



THE HEALTH PRESERVATION METHODS IN THE PROPHET'S SUNNAH

Hanan Muneer Ghbiesh Almutairi

Associate Professor, Department of Islamic Studies, College of Science and Humanities of Rumah,
Majmaah University, Al-Majmaah, 11952, Saudi Arabia.

Abstract

The current study aims to analyze the health protection methods in the Prophet's Sunnah. It examines the following preservation aspects that are physical health protection, religious health protection, nutritional health protection, behavioral and psychological health protection, and environmental health protection. The study uses ethnographic content analysis. It is the appropriate method to study the Sunnah in the Prophet's era, researching and analyzing the health preservation aspects referred to in light of the cultural context in this historical period. The study seeks to examine the book "Sahih Al-Bukhari" to achieve this purpose. It is one of the most important and famous books that has collected the noble Prophet's Sunnah. The study has concluded that there is a great interest in the health preservation in the Prophet's Sunnah. It is the beginning of the health path. The prophetic directs to preserve health from all the available environmental elements. It may mean that a Muslim now can benefit from what human knowledge has found in promoting health and preventing malign practices.

Keywords: Health preservation; Physical health protection; Religious health protection; Nutritional health protection; Behavioral and psychological health protection; Environmental health protection.

1. Introduction

Health is one of the greatest worldly blessings that God has bestowed upon man after the blessing of faith. The fact that the right person in his body and mind can work, learn and produce for the sake of his spiritual elevation. He can defend his honor, money, and country. He can perform his religious and worldly duties to the fullest and can be an active element in his society. On the contrary, a person with bad health cannot perform his duties and tasks. Instead, he is a burden on his society (Al-Temtam, 2008). Health preservation has always been one of the most critical priorities of developed countries. All countries of the world work to the extent they can improve their protective health services in hospitals and health centers. They work to develop various centers and institutions to support efforts to spread society's defensive health culture. Life in Islamic societies emphasizes health preservation as the Islamic system is based on an automatic form of individual and collective social health

protection that facilitates applying Islamic teachings. Islam is a religion of a health guard culture (Murad, 2015).

The interest of Islam in the preventive health aspect exceeds its part in the therapeutic health aspect. The conservation of health depends on avoiding the individuals and society all the causes and pathological factors that lead to disease, whether these are physical, complex, psychological, or environmental. Here the origin in people's lives is wellness and not disorders (Al-Temtam, 2008). Protective health means preserving human health and shielding him from diseases before their occurrence. In the noble Prophet's Sunnah, it is based on working in the Prophet's Sunnah to preserve the soul, mind, body, and environment in which the individual lives. So he lives happily and healthily in his life, which is reflected in the environment in which he lives (Al-Zubair, 2016). Despite the interest in preserving health since the dawn of Islam, the emergence of safeguarding health as a branch of modern medical science was appeared by the American surgeon James Lind in 1753AD. He noticed the association of certain diseases with specific diets (Al-Zubair, 2016). The wheel of science and discoveries began to rotate, and the limits of knowledge in bacteriology increased. It has enabled scientists to control some diseases by using tools and mechanisms to cut the relationship between illness and the causes. The methods of disease transmission were curtailed. These include quarantine, water purification, pasteurization, insect extermination methods, and other possibilities to improve conservation (Al-Zubair, 2016).

The Islam has a precedent in supporting preventive health through religious practices, orders, and prohibitions in the Prophet's Sunnah. There is an ongoing debate about the influence of spirituality in Western medicine today. At the same time, many contemporary scholars overlook this influence. There is a historical review of the major religions globally how important spirituality is in healing and its effectiveness. There are billions of people worldwide who believe that prayer and spirituality are vital to recovery as modern medicine. Beliefs have always been a source of medical treatment. It is noticeable that religious beliefs have helped achieve spiritual aspects and improve one's physical health and the average length of the age (Mishra, 2017). What distinguishes the interest of the preservation of health in the noble Prophet's Sunnah is that it not only relies on the spiritual aspect represented in rituals and supplications. It also focuses on health practices related to cleanliness and purity, which is consistent with recent research and studies. It is also evident from the noble hadiths contained in preserving health in its various aspects. So the current research tries to analyze the health preservation methods in the Prophet's Sunnah. To achieve the purpose, it investigates physical health protection aspects in the Sunnah. It evaluates the elements of nutritional health protection in the Sunnah. It examines the behavioral and psychological health protection aspects in the Sunnah and highlights the environmental health protection aspects in the Prophet's Sunnah.

