

Concept of Healthcare: A Divine approach and a Contemporary View

Muhammad Hanif Shiwani, *MBBS, MSc Clin Edu (Edin), FRCS (Eng), FRCSI (Gen-Surg), FRCS Glasg, FCPS, FEBS, Consultant General and Laparoscopic Surgery, Barnsley General Hospital NHS Foundation Trust, Honorary Senior Clinical Lecturer, University of Sheffield, UK*

Correspondence: mhshiwani@gmail.com

Abstract

Health has been defined in many ways and in recent years, various healthcare models have been proposed. Muslims believe that the Qur'an is an immutable divine book revealed to the Prophet Muhammad more than fourteen hundred years ago. The Qur'an claims that there is cure in it for the believers and often encourages readers to reflect upon and ponder its verses to understand the true meaning. The Arabic word used for cure, well-being and health in the Qur'an is "shifa", and the word used for sickness and disease is "marad". The use of these words has been subject to numerous linguistic and metaphorical interpretations, which have varied depending upon the background and knowledge of the readers, as well as the time and place in which they lived. This narrative study reflects upon the concepts of health and diseases outlined in verses of the Qur'an and examines their relationship to contemporary medical knowledge. This divine healthcare model requires further research about its applicability according to the contemporary knowledge of healthcare delivery system.

Introduction

In 1946, the World Health Organisation (WHO) defined health as a state of complete physical, mental, and social well-being and not merely the absence of disease (1946). That was a ground-breaking formulation for the time. The 1986 Ottawa Charter adapted this definition to describe health as: "a resource for everyday life, not the object of living". The definition emphasizes social and personal resources as well as physical capacities". In 2005, the WHO defined the term "health promotion" as "the process of enabling people to increase control over their health and its determinants, and thereby improve their health" (2)

In effect, health is described as a resource that supports an individual's function in society. Physical and mental health are the most discussed components of overall health, however, spiritual health, emotional health, and financial health also play an important role, and have

been linked to mental and physical well-being. There have been criticisms on the definitions of health provided by the World Health Organisation and questions remain as how one shall define health. Among various popular models of health care like WHO model, medical model, wellness model and environmental model, question remains as which one to adopt. (3-6)

Muslims believe that the Qur'an is an immutable divine book that was revealed to the Prophet Muhammad (PUH) in 610 AD over a period of 23 years, when the Prophet was 40 years old. The Qur'an provides explicit guidance to Muslims with regards to how to live their life and provides guidance about health. The original Qur'an was in the Arabic language as stated in the book in verses 41:44 and 20:112, however, there are now numerous translations of the Qur'an in most of the major languages of the world, and much of the original meaning may not be available to those who read the Qur'an in translation.

When translated, it ceases to be “God’s very own words” and simply becomes an interpretation of the Arabic original. This includes the word “*shifa*” used in the Qur’an for health and well-being and the word “*marad*” used for illness and disease.

This narrative study therefore aims to identify verses in the Qur’an relating to health and well-being, outline interpretations of these verses, and evaluate the guidance given in the Qur’an against current medical literature.

Method

All instances of the root words “*shifa*” and “*marad*” were retrieved through a search of the Quranic Arabic Corpus(7) . The contents of all relevant verses were confirmed using 2 copies of the Qur’an, a physical copy the Noble Quran,(8) and an online copy available on Quran.com (7). Both versions utilised an English translation of the Qur’an produced by the same scholar. The key contents of the verses providing guidance on matters of health were extracted, tabulated, and analysed.

Results

In total, the Qur’an has 6,236 verses in 114 chapters (surahs). The trilateral root *shūfāyā* (شفي) occurs six times in the Quran, in two derived forms: twice as the verb *yashfi* (يشفي) in verse 9:14 and 26:80 and four times as the noun *shifā* (شفاء) in 16:69, 17:82, 10:57 and 41:44. (table 1). These verses have been described below:

The **verse 9:14**, is in relation to story of a tribe, Bani Khuzaaah, at the time of the “opening of the Makkah”. This verse states that believers among the Prophet’s companions would have their hearts healed by God following their anger and disappointment after a war.

The **verse 10:57**, describes that God sent the Qur’an as a remedy for ignorance and for spiritual ailments such as vile faiths, doubt, superstitions, wickedness, and anxiety. The effect of healing is in the form of calmness.

The **verse 16:69**, discusses the honeybee which produces honey, and indicates that honey contains a cure for mankind. It proposes a cure for physical diseases.

