

An Exposition of Islamic legal Theorists' on *Ḥifz Al-Siḥat Wa Daf' Al-Marad'* in the Light of 'Purposes of Divine law' (Maqāṣid al-Sharī'ah)

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Abstract

Islam has always stressed upon the healthy and virtuous life and privileged health as an upmost benediction of Allah Almighty. In accordance to the essentials of the Islamic law, *Ḥifz al Siḥat wa Daf' al Marad'* played its role in achieving the *Ḍarūriyāt* specifically, life, offspring and intellect. *Ḥifz al Siḥat* plays a fundamental role in accomplishment of *al Ḍarūriyāt al khamsa*. The article focuses on how to achieve the physical, spiritual and mental health through the teachings of the Holy Qur'an and Prophetic traditions. This article discusses the treatment of ailment in Islam and how it is achieved through *Du'ā*, *Sadaqa* animal sacrifices, *Hantu* and herbs and shrubs. The study is qualitative in nature, with descriptive and analytical approach. Both primary and secondary sources have been employed to perform data analysis using content analysis technique. It is also mentioned that diet and nutrition involves mystic and physical wellbeing. The study delineates that Islam's five pillars demands a Muslim to maintain a healthy life. The study also focuses on the scientific indication and observation for protection of health as described by Ibn e Sīna. The study concludes that the health being the essential factor in maintaining three essentials of purposes of Islamic law is maintained through proper understanding of maintaining a physical health. It also includes the exceptional protective measures against diseases, individual responsibilities, healthy environment, protection of agriculture and responsibility of state to achieve essential values i.e. *Ḥifz al Siḥat wa Daf' al Marad'*. The findings of study is that Islam being the wide range, laid down the ideal principles for whole humanity to achieve high objectives of Islamic law (*Maqasid al Shariah*) in the present global context.

Keywords: *Maqāṣid al Sharī'ah*, Purpose of Islamic Law, Physical and Spiritual Health, Protection of health, *Ḍarūriyāt al khamsa*.

Introduction

Islam is a comprehensive code of life and human being always strive for his well-being through its rulings. The teachings of Islam has always stressed upon the right of the human body by providing with healthy sustenance and to endorse vigorous living. It is very well said that, *‘Ibādah* cannot be attained without healthy life. No one would disagree that health is one of the greatest blessing of Allah Almighty after faith. Islam has privileged health as an essential right of every individual, building it as a powerful source of guidance and information. From the very beginning, Islam has prioritized health, entrenched in every essential need of faith, life, offspring, property and intellect. Health becomes 60 % of these essentials (*Darūriyyāt*), specifically, life, offspring and intellect, and they cannot be sufficiently fortified without the protection of health. Therefore, safety of health ensures fortification of *al- Darūriyyāt al-Khamsah* and places a fundamental value in *Maqāsid al Sharī’ah*. Healthy life is always honored and considered as most precious, prized and generously gifts from Allah Almighty, so *Hifz al-Sihat* (preservation of health) is obligatory on every human being.

In the Holy Qur’an, human beings are adjudged with various compressions and trials which serve as an instrument for determining one’s level of faith. The Holy Qur’an tells us to deal with these complexities with patience and perseverance.¹

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالتَّمَرَاتِ وَنَبِّئِ الصَّابِرِينَ ()
الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ () أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ
وَأُولَئِكَ هُمُ الْمُفْتَاحُونَ.²

“And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to those who have patience. Who, when afflicted with calamity, say: Truly, to Allah we belong and truly, to Him we shall return. They are those on whom are the Salawāt (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones”.