2. Methodology

The study uses ethnographic content analysis. It is the appropriate method to study the Sunnah in the Prophet's era and analyze the health preservation aspects referred to in light of the historical period's cultural context. The study seeks to explore the book "Sahih Al-Bukhari" to achieve its purposes. It is one of the most important and famous books that have collected the honorable Prophet's Sunnah. The study focuses on analyzing the noble Prophet's Sunnah in the five aspects. It is achieved by collecting

all hadiths related to physical health protection, religious health protection, nutritional health protection, behavioral and psychological health protection, and environmental health protection in Al-Bukhari's book.

A list of hadiths is prepared to analyze the health preservation methods in the Prophet's Sunnah. It comprises the hadiths contained in the book of Al-Bukhari regarding preventive measures for health. It consists of its five specific aspects, and some of these hadiths can be clarified through Table (1).

Aspects	No. of hadiths in “Sahih Al-Bukhari” book
The physical health protection.	79
The religious health protection.	14
The nutritional health protection.	20
The behavioral and psychological health protection.	71
The environmental health protection.	13
Sum	197

It is clear from Table (1) that physical health protection has gained significant importance, which is evident from the number of hadiths that it has emphasized. There are (79) hadiths, approximately one-third of the hadiths mentioned in health protection in Sahih Al-Bukhari's book. The section of hadiths regarding behavioral and psychological health has come in second place as the number of hadiths is (71). The remaining four aspects have gained convergent attention, which appears from the number of converging hadiths that have emphasized each side of these aspects.

Physical Health Protection: It is observed that physical health preservation has received a great deal of attention in the noble Prophet's Sunnah, as (78) hadiths are mentioned in Sahih Al-Bukhari's book regarding this issue. After analyzing these hadiths, it has become clear that our religion has emphasized purity as a whole and has stressed personal hygiene. It guides the eating and therapeutic practices. Purity and personal hygiene are the critical factors to physical health. These eliminate the causes of diseases resulting from pollution, bacteria, and viruses. The hadiths of physical health preservation have focused on urging the washing practices to purify menstruation, postpartum, and sexual intercourse. It also includes purification after urination and defecation, ablution, and wiping over the slippers and socks. There are (16) hadiths on purification methods. These focus on performing purity practices in ablution, cleaning the whole body, and mouth cleaning. These practices and their states' timing in obligatory and desirability are mentioned in (30) hadiths. Personal hygiene is achieved through cleaning the head by shaving hair, trimming nails, plucking the armpits, and shaving the pubic area and circumcision. There are (3) hadiths mentioned in this aspect. Hadiths are mentioned regarding food and drink practices. These hadiths focus on the manner of eating, the amount of food, the type of food, fasting, and breakfast. These prohibit foods such as wine and domestic donkeys' meat. There are (4) hadiths mentioned in this aspect. There are (26) therapeutic practices hadiths. These include drinking honey for abdominal diseases, cupping therapy, the black pill, Talbina, kohl for eye disease, cooling with water from fever, isolation from infectious diseases, and forbidding ironing for treatment.

Religious Health Protection: Preservative health practices are generally related to religious traditions.

All the Prophet's Sunnah is orders and prohibitions. Some of the orders are obligatory, and some of them are the desirability rule. Spiritual health is related to religious orders and prohibitions related to protecting a Muslim's health, including eating and the demand for personal hygiene. The Muslim can kill some harmful animals and insects, such as the epilepsy dog, the scorpion, and the snake. It is mentioned in (14) hadiths.