The **verse 17:82**, refers to the Qur’an as a remedy for all ailments to believers, but describes that it provides no benefit for non-believers because it contains rules of life, prohibition, reminders, past, present and future stories and God promises about life hereafter.

The **verse 41:44**, describes the Qur’an as a form of guidance and cure for the believers who understand its meaning, and that it provides remedies for spiritual ailments. It states that for those who do not believe, there is deafness in their ears, and for them it is blindness to its message. Belief in this book as the divine words of God is the key element.

The **verse 26:80**, describes the story of the Prophet Ibrahim when he fell sick; he prayed to God and had full belief that God has the absolute power of healing. The verse places more emphasis on the word “*mard*”.

The trilateral root word “*mīmrāqād*” (م ر ض) occurs 24 times in the Quran, in three derived forms: once as the verb *marīd* (مرض), 13 times as the noun *marad* (مَرَض), and 10 times as the noun *marīd* (مَرِيض). The word “*mard*” is sometimes used in the Qur’an to convey the literal meaning of physical illness, while at other times, it is used in a metaphorical sense. It has been translated as “sickness”, “ill”, and “disease”. (table 2).

Discussion

The linguistic meaning of the Arabic word “*shifa*” is “cure and well-being”. The interpretation of this word is based on the background, knowledge, and skill of the author as well as the time and place in which they lived. The Qur’an refers to itself as a cure (*shifā*) for diseases of the hearts (verse 10:57, 9:125). There is a lot of emphasis in the Qur’an on moral and spiritual illness rather than physical illness. However, the verse 26:80 uses the word “*mard*”, and explicitly refers to physical ailment and soundness; the prophet Ibrahim prayed to God with the full belief that God has the absolute power of healing.

The active participle “*marīd*” (sick person) occurs five times (2:184, 185, 196; 24:61; 48:17), as does its plural form “*marādā*” (4:43, 102; 5:6; 9:91; 73:20). The Qur’an usually refers to the “sick person” (*marīd*) when describing the performance of some religious duties. In that context, the sickness is described as a valid excuse not to perform those rituals and duties and carry out the alternatives which have been prescribed as well. These include exemptions from the obligatory day time fasting in the month of Ramadan: verse 2:184–185, men shaving their scalp hairs after the Haj: verse 2:196, abstinence to go for the “Jihad” (fighting in the path of Islam): verse 8:17, and avoiding water to use for the bathing and ablution (*wudhu*) for cleansing and purification: verse 4:43 and 5:6.

The Qur'an does not describe the exact methods of treatment of disease in detail but provides guidance and principles as how to remain well. There are numerous verses which are relevant to the concept of health or provide guidance with regards to living a healthy lifestyle. The overall emphasis is more on the preventative aspects of the diseases at individual and at a society level.

Food and nutrition are important part of health and healthy lifestyle. In many verses, the Qur'an describes various types of food that people should consume to enjoy life and good health (verses 2:168, 23:51, 5:88, 2:57, 7:160, 6:118, 5:87, 16:114, 7:157). There are many verses where the Qur'an describes the permissibility of various food including meat, fish, milk (verses 5:96, 16:14, 16:5, 35:12, 16:66, 80:32, 6:142, 5:4, 22:28, 22:30, 22:36, 23:21), grains and fruits (verses: 6:141, 6:99, 36:33, 16:11, 16:67, 19:25, 80:27, 80:28, 80:29, 16:69, 13:4, 23:19, 23:20).

Current medical literature corroborates many of the health benefits of specific food items that are described in the Qur'an. These include, grains, fruits like dates (9–13) grapes (14–18) olives (19), pomegranate (20, 21), honey (22–24), milk, fish (25) and meat.

The Qur'an also addresses the nutrition of infants. In the verse 2:233, the Qur'an encourages mothers to suckle their children for two years, or up to the age of thirty months as described in verse 46:15. Despite the availability of alternatives, modern scientific evidence still advocates the benefits of breast feeding for both infants and mothers (26–29).

In many verses, the Qur'an provides explicit instructions to avoid certain food and drinks, like swine flesh, carrion and intoxicants (verse: 6:119, 5:3, 2:173, 16:115, 6:145, 5:90, 5:91, 2:219).

The Qur'an forbids the consumption of alcohol, and modern research has provided evidence that the harms of alcohol outweigh the benefits (30).

