



Cite This Article: Waseem Hassan Raja, "Health and Hygiene in Islamic Perspective", International Journal of Interdisciplinary Research in Arts and Humanities, Volume 3, Conference World Special Issue 1, Page Number 281-283, 2018.

Abstract:

Being a primordial regional Islam stands for an ideology and civilization represent the values of reason, values and development while guiding and proving ethics to all walks of life. In case of health and hygiene it has a holistic approach where the physical, emotional and spiritual health can not be spared. Many of the principles of Islam call upon people to look after their health and avoid health hazards and to raise the standards of hygiene. Furthermore hygiene in Islam is not first a concept rather it is a major and essential condition for the performance of some forms of worship, such as prayer which is preceded by wudu (ablution) we can then say, cleanliness is actually an act of worship in Islam. The Islamic jurisprudence is dynamic and takes into consideration the two important factors of time and place when the process of ijihad is practiced in order to resolve the difficulties of a Muslim community logically Islam jurisprudence had made the foundation for the cleanliness and hygiene of the human environment through a network of rulings and specification. The glorious Quran, The Prophet's tradition, sunnah, old practices and legislations adopted by Muslims will represent the major sources for such an investigation. It has found that the Islamic jurisprudence had recognized the importance of purity, cleanliness and hygiene. It had established rules for the protection of health and maintaining hygiene long before other cultures. The Islamic medical jurisprudence is progressive and paves the road of health promotion, hygiene and medical development if it is applied properly. Therefore this paper tries to highlight some Islamic teachings and practices discussed by the Islamic jurisprudence about the importance of health and hygiene and their relevance in the contemporary period.

Key Words: Health, Hygiene, Cleanliness, Ablution & Purity

Health is a common theme in most cultures. The most common percept of health is the "absence of disease" the great Muslim scholar Ibn Rushd defined health as "A state in which an organ performs its normal function or undergoes its normal reaction" the Oxford student's dictionary of English defines Health as the state of well being and free illness. The WHO defines health as, "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity". Health is multidimensional. The WHO definition envisages three specific dimensions –the physical. The mental and the social.

Some researchers tend to describe spiritual health as a feeling of happiness and contentment. They do not differentiate between "mental health" and "spiritual health". Mental health is a "state of emotional and psychological well-being in which an individual is able to use his or her cognitive and emotional capabilities, function in society, and meet the ordinary demands of everyday life"

Spiritual health on the contrary, means and individuals ability to differentiate between right and wrong and resolve to lead more righteous life, free of stratagems. More righteous life, free of stratagems, deception, dishonesty and selfishness. Islam promotes spiritual health.

Health is a necessary condition to the life. Indeed, it is an essential requirement for the establishment of God's law in human life, for it is only healthy human beings that can properly implement this law in human society. According to Imam Al-Ghazzali; "A proper understanding and implementation of religion, from the standpoint of both knowledge and worship, can only be arrived at through physical health and life preservation". (Al-Ghazzali, 2012). Since its birth, Islam has prioritized health, placing it as second in importance to faith. The Prophet Says: "Second to faith, no one has ever been given a grater blessing than health. (Ibn Majah, 2007)

Health is therefore an essential condition for the preservation of life which is why Islam has prized it so highly. Allah (SWT) and the Prophet SAW provided guidance through the divine law and countless *ahadith* in this direction. However, it must not be forgotten that with great health lies great responsibility: the promotion and protection of health not only concerns one's own self but also that of others and of the environment. Health protection in Islam includes everything that protects and enhances human health, such as personal hygiene, nutrition, marriage and respect for the body, while health protection includes the avoidance of infectious diseases, protective measures against accidental injury, abstention from all harmful substances, such as alcohol, illicit drugs and tobacco, the responsibility of parents, healthy environment, protection of agriculture, role of the community and protection from infection.

Quran is primarily a program that concerns man's road to spiritual, mental and physical well-being. The holy Quran lays down basic observances for the preservation of individual and social health. The rules that relate to health protection are general rules which fit in well with the natural laws that Allah(SWT) has put in place to promote the well being of His creation .Allah (SWT)says in the Quran; Do not kill yourself, for Allah is merciful to you. Whoever does this with malicious intent and by way of willful wrongdoing, we shall make to suffer the Fire. That is very easy for Allah.(Al-nisa 29-30) Allah SWT further says in the Quran :praise the name of your Lord, the Most High, who has created all things and proportioned them (Al-Ala 1-2) O man ! What has enticed you from your gracious Lord who has created and well proportioned you, and given you a perfect molding? (Al-Infitar 6-7) By the soul and Him who has molded it in perfect proportion (Al-shams: 7) We indeed have created man in the fairest form.(Al-Tin:4) To preserve this situation of perfect molding and right proportion is an important objective of Islamic law. One of the eminent scholar says "Islamic law aims to serve the interests of people and to prevent everything which adversely affects them". He explains this by saying: "The achievement of what is beneficent is the pivot round which Islamic law turns: it either prevents what is harmful or enhances what is good. Allah (SWT) has outlined in His book some of the evils and the benefits addressed by His legislation in order to encourage people to keep away from evil and do what is good"(Al-Khayat,2004)