Nutritional health Protection: The noble Prophet's Sunnah has focused on nutritional health according to the nature of the desert environment in which the Muslims lived during the Prophet's era. The Prophet, peace be upon him (PBUH), has emphasized the importance of preserving food and drink from pollution. He (PBUH) has mentioned the importance of eating in exceptional circumstances such as travel. It represents stress on the traveler, so travelers are not supposed to fast. He (PBUH) has guided what is allowed to eat from hunting and what is not permitted. He (PBUH) has instructed what is wrong and right from drink, such as wine and milk. There are (20) hadiths in this aspect.

Behavioral and Psychological Health Protection: Mental health attains the same concern as physical health. Therefore, the Prophet's Sunnah emphasizes the importance of preserving mental health through the hadiths in the matter for mental health. It is related to the emphasis on practices that enhance self-confidence and protects the individual from mental illnesses. It guides them in seeking help from God to protect them from the mental illnesses causes. The Muslim invites supplications that protect him from wrongdoings that may affect his psychological health, such as polytheism, witchcraft, eating usury, spending the orphans' money, and killing a human. The Muslim also requires God's forgiveness and remembrance to calm his heart and calm himself, just as God calls to protect him from cowardice, laziness, old age, and the dangerous psychological diseases that follow. The Prophet's Sunnah also emphasizes avoiding anger as it introduces many actions that may be followed by remorse. Besides, the Sunnah emphasizes repentance and return to God as it relieves the individual from the guilt feeling and the consequent anxiety, low self-confidence, and depression. There are (13) hadiths in this regard. The noble Prophet's Sunnah also confirms behavioral health protection practices in two parts. The first part is regarding supplications, anecdotal remembrances, and acts of worship. At the same time, the second part is the actual behavioral practices. The first part is related to the supplications and remembrances that the Muslim repeats in good and bad times, in natural and exceptional situations. They use to do so when practicing some daily tasks, as they express spiritual rituals that protect the individual from the evil of magic, touch and devil, and envy. These also include seeking refuge from the devil, the sexual intercourse supplication, the prayer before bedtime, the bed supplication, the anger supplication, the yawning supplication, the food supplication, and the supplication of waking up from sleep. It also contains seeking refuge from diseases that affect behavior, such as worry, sadness, cowardice, and poverty. The hadiths in this aspect are (40). The actual behavioral practices part focuses on existing rules related to behavioral health protection. These include covering up in the toilet, etiquette for parents, arranging between prayer and food, ablution on Friday, sniffing in ablution to avoid the devil's influence, saving children and money from demons in the dark of night, and eating in one dish. The hadiths in this aspect are (18).

Environmental Health Protection: Just as the individual maintains his hygiene to protect the individual's health, he is also commanded to preserve ecological health that affects him personally and

affects the general population around him. Here, the Prophet's Sunnah starts from an important principle related to health that is a collective effort, and the health of society is linked to the practices of all its members. The Prophet's Sunnah has emphasized many environmental health practices. These include maintaining the cleanliness of the place, expelling and killing harmful insects, avoiding harming others with the foods' smells that many people may not accept, such as garlic and onions, preserving the right of the road by removing harm from the road, and respecting the rights of others in it. These also include the household practices related to protecting oneself and others as not leaving a fire burning after relieving it. There are (13) hadiths in this regard.

3. Results Discussion

Physical Health protection: Regular showering and washing are essential for good personal hygiene and appearance. It also prevents hygiene-related diseases such as scabies, ringworm, trachoma, conjunctivitis, and typhus transmitted by lice (Howard, 2002). The noble Prophet's Sunnah has emphasized ablution for reasons (impurity, the purification of menstruation) and regular ablution (every Friday). The World Health Organization recommends cleaning the body in general and handwashing especially. The washing of hands is one of the most effective ways to prevent the spread of diarrheal diseases, as pathogens cannot be seen on the hands. It shows the need to wash hands regularly, which is what the noble Prophet's Sunnah enjoins. Water alone is not always sufficient to remove the pathogens. Soap and wood ash are disinfectants that can kill pathogens on hands and utensils (Howard, 2002). Ash is used if the soap is not available in emergencies. Also, clean sand can be used.