Equally, the Qur'an provides instructions to avoid excessive consumption of food (verses 7:31, 20:81, 6:141). Although it is not always the case, it is now widely understood in nutritional science that an abundance of a particular food type in one's diet can be harmful. For example, excess intake of carbohydrates predisposes to diabetes mellitus whilst excess intake of

fat and cholesterol predisposes to atherosclerosis and cardiovascular diseases. Over-eating in general predisposes to obesity and its associated co-morbidities. These chronic diseases are contributing to a huge proportion of the world's healthcare burden.

While encouraging to eat and drink what God has provided and made permissible, the Quran provides instructions for certain acts and rituals which are made mandatory such as daytime fasting for eligible adults during the month of Ramadhan (verse 2:183, 2:184, 2:187). The current scientific literature favours the health benefits of Intermittent Fasting (31, 32).

Part of physical well-being includes sexual well-being. Sexuality and intimacy are both topics that the Qur'an has mentioned in many verses and in various contexts. The Qur'an provides basic guidance on healthy sexual behaviour including maintaining chastity, lowering the one's own gaze, protecting private parts and avoiding adultery and fornication (30:21, 2:222, 17:32, 24:2, 26:165, 23:5, 24:30, 24:31, 33:59, 4:34, 17:32, 24:2), and describes the philosophy behind the recommendation to improve the health at individual and at a society level. (verses: 4:1, 30:21, 7:189).

The current scientific literature suggests that there are over twenty infectious diseases that can be transmitted through various types of sexual practices. According to a WHO report more than one million Sexually Transmitted Infections (STIs) are acquired everyday worldwide (33). Each year, there are an estimated 376 million new infections (34). WHO recommends counselling and behavioural intervention to prevent STIs. Comprehensive sex education, targeting to key populations such as sex workers and counselling tailored to the needs of adolescents is needed. Having multiple sex partners increases the risk of infection with HIV and HPV. WHO has been using multiple resources to encourage safe sex practice all around the world and focusing some developing and underdeveloped countries to reduce the incidence of HIV and STI.

There are many verses of the Quran advising on the practice of personal hygiene (2:222, 74:5). For example, performing five daily prayers is obligatory for an adult and sane Muslim. This is not allowed without being in a state of physical purification by the way of performing an "ablution", which means cleaning and washing the face, hands, arms, and feet. (4:43.5:6). The current medical literature about the infectious diseases confirms that simply washing hands can minimise the risk of

transmission of many diseases, especially certain parasitic infestations specially those which are transmitted through faeco-oral route and certain viral infections like Covid 19.

The Qur'an claims that "hearts find peace only in remembrance of Allah" (verse 13:28). When suffering from physical, mental, or spiritual ailments, Muslims follow the practice of the Prophet Muhammad and often recite verses of the Qur'an.

To date, a significant number of research studies have provided evidence that the recitation of the Qur'an (RHQ) can improve the health of patients(35). The recitation of Qur'an has been shown to benefit the management of patients with anxiety, patients receiving haemodialysis, Muslim patients suffering from mental illness, reducing the anxiety level of the women going through labour and patients undergoing surgery(36–41) or endoscopic procedures. Further studies have suggested that the recitation of Qur'an improves stress responses, hemodynamic stability and conscious levels of patients who require intensive care support. The primary mechanism by which the recitation of Qur'an benefits physical, mental, and spiritual health appears to be through the reduction of anxiety. However, it is important to recognise that these mental and spiritual factors are key components of the holistic concept of health, as defined by organisations such as the WHO.

The Qur'an further advises readers to adopt a healthy psychological lifestyle with regards to adopting an attitude of kindness and forgiveness, controlling anger (verse 42.37, 3:134,9:15)and controlling feelings of delusions and jealousy. There are many verses where instructions have been given to adopt healthy moral values of being honest and trustworthy, which in turn improve psychological and spiritual health.

The Qur'an provides advice about spiritual and emotional health. Multiple verses in the Qur'an advise about staying away from the lust of the world and advise believers to adopt an appropriate and a balanced lifestyle to achieve reward in the hereafter.

While the Qur'an emphasises a preventative approach to healthcare, the Qur'an also provides instructions to mankind to protect life. In verse 5:32, the Qur'an emphasizes that saving one life is like saving the life of all mankind.

Since its inception, the WHO has been spending extensive resources in conjunction with the international health care authorities to improve the healthcare

worldwide. This includes personal and community hygiene, nutrition-related diseases like malnutrition in underdeveloped countries and obesity in the developed world, promoting and encouraging the practice of breast feeding, measures to minimise maternal and infant mortality rate, prevention of infectious diseases including healthy sexual practice, and cancer prevention including discouraging use of smoking and alcohol.

