

Exploration of Food Sources in the Quran (iQ-Carta PAI™): A Visual Study on the Frequency of Foods Based on Quranic Sources

(Eksplorasi Sumber Makanan dalam Al-Quran (iQ-Carta PAI™): Kajian Visual Frekuensi Makanan Berdasarkan Sumber al-Quran)

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Abstract

This study was conducted to bridge the gap between modern dietary guidelines and revelation-based dietary principles through the development of a faith-based dietary model grounded in Quranic teachings. The main objective was to identify food items mentioned in the Quran, analyse their frequency, and integrate these findings with contemporary nutrition knowledge to develop the Islamic Quranic Pie Chart (iQ-Carta PAI™). A two-phase approach was applied, where selected Quranic verses were analysed using classical tafsir and digital corpus tools, resulting in the identification of 188 food references across 53 surahs. These food items were grouped into key nutritional categories, including fruits, protein sources, cereals, water, and healthy fats, and further classified according to plant or animal origin. The frequency of food mentions was used to inform the proportional visual weighting of each category in the Pie Chart, serving both descriptive and structural purposes in the model design. The developed model highlights key Islamic dietary principles such as halal and tayyiban (lawful and wholesome food), moderation (wasatiyyah), and avoidance of excess and waste. When compared with the Malaysian Dietary Guidelines (2020), the findings showed clear alignment, particularly in the emphasis on plant-based foods, balanced intake, and moderation. Overall, iQ-Carta PAI™ provides a simple and spiritually relevant dietary guideline model that integrates Quranic values with modern nutrition principles and may support nutrition education, public health programmes, and faith-based health promotion among Muslim communities

Keywords: Quranic food, Islamic nutrition, halal and tayyiban, dietary guideline model, religion and health

Abstrak

Kajian ini dijalankan bagi merapatkan jurang antara garis panduan pemakanan moden dan prinsip pemakanan berasaskan wahyu melalui pembangunan satu model pemakanan berteraskan ajaran al-Quran. Objektif utama kajian ini adalah untuk mengenal pasti jenis makanan yang disebut dalam al-Quran, menganalisis kekerapan sebutannya, serta mengintegrasikan dapatan tersebut dengan pengetahuan pemakanan semasa bagi membangunkan Carta Pai Quranik Islam (iQ-Carta PAI™). Pendekatan dua fasa telah digunakan, di mana ayat-ayat al-Quran terpilih dianalisis menggunakan tafsir klasik dan alat korpus digital, yang menghasilkan pengenalan sebanyak 188 rujukan makanan merangkumi 53 surah. Makanan-makanan ini diklasifikasikan kepada kategori pemakanan utama iaitu buah-buahan, sumber protein, bijirin, air dan lemak sihat, serta dibezakan mengikut sumber berasaskan tumbuhan atau haiwan. Kekerapan sebutan makanan digunakan untuk menentukan pemberatan visual setiap kategori dalam carta pai, yang berfungsi sebagai asas deskriptif dan struktur model. Model yang dibangunkan menekankan prinsip pemakanan Islam seperti halal dan tayyiban (makanan yang halal dan baik), kesederhanaan (wasatiyyah), serta penghindaran pembaziran dan pengambilan berlebihan. Perbandingan dengan Garis Panduan Pemakanan Malaysia (2020) menunjukkan keselarasan yang jelas, khususnya dari segi penekanan kepada pemakanan berasaskan tumbuhan, pengambilan seimbang dan kesederhanaan. Secara keseluruhan, iQ-Carta PAI™ menyediakan satu model garis panduan pemakanan yang ringkas, berunsur spiritual dan relevan untuk menyokong pendidikan pemakanan, kesihatan awam dan promosi kesihatan berasaskan agama dalam komuniti Muslim.