The use of ash is common in rural areas of developing countries. These materials have proved in experiments to be as effective as soap in removing pathogens (Bashir, 2019). In the Prophet's era, water was not available continuously, if it is the case now, so the Prophet's Sunnah has urged the achievement of purity according to what is available in that environment. The Prophet's Sunnah has commanded tayammum to achieve cleanliness and purity after relieving oneself. On the authority of Abu Hurairah, it is said: "I followed the Prophet while he was going out to answer the call of nature. He used not to look this way or that. So, when I approached near him he said to me, "Fetch for me some stones for 'cleaning the privates parts (or said something similar), and do not bring a bone or a piece of dung." So I brought the stones in the corner of my garment and placed them by his side and I then went away from him. When he finished (from answering the call of nature) he used, them."

Personal hygiene has a significant role in preserving one's health (Rahman, 2019). Personal and home hygiene is related to hygiene practices that prevent or reduce disease spread in the home and other places as social places, public transportation, workplace, public places, etc. So, avoiding the spread of illness means cutting the transmission chain. If the chain of infection is broken, the condition will not spread. The International Scientific Forum on Home Hygiene has developed a risk-based approach based on a Hazard Analysis and Critical Control Point (HACCP). It is referred to as 'Targeted Hygiene.' Targeted hygiene is based on determining the methods of spreading pathogens in the home and introducing hygiene practices at critical times to break the chain of infection. The primary sources of disease in the house are people (infected) and foods (Bashir, 2019). The Prophet's Sunnah has emphasized the Muslim community's protection from the transmission of the diseases by many

preventive means. It includes preserving the necessary resources clean and pure, especially water. It is reported by the Prophet (PBUH), in the hadith of Abu al-Yaman, who said: "Shu'ayb told us, that Abu El-Zanad told us, that Abdul Rahman bin Hormuz, the lame, told him that he heard Abu Hurayrah that he heard the Messenger of Allah (PBUH) said: "You should not urinate in standing water, that is not flowing, then wash in it." Physical health protection in the Prophet's Sunnah has been alerted to isolating infection from contagious diseases, which is the same method we are using nowadays in the Coronavirus pandemic. In Ibn Shehab hadith: "Ali Abdalla Bin Aamer said that Omar was going to Al-Sham, when he reached Beser', he knew that the plague had fallen in, Al-Sham- Abdul Rahman bin Auf told him: that the Messenger of Allah, peace be upon him said: "If you get wind of the outbreak of plague in a land, do not enter it; and if it breaks out in a land in which you are, do not leave it." Here is a warning and forbidding the mixing when infectious diseases are common. It shows the need to isolate those infected with these diseases to cut the chain of infection so that the entire community is not infected.

Physical health protection is related to the pattern and type of food and drinks an individual consumes. Medical experts have recognized the effects of diet on cardiovascular and other disease risks. Still, the relationship between diet and many other conditions, including certain types of cancer, renal stones, dental disease, congenital disabilities, and others, have been documented (Willett, 2006). Sunnah has been confirmed in the light of nature to eat certain foods, such as honey. It is narrated from Abu Sa'eed that "A man came to the Prophet (S.A.W) and said: 'My brother is suffering from loose bowels.' He said: 'Let him drink Honey.' So he drank it. Then he came and said: O Messenger of Allah (S.A.W)! He has drunk honey, but it has only made him more worse.' So the Messenger of Allah (S.A.W) said: ' Let him drink honey.'" He said: "So he drank it. Then he came and said: 'O Messenger of Allah (S.A.W)! I gave him some more to drink, but it has only made him more worse." He said: "The Messenger of Allah (S.A.W) said: 'Allah has told the truth, and your brother's stomach has lied. Give him honey to drink'. So he gave him some more honey to drink and he was cured." Moreover, it was discouraged from eating certain foods, such as domestic donkeys' meat. It was narrated that: "Anas bin Malik said someone came to Allah's Messenger and said, "The donkeys have been (slaughtered and) eaten. Another man came and said, "The donkeys have been destroyed. "On that the Prophet ordered a caller to announce to the people: Allah and His Apostle forbid you to eat the meat of donkeys, for it is impure". Besides, they poured the pots, and all the wine drinks were forbidden. It was narrated that Aisha said: "Every intoxicant is forbidden"

