



Research Study of the Principles and Rules of Hygiene in the Light of Qur'an and Hadith

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Abstract:

Teachings of Islam are universal. The Holy Quran and Hadith have been sent for the guidance of mankind in every sphere of life. Islam stresses on neat and clean environment whether it is for individual or for society. Islam allows us to eat only lawful and clean food stuff. As there are instructions of the Holy Prophet (ﷺ) about eating that it should be moderately; for eating excessively causes harm to our biological systems. Many diseases are due to uncontrolled eating habits such as, vascular diseases, diabetes, heart attack, stroke, etc.

Islam forbids us to use many things like intoxications because these are harmful for health. As it forbids to eat the meat of some animals because it leads us to many other physical and spiritual diseases. If we follow the teachings of Islam regarding health, we can save ourselves from many diseases and environmental problems. We should act upon these principles which have been laid down in the Holy Quran and Sunnah for a healthy society. This article throws light thoroughly on all the issues realistically.

Key Word: Holy Quran, Hadith, diseases, habits, stroke, heart attack, principles, teachings.

Islamic law is the source of good in this world and in the hereafter. It also takes care of a person's physical and spiritual health and the equipment for its improvement and growth. In the Islamic system of health, the secret of a healthy human life, whether spiritual or physical, is kept in accordance with the principles of nature, because Islam itself is the religion of nature and it has taught its followers to reconcile with nature. In Islam, the health system is based on halal and haram.

Allah Almighty has mentioned the haraam things in the Qur'an and Allah Almighty has commanded us to turn to the Holy Prophet (peace and blessings of Allah be upon him) to find out the relation of other things to the divine will. As Rabbani says:

"And take what the Noble Messenger (peace and blessings of Allaah be upon him) has given you, and refrain from what he forbids you.

By this verse, it is a clear indication that the use of what has been declared haraam in the Qur'an and Sunnah is absolutely forbidden and insisting on their use is tantamount to rebellion against Allah and His Messenger. At the same time, there is evidence that the lack of religion itself in the light of the Qur'an and Hadith is a change. For example, when eating, drinking, getting up, sitting, walking, marrying and mourning, following the Prophet (peace and blessings of Allaah be upon him) on every occasion of sorrow and relief, these peacocks will not only be counted in the religion but will also be rewarded by Allaah Will stay.

The teachings related to human health and fitness in the Qur'an and Hadith are not found in any other religion and this claim is based on strong arguments and proofs, testimonies, experiences and observations and facts and events. The fountains of wisdom that flow in these teachings are a beacon for humanity. Just as Islam has fulfilled the duty of civilization in every sphere of life and has made it an ideal model for humanity till the Day of Judgment, so Islam has liberated it from all kinds of superstitions and harmful things by cultivating the art of medicine. Is. The reality of pre-Islamic art medicine is a collection of superstitions, magic spells and amulets inspired by priesthood and astrology, anything but thugs like George Sarton says:

Before Islam, medicine was more magical than medicine.

Similarly, Syed Hussain Nasr has also narrated.

"Muslims made science secular, free from dogmas"(1).

Muslims liberated knowledge from secularism and ideology. Prior to Islam, it was considered unnecessary to inflict various infectious diseases on evil spirits, to treat them as destiny, and to follow the principles of hygiene, and this was a negative attitude towards human health. And was detrimental to the development of society. Islam denies this practice and encourages

1 Nasar, H.S, 2000, Islamic Science, Lahore: Sohail Academy, P:179

people to resist diseases and get rid of them through treatment and considers medicine as a basic knowledge after religion. As a narration about Mullah Ali Qari Alam:

Mentioning the two basic types of knowledge (there are two types of knowledge: knowledge of religions and knowledge of Abdan), he said:

In this hadith, knowledge is divided into two parts, the knowledge of transactions and the knowledge of eternity. Ilm-ul-Abadan here means the science of medicine which provides the necessary information regarding health and wellness.

In Islam, in order to get rid of diseases and establish health and well-being, Tagh and Do Kunbi Akram have made it their Sunnah. As is evident from the study of the Sira of the Prophet (peace and blessings of Allaah be upon him), the Prophet (peace and blessings of Allaah be upon him), in spite of being the most trustworthy of Allaah, not only resorted to self-treatment to cure diseases and restore health. He issued. He described both the disease and the cure of the disease as destiny and instructed to recite this prayer:

2. "أذهب البأس رب الناس واشف أنت الشافي لا شفاء الا شفاءك شفاء لا يغادر سقما".