Furthermore one of the important texts from which fiqh of health is deduced is the statement of Allah (SWT) in the Quarn: He has raised the Heaven on high, and He has set the balance of everything so that you might not transgress the balance. Give just weight and fall not short in the balance. (Al-Rahman: 7-9) this comprehensive statement mentions the balance which Allah (SWT) has established in the universe, with its different forces and influences, including man. Allah (SWT) further says: Mankind! Your transgression will rebound on your own selves.(Yunus:23) The Muslim doctors fully understood these and applied it to health, referring to this dynamic equilibrium as a "state of equilibrium" Thus Ali ibn Abbas, who lived one thousand years ago, in the book, Kamil as sina'ah, gave health a very brief definition. "Health means that the body is in a state of equilibrium".

Health being one of the greatest and most generous gifts given by Allah (SWT) to His creation should preserved by anyone who enjoys a good share of sound health. The Prophet (SAW) assigns top priority to good health. There is a remarkable statement by the Prophet Muhammad (SAW), the like of which we cannot find in the statements of any human being. In an authentic *Hadith*, the Prophet (SAW) is quoted as saying: "Your body has a right over you". (Al-Bukhari, 1960) This right means to feed the body when it is hungry, rest it when tired, clean it when it gets dirty, protect it against all harm, take precautions against subjecting it to illness, provide it with the necessary treatment when it suffers from disease, and not to overburden it in any way. The Prophet defines the relative importance of health as, "He of you who finds himself enjoying good health, secure in his community and his daily sustenance, is as if he had the whole world at his finger tips" Ibn Majah,2007) By contrast, health places on us a great responsibility, for which we are accountable to Allah(SWT). The prophet (PBUM) says: "No one will be allowed to move from his position on the Day of judgment until he has been asked how he spent his life, how he used his knowledge, how he earned and spend his money, and in what pursuits he used his health".(Al-Tirmighi,2014)

Islam directs people's attention to this blessing and alerts them to the fact that many people end up making a great loss as a result of their casual and negligent attitude to it. The prophet says: "Many people give themselves a raw deal with regard to two blessings: health and spare time".(Al-Bukhari,1960) Thus, the Prophet PBUM combined the well being of one's belief or religion and one's worldly life because righteousness in the world and the Hereafter would not be achieved without perfect faith and good health

It is no wonder, then that we find in the Quran and in the Prophet's Sunnah many a statement intended to help man protect and promote his health, preserve the natural moldinf and fair form Allah (SWT) has given him, and maintain the health balance Allah has placed in him.

Imam Al-Shatibi says in his invaluable book. Al-Muwafaqat: "The whole Muslim communities, and indeed all other faiths, agree that the divine law has been set in order to protect the five essential needs: faith, life progeny, property and mind" (Al-shatibi, 1884) According to Imam Al-Shatibi's classification. "Health protection is ensured through two distinct matters. The first is to strengthen its structure and consolidate its foundation, which means to take good care of what we have of health, while the second is to protect it against any negative development, present or future, which means to take care lest it withers away" (Al-shatibi, 1884) this splendid distinction is outlined by Imam Al-Shatibi as applicable to all five needs, and it applies most clearly to the Islamic guidance to health protection. It outlines two types of measures. The first aims at strengthening and consolidating all aspects of health ; physical, mental and environmental, or what we may call today as "health promotion measures" while the second type are "health protection measures" that aim to protect all physical, mental and environmental health aspects against any present or future negative development. One of such important health protection measure is caring about hygiene and cleanliness.

Caring About Hygiene and Cleanliness:

One of the means that Islam embraces to preserve health is carrng about hygiene and cleanliness. The attitude of Islam towards hygiene is unparalleled in any other religion or faith. Cleanliness in Islam is an act of worship and good work. Moreover, it is a religious obligation Books of Islamic Law (shariah) start primarily with a chapter titled "purification" i.e cleanliness, personal hygiene is a cosmic subject with broader objectives. However, hygiene is the study of health and involves practices that promote mental, emotional and physical health as well as the social well-being of the individual. Rules of personal hygiene such as hand washing, bathing, the avoidance of uncooked foods, cleaning the teeth, trimming of nails etc are all related to the maintenance of personal and public health. A good number of the verse of Holy Quran and the traditions of Prophet Mohammad PBUM provide best guidance for human beings in order to enjoy the highest standard of personal hygiene than other people of the world. In Islam cleanliness are not only usual requirements for the performance of worship or when embracing Islam, but are part of Muslims very faith. The Allah (SWT) says in the Quran as "Truly Allah loves those who turn into Him in repentance and loves those who purify themselves by taking a bath and cleaning and washing thoroughly their private parts, bodies for their prayers etc" (Al-Baqarah: 222) Taking care of the whole body or of each particular organ is an important area of health promotion. Personal hygiene is desirable at all times but certain aspects of personal hygiene are not only important but also compulsory. According to scholars, cleanliness is of three kinds, purification, ir ritual washing in order to perform prayer, keeping the body, clothing, and environment clean, and specifically removing the dirt or grime that collects in the various parts of the body, such as teeth, nostrils, under the nails, in the armpits and around the public area.