Kata kunci: makanan Quranik, pemakanan Islam, halal dan tayyiban, model garis panduan pemakanan, agama dan kesihatan

INTRODUCTION

Food is not only consumed for physical nourishment, but is also closely related to culture, identity and belief. In Islam, food has spiritual significance and is guided by principles such as consuming what is *halal* (permissible) and *tayyib* (good and wholesome), practising moderation, showing gratitude, and avoiding waste. The Quran encourages believers to consume lawful and good food, as stated in Surah Al-Baqarah (2:168) and Surah Al-Mu'minun (23:51), linking food choices to moral responsibility and well-being. The principle of moderation is also clearly emphasised in Surah Al-A'raf (7:31), which advises against excess in eating and drinking. These Quranic teachings form an ethical framework that promotes balance and self-control in dietary practices (Rahman 2006; Alzeer et al. 2017). Contemporary Islamic nutrition literature further explains that the concept of *tayyib* extends beyond permissibility to include food quality, safety and health benefits, reinforcing the integration of spiritual values with healthy eating practices (Mohd Akil et al. 2024).

In Malaysia, the Malaysian Dietary Guidelines (MDG) 2020 provide scientific recommendations for healthy eating, including dietary variety, portion control, and limiting sugar, salt and fat intake (Ministry of Health Malaysia 2020). However, studies suggest that health messages which do not consider religious and cultural values may be less effective among Muslim communities (Hashim & Mahmud 2019; Nor et al. 2020). Religion sensitive health promotion has been shown to improve understanding, motivation and acceptance, as individuals are more likely to internalise healthy behaviours when they align with personal beliefs and religious identity.

Although Islamic perspectives on halal food and health have been widely discussed, Quranic dietary guidance is often presented in textual or theoretical forms that are not easily translated into daily practice. There remains a lack of simple and visual models that integrate Quranic references with modern nutrition knowledge. This study introduces iQ-Carta PAI™, a visual dietary model that organises Quranic food references based on food type, nutritional function, and sources from plant and animal. By integrating Quranic principles with contemporary nutrition concepts, the model aims to support healthier eating practices in a way that is meaningful and relevant for Muslim students, educators and communities.

MATERIALS AND METHOD

The aim of this study was to explore food related

verses in the Quran and develop an Islamic food model based on both Quranic guidance and nutritional knowledge. The research was conducted in two phases: Phase 1 involved a systematic document analysis of the Quran to identify food and beverage references, while Phase 2 employed a qualitative approach to develop an Islamic food model.

Phase 1: Identification of Food in the Quran

In Phase 1, a systematic analysis was conducted to identify references to food and beverages in the Quran. The data were collected using the Quranic Arabic Corpus and supported by classical tafsir sources, including Ibn Kathir (1998), Al-Tabari (2000), Al-Mawardi (1992), and Al-Zuhayli (2018). Frequency was determined by counting all occurrences of the chosen food and drink words, including both exact word forms and their root words, as long as they referred to edible or drinkable items. Repeated mentions were counted separately to reflect their occurrence throughout the text. Food was operationally defined as any item explicitly described as edible, drinkable, or provided for sustenance. To ensure accuracy, only verses with a clear nutritional context were included, based on interpretation from Ibn Kathir (1998), Al-Tabari (2000), Al-Mawardi (1992), and Al-Zuhayli (2018). Verses were selected if they directly mentioned food or drinks such as fruits, vegetables, grains, honey, milk, water, or meat; emphasized the importance of food for human health and well-being, for example Surah An-Nahl (16:69) on honey; referred to healthy eating in Islam, including the concept of *tayyib* and prohibitions against harmful foods; or highlighted moderation and the role of nutrition in human life, such as in Surah Al-A'raf (7:31). Verses were excluded if they mentioned food only metaphorically or historically without nutritional relevance, if they referred to food without explaining its purpose or benefit, or if they required complex interpretation without support from tafsir or scientific sources. These inclusion and exclusion rules were applied consistently across all surahs to ensure the reliability and rigor of the analysis.