O Lord of the peoples! Give relief from pain and heal from diseases because you are the one who gives such healing after which no disease remains.

It is narrated on the authority of Abu Hurayrah that he narrated from the Holy Prophet ﷺ:

3. "ما أنزل الله داء الا أنزل له شفاء".

Allah Almighty has not sent down any disease which has not been cured.

Hazrat Jabir narrates. Sarkar Do Aalam said:

4. "لكل داء دواء، فاذا أصيب دواء الداء برأ بأذن الله تعالى".

That every disease is cured when desired (if the cure is prescribed medicine, the patient is cured by the command of Allah).

It is stated in the above hadiths that there is a cure for every disease. A doctor may declare a disease incurable due to his lack of knowledge, but this does not mean that there is no cure for the disease. It has been observed time and again that sometimes a patient is declared incurable by several doctors, but if he continued his efforts for treatment and was cured by the treatment

2 Bukhari, Muhammad ibn Isma'il, Al-Jami 'al-Sahih, Kitab al-Tib, Bab al-Du'a al-Aqaed ul-Mariz, Hadhith No:5675

3 Bukhari, Muhammad ibn Isma'il, Al-Jami 'al-Sahih, Hadhith No:5678

4 Qaishari, Muslim ibn Hajjaj, Al-Sahih, Kitab al-Tib, Bab-e-Akl Daa Dawa, Riyadh: Maktab-e-Dar-ul-Salam 2, Hadith no:7541

of a good doctor. This means that there is a cure for every disease, although sometimes it is delayed due to lack of proper diagnosis.

Islam wants to see every human being able to live a healthy, pure and happy life in every way so that he can fulfill the rights of Allah and the rights of the worshipers in the best possible way. Because in the sight of Allah Almighty, a strong believer is better than a weak believer.

The Prophet (peace and blessings of Allaah be upon him) said:

"المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف".⁵

Strength and the believer are better and more beloved to Allaah than the weak believer).

The Holy Quran and Hygiene:

The Qur'an has the status of a comprehensive and eternal constitution. Whose guidance is beyond the constraints of nation, homeland, geographical boundaries and even time and place. That is, on the one hand, a person is a complete human being intellectually and on the other hand, he is also a model and example physically.

Where Allah Almighty bestowed other blessings on the Holy Prophets, He also bestowed upon them the blessings of physical beauty, health and energy, good cheerfulness and generosity of heart, in the remembrance of Hazrat Talut (as) for the ability to rule in the Holy Qur'an. Mentioned in particular.

"وزادة بسطة في العلم والجسم".⁶

(And this (Allah Almighty gave him openness and breadth in terms of knowledge and physicality)

Islam has called health a blessing because it is needed at every stage of the religious struggle and if there is no physical health, then no work of religion can be done well. Whether it is a jihad for the system of truth or a war against the winds of the psyche, every task requires physical health. Therefore, tolerating its protection is in fact disregarding Islamic teachings and being ungrateful to the blessings bestowed by Muneem Haqeeqi. The basic principle of this universal system of Islamic hygiene is that physical health is dependent on spiritual health, so Islam has taken into account every aspect of physical health as well as spiritual maturity. Allaah says (interpretation of the meaning):

"فَاسْتَبِقُوا الْحَيْرَاتِ".⁷

(Try to take the lead in good deeds).

The Qur'an also describes all the needs and disorders of the human soul and body. While the Qur'an provides guidance on the use of pure and

5 Qaishari, Muslim ibn Hajjaj, Al-Sahih, Hadith no:6774

6 Al-Baqarah, 2:247

7 Al-Muadassir,4

wholesome food for the physical corpse, it also provides for the national purification of spiritual diseases and impurities. It is a fact that if a person is spiritually unhappy and scattered, his body is also affected. That is why Islam emphasizes on physical health as well as spiritual health. And for those who take care of the health of both their bodies and their souls, Allaah says (interpretation of the meaning):

"ولا خوف عليهم ولا هم يحزنون" 8.

They have no fear and they are not sad.

Purification and banquet

The teachings of the Qur'an and Sunnah have simultaneously provided the means of human health and spiritual maturity. Allaah says (interpretation of the meaning):

"وَتِيَابِكَ فَطَهِّرْ ۗ وَالرُّجْزَ فَاهْجُرْ" 9.

