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**GUEST EDITORS: HEALTHY PROPHETIC LIFESTYLE*****Editor Tamu: Gaya Hidup Sihat Nabawi***Norita Md Norwawi, Norshuhani Zamin & Fauziah Hassan  
Universiti Sains Islam Malaysia

norita@usim.edu.my

We are pleased to present this issue to readers as a special issue on Healthy Prophetic Lifestyle presented at the Prophetic Science International Conference (Al-FURSAN18) which was held on the 4th November to 5th November 2018 at Universiti Sains Islam Malaysia. The conference was jointly organized by NRGs Research Group on Prophetic Food and Islamic Science Institute.

Rasulullah SAW is a perfect and exemplary model not only in spiritual, but also physical and mental well being through healthy nutritional diet. Thus this conference aims to gather scholars from various disciplines such as science and technology, Islamic studies and social sciences to discuss and share research findings on topics related to prophetic science on healthy and sustainable living. The discussion starts with the article by Mohd Rahman, Umami Affah and Hana Maizuliana who presented on scientific evidences of complementary and prophetic medicine in managing dengue infection.

Then, an interesting study conducted by Tjut, M Rizki Akbar and Samsudin, investigated the effects of listening to al-Quran recitation on relaxation pace using Harvard Step test and was awarded best paper of AlFursan 2018 conference. Nevertheless, Hanifah and Nuradli share insight on a case study of curbing misbehavior with information security measures. A study on the analysis from the syariah perspectives on the use of Islamic element in business was elaborated by Suraiya, Muhammad Hazim and Abdullah. The issue on prophetic food has been discussed by Mohd Azmi and Muhammad Widus. Their study presented evidence on the usage of nigella sativa (black seed), one of the prophetic food mentioned in the malay manuscripts to treat the four common illnesses found in the bottom billion population.

On another note, Celal Akar and Mohd Saiful Amri discussed prophetic healthy life style through dietary based on the content analysis that extract the understanding of Imam Said Al-Nursi in his writing, Rasail al-Nur. The important element is not only on *halalan thoyyiban* but to include *zikhra*, *fikra* and *syukra* with *qana'ah*. In the next article, Nurul Syala, Mohamed Abbas, Syahril Mohamad, Noor Hafiz, Syafinas, Aisyah, Aliff, Mohd Idwan and Hairi shared an alternative view on date of Batu Bersurat Terengganu which symbolizes the existence of strong uphold of Islamic values in Kuala Berang in the 14th Century was also presented using tawafuq technique and timeline based on al-Quran.

On the other hand, as for the health and well-being, the keynote speaker, Mohamed Farshoukh discussed the prophetic approach in the preservation of mental health through spiritual and

psychological perspectives. Finally, Kasim Ramli and Sofia Hayati discussed an interesting topic on how Prophet Muhammad SAW applied few methods in treating himself, family members and friends through several techniques such as reciting certain Qur’anic verses, prayers, blowing, touching inclusive of medical substances such as water, fruits, herbs and others.

The papers selected for this special issue share the wisdom of the healthy prophetic lifestyle not only from the dietary perspective but also on good practices such as *zikr*, *fikr* and *syukr* that facilitate in preserving spiritual, mental and physical state of a person. Benefits of implementing syariah in business, technology and impact of reciting al-Quran for relaxation propagate the importance of belief and practices in religion towards a sustainable healthy living.

We would hope more intellectual discourse on the prophetic tradition and relevant scientific findings will be conducted in the future to help realize the importance of the sunnah of the prophet and the wisdom emanating from the practices and may this bring rahmat to the well being of the creation.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

Al-Ahzab (33) : 21