Phase 2: Development of the iQ-Carta PAI™ Prototype

In the second phase, all food items identified from the Quran were systematically classified according to recognized nutritional categories, including fruits and vegetables, carbohydrates, proteins, and fats. The classification was guided by the Malaysian Dietary Guidelines 2020 and standard nutrition references to ensure alignment with current dietary principles. Foods were also grouped by

source, whether plant-based or animal-based. This structured information was then used to develop the Islamic Quranic Pie Chart (iQ-Carta PAI™), a visual model designed to reflect the balance and diversity of foods mentioned in the Quran. The proportions in the chart were based on the frequency of each food group in the Quran, interpreted with an educational approach to make the model clear and easy to understand. Canva was used solely as a design tool to create a visually appealing and user-friendly chart, suitable for students, educators, and the wider community, allowing Quranic guidance on food to be appreciated both spiritually and in the context of modern nutrition.

RESULTS

Type of food-related verses in the Quran

A systematic filtering process was applied to identify Quranic verses that directly refer to food and beverages with nutritional relevance. This process was implemented to ensure analytical consistency and to exclude verses in which food appears only metaphorically, symbolically, or incidentally (Bano 2019). Based on this approach, food-related verses were categorised into included and excluded groups.

Included verses were defined as those that explicitly mention consumable food or drink items such as meat, fruits, grains, honey, milk, and water. Examples include verses describing agricultural produce, livestock, and food provided for human consumption, such as Surah An-Nahl (16:11), Surah Al-An‘am (6:99), and Surah Abasa (80:28-31). These verses explicitly reference food substances and their provision for sustenance.

Excluded verses are those that mention food only in a symbolic or story-like way. For example, Surah Al-Baqarah (2:261), which uses agricultural imagery metaphorically, and narrative passages such as Surah Yusuf (12:36-41), where food is mentioned incidentally within storytelling, were excluded. These verses are meaningful in a religious or moral sense, but they don't tell us much about real food or nutrition. Also, verses in stories that mention food just briefly, without explaining its use or health value like the story of Prophet Yusuf in Surah Yusuf (12:36 - 41) are not included in the study.

By using this filtering method, the study can focus only on the verses that truly talk about food and nourishment. This filtering ensured that only verses relevant to actual food consumption were retained for analysis.

FIGURE 1. Types of Food Mention in Al-Quran

Plant's Sources	Water	Animal's Sources
Plants Green Plants Vegetables Vegetables (Al-Buqliyyat) Fruits garden Figs Grapes Cucumber Date Palm Tree Pumpkin Dates Fruits Olives Pomegranate	Rainwater for Drinking Rainwater Milk	Permissible Slaughtered Animals Livestock Calf Cow Meat Milk Animals Horse Quail Female Cow Sheep Goat Camel Donkey Seafood Fish

Plant-Based Food Sources in the Quran

Figure 1 shows the types of food mentioned in Al-Quran. Plant-based food sources identified in the Quran include fruits, vegetables, grains, legumes, herbs, and plant derived products. These references were identified only when the plant items were explicitly mentioned as edible or drinkable substances. Symbolic or metaphorical references to plants without dietary relevance were excluded.

Explicit mentions of fruits include figs, olives, grapes, dates, pomegranates, bananas, and cucumbers. These food items were identified in several verses describing agricultural produce and edible plants provided for human consumption. For example, Surah At-Tin (95:1) explicitly mentions figs and olives, while Surah Al-An'am (6:99) refers to various fruits and crops that grow through rainfall. Surah Abasa (80:28-31) lists grains, grapes, olives, dates, and vegetables as food sources for humans and livestock.

Grain based plant foods identified include wheat and barley. These grains are mentioned in verses such as Surah Al-Baqarah (2:57) and Surah Al-Ma'idah (5:112-114), where they are described as part of the sustenance provided to communities. Legumes, including lentils, were identified in Surah Al-Baqarah (2:61), where they are mentioned as edible plant foods.

Plant derived products were also identified including olive oil and honey. Olive oil was identified as a consumable product derived from plants in Surah Al-Mu'minun (23:20), while honey was identified in Surah An-Nahl (16:69) as a substance consumed by humans. These items were included only when described explicitly as edible or drinkable products.

All plant-based food references were categorised according to their explicit textual mention as food items and subsequently classified under nutrient-based categories in the analysis. No evaluative or health related interpretation was applied at this stage of reporting.