And keep your clothes clean and keep away from uncleanness.

Since Allah Almighty has bestowed man with the position of the noblest of creatures, he cannot observe that man is in a state of filth or that his clothes are dirty and impure, and so is every aspect of man's belief and action. He urged them to avoid esoteric abominations, saying that Islam commanded the purification of beliefs as well as outward purification, and called those who practiced purification their favorite servants.

He said:

"فِيهِ رَجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا ۗ وَاللَّهُ يُحِبُّ الْمُتَّطَهِّرِينَ" 10.

There are people in it who like to be pure and God loves those who are pure).

Why is the importance of the attributes and purity of the believers mentioned elsewhere:

"إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَّطَهِّرِينَ" 11.

Indeed, Allah loves those who purify themselves and those who purify themselves.

Islam has made purity a part of faith and has declared purity as a means of outward and inward beauty, body reform and memorization. For example, ablution and ghusl are the best means of memorization and in addition to preventing many diseases, they are also helpful in maintaining health and well-being.

Worship

Al-Muadassir,5 8

Al-Muadassir,479

10 Al-Tauoba,9:108

11 Al-Baqarah, 2:222

Allah Almighty has declared worship to be a part of the religion of Islam and has described worship as a means of outward and inward purity, culture, morals and habits and improvement of health. Recitation of the Qur'an has made prayer, supplications, and supplication a means of maintaining spiritual purity as well as excellent physical health. In this age of sluggishness, laziness and inaction, prayer is an exercise that is not only a source of beauty for the external organs but also the internal organs such as the heart, lungs, liver, brain, stomach, neck, chest, spinal cord and It also plays an important role in the development of all glands. Explaining the usefulness of prayers, the doctor himself wrote:

"Prayers are daily and seasonal Islamic practices helpful for personality adjustment and the promotion of mental health).¹²

Prayer is a daily and special way of worship that is conducive to physical and mental health.

In the same way, fasting is a prescription for maintaining the health and purity of the human body and soul and for self-purification. Fasting is a form of worship that affects every part of the human body. Fasting plays an active and effective role in self-purification as well as in enhancing the capacity of the digestive system and restoring its lost strength. Doctor Muhammad Saeed Suyuti has mentioned the medical aims and objectives of fasting as follows

"الصيام هو ركن من أركان الإسلام فوائد صحية عظيمة منها ما يتعلق بحفظ صحة الجهاز الهضمي و
توابعه المعدة والأمعاء والكبد والبنكرياس خاصة وجميع الأحشاء عامة. ومنها ما يتعلق بحفظ صحة الجسم كله
فهو بمثابة دواء نافع نشاف كثير من الأمراض".¹³

Rose and members of Islam have a number of benefits related to the health of the digestive system and its supporting organs, including the stomach, intestines, large liver, pancreas and all diseases of the muscles and body. There is healing for).

Condition and sanctity

The status of the principles of hygiene has also been taken into consideration in the situation. Things which are treacherous and polluting in any way, outwardly and inwardly, have been declared haraam by the Shari'ah, and those things which are desirable to human nature, and whose use is a source of strength and cleanliness for the body, are pure. Declared. Allaah says (interpretation of the meaning):

"وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ".¹⁴

And he makes lawful for them what is lawful and unlawful for them.

12 G.H.Dr., Islam and Science, Medical Publication Lahore, 1962, P.205

13 Tabeeb Muhammad Saeed, Mujzat fi-al-Tibb, p81

14 Al- Araf, 7:175

Also, God Almighty forbids wasteful spending, overeating and abstinence, which is against the Islamic principles of hygiene. The guidance is from the Almighty.

15. "وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ"

And eat and drink and fly in vain; surely Allah does not love those who fly in vain.

The Qur'an exhorts people to abstain from overeating in order to maintain a balanced diet, as overeating can lead to heart disease, diabetes, high blood pressure and many other serious diseases besides liver disease. Is.

Emotions and Motives

Numerous verses of the Qur'an deal with the nature of human nature and various psychological conditions. At the same time, its evils and the diseases that result from it, as well as the methods of their correction, training and treatment are explained. Irregularities, provocations have been described as contradictory to health and the focus has been on remedying them for hygiene. Founder:

"وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ

16. "حَمِيمٌ"

(And good and evil can be equal. So respond (to harsh words) in a way that is very good. By doing so, you will see that if there was enmity between you and him, he is your best friend.)

