¹ Abul 'Ala al-Maududi, *Basics of Islam* (Bandung: Pustaka, 1984), p. 107.

⁵² Aqidatur Rofiqoh, Prayer and Physical Health, *Spirituality* Vol, 4 No. 1, 2020, p. 65.

⁵³ Muh. Bahnasi, *Prayer as Psychological Therapy* (Bandung: Mirzania Pustaka, 2007), p. 19.

brain so that the movement can smooth the flow of blood circulation to the brain and the whole body and strengthens the muscles in the arm.⁵⁴

4. Regular Sports

Sport is a physical activity with specific rules to maintain a healthy body. Exercising can improve thinking skills and self-confidence. Exercising that is appropriately done will have a good impact on the physical and psychological of humans. This, as explained by Hypocrites, helps him maintain a healthy body. Humans need to feed enough and exercise properly and not excessively.⁵⁵

The sport contains activities that lead to movement. The implementation depends on the ability of the perpetrator. When exercise is done correctly, it will positively influence health. Vice versa, exercise will have a negative impact if done incorrectly.⁵⁶

The benefits of exercising are that it can help the health or strength of the heart, lungs, joints, and muscles, reduce fat, and give shape to the body. In addition, exercise can stimulate the muscles and move other parts of the body. Muscles become strained, and oxygen and blood circulation in the body can be smooth so that the metabolism in the body can be optimal. Also, the brain, the nerve center, will work better and strengthen the bone structure.⁵⁷

5. Steer Clear of Liquor.

Alcoholic Liquor, or what is known as *kehamar*, is anything that can intoxicate regardless of its raw material. Whether you drink it a little or a lot, it will result in the loss of the body's reliance and control over the person who drinks it. Besides intoxicating, Liquor can also damage health. So that in Islam, Allah forbids humans to consume it. This order aims to form a strong physical and psychological human.⁵⁸

As explained in a Hadith:

عن جابر بن عبد الله قال قال رسول الله صلى الله عليه وسلم مَا سُكَّرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ

⁵⁴ Muhammad Arbian, *Prayer for Therapy*, (Yogyakarta: Science Library, 2014) p. 18.

⁵⁵ Apri Agus, The Importance of the Role of Sport in Maintaining Body Health and Fitness, 12 November 2010, p. 3

⁵⁶ *Ibid. The Important Role of Sport in Maintaining Health* p. 5

⁵⁷ Bessy Sitorus Pane, The Role of Sport in Improving Health, *Journal of Community Service* Vol. 21 No. 79 Year XXI March 2015, p. 1

⁵⁸ *Ibid. Interpretation of al-Misbah*, p. 564

"It was narrated from Jabir bin 'Abdillab said: that Rasulullah SAW said, "anything that intoxicates, whether it is a lot or a little, the law is haram (prohibited)."

Thus, when someone drinks khamr, the balance of his body cannot be controlled anymore. The effect of drinking khamar is that it can damage organs, one of which is the brain. The nerves in the brain become damaged, so the brain's many tasks will become weak, and the ability to think is also reduced, resulting in damage to reason.⁵⁹ When human reason begins to wane, there is no difference between humans and animals.

Besides the brain, Liquor also affects the balance of the work of the heart. All the drunk khamr liquid must be through the heart, with the flow of this khamr liquid resulting in the work of the heart getting extra so that it beats beyond its standard capacity. This way of working has an impact on heart fatigue.⁶⁰ The muscles in the heart become weak, so they cannot meet the body's needs. When the heart can no longer pump blood throughout the body, heart failure occurs, resulting in death.⁶¹

6. Avoid Consuming Haram Foods

Allah SWT forbids pigs, carrion, and blood for human consumption because something that Allah forbids has excellent wisdom for humans themselves. This contains a test. A servant with solid faith can accept these provisions without saying much.⁶²

One that Allah forbids to consume is pork because its meat contains haram. One of them contains tapeworms which are very dangerous to the health of the body if they enter the human body. Nutritionists and food experts have a strategy to kill tapeworms and germs found in pork, and they think this action can change the status of pork to be halal. However, all of this will not be able to change God's provisions, and humans have no right to dispute God's provisions because there is goodness for humans themselves behind these prohibitions.⁶³

⁵⁹ Shubhi Sulaeman, *The Prophet the Physician (Miracle of Health Behind the Words of the Prophet)*, (Solo: PT. Aqwa Media Profetika, 2013), p. 75.

⁶⁰ Magdy Shehab, *Encyclopedia 3, Miracles of the Koran and Hadith*, (PT. Sapta Sentosa), p. 14

⁶¹ *Ibid. Science in the Koran.....*, p. 69

⁶² Nurul Maghfirah, *99 Amazing Phenomena in the Quran*, (Mizania), p.192

⁶³ *Ibid, 99 Amazing Phenomena in the Quran*, p. 193-194

CONCLUSION

Surah al-Tīn is composed with several oaths as an opening, as well as to reinforce the information that humans are created in the best form in terms of psychic and physical accompanied by a perfect body structure and system *Ahsan taqwīm*. This perfection is not limited to humans who have a disabled body, though, however, behind the perfection. Allah warns that humans can fall into humiliation or damage *to the sāfilīn asphalt*. Through the discourse on physiology, the message of human perfection in surah al-Tīn becomes undeniable and unmistakable. Scientific evidence regarding the creation of complex organs and a system that never stops operating is a manifestation that humans have features that are no less compared to other creations of God.

In addition to maintaining health is God's commandment, human physical features are an added value that should be appropriately cared for, cared for, and protected as a form of gratitude. Islam has provided efforts as a basis for a healthy lifestyle that helps humans maintain their attributes, including a healthy diet, regular sleep, obedience to worship, and exercise. However, it continues further. When humans cannot do this optimally, directing the body to damage, inviting evil, and unable to control excessive lust, then the perfection that God bestowed will be damaged and unable to function optimally.

In fact, in this surah *al-Tīn*, Allah unites two opposite things in humans. In one statement, humans are given a choice to face two possibilities. First, humans can achieve or gain glory in the best form of *ahsan taqwīm*. Second, if humans ignore this, it does not rule out the possibility that this position will bring humans to the lowest or low level of *asfala safilīn*.

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