Animal-Based Food Sources in the Quran

Animal-based food sources identified in the Quran include meat, milk, seafood, and poultry. These references were included only when the text explicitly indicated the animals or animal-derived products as consumable food items. Symbolic or narrative mentions without dietary relevance were excluded.

Livestock animals such as cattle, sheep, goats, and camels were identified as sources of food in several verses. For example, Surah Al-Baqarah (2:67-71) refers to cattle in the context of lawful animal use, while Surah Al-An'am (6:142-144) lists livestock animals provided for human consumption.

These verses explicitly identify animals as edible resources.

Surah Al-Baqarah (2:172-173) discusses the permissibility of consuming lawful (halal) and pure (tayyib) meats and warns against consuming carrion, blood, pork, and animals not slaughtered in Allah's name (Yusuf & Latif 2021). Seafood is permitted as mentioned in Surah Al-Ma'idah (5:96), which allows consumption of marine life as a provision from Allah. Birds such as quail (salwa) are referenced in Surah Al-Baqarah (2:57), where they were given as food to the Children of Israel along with manna. These verses not only list halal animal-based foods but also stress ethical slaughter and gratitude for Allah's provisions.

Only verses that clearly indicated animal-derived foods as permissible for consumption were included in this category. Animal-based food references were subsequently classified according to nutrient-based categories in the analysis. Animal sources provide essential nutrients such as protein, iron, and fat, which are important components of a complete diet. Their inclusion in the Quran underscores the diversity of halal food options and the balance between plant and animal sources in Islamic nutrition (Rahman 2006; Ministry of Health Malaysia 2020; Ahmad 2017).

Water and Beverages in the Quran

Water is mentioned many times in the Quran as one of the most essential things for life, health, and spiritual reflection. It is described as a precious gift from Allah that provides nourishment, purification, and mercy.

The Quran talks about different kinds of water, like rain, drinking water, and even milk, showing their importance for both our bodies and spirits. Water and beverage references were identified in multiple surahs of the Quran. These references included drinking water, rainwater associated with nourishment, and animal-derived beverages explicitly described as drinkable substances.

Drinking water, often called "pure" or "sweet," is shown as necessary for survival in verses like Surah Al-Mursalat (Wahid 2013). Besides quenching thirst, water is also a symbol of cleansing, both physically (for washing) and spiritually (for religious purification).

Milk was also identified under this category when described as a drinkable substance derived from livestock, as stated in Surah An-Nahl (16:66). Only references that explicitly indicated water or beverages as drinkable or related to food provision were included. Symbolic references to water without dietary relevance were excluded.

Overall, references to water and beverages were identified in several surahs of the Quran and were treated as an important food-related category

in this study. All water and beverage references were included in the frequency analysis and nutrient-based classification, allowing them to be systematically recorded and organised alongside other food groups.

Classification of Food Nutrients in the Quran

Fruits and Vegetables

Fruits and vegetables are frequently mentioned in the Quran as signs of Allah's blessings, health, and abundance. Some of the well-known fruits include dates, grapes, figs, pomegranates, olives, bananas, and melons. These are found in verses such as Surah Al-An'am (6:99) and Surah Ar-Rahman (55:68). Additionally, cucumbers, olives, dates, and grapes are specifically mentioned in Surah Al-Abasa (80:28-31), highlighting their role as wholesome and nourishing foods. These fruits and vegetables provide important vitamins, minerals, and antioxidants essential for health. They also contain natural sugars, mainly glucose and fructose, which supply quick energy. For example, dates are known for their high sugar content and are commonly consumed to regain energy, especially during Ramadan. Grapes and bananas provide natural sugars and potassium, which are beneficial both nutritionally and spiritually. Modern studies support the health benefits of some of these fruits, such as figs and pomegranates, which help reduce oxidative stress and may lower the risk of chronic diseases [13]. Overall, the Quran promotes a diet rich in natural, wholesome fruits and vegetables that nourish both the body and the soul.