Religious Health Protection: The potential impact of some religious customs is worth considering. Some health habits can be practiced religiously motivated, as hand hygiene is practiced for health reasons, ritual reasons during religious ceremonies, and symbolic reasons in specific daily life situations. There are rules for hygiene, purity, and daily practices related to cleanliness. These are included in the sacred texts, and this practice permeates many crucial moments of the day (World Health Organization, 2009). Therefore, the severe religious believer is a careful observer of these indicators. Among the five basic principles of Islam, praying five-time a day is essential and personal hygiene is paramount to worship in Islam, especially prayer. Muslims must perform ablution regularly before praying, and there are clear instructions in the Holy Qur'an that explain precisely how to do

this. The Prophet (PBUH) has urged hygiene to worship (Kiani, 2015). Religious health protection is related to all aspects of health protection. On the one hand, all aspects of health protection carry a spiritual value before taking a health directive. Adherence to the practices related to health protection in its various aspects through the hadiths of the Prophet maintains a religious commitment in the first place, and this makes the aspect of religious health protection including all aspects of health protection practices.

Nutritional Health Protection: Food hygiene is one of the primary conditions and measures necessary to certify food safety from production to consumption. Food can be contaminated during the slaughtering process or the process of harvesting, processing, storage, distribution, transportation, and preparation. The World Health Organization (1984) has defined food hygiene at all stages. Measures are required during food production, processing, storage, distribution, and preparation to ensure that it is safe, healthy, and fit for human consumption. Lack of necessary food hygiene can lead to foodborne illness and consumer death. Foodborne illnesses have been associated with improper storage (Kamboj, 2020). Dietary health protection is also linked to drug and alcohol abuse. Substance use continues to be a significant public health problem for low and middle-income countries (LMICs) around the world. Based on theoretical foundations, protection strategies, cultural sensitivity, and cost-effectiveness, it can help countries with limited resources take adequate control measures against drug use (Deb, 2017). The controlled amount of meat consumption is an essential part of human survival. Meat is widely recognized for its nutritional value, and it includes many types that represent great dietary value. In the past few decades, the exact amount of meat intake has become one of the most controversial topics regarding the human diet (McNeill, 2017).

Sunnah has considered many aspects of health-preserving food. It begins with maintaining food safety and ensuring health. Jabir bin Abdullah, may Allah be pleased with him, said: "Cover your utensils and tie your water skins, and close your doors and keep your children close to you at night, as the Jinns spread out at such time and snatch things away. When you go to bed, put out your lights, for the mischief-doer (i.e. the rat) may drag away the wick of the candle and burn the dwellers of the house." Ata said, "The devils." Ibn Juraih and Habib said that he heard Atta'a said: "For the devils." Sunnah has been discouraged from eating malignant and drinks that could harm the health of consumable. It is narrated that Abu Al-Jawairiah: I asked Ibn Abbas about Albazeq: "What intoxicates is haram," he said: the halal good drink, he said: "After the good drink, there is nothing forbidden evil." The Prophet has also resented the environmental nature based on feeding on meat, especially camel and sheep meat. These animals have represented a tremendous economic value in this environment, and eating horsemeat was allowed. According to Jabir bin Abdullah, may God be pleased with them, said: "God's messenger forbade the flesh of domestic asses, but permitted horseflesh."