1. An Exposition of Islamic Medication

Islam being a religion serves complete life and covering every phase of anthropological endeavor. Medication in Islamic phraseology is known as *“Ad-Dawa”* or *“At-Tibb”* or *“As-Sharibat”*. In Islam, the religion is not solitary the cascade of medicine, but is considered as the entirety of human life, mutually in this creation and henceforth. As creed is the cascade of medication, so as *Tawhīd*; it is an innovative perception that

comprises the essence of the Islamic teachings. Similarly, the scholarship of medicine is also interrelated to Islamic belief from side to side of the Qur'anic injunctions and Prophetic teachings regarding sanitized and healthier vigorous living.³

Resembling other sciences, Medicine induces its sustenance from the Holy Qur'an; and its way of life. The individual body is representative of a two-fold aspect; the spirit and soul. First relation is observed as the representation of survival where both ambiance and essence are inter-related and reliant on the corporeal form of humans. Whereas, the second aspect deals with his apparent form in a good and healthy condition for existence, and for this purpose, the spirit and soul become completely dependent on the physical body. Therefore, keeping human body superficially and interiorly in a strong and healthy form, both becomes an important element in upholding healthiness both in medicine and religion. The framework and physiology of human beings provide inducements for the scholarship of medicine in Islamic religion is known as *Makarfi*.⁴ The norm of medication and healing is established on the notion that Allah Almighty alone can rectify, and offer medication for all appearances and procedures of corporeal, mystical, socio-economic hindrance and disorder.⁵

1.1 The Qur'an and Medication

The Qur'an's standpoint on medication is enlightening and the Holy Qur'an is not in any way unclear or vague in providing its approval for medicine. This is evident in the Holy Qur'an:

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا⁶

“And We reveal of the Qur'an that which is a healing and mercy for believers”.

The Holy Qur'an is even more clear-cut regarding importance of medication for physical health referring making of honey is of countless worth to creature for the healing purpose. The medical use of honey for mankind is mentioned in the Holy Qur'an in the following words:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ () ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ⁷

“And your Lord inspired the Bee, saying choose your habitations in the hills and in the trees and in that which you build, then eat of all fruits and follow the ways of your Lord made smooth (for you). There comes forth from their bellies a drink of varying colors,

wherein a healing for mankind is. Truly, in this is a sign for those who reflect.”

1.2 The Prophetic Traditions and Medication

A number of *Aḥādith* of Holy Prophet Muhammad (ﷺ) concerning illness and their medication and a separate chapter in *Aḥādith* books named *At-Tibb An-Nabavi* (medication of the Prophet), thus giving a religious foundation from the very beginning of the Islamic era and Prophet Muhammad (ﷺ) as the fountain of Islamic medication. It was reported by Abu Hurairah (R.A) that the Prophet Muhammad (ﷺ) said:

“There is no disease that Allah has sent down except that He has also sent down its treatment.”⁸

It is also narrated from Abu Hurairah (R.A) that Prophet Muhammad (ﷺ) said:

“إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءٍ أَحَدِكُمْ، فَلْيَغْمِسْهُ كُلَّهُ، ثُمَّ لِيَطْرَحْهُ، فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ شِفَاءً وَفِي الْآخَرِ دَاءٌ”⁹

"If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing (antidote for it) i.e. the treatment for that disease."

It is narrated by Abdullah bin Mas'ūd that Prophet Muhammad (ﷺ) interpreted that holds tight dual things as curative element; the usage of honey and Qur'anic verses. In a tradition stated by *Bukhārī* and *Muslim* which is related by *Qatādah* and others, who said: “A man came to the Messenger of Allah (ﷺ) and said ‘O Messenger of Allah, my brother is suffering from stomach trouble’ the Prophet said, tell him to drink Honey’ then he went away and came back to say, O Prophet he had drunk the honey but the trouble increased’ the Prophet gave the same advice until the fourth occasion, the Prophet then said Allah’s (word) is the truth and the belly of your brother had lied.’ So he gave him honey to drink again and then he was cured.”¹⁰ A tradition transmitted by *Saḥīḥ al-Bukhārī* narrated by Sa'īd bin Jubair from Abdullah bin 'Abbas that Prophet Muhammad (ﷺ) said:

الشِّفَاءُ فِي ثَلَاثَةِ شَرَبَةِ عَسَلٍ، وَشَرْطَةِ حُجْمٍ، وَكَيْبَةِ نَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيْ¹¹

"Healing is in three things: A gulp of honey, cupping, and branding with fire (cauterizing)." But I forbid my followers to use (cauterization) branding with fire."