Carbohydrates

Figure 2 indicates the food and nutrient categories in the Quran. The Quran mentions carbohydrate-rich foods such as barley and wheat, found in Surah Al-Baqarah (2:57) and Surah Al-Ma'idah (5:112-114). These grains are important sources of complex carbohydrates and dietary fiber, which help provide steady and lasting energy. Honey is also praised in Surah An-Nahl (16:69) for its healing properties. It offers natural sugars along with antimicrobial benefits. Together with fruits, these foods support the body's energy needs and align with current nutrition recommendations that promote minimally processed carbohydrate sources (Shiwani 2020).

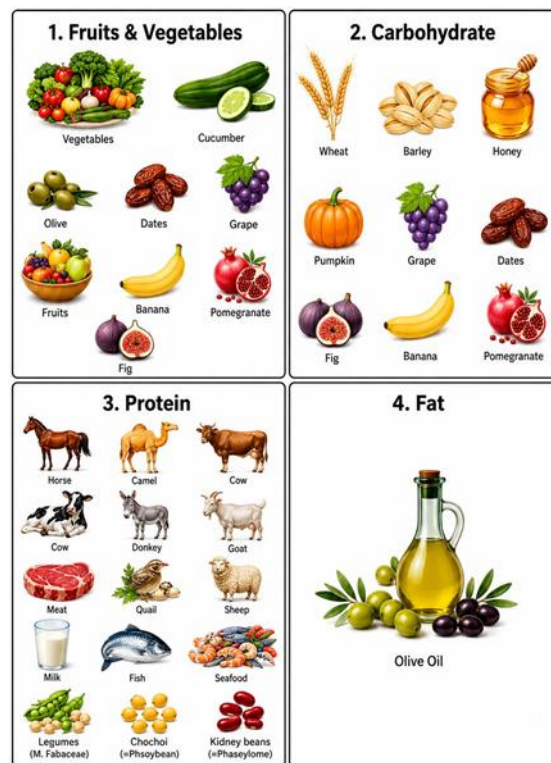
Protein

Protein rich foods are clearly recognized in the Quran as essential sources of nourishment. Various types of animal protein such as cows, goats, sheep, and camels are mentioned in Surah Al-Baqarah (2:67-71) and Surah Al-An'am (6:142-144). These animals are not only valued for their meat but are also tied to religious practices like Qurban, emphasizing the spiritual and physical significance of lawful (halal) consumption. Camels, in particular, are seen as both a source of food and a means of transportation, especially in desert cultures. In Surah Al-Ma'idah (5:96), seafood, including fish, is declared halal and does not require ritual slaughter. This makes marine life a valuable and accessible source of protein, especially for coastal communities. Another unique example is quail, a type of bird sent as food from Allah to the Children of Israel, as mentioned in Surah Al-Baqarah (2:57). This shows the diversity of halal protein sources granted as divine blessings. Apart from animal sources, the Quran also acknowledges plant-based proteins. Buquliyat (legumes) such as lentils are mentioned in Surah Al-Baqarah (2:61). These foods are rich in protein and nutrients, and remain a staple in many diets today, especially for those seeking vegetarian or balanced options. Overall, the Quran promotes a diverse range of protein sources that are lawful, wholesome, and ethically sourced. These align with modern nutrition advice that supports variety, balance, and gratitude in eating (Gülden & Gülden 2016; Hasanah et al. 2021).

Fat

Fat is often seen as something to avoid, but the Quran highlights that natural fat sources can actually be beneficial when consumed wisely. One example is olive oil, which is mentioned in Surah Al-Mu'minun (23:20). "We brought forth a tree growing on Mount Sinai that produces oil and seasoning for those who eat." This verse refers to the olive tree, which is valued for its oil that is both nourishing and healing. In modern nutrition, olive oil is known as healthy fat. It is rich in monounsaturated fats that help support heart health and reduce inflammation (Yusof & Ali 2019). The Quran encourages us to choose foods that are halal and tayyib, meaning lawful and wholesome. Olive oil is a great example of this. It is a natural and nutritious fat that aligns with today's dietary advice, which promotes healthy fats from sources like olives, nuts and fish, instead of unhealthy fats found in highly processed foods (Hasanah et al. 2021). This shows that the Quran promotes a balanced approach to fat intake, encouraging us to enjoy good fats in moderation as part of a healthy lifestyle.