Behavioral and Psychological Health Protection: Many influential behavioral health professionals have portrayed religion and mental health as the opposite. In the past few years, such notions have been disproved. Religion and spirituality have been shown to have many potentially relevant mental health components, including religious attendance, special religious activities (such as prayer and reading of Holy Books), and a sense of connection or relationship with God or a higher power. Religious beliefs make the individual feel comfortable. It may cause religion and spirituality in mental

health through healthy lifestyles and behaviors and strengthening social support (Behere, 2013). All anecdotal, quantitative, and qualitative evidence indicates a positive (albeit often modest) relationship between spirituality and mental health concerning some mental health problems. Depression is the most common mental health problem in the United Kingdom, which has focused on much research exploring the relationship between spirituality and mental health. Evidence indicates a positive relationship between belief in a transcendent being associated with reduced symptoms of depression (Cornah, 2006).

Evidence refers to the effect of religion on mental health indicators (Levin, 1998). It also indicates strong positive correlations between religious engagement and mental health outcomes. Preliminary epidemiological studies show that religious factors have a beneficial effect on various works, including depression, drugs and alcohol abuse, deviant behavior, suicide, mental disorder, and functional psychiatric diagnoses (Alves, 2010). Religious strategies are essential for dealing with mental and physical illness and disability. People who use ecclesiastical endorsement seem to deal with their circumstances more effectively than those who do not. Several studies have indicated that religious coping is vital to mental and physical health due to life conditions variety, especially health problems and bereavement. The spiritual adjustment reduces depression and anxiety levels concerning grief and other loss events (Koenig, 1995).

This modern vision is consistent with the noble Prophetic directives. Adhering to a religious belief makes the individual feel peace and reassurance, especially in difficult times. The individual realizes that he can turn to God and seek help from Him. Behavioral and psychological health in the noble Prophet's Sunnah is not related only to supplications, remembrance, and practice. The rituals of worship are related to what goes further than that through actual practices. It is described to behavioral and psychological health protection as covering-up in the open, the etiquette of family, arranging between prayers and food, washing on Fridays, and sniffing in ablution to avoid the influence of the devil, and saving children and money from demons at nights, eating in one bowl, and avoiding ugly and immoral acts that lead to significant psychological harm as murders, offending others, and other crimes that the individual feels remorse after committing them.

Environmental Health Protection: Environmental awareness has currently increased dramatically. Every day brings an increased awareness that the environment is an essential determinant of individual and community health. The explosive growth in both fundamental scientific knowledge and social concerns has led to the understanding and awareness of environmental health threats by professionals and the public over the past decades. Media coverage of pollution problems, environmental protection, contaminated drinking water, industrial accidents, low air quality, and environmental links to congenital disabilities and chronic diseases have greatly affected public awareness of human health's potential impacts. Individuals and societies share growing concerns about the effects of the environment (Chalupka, 2005).

The desert environment in which Muslims lived during the Prophethood era was not exposed to pollution like our present time except drinking water resources. At this time, man's interference with nature has resulted in environmental problems that have affected human health. However, during the Prophethood era, the environment's ingredients were very healthy and free from pollution due to the

absence of industry and human practices. Despite this, the Prophet's Sunnah has emphasized the safety of the environment, the preservation of clean water, and people's protection from fire dangers. Al-Zuhri Salem mentions that his father said that the Prophet (PBUH) said that "The Prophet said, "Do not keep the fire burning in your houses when you go to bed." Boraid bin Abdullah said that Abu Burda said that Abu Musa, may Allah be pleased with him, said a house was burnt down in Medina during the night over its inhabitants. When their matter was reported to Allah's Messenger, he said; This fire is an enemy of yours. So when you go to sleep, extinguish it." It is mentioned regarding the maintenance of cleanliness of public roads, as it is said in Koutaiba hadith, Malik heard from Maula Abu Bakr bin Abdul Rahman, he heard from Abu Salih Al-Samman, he heard from Abu Hurayrah: "While a person was going along the path he found a thorny branch upon it. He pushed it to a side and Allah approved (this action) of his and (as a mark of appreciation) granted him pardon."