1.3 Methods of Treatment in Islam

Medication falls under the mystical dominion of religion. Consequently, from the overall perception of treatment, it has been establish that treatment in Islam contains the following:

1.3.1 Supplication (Du'a) The absolute privilege and honor of human being on terrain is to hit at the door of the Allah Almighty as much and as regularly as he satisfied. Besides heinous sins of the petitioner, still it is his legacy to approach the Allah Almighty to pursue forgiveness, and plead Him to fulfill and accomplish desires. The All-Knowing, All-Hearing Author of the cosmos is ever ready to give him an enduring hearing. The harder one knocks at the door, the additional he is esteemed, esteemed and valued by the Benevolent Lord. *Du'a* is a secretive divine agency having contact to Allah's throne, conveys to us His mercy and elegance. *Du'a* always functions as armor against unexpected disasters; however it is unperceived. In fact *du'a*, prayer or supplication is considered as the greatest suitable remedy for all ailments and infirmities. The effectiveness of *Du'a* as a custom of treatment and healing in Islam relies on the perception of the "Divine word" (*Kalamatullah*), i.e. the Qur'an.¹²

1.3.2 Charity (Sadaqah) Islam refers *Sadaqah* as the progression through which one substantiates something or strengthens it. Theoretically, it refers as complement, reinforcement and promoter to the worth of request as a suppository with an intention to elucidate the problems. It is supposed that a prayer envisioned as a medication without assistance, is not acknowledged rapidly Allah Almighty like the one done with charity. Prophet Muhammad (ﷺ) said:

*"Nothing can prevent the destiny (from coming to past) except prayer and nothing can increase the life span (of a person) except righteousness. And ill-natured is a bad luck while good deed is an increase in (reward) and charities prevent unforeseen death."*¹³

Prophet Muhammad (ﷺ) mentioned *Sadaqah* with supplication means that they both are supplement and complement to each other, thus *Sadaqah* is a complement, reinforcement and facilitator to the worth of prayer preordained for treatment.¹⁴

1.3.3 Prayer (Salāt) *Salāt* (prayer) the established prayers, supererogatory or voluntary are another practice of medication in Islam. *Salāt* is a prescription for the remedial of inclination of unreasonable deeds. It also serves as a Divine medication seeking assistance or help in adversity or difficulty. It is stated in the Holy Qur'an:

اٰتِلْ مَا اُوْحِيَ اِلَيْكَ مِنَ الْكِتٰبِ وَاَقِمِ الصَّلٰةَ اِنَّ الصَّلٰةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ
وَلَذِكْرُ اللّٰهِ اَكْبَرُ وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ¹⁵

"Recite that which hath been inspired in thee of the Scripture, and establish worship. Lo! Worship preserveth from lewdness and iniquity, but verily remembrance of Allah is more important. And Allah knoweth what ye do."

It is related from Hudhaifah (R.A) that whenever Prophet Muhammad (ﷺ) faced with any hardship or grief, He (ﷺ) always pursued Allah's assistance by offering *salāt*.¹⁶

1.3.4 Animal Sacrifice In Islam it is another procedure of supplementary medication for prayer. As charity involves physical offerings, so sacrifice predicts effecting ransom through the blood of an animal. In Islam, sacrifice is not tantamount to idolatry. The pivotal point is only Allah Almighty and He is central to the concept of sacrifice in Islam. A Muslim while sacrificing an animal should have Allah in mind and avoiding the element of syncretism.¹⁷

1.3.5 Herbs and Shrubs Plants constitute a chief portion of Allah's necessities for humans on earth, mainly for consumption purpose. Besides this, floras and shrubs are also upright for curative purposes. During the time of the Holy Prophet Muhammad (ﷺ), these necessities were used for curing diseases and considered as legitimate because they are Allah's favor on man.