FIGURE 2: Food and Nutrient Categories in the Quran



Frequency of Food-Related Verses in the Quran

This study found that food and drink are mentioned directly in 53 surahs of the Quran, showing that nutrition is an important part of Islamic teachings. A total of 188 references were identified and grouped into food categories to help understand how often each type of food is mentioned. The analysis showed that fruits and vegetables represent the highest proportion of mentions, accounting for 38.4% of the total food-related references. This is followed by protein sources, which include references to meat, milk, and legumes, making up 29.2%. Water, essential both physically and spiritually, was mentioned 19.5% of the time. Cereals such as grains and bread were less frequent, contributing 7.7%, while fats and oils, including mentions of olive oil and fat-derived substances, constituted the smallest category at 5.5%. These percentages were derived based on the frequency of mentions (n = 188).

Development of the iQ-Carta Pai™ Model

The iQ-Carta PAI™ (Figure 3) presents a visual summary of food types mentioned in the Quran, organised according to their source and nutritional category. At the center of the chart are three key Quranic principles related to eating which are the importance of choosing food that is halal

and good (Surah Al-Ma'idah 5:88), practising moderation in eating and drinking (Surah Al-A'raf 7:31), and avoiding wastefulness (Surah Al-An'am 6:141). These principles promote a balanced, ethical, and healthy way of eating in Islam.

The chart is divided into two main categories which are animal-based foods and plant-based foods (Figure 4). From animal sources, the main focus is on protein, which includes foods like meat (cow, goat, sheep, camel), seafood, milk, and quail (salwa). These foods are highlighted in various Quranic verses and serve as important sources of high-quality protein.

From plant sources, the chart includes a wider variety of food categories. Plant-based protein is represented by legumes such as lentils and beans in Surah Al-Baqarah. Fat is represented by olive oil, which is mentioned in Surah Al-Mu'minun as a beneficial oil derived from the blessed olive tree. Cereal sources include wheat and barley, which are natural sources of energy-rich carbohydrates. Honey, known for its healing properties, is also included as a natural source of sugar (Surah An-Nahl:69).

Lastly, the fruit and vegetable categories include Quranic examples such as dates, grapes, bananas, figs, pomegranates, olives, and cucumber, which are rich in vitamins, minerals, and antioxidants. These foods not only provide essential nutrients but are also appreciated for their spiritual and symbolic value in Islam.