There are examples include how to the companions apply the teachings of the Al-tibb al-nabawi:

Many of the teachings of Al-tibb al-nabawi has been associated with the behavior of a Muslim. It is noteworthy that one of the most important sources of Al-tibb al-nabawi is that it is derived from revelation "Wahy ". Although there are other sources such as the environment and society, revelation is the main one. Some topics of Al-tibb al-nabawi have been closely related to the teachings of Islam, so these teachings became an integral part of the religion of Islam. Some topics of Al-tibb al-nabawi have been closely related to the teachings of Islam, so these teachings became an integral part of the religion of Islam, Including with regard to the act of worship and the behavior. For example, necessary to make ablution before the prayer, necessary to perform ghusl Janaba for men and women, and necessary to perform ghusl for woman during period of menstruation. As for the behavior and good morals such as using the Siwak, wearing oil and perfume, cutting the nails and blowing on Food and Beverages. In addition, it is noted that the Al-tibb al-nabawi has been in accordance with the Qur'an, for instance, Prohibited are dead animals, blood, the flesh of swine (5:3), and refraining from drinking wine (5:90).

The Companions were the first to comply with these teachings, and Islamic sources mentioned many examples of Muslims following the Al-tibb al-nabawi:

1. Companions complied with the teachings of the Prophet in dealing with epidemics. On the authority of Abd Ar-Rahman ibn Awf, he said: I heard the Messenger of Allah said: "If you get wind of the outbreak of plague in a land, do not enter it; and if it breaks out in a land in which you are, do not leave it."

The biography books mention that in the eighteenth year of the Hijra, that is, seven years after the death of the Prophet Muhammad, a plague broke out in a town called Imwas. When Umar heard of the outbreak of plague he decided to proceed to Syria personally to watch the measures to be adopted to suppress the epidemic.

When Umar reached Surgh a few stages from Madina, he met Abu Ubaida and other officers of the Muslim army in Syria. He was told that the virulence of the plague was increasing and that people were dying in thousands.

Many persons advised Umar that he should not proceed to the infected area. Umar held counsel. That settled the issue and Umar decided to return to Madina. The companions residing in Syria also

complied not to leave it so that the epidemic would not spread to Islamic countries. Abu Ubaydah did not leave Syria because Prophet Muhammad once ordered that if a state is being hit by a plague, none from the state should escape and none from outside the state shall enter it.

2. Prophet Muhammad (BPUH) recommended the miswak's use to clean the teeth. 'A'isha reported God's messenger as saying, "The tooth-stick is a means of purifying the mouth, and is pleasing to the Lord."

3. The prohibition of breathing in a vessel. "Abu Qatada reported God's messenger as saying, "When one of you drinks he must not breathe into the vessel." (Bukhari and Muslim.)

4. Muslims obeyed the Qur'an and Sunnah command in the prohibition of alcohol. Ibn 'Umar narrated that the Messenger of Allah (BPUH) said: "Every intoxicant is Khamr, and every intoxicant is prohibited." (Related by Muslim.)

5. Women Companions obeyed the command of the Prophet Muhammad that they must perform ghusl after sexual intercourse.

It was narrated from Umm Salamah that a woman said: "O Messenger of Allah, Allah is not shy to tell the truth. Does a woman have to perform Ghusl if she has a wet dream?" He said: "Yes, if she sees water." Umm Salamah laughed and said: "Do women really have wet dreams?" The Messenger of Allah (BPUH) said: "How else would her child resemble her?" That is, if she has an emission of the fluid of an orgasm.

6. Women Companions obeyed the command of the Prophet Muhammad that they must perform ghusl after period of Menstruation and Post-Childbirth Bleeding.

Narrated 'Aisha: A woman asked the Prophet (BPUH) about the bath which is taken after finishing from the menses. The Prophet (BPUH) told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it" He said, "Subhan Allah! Purify yourself (with it)." I pulled her to myself and said, "Rub the place soiled with blood with it."

7. The prohibition of relieving oneself in the street or in the shade. Abu Huraira reported: The Messenger of Allah (BPUH) said: Be on your guard against two things which provoke cursing. They (the companions present there) said: Messenger of Allah, what are those things which provoke cursing? He said: Easing on the thoroughfares or under the shades (where they take shelter and rest). (Muslim).

There are many examples of Al-tibb al-nabawi and its application in the life of the Companions but there is no spare capacity to mention it.