The result is that positive stimuli (good deeds) are beneficial to health and negative emotions and stimuli (evil deeds) have negative effects on the body and soul.

Hygiene and the Standard of the Prophet ﷺ

The pure qualities of Hazrat Sarwar Kainat, the habits and worships and other routines of life are the code of life for the welfare and happiness of humanity. In principle, there is no need for any other system of law after Mubarak and Aswa. Founder:

17. "لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ"

(Of course, there are pure examples for you in the life of the Messenger of Allah (peace and blessings of Allah be upon him).

The Prophet (peace and blessings of Allaah be upon him) has endowed his ummah with basic principles and principles in all matters of human life. In the field of medicine too, you forbade such principles and foundations which cleansed this art from false and misleading beliefs and ideologies and made it the cause of signing and healthy teachings and satisfying guidance for human beings.

15 Al- Araf,7:31

16 Al- Sajdah,41:34

17 Al- Ahzab,21: 33

The teacher of the universe has said:

"ما أنزل الله داء إلا أنزل له شفاء" 18.

Allah Almighty has not sent down any disease which has not been cured.

Prophetic medicine differs from another angle in that it is a treasure trove of teachings on hygiene and protection of the body from various diseases. Irshad is a prophet ﷺ

"نعبتان مغبون فيهما كثير من الناس: الصحة والفرغ" 19.

There are two types in which many people are at a loss: one is health and the other is leisure.

Purification of body and house for health protection, abstaining from haraam things, encouragement to use halal things, encouragement to achieve physical and spiritual purity, instructions to take precautions while visiting loved ones, and disease in love settlements. The teachings of the Prophet (peace and blessings of Allaah be upon him) such as the prohibition of going there and leaving it after it has spread are an enlightening chapter of the Prophet's medicine.

1 . Cleanliness is half the Faith

It is narrated on the authority of Abu Malik al-Ash'ari that the Prophet (peace and blessings of Allaah be upon him) said:

"الطهور شرط الايمان" 20.

(Purity is a part of faith).

The Prophet (peace and blessings of Allaah be upon him) described purity and purity as human nature and devised a comprehensive system for it:

"الفطرة خمس أو خمس من الفطرة: الختان، والاستعداد و تقليم الأظفار و نتف الإبط و قص

الشارب" 21.

There are five things in nature: (1) circumcision (ii) shaving the pubic hair (iii) cutting the nails (iv) removing the armpit hair (v) cutting the mustache hair).

In another hadith, Hazrat Ayesha says that the Messenger of Allah said:

"عشر من الفطرة: قص الشارب و اعفاء اللحية: والسواك و استنشاق الماء و قص الاظفار، و غسل

البرجم، و نتف الإبط و حلق العانة و انتقاص الماء قال الراوى و نسيت العاشرة الا ان تكون البضبة" 22.

18 Bukhari, Muhammad ibn Isma'il, Al-Jami 'al-Sahih, Kitab al-Tib, Hadrith No:5678

19 Bukhari, Muhammad ibn Isma'il, Al-Jami 'al-Sahih, Hadrith No:6414

20 Qaishari, Muslim ibn Hajjaj, Al-Sahih, Hadith no:534

Qaishari, Muslim ibn Hajjaj, Al-Sahih, Hadith no:59721

Qaishari, Muslim ibn Hajjaj, Al-Sahih, Hadith no:60422

(Ten things are in nature: (1) shaving the mustache (i) growing the beard (ii) brushing (iv) putting water in the nose (v) brushing the nails (vi) washing the joints (vi) removing the armpit hair (vi) Shaving the pubic hair (ix) istanja and the narrator states that I forgot the tenth thing while I think I have to do the same.

2. Miswak

Miswak is the most beloved Sunnah of the Beloved God. You have called it the Sunnah of the Prophets and Messengers. Because it is an important means of inner purity as well as oral hygiene. The Prophet (peace and blessings of Allaah be upon him) said about the importance and fidelity of the toothbrush:

23- "ولولا أن أشق على أمتي لأمرتهم بالسواك مع كل وضوء"

If I did not think of hardship on my ummah, I would use them with every ablution

Commands to do).

He also described the toothbrush as a source of hygiene and said:

24- "السواك مطهرة للفم، مرضاة للرب"

(Miswak is a source of purity of mouth and is a means of pleasing the Almighty).