FIGURE 3. Pie Chart of Foods Frequency in The Quran

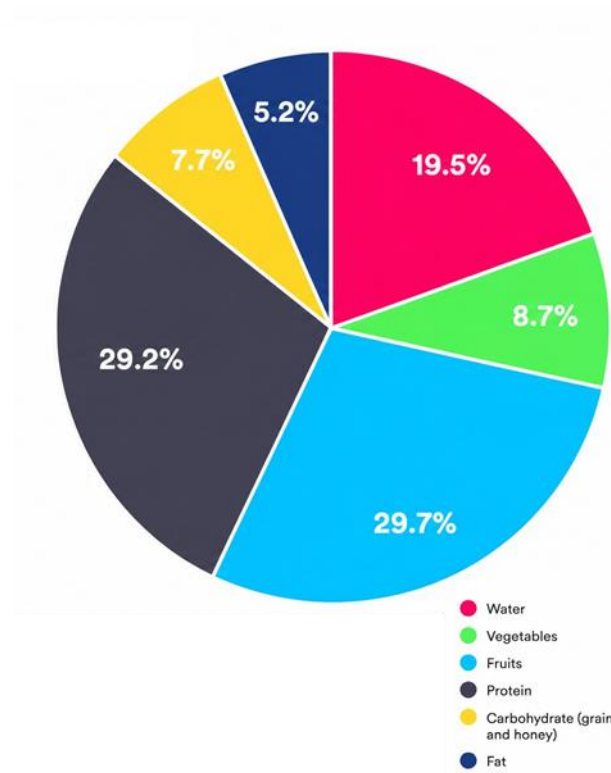
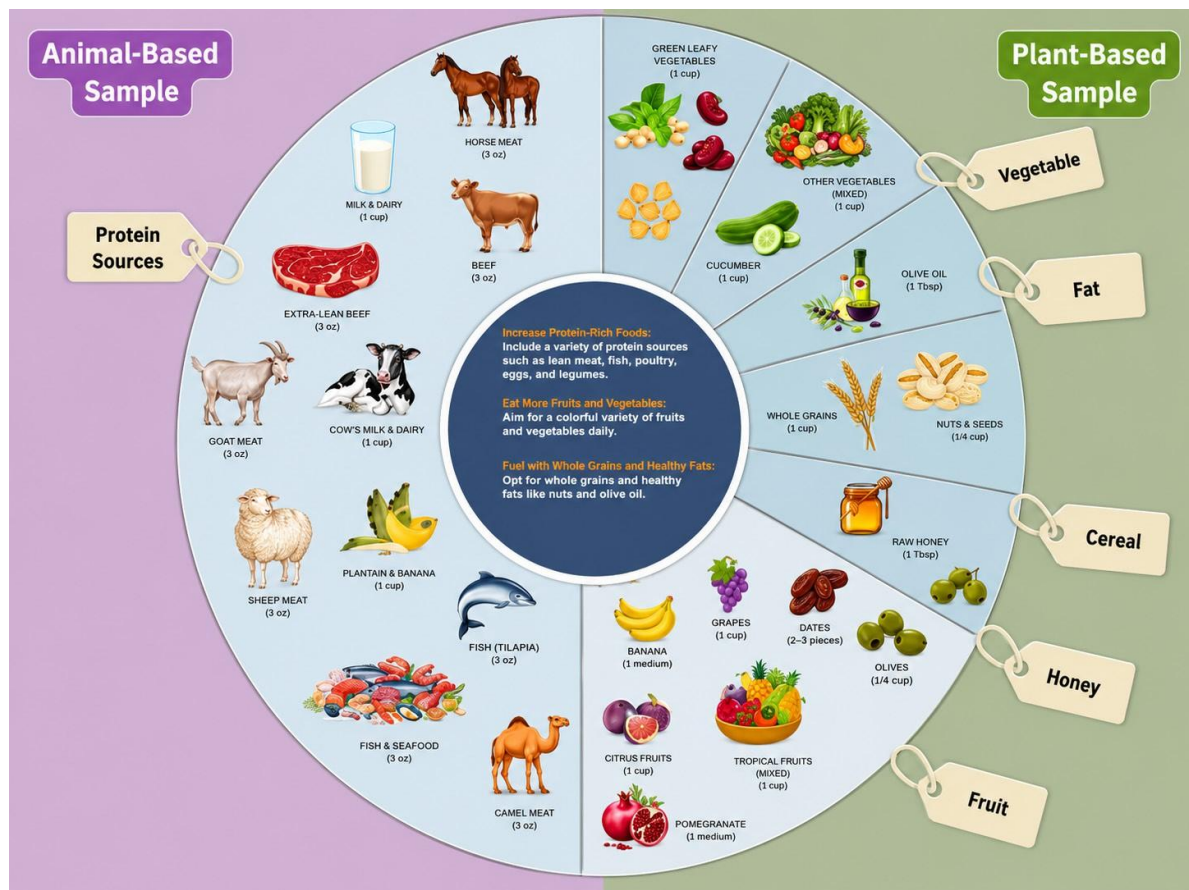


FIGURE 4. A Visual Study on The Frequency of Foods Based on Quranic Sources



By presenting these food sources visually and categorizing them clearly, the iQ-Carta PAI™ makes it easier for readers to understand the diversity of foods encouraged in the Quran. This model connects religious guidance with nutritional knowledge in a simple and meaningful way, especially useful for students, educators, and those interested in Islamic nutrition.