1.3.6 *Hantu* (Drink made from Qur'anic Passage written on a Black Slate and Washed with Water) *Hantu* is a derivative from the Arabic word *Khatt* which means "writing." It is a procedure of medication in Islam in which assured verses of the Holy Qur'an and further supplications of *Awliyā'ullah* (Friends of Allah) are inscribed on a black slate by Muslim *Alfas* and afterwards splashed with water for their patronizes to beverage or bathe as suppository for illness and similarly preservation from calamities. On other occasions the whole Qur'an is written and washed for a person in order to get protection from enemies or any other high rank to drink. The verse ¹⁸ سَنُفَرِّقُكَ فَلَآ تَنْسَى is inscribed and drunk as brain tonic etc.¹⁹

2. Fitness in Islam: All-Inclusive Approach

Islam originates from the term "*Salāmah*" symbolizes "*peacetime*", "*sanctuary*" and "*security*" as it does obedience and submission to Almighty Allah. An individual after submission experiences a distinctive sense of sanctuary and tranquility. While surrendering and understanding results into peace real, simply attainable and eternal. Allah Almighty has revealed His message through Prophets and Messengers and His message was to worship Him without intermediaries. Thus, Islam is a complete benefit for all who exist until the last Day of Judgment. Islam inclusiveness permits every aspect of life, thus concerned about the whole person. Islam is a mode of existence; Islam is an all-inclusive and universal technique of life. Allah Almighty sent guidance and one can attain enormity and eternal peace

from it. The Qur'an is a manuscript of assistance, wisdom, full of wonder and glory of Allah and a testimony to His mercy and justice. When Allah Almighty created humankind, He did so for single purpose – reverence Him.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ²⁰

“And I (God) created not the jinn and humankind, except to worship Me (Alone).”

2.1 Qur'an is Curative

Islam grosses universal attitude to health and well-being, as religious being is inseparable from nonspiritual life; so physical, passionate and spiritual strength cannot be detached, these three together makes a vigorous person. If a person is physically unfit or emotionally unwell, then it is impossible to take care because of their concentrations diverted from the authenticities of life. Ailment can occur for so many causes, but it is imperative to comprehend and admit that in this world nothing occurs without Allah's permission. Ill health and grievance are trials which one has to face with patience and forbearance in order to attain eternal bliss. The greatest weapon to cope with all complexities is Qur'an which is packed with mercy and soothing. The Holy Qur'an is not only a manuscript of medicine, but it does encompass supervision that indorses virtuous health. It is stated in the Holy Qur'an:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ²¹

“And We send down from the Qur'an that which is a healing and a mercy to those who believe.”

The verses of Holy Qur'an are no doubt a remedial for humanity's afflictions, diseases, distress and ills. In the past several decades, treatment instigated upon prescriptions and physical medications rather than the unworldly remedies recommended by Islam but it is permitted and at sometimes requisite to pursue help from medical practitioners. If one's belief is resilient and steadfast, the outcome of spiritual therapies may be firm and effective. The Prophet Muhammad (ﷺ) said:

" مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً²²"

“There is no disease that God Almighty has created, except that He also has created its treatment.”

Qur'an is remedial for both body and soul, a source of solace and comfort, enlighten our ways when we are beset by injuries or unhappiness. Medical investigation has validated that spiritual assurance supports in the preservation and cure of sensitive disorders, diseases and grievance and enhances recovery.²³ Thus submission to the will of Allah Almighty is the most significant part of health

maintenance. The verses of Qur'an heals hearts and minds, overcome illness, however complete conviction in Allah does not disprove the healing effects of medical science provided used only in legitimate means.

2.2 Diet and Nutrition

Islam is a complete code of life and offers a definite set of directives that offers guarantee, an aptitude of everlasting and perpetual bliss. The teachings of the Holy Prophet Muhammad (ﷺ) clarify us that to relish moral health and to comprehend its worth as among Allah Almighty's countless blessing. In the Holy Qur'an, Allah Almighty said:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَرْبِدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ²⁴

“And when your Lord proclaimed, 'If you give thanks, I will give you more; but if you are thankless, verily! My punishment is severe.’”

Islamic perspective of health contains treating the physiques with admiration and nurturing them with lawful, nutritious food. Thus, chief part of life is implementing Creator's instructions through taking appropriate diet and avoiding unwholesome food as Allah Almighty says in the Holy Qur'an:

كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا²⁵

“Eat of that which is lawful and good on the earth.”