The mouth is an organ that has holes and interruptions through which dust and harmful particles are embedded in the body, which can lead to various diseases. Irregular fluid in the mouth and stomach and bad breath. According to modern jurists, a person who uses a toothbrush protects against various diseases of the mouth and a toothbrush reveals the dreaming abilities of the brain and also increases the power of vision.

3. Ablution and Take a bath

Ablution is one of the golden principles of hygiene. Many diseases are caused by germs that enter the human body through perforated holes or wounds, while ablution is a procedure by which the ashabdans (which remain open) are washed several times a day and the human being is exposed to germs. The Prophet (peace and blessings of Allaah be upon him) described ablution as the outward and inward purity of the human body and said:

25- "من توفأ فأحسن الوضوء خرجت خطاياها من جسده، حتى تخرج من تحت أظفاره"

(A person who performs ablutions in a good way had a sin on his body that even those under his nails would come out).

Explaining the importance of physical purity which is a condition for human health, the Prophet (peace and blessings of Allaah be upon him) said:

Qaishari, Muslim ibn Hajjaj, Al-Sahih, Hadith no:40323
Qaishari, Muslim ibn Hajjaj, Al-Sahih, Hadith no:193324
Qaishari, Muslim ibn Hajjaj, Al-Sahih, Hadith no:57825

"حق على كل مسلم أن يغتيل في كل سبعة أيام يوماً، يغسل فيه رأسه وجسده" 26.

(It is obligatory for every Muslim to wash his head and whole body once a week).

He also said:

"الغسل يوم الجمعة واجب على كل محتلم" 27.

(Every adult, if he loses his sexual desire on Friday, ghusl is obligatory)

The Islamic way of life is superior to the western way of bathing. The race of human health is second to none in the complete cleansing of the body and the stimulation of the nerves. Nerves and muscles are also refreshed. Ghusl is very important for maintaining a person's physical health because ghusl removes waste products from the skin (through pores).

Food Etiquette

Food is a basic human need. The Prophet (peace and blessings of Allaah be upon him) has given instructions in this regard and has taken care of the golden principles of hygiene and has prescribed three levels of food. Level of need, level of austerity and level of exaggeration. The Prophet (peace and blessings of Allaah be upon him) declared overeating to be harmful to man and taught that overeating is a precursor to many diseases. Irshad is a prophet ﷺ

"طعام الواحد يكفي الاثنين، وطعام الاثنين يكفي الأربعة، وطعام الأربعة يكفي الثمانية" 28.

The food of one man is enough for two and the food of two men is enough for four and the food of four men is enough for eight).

Eating too much food can lead to various diseases. The organs of these sweethearts are sure to have a negative effect on the body. In order to protect the body from diseases and to maintain strength and energy, one should eat enough food to keep the back straight. That is why the Prophet (peace and blessings of Allaah be upon him) said:

"المؤمن يأكل في معي واحد والكافر يأكل في سبعة أمعاء" 29.

(The believer eats with one intestine and the unbeliever eats with seven intestines).

Similarly, in the hadiths of the Prophet, it has been declared obligatory for every human being to observe the principles of hygiene so that in addition to spiritual strength, physical strength can be maintained and circumcision can be protected from diseases. Cleaning hands after eating, not leaning on food, not eating less, drinking slowly, ie, drinking in three breaths, standing up and avoiding drinking water with the mouthpiece in the

Qaishari, Muslim ibn Hajjaj, Al-Sahih, Hadith no:89726

Qaishari, Muslim ibn Hajjaj, Al-Sahih, Hadith no:87927

Qaishari, Muslim ibn Hajjaj, Al-Sahih, Hadith no:536828

Qaishari, Muslim ibn Hajjaj, Al-Sahih, Hadith no:537529

mouth, use honey as needed, Using ajwa palm, not using two hot or cold items at the same time, going to bed early at night, waking up early in the morning and going to visit, but with caution, these are all part of Islamic teachings. By following them, even today a person can live a happy life by attaining the blessing of health.

Summary

The real argument is that the limit is on good deeds, while the accuracy and consistency of the statements of this deed is based on thought, and the attainment of the above two things lies only in following the teachings of the Qur'an and Sunnah. All aspects of outward, inward, physical, psychological, economic, social and human life related to purity and hygiene are integral to the basic teachings of Islam and the secret of the health and development of society lies in their practice. On the contrary, if the principles of the Qur'an and Sunnah are ignored, then the society becomes a victim of decline and decay and then as a result the beauty of individual and collective life is lost and the society suffers from various diseases. It happens.