In the last few decades, the traditional Greco-Islamic medicine has been superseded by the modern medicine in most of the world. However, "Islamic medicine" is practiced as an adjunct or as an alternative to the western medicine. The guidance from the Quran is valued as sacred by Muslims and practices recommended in the Quran directly and through the practices of Prophet Muhammad are valued to be beneficial as a religious practice.

Conclusion

The Qur'an claims to be a divine book of guidance and the unmuted words of God. It is not a book of science. However, it provides guidance for readers on matters of lifestyle in order that believers may enjoy good health and avoid illness. Current medical science supports the principles of preventative medicine. Promoting the guidance about the healthcare that is provided in the Quran will achieve many of the health care objectives which WHO has been trying to achieve since its inception. This divine health care model requires further research about its applicability according to the contemporary knowledge of healthcare delivery system.

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Table 1: The word Cure” شفاء” in Quran

Surah name	Verse no.	Verse
Al-Taubah	9:14	<p>فَاتْلُوهُمْ يُعَذِّبَهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ -</p> <p>“Fight them, so that Allah should punish them at your hands and disgrace them, and help you win against them and bring relief to bosoms of the believing people,”</p>
Yunus	10:57	<p>يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ -</p> <p>“O men, there has come to you an advice from your Lord, and a cure for the ailments of your hearts, and guidance and mercy for the believers.”</p>
Al-Nahl	16:69	<p>ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ -</p> <p>“Then, eat from all the fruits, and go along the pathways of your Lord made easy for you.” From their bellies comes out a drink of various colors in which there is cure for people. Surely, in that there is a sign for a people who ponder.”</p>
Al-Isra	17:82	<p>وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا -</p> <p>“We reveal the Qur’ān, which is cure and mercy for the believers; and it adds nothing to the unjust but loss.”</p>
Ash-Shuara	26:80	<p>وَإِذَا مَرَضْتُ فَبُهِرَ اللَّهُ لِي أَن يُعَافِيَهُ اللَّهُ لِي فَأَنزَلَ إِلَيَّ الْمَاءَ دُونِ الْحَمِيمِ ۖ وَوَضَعْتُهُ يَدِي ۖ وَأَكَلْتُ ۖ فَكَيْفَ يُعَافِيكَ اللَّهُ بِمَا لَمْ يَجْعَلْ لَكَ جِسْمًا ۖ إِنْ أَرَادَ إِلَّا إِفْهَامًا وَسَفَافًا ۗ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدًا ۗ وَيُخَوِّفُهُ لَوْلَا رَحْمَتِي ۖ وَإِن لَّبَدِيدٌ ۖ</p> <p>"And when I am ill, it is He Who <i>cures</i> me;</p>
Fussilat	41:44	<p>وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَأَعْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۗ أُولَٰئِكَ يُنَادُونَ مِن مَّكَانٍ بَعِيدٍ ۖ</p> <p>“Had We made it a non-Arabic Qur’ān, they would have said, “Why are its verses not clearly explained? Is it a non-Arabic (book) and an Arab (messenger)?” Say, “For those who believe, it is guidance and cure. As for those who do not believe, there is deafness in their ears, and for them it is blindness. Such people are being called from a distant place.”</p>

Table 2: The word “ill” “mard” in the Quran

Surah	Verse number	Verse
Verb(form)-to be ill		
Ash-Shu'ara(Thepoets)	26:80	وَإِذَا مَرَضْتُ فَبَهُوَ يَشْفِينِ - 26:80 “and when I become sick, He heals me,”
Noun		
Al Baqarah (TheCow)	2:10	فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ - 2:10 “In their hearts there is a malady, so Allah has made them grow in their malady; and for them there is a grievous punishment, because they have been lying.”
Al-Ma'idah(The table spread)	5:52	فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ - 5:52: “Now, you see those who have disease in their hearts race towards them saying, “We apprehend that some misfortune may overtake us.” So, it is likely that Allah may bring victory or something else from His own side, whereupon they will become regretful over what they concealed in their hearts.”
Al-Anfal(The spoils of war)	8:49	إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هُوَ لَاءِ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ - 8:49 “When the hypocrites and those who have a malady in their hearts said, “The belief of these people has deluded them.” And whoever places his trust in Allah (becomes victorious, because) Allah is Mighty, Wise.”
At-Tawbah (The Repentance)	9:125	وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ - 9:125 “As for those who have malady in their hearts, it adds further impurity to their (initial) impurity, and they die infidels.”
Al-Haj (The Pilgrimage)	22:53	لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ - 22:53 “(All this is allowed to be done) so that He may make what Satan casts a trial for those in whose hearts there is a disease, and whose hearts are hard;-and surely the wrongdoers are in the