Healthy eating involves both physical and spiritual well-being and healthy food not only gratifies hunger but also have an influence on how well we worship. Too much Indulgence in unwholesome or junk food makes one physically weak. However, if one person focused exclusively only on spiritual endeavors by neglecting nutrition, on the other hand injury or illness makes difficult to carry out mandatory worship. The Holy Qur'an and the Prophet Muhammad (ﷺ) teachings instruct humanity to uphold stability between these extremes. A vigorous diet is well-adjusted with all body needs like carbohydrates, vitamins, minerals, fats, proteins and amino acids and these requirements maintain a healthy body and prevent ailment. Allah Almighty has provided with a list of foods that are forbidden and considered as unlawful as it is mentioned in the Holy Qur'an:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَّمَ وَحَلْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِعَذْرِ اللَّهِ بِهِ²⁶

“Forbidden to you (for food) are: dead animals, blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for other than God...”

Whereas confectionaries and junk diet are lawful they should be taken sparingly, because they are the cause of chronic illness. Inadequate diet

makes one suffer from coronary heart diseases, diabetes, hypertension, depression and obesity. Thus Qur'an and Prophetic traditions enhance to maintain a balanced diet. Therefore, heart and mind must be nourished by worship, remembrance of Allah Almighty to keep them healthy and body to be nourished with pure and lawful food.

2.3 Fitness and Exercise

Islam encourages its believers to take precaution of their unworldly, emotional and corporeal health. Humans are blessed with healthy body as a trust from Allah Almighty and it should not be harmed or mistreated. Simple diet combines with physical exercise maintains good order of body. Five pillars of Islam demands a Muslim to be of rigorous health. The day-to-day five prayers is itself a practice of exercise which involves working of muscles and joints, hence releasing mental stress. However, Fasting requires good health and Pilgrimage being arduous task requires physical strength. Prophet Muhammad (ﷺ) instructed His followers to start the day energetically as laziness and weakness are all afflictions and makes health worst. The Prophet Muhammad (ﷺ) and His companions were naturally physically healthy and strong as they were used to cover long distances on foot, farmed their food for survival and on the other hand, 21st century create many forms of distractions and entertainment and give room to laziness and illness.

3. Applicability of *Maqāsid al Sharī'ah* in Protection of Health

The renowned scholar 'Izz Uddīn bin 'Abdul Salam declares in *Qawa'id al-aḥkām fi masāliḥ al-'anām*, "Islamic law aims to serve the interests of people and to prevent everything which adversely affects them." It is explained as; "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. When you hear God say 'O you who believe', reflect on what comes after His address. You are bound to find something good which He encourages you to do, or something evil from which He prevents you, or you may find a combination of encouragement and prevention. He 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." "All scholars, indeed all creeds", as Imām Shāṭibī says, "are unanimous that the aim of the Shari'ah is to safeguard the five essentials of life, namely: faith, body, offspring, property and mind" and they are essential human rights. Three essentials namely, body, offspring and mind cannot be completely preserved without sustaining good health. However, good health is only one essential factor which is needed for

achieving these essentials. Good health requires the provision of other needs too, such as, food, drink, shelter, clothing, transport, marriage, income, education and security.²⁷ In Qur'an, following text can be deduced as the *fiqh* of health:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ () أَلَّا تَطْغَوْا فِي الْمِيزَانِ () وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ²⁸

“And the heaven He raised and imposed the balance. That you not transgress within the balance. And establish weight in justice and do not make deficient the balance.”

Muslims are accountable to Allah Almighty for good health; therefore it is part of their duty to protect this blessing through ill usage. Otherwise, he will be afflicted with severe punishment, as Qur'an states:

وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ²⁹

“Anyone who tampers with God's grace after it has been bestowed on him will find God to be stern in punishment.”

3.1 Protection of the Human Body

Fourteen centuries ago when Islam established the human rights, afterwards international declaration of human rights managed to issue the rights, yet rights of the human body are not recognized. It is definitely true that human bodies have respective rights; to nourish when it is hungry, clean it when it gets filthy, take rest in case of tiredness, to maintain health, protect from illness when suffers from diseases and not to burden in any way. According to Imam Al-Ghazālī, *“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”*.³⁰

Hence, Islam places health as significant factor after faith. Prophet Muhammad (ﷺ) expresses the relative importance of health and wealth in the following *hadith*:

إِنَّهُ لَا بَأْسَ بِالْغِنَى لِمَنِ اتَّقَى، وَالصَّحَّةُ لِمَنِ اتَّقَى خَيْرٌ مِنَ الْغِنَى، وَطِيبُ النَّفْسِ مِنَ النَّعِيمِ³¹

“There is no harm in wealth for someone who has taqwā, but health for the person who has taqwā is even better than wealth. Cheerfulness is a blessing.”