Ritual Washing:

The Arabic word for purity is tahara and it means to be free filth, both spiritual and physical. Purity is usually achieved by using water. "o you who believe! When you intend to offer the prayer, wash your faces and your hands (forearms) up to the elbows, wipe your heads and wash your feet up to the ankles. If you are in the state of junabah (I. e had a Sexual discharge) purify yourself" Al-Maida: 6. Prior to obligatory or voluntary prayer a person must assure that he is in the state of cleanness, he does this by performing either wudu (ablution) or ghusl (a full bath) wudu rids the body of minor impurities, and ghusl cleanses the body of major impurities. Ritually cleansing the body by performing wudu includes washing the hands, rinsing the mouth and nose, washing the face, washing the ears, including behind the ears and washing the feet up to and including the ankle.

Under certain conditions, ritual purification can be achieved with out water. This is called Tayammum or dry ablution. If water is not available in sufficient quantities, or if it would be dangerous to use water clean earth may used instead. As Quran

mentions " But if you are ill or on a journey or any one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you but He intends to purify you and complete His favor upon you that you may be grateful. (Al-Maida: 6)

Personal hygiene and cleanliness, both physical and spiritual, keeps both the body and mind free from disease. Cleanliness is an important part of high standards and values that are inherent in Islam. Muslims believe that all of humankind is born innately knowing that God is one. It is a natural state of being where one instinctively knows that there is a creator and our natural way of life is to worship Him and please Him. The Arabic word for this state of being is fitrah and linguistically it means causing a thing to exist for the first time in its most pure and natural condition. Prophet Muhammad said that every child was born in a State of fitrah with the correct understanding of God (Muslim 2007) The Respected Islamic scholar and historian Al-Tabari describes fitrah as the way, or religion of God. The religion of Islam is a holistic way of life. It encompasses emotional, physical and spiritual well being and takes into account the natural needs of humankind. When we mention the fitrah in relation to personal hygiene we mean things done to improve overall health and well-being. Some actions are according to the natural way - the way that is pleasing to God and beneficial to human kind. The tradition of Prophet includes advice about actions that are part of a natural way to maintain personal hygiene. He said that." Five things are part of the fitrah; shaving the public hair, circumcision, trimming the mustaches, plucking the armpit hair and cutting the nails "(Al Bukhari). Let us examine each of the five actions of fitrah in relation to cleanliness and personal hygiene

Shaving the Public Hair:

It is obligatory that impurities are completely removed before prayer; therefore removal of the public hair makes it easier to maintain cleanliness. Although plucking was recommended by Prophet Muhammad PBUH, the hair may be removed by whatever method a safest and easiest for each individual. Muslims are encouraged to keep their genital area and underwear as clean as possible. Prophet Muhammad advised the believers to use their left hand to clean themselves thoroughly after using the toilet.

Circumcision:

The majority of Islamic scholars agree that circumcision is obligatory not fair that it may harm them. Circumcision makes it easier to keep the penis clear from traces of urine, dirt or impurities and it involves cutting the foreskin covering the glans. It does not involve flaying the skin or part of the penis, in fact to do so would be causing deliberate harm and thus be against the teaching of Islam. Female circumcision is not part of obligatory rites of Islam. According to Medical Science circumcised people have fewer chances of cancerous disease like penile cancer, balanoposthitis.

Trimming of Mustache:

Prophet Muhammad PBUH made it clear to his followers that they should trim their mustaches but leave their beards (Al-Bukhari 1960) The scholars have different opinions about whether the mustaches should be shaved off completely however, all agree that it should be trimmed so that the hair doesn't hang over the lip or get into the mouth. It is important that the area around the mouth is kept clean and so it doesn't emit a bad smell.

Plucking the Armpit Hair:

Although plucking would be the best way to remove hair from the armpits. It may not be the most comfortable. Therefore, any hair removal method is permissible. Removing the hair from the armpits makes it easier to clean an area of the body where sweat and grime collected hair, combined with darkness and moisture is an ideal place for bacteria to grow.

Cutting the Nails:

Again the main reasons for keeping the nails short are for cleanliness and hygiene. Dirt, grime and bacteria can easily be trapped under the nails and passed on to other people, especially when preparing food or in a medical environment. Having dirty or long finger and toe nails is unhealthy and unhygienic. In order to be sure that his followers were well groomed and clean. Prophet Muhammad ordered that the hair be removed from the armpits and public area and that the nails and mustaches be trimmed at least every Forty days (Muslim 2007) personal hygiene is important in Islam. In order to worship God correctly it is necessary to strive to be healthy in both mind and body. Physical cleanliness is important just as spiritual cleanliness is important. Islam has provided people with clear guidelines. Our purpose is to worship God and we are asked to assure that all our actions begin with the intention to please God. Pleasing God is the ultimate goal and God reminds us in Quran that cleanliness is pleasing to Him. In the past several decades it has become widely accepted that religious belief and practices have a significant impact on both physical and emotional health. Medical and scientific research has demonstrated that religious commitment aids in the prevention and treatment of emotional disorders, diseases and injury and enhances recovery (Matthews 2000)

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