		<i>utmost antagonism-</i> “
An-Nur(The Light)	24:50	أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ ۗ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ - 24:50 <i>“Is there a malady in their hearts or do they have doubt or do they fear that Allah and His messenger will do injustice to them? Rather they themselves are the unjust.”</i>
Al-Ahzab(The combined Forces)	33:12	وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا - 33:12 <i>“(Remember) when the hypocrites and those having malady in their hearts were saying, “Allah and His messenger did not promise us but deceitfully;”</i>
Al-Ahzab(The combined Forces)	33:32	يَا نِسَاءَ النَّبِيِّ لَسَنُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَّرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا - 33:32 <i>“O wives of the prophet, you are not like any other women, if you observe taqwā (righteousness). So, do not be too soft in your speech, lest someone having disease in his heart should develop fancies (about you); and do speak with appropriate words.”</i>
Al-Ahzab(The combined Forces)	33:60	لَئِن لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا - 33:60 <i>“If the hypocrites and those having malady in their hearts and the ones who spread rumours in Madīnah do not stop (their evil deeds), We will certainly stir you up against them, then they shall no longer live in it as your neighbours, but for a little while,”</i>
Muhammad (Muhammad)	47:20	وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذَكَرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلَىٰ لَهُمْ - 47:20 And the believers say, “Why has a (new) Sūrah not been revealed?” Then, once an operative Sūrah is sent down, and fighting (in Allah’s way) is mentioned in it, you notice those who have disease in their hearts, looking to you like one who is faint because of death. So, destruction is very close to them.
Muhammad	47:29	أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ أَنْ لَّنْ يُخْرِجَ اللَّهُ أَضْعَانَهُمْ - 47:29

(Muhammad)		Do those having malady in their hearts think that Allah will never expose their grudges (against Islam)?
Al- Muddaththir(The Cloaked one)	74:31	<p>وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۖ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا ۗ لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ آمَنُوا إِيمَانًا ۗ وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۗ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۗ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۗ وَمَا هِيَ إِلَّا ذِكْرٌ لِلنَّاسِ - 74:31</p> <p>And We did not make wardens of the Fire but (from) angels, and did not fix their number but as a test for those who disbelieve, so that those who are given the Book may come to believe, and those who believe may improve in belief, and so that those who are given the Book and those who believe may not doubt (its correctness), and so that those having malady in their hearts and the disbelievers say, “What has Allah meant by this strange statement?” Thus Allah lets go astray whomever He wills, and leads to the right path whomever He wills. And no one knows the hosts of your Lord but He. And this is nothing else but a reminder for mankind.</p>
Al Baqarah (The Cow)	2:184	<p>أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ ۗ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ - 2:184</p> <p>for days few in number. However, should any one of you be sick or on a journey, then (he should fast) a number of other days (equal to the missed ones); and those who have the strength, (still, they do not opt for fasting,) on them there is a fidyah (compensation), that is, the feeding of a poor person. Then whoever does good voluntarily, that is better for him. However, that you fast is better for you, if you only knew.</p>
Al Baqarah (The Cow)	2:185	<p>شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم وَلَعَلَّكُمْ تَشْكُرُونَ - 2:185</p> <p>The month of Ramadan is the one in which the Qur’ān was revealed as guidance for mankind, and as clear signs that show the right way and distinguish between right and wrong. So those of you who witness the month must fast in it. But the one who is sick, or is on a journey (should fast) as much from other days (as he missed). Allah intends (to provide) ease for you and does not intend (to create) hardship for you. All this is so that you may complete the number (of fasts as prescribed) and proclaim the Takbīr of Allah for having guided you, and (so) that you may be</p>