As a qualitative model, the iQ-Carta PAI™ is grounded in values associated with Islamic dietary teachings, including lawful (halal) and wholesome (tayyib) consumption, moderation (wasatiyyah), and avoidance of excess. By presenting food references visually and organising them according to nutrient category and food source, the model provides an accessible way to understand Quranic food guidance, particularly for Muslim communities where religious considerations play an important role in dietary choices.

This makes it more meaningful for Muslim communities, as it doesn't just focus on health but also reflects spiritual and ethical values when choosing food.

Nutrient Classification and Alignment with Nutrition Science

The nutrient-based classification applied in this study was guided by standard nutrition science and aligned with the Malaysian Dietary Guidelines 2020. This approach allowed Quranic food references to be organised into familiar categories such as fruits and vegetables, carbohydrates, protein sources, fats and oils, and water and beverages. While the Results section reported these classifications descriptively, the Discussion highlights their relevance in bridging Quranic teachings with contemporary nutrition frameworks.

The inclusion of water and beverages as a distinct category reflects the recurring mention of water in relation to sustenance and food provision in the Quran. Similarly, the presence of fats and oils, represented primarily by olive oil, demonstrates that the Quranic text encompasses a wide range of food components, including those used for preparation and consumption.

Dominance of Protein Sources in Quranic Food

In this study, it was found that protein-rich foods appear more frequently in the Quran compared to cereals. While modern food models like the Malaysian Food Pyramid highlight cereals as the 40 main sources of energy, the Quran places greater emphasis on protein sources such as meat from cows, goats, sheep, and camels, along with

seafood, milk, quail, and eggs. Only wheat and barley are specifically mentioned as cereal grains. This may be due to the geographical context of the early Arab communities, who lived in desert regions with limited access to agriculture. As a result, they depended more on livestock for food.

Additionally, many of the protein sources mentioned in the Quran carry deep spiritual and symbolic meanings. For example, sacrificial meat plays a role in religious rituals, milk is described as a drink from paradise, and quail was a divine provision for the Children of Israel. These foods are not only valued for their nutrition but also for their religious and cultural significance. Therefore, in the iQ-Carta PAI™ model, protein sources are given more attention than cereals, reflecting both their nutritional and spiritual importance in the Quran.

Relevance to Malaysia Dietary Guidelines 2020

The iQ-Carta PAI™ model works well alongside the Malaysian Dietary Guidelines 2020, as both promote healthy and balanced eating. However, what makes this model unique is that it also brings in religious and ethical values, which are especially meaningful for Muslim individuals and communities. By using Quranic verses to support food choices, the model not only focuses on physical health but also connects to spiritual well-being. While the national guidelines talk about portion sizes and calorie control, the iQ-Carta PAI™ model adds a deeper layer by encouraging people to eat food that is clean, meaningful, and chosen with purpose and gratitude. This mix of religious values and nutritional knowledge makes the model easier to understand and more relatable, especially for those who want to follow a diet that aligns with both health goals and Islamic teachings.

CONCLUSION

This study systematically identified 188 direct food-related references across 53 surahs of the Quran and organised them into a qualitative visual framework known as the iQ-Carta PAI™. The frequency analysis showed that fruits and vegetables were the most frequently mentioned food category, followed by protein sources, water and beverages, cereals, and fats and oils, based on the total number of food-related references identified. This presentation ensures consistency with the percentage-based reporting used throughout the results section. By integrating tafsir-based Quranic analysis with standard nutrition science and the Malaysian Dietary Guidelines 2020, the iQ-Carta PAI™ makes a unique contribution as a visual, faith-informed

dietary framework. The model systematically organises Quranic food references according to nutrient category and food source, offering a culturally and religiously relevant way to present dietary guidance that is accessible for education and community use. Rather than functioning as a prescriptive dietary guideline, the iQ-Carta PAI™ serves as a qualitative educational tool that connects Quranic teachings with contemporary nutrition concepts. This approach highlights the relevance of religious values in shaping food understanding and provides an alternative framework for nutrition education within Muslim populations. Future research is recommended to evaluate the application of the iQ-Carta PAI™ in educational settings and to examine its potential influence on dietary knowledge, attitudes, and eating behaviours.

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