By contrast, health places on us a numerous responsibilities, for which we are accountable to Allah Almighty. Therefore, Islam makes people's attention towards this blessing and makes conscious not to deal with casual or negligence attitude towards it.³²

3.2 The Right to Health and related Responsibility

Imam al-Shātibī in *Al-Muwafaqāt* says: “*The whole Muslim community, and indeed all other faiths, agrees that the divine law has been set in order to protect the five essential needs: faith, life, progeny, property and mind*”. The statements of Holy Qur’an and *Sunnah* always encourages man to protect and promote his health and preserving the natural molding in which Allah Almighty created him by maintaining the balance. From Islamic point of view, the responsibilities associated to health are in three different directions: to oneself, society or the state, and all at the same time.³³

3.2.1 Responsibility for Oneself

It is the prior responsibility to oneself. It is unique to Islam as it is stated in the Prophet Muhammad’s (ﷺ) statement; “*Your body has a right over you*”³⁴ Imam al- Shātibī has outlined all five essential needs, “*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*”. First part aims at the strengthening all aspects of health: mental, physical, spiritual and environmental, commonly known as, ‘health promotion measures’, while second aim at shielding all health aspects against present or future negative advances, referred as, ‘health protection measures.’ The health promotion measures which satisfy a person’s equitable claim on himself with veneration to health are as follows:³⁵

- a. **Personal Hygiene** It includes care of whole body and each particular organ as in Qur’an, Allah Almighty says: “*Believers, do not attempt to pray when you are drunk, [but wait] until you know what you are saying; nor when you are in a state of ceremonial impurity, except if you are on your way, until you have bathed.*”³⁶ Prophet Muhammad (ﷺ) laid down many practices to maintain hygiene through ablution; as it is a sign of being faithful, washing hands before eating, brushing the teeth which pleases Allah Almighty and mentioning five acts as part of uncorrupted nature: shaving public hair, circumcision, cutting fingernails, plucking out armpit hairs and trimming the moustache.
- b. **Nutrition** Balanced nutrition both in quality and quantity is another area of health promotion. As in *Surah al-Baqarah*, Allah Almighty advices man to eat good and lawful things and abstain from transgression. In other chapters of Qur’an, Allah Almighty declared His immeasurable blessings like creation of cattle to obtain warmth and

food from them, making sea subservient, fruits and to keep body healthy while maintaining balance.

- c. **Marriage** Islam has emphasized on marriage as it is the source of protection of physical, mental and reproductive health. In *Surah al-rum*, Allah Almighty says, “*He creates for you mates out of your own kind, so that you incline towards them, and He engenders love and tenderness between you.*”
- d. **Respect for the Body** It is requirement of every body organ to take due care; strengthen them with appropriate fitness exercises. In *Surah al-Nisa’*, Allah Almighty says, “*Do not kill yourselves, for God is merciful to you.*” And abandoning from all sins; whether open or secret, abstain from alcohol and gambling, Islam stresses upon every individual to satisfy this right because precautionary measure guarantees protection. Both Qur’an and *Sunnah* ensure numerous types of protective measures to safeguard themselves:
 - i. **Avoidance of Infectious Disease** In order to avoid infectious diseases, Allah Almighty articulates to stay away from adultery, shameful deeds, homosexuality, hence abstinence will lead to fulfillment of the right of body.
 - ii. **Protective Measures against Accidental Injury** In traditions of Holy Prophet Muhammad (ﷺ), remedial measures to be taken while travelling late at night, to put out lamp while going to bed, shut the doors, cover food containers and warns against staying and travelling alone.