		grateful.
Al Baqarah)The Cow)	2:196	<p>وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِفُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ - 2:196</p> <p>Accomplish the Hajj and the ‘Umrah for Allah, but if you are restricted, then (sacrifice) whatever animal of offering is available, and do not shave your heads until the offering reaches its place. But if anyone of you is ill, or has some trouble with his scalp, then there is a ransom through fasting or alms giving. And when you are safe, then, whoever avails the advantage of the ‘Umrah along with the Hajj shall make an offering of whatever animal is available. However, any one who finds none shall fast for three days during Hajj, and for seven days when you return; thus they are ten in all. This is for him whose family folk are not residents of Al-Masjid-ul-Harām. Fear Allah and be aware that Allah is severe in punishment.</p>
Al-Nisa(The Women)	4:43	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْرَضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا - 4:43</p> <p>O you who believe! Do not go near Salāh when you are intoxicated, until you know what you say, nor in a state of ‘major impurity’.,-save when you are traversing a way-until you take a bath. If you are sick, or in travel, or if one of you has come after relieving himself, or you have had contact with women, and you find no water, go for some clean dust and wipe your faces and hands (with it). Surely, Allah is Most-Pardoning, Most-Forgiving.</p>
Al-Nisa(The Women)	4:102	<p>وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْرَضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا - 4:102</p> <p>When you (O prophet) are in their midst, and arrange for them the Salāh, then, a party from them should stand with you, and should take their arms along. Then, once they performed Sajdah, they should move away from you, and the other party, that has not yet performed Salāh, should come and perform Salāh with</p>

		<p>you, and should take their precautionary measures and their arms. Those who disbelieve would want you to become heedless to your arms and your belongings, so that they come down upon you in a single move. There is no sin on you, if you have some inconvenience due to rain, or you are sick, in putting your arms aside, but take your precautionary measures. Surely, Allah has prepared for the disbelievers a humiliating punishment.</p>
Al-Ma'idah(The Table Spread)	5:6	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ - 5:6</p> <p>O you who believe, when you rise for Salāh, (prayer) wash your faces and your hands up to the elbows, and make MasH (wiping by hands) of your heads and (wash) your feet up to the ankles. If you are in a state of major impurity, cleanse yourselves well (by taking bath). If you are sick, or on a journey, or if one of you has come after relieving himself, or you have had sexual contact with women, and you find no water, then, go for some clean dust and wipe your faces and hands with it. Allah does not like to impose a problem on you; He, rather likes to cleanse you and to complete His favour upon you, so that you may be grateful.</p>
At-Tawbah (The Repentance)	9:91	<p>لَيْسَ عَلَى الضَّعْفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَّحِيمٌ - 9:91</p> <p>There is no blame on the weak, or on the sick, or on those who have nothing to spend, if they are sincere to Allah and His Messenger. There is no way against those who are good in deeds. Allah is most Forgiving, Very Merciful.</p>
Al-Nur(The Light)	24:61	<p>لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ مِمَّا مَلَكَتْ يَمَانُوكُمْ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ - 24:61</p> <p>There is no blame on a blind person, nor is there any blame on any lame one, nor is there any blame on a sick person, nor on yourselves in that you eat (something) from your own homes or from the homes of your fathers or the homes of your mothers or the homes of your brothers or the homes of your sisters or the homes of your paternal uncles, or the homes of your paternal</p>

		<p>aunts or the homes of your maternal uncles or the homes of your maternal aunts or from the places the keys of which you have under your control,16 or from (the home of) your friend. There is no sin on you if you eat together or separately. So when you enter homes, greet one another with Salām , a greeting prescribed by Allah, which is blessed, pleasant. This is how Allah explains the verses to you, so that you may understand.</p>
Al-Fath(The Victory)	48:17	<p>لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا - 48:17</p> <p>There is no blame on the blind, nor is there any blame on the lame, nor is there any blame on the sick. Whoever obeys Allah and His Messenger, He will admit him to the gardens beneath which rivers flow. But whoever turns away, He will punish him with a painful punishment.</p>
Al- Muzzammil(The Enshrouded one)	73:20	<p>إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۗ عَلِمَ أَنْ لَّنْ نُحْصِيَهُ فَنَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۗ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَّرْضَىٰ ۖ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۖ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۗ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۗ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۗ وَاسْتَغْفِرُوا لِلَّذِينَ آمَنُوا ۖ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ - 73:20</p> <p>Your Lord knows that you stand (in prayer) for nearly two thirds of the night, and (at times) for half of it, and (at times) for one third of it, and (so do) a group of those who are with you. And Allah measures the night and the day. He knows that you (O Muslims,) cannot do it in regular way; therefore He turned to you in mercy. Now, recite as much of the Qur'an as is easy (for you). He knows that some of you may be sick, and others traveling in the land, seeking the grace of Allah, and yet others fighting in Allah's way. Therefore, recite as much of it as is easy. And establish Salāh, and pay Zakāh, and advance to Allah a goodly loan. And whatever good you will send ahead for your own-selves, you will find it with Allah much better in condition, and much greater in reward. And seek forgiveness from Allah. Indeed, Allah is Most-Forgiving, Very-Merciful.</p>