

**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 jihad 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 concept 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-Ghazali, "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-Ghazali, 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 greater 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)