3.2.2 Responsibility of Society

The right of the individual in relation to society is a two-tier privilege of promotion and protection and it takes numerous forms:³⁷

- a. **Parent’s Responsibility** Parents are obliged to provide healthy nutrition to their children and it is represented in the divine statement in *Surah al-Baqarah* as, “*Mothers shall breast-feed their babies for two years; [that is] for those who wish to complete the suckling*”³⁸ Parents should accommodate their children with vaccinations and protect them from contagious diseases and provide them with all necessities which are helpful in maintaining health. Neglecting the rights of children results in loss of life which is very stern matter as in Qur’an, Allah Almighty says, “*Lost, indeed, are those who, in their weak-minded ignorance, kill their children.*”³⁹
- b. **Healthy Environment** Every individual has a right to live in a healthy environment which is achieved through cleaning and enhancing features that maintain a balanced and healthy state. In order to protect environment, is to refrain it from the polluting factors which are responsible for ill-health, also preventing from discharging untreated

and unfiltered factory smoke into the air, which is adversely affecting ozone layer leading to substantial diseases like asthmatic attacks, infection of the respiratory system, laryngitis, retarding the growth of plants too. Second significant measure in protection of environment is to keep safe from depleted or exhausted elements. Islam stresses upon economical usage of natural resources whether they are used for cleaning or purification purpose. In order to maintain a healthy environment, it is essential to preserve the agronomic and animal resources.

- c. **Protection of Agriculture** Prophet Muhammad (ﷺ) said: *"If any Muslim plants any plant and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity."*⁴⁰ Islam stresses upon cultivation, Umar ibne 'Abdul Aziz once wrote to his governors, *"Look at the agricultural land at your end and give it some people for cultivation on an equal partnership basis. If some of it remains uncultivated, give it away for a one-third share. Whatever remains, give it away at any agreed share, down to one-tenth. If no one will take it, give it away free, but if it remains uncultivated, charge its expenses to the public treasury."*

3.2.3 Responsibility of State

The responsibility of state with regard to human's health is based on the following principles:

- i. Man is an honored creature and honor is bestowed upon by Allah Almighty that man should protect his health and enjoy a good life as it is mentioned in Qur'an: *"We have indeed honored the children of Adam."*⁴¹
- ii. According to Imam Shātibī, in order to protect five essentials: faith, life, progeny, property and intellect, Islamic law has devised that first three categories cannot be achieved without protection of health.
- iii. Every human being has the right to life and it must be privileged and safeguarded. The protection of one human life is cherished as whole humanity's protection. Thus, assassination of single human being signifies an antagonism against all mankind as it is mentioned in the Holy Qur'an: *"If anyone slays a human being, for anything other than in punishment of murder or for spreading corruption on earth, it shall be as though he had slain all mankind; and if anyone saves a human life, it shall be as though he had saved all mankind."*⁴²
- iv. Justice and *Ihsān* (perfection) are two highly esteemed values. These values accommodate goodness, kindness and caring. The Prophet Muhammad (ﷺ) says: *"Ihsan, or perfection, is to worship God as if you see Him"*⁴³

Islamic state considers the right of health pertinent to all human beings deprived of any discrimination on the basis of color, race or religion. It gives the right of care from birth, and at every age, regardless of any status or affiliation. This is definitely the crux of the objective advocated fourteen centuries later laid down by Islam.

4. Contribution of Medieval Muslim Scholars towards *Hifz Al-Sihat*

Islam, the most wide-ranging religion, protects all aspects. Allah Almighty has stressed on learning knowledge in its very first revelation. Science, an important subdivision on which Medieval Muslim scholars paid special attention. Historically, Muslims made exceptional efforts in almost all branches of sciences including medical science and their contribution changed the prevailing medical science into an exclusively new science.⁴⁴ Muslims made enormous contributions in the discovery of new drugs and therapeutic agents are valued too.⁴⁵

Allah has established in the Qur'an as well as in the *Sunnah* enormous traditions of the preservation of health and protection from diseases. Therefore, Islam as a comprehensive way of existence comprehends every facet of anthropoid happenings, not missed any issue of sickness or illness without clarification and provides its remedy in the Qur'an and traditions of Prophet Muhammad (ﷺ).⁴⁶

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