Traditional sciences, How Muslims dealt with Epidemics and plagues in periods of Islamic history:

The fall of Baghdad, It is said that there were more than 800,000 dead in Baghdad. The Mongols came down upon the city and killed all they could, men, women and children, the old, the middle-aged, and the young. Those that survived the killing were struck by an epidemic (wabā') from breathing the odor of corpses and drinking contaminated water. The number of flies increased, filling the air; they would fall on food and spoil it.

In the Mamluk era, the Levant was exposed to a plague that swept most of its regions in the year 748

AH. And it was called the “Great Plague” due to its wide spread and severity. A disease called “mass mortality” spread in Aleppo in the year 795 AH, and this plague killed 150,000 people from Aleppo.

- Social, political and spiritual effects of epidemics in Islamic history:

The epidemic can pose a threat to the security of the state and the nation. Socially, epidemics in the Mamluk era, for example, led to an imbalance in the population structure, this resulted in a large disparity in population density between cities and villages. Many villages have completely disappeared due to the epidemic, which resulted in a demographic change, and the number of farmers decreased, and agricultural and animal products and crops decreased, and all of this resulted in a severe increase in prices that worsened the economic conditions. The epidemic wiped out many pious, religious men and righteous scholars, and this formed a void in the religious reference. At that time, people began to resort to charlatans and astrologers to fill their spiritual void.

- How do Muslims deal with epidemics in Islamic history?

Muslims developed methods of fighting plague and epidemics later. In the Mamluk era, some sultans and well-to-do people built “bimaristans”, also known as dar al-shifa, in all the cities of the Levant, to treat and care for those infected with epidemics.

Because people were dying in large numbers during the epidemic, the bodies were left for three days sometimes on the ground, and no one could bury them for fear of infection. Therefore, some rulers and wealthy people, in response to the teachings of the Islamic religion, which encourage the burial of the dead as soon as possible in order to preserve his sanctity and dignity, built what is called Hawneet "shops", or laundries.

4. Conclusion and Recommendations

The noble Prophet's Sunnah emphasizes health protection in all its aspects. It is only evident through an analysis of the hadiths contained in the Sahih Al-Bukhari book. It is also apparent that the cultural and environmental context significantly influences prophetic directions in preserving the health practices. Despite the directives' departure of Prophetic from a religious doctrinal standpoint, it is accepted that it was linked to people's needs at that time and the nature of the potentials and capabilities available in the environment. However, the prophetic directives were related to actual practices to achieve hygiene or protect against specific health hazards. There are some directives related to anecdotal practices, and these are described as supplications, praises, and remembrances. These would spread reassurance in the Muslim's soul and protect him from the devil and witchcraft. It strengthens its adherence to the religious directives and strongly affects his behavioral and mental health.

It is also clear that physical health has taken a great deal of attention despite the attention to the rest of the preserving aspects. However, preservation of physical fitness has received more attention, which is evident from some hadiths mentioned in it. This matter may be because physical health is the common and perceived health of all people, affecting other health aspects. The desert environment's nature has necessitated people to pay attention to their physical health because they depend on it in all their affairs. It does not neglect the interest in other aspects of health preservation. Concern for physical health remains the beginning for achieving the comprehensive safeguarding health concept. In general, the great interest in physical health conservation is evident, as it is the beginning of health. The

prophetic directives in health preservation have benefited from all the available environmental elements. It may mean that a Muslim now can benefit from what human science has reached in promoting preserving health practices.

The study strongly recommends paying attention to health aspects according to the accepted practices reached by modern science. There is a need to work on preserving the symbolism of some customs related to health practices. It is essential to pay attention to the spiritual aspects related to healthy methods that give the individual peace and tranquility. It is required to pay attention to a healthy balance by improving preventive health practices in their various forms. There is a dire need to preserve the anecdotal rituals related to the Prophet's Sunnah's supplications, which contribute to enhancing mental and behavioral health. It is necessary to conduct further research and analysis of health practices in the noble Prophet's Sunnah in its curative and preventive aspects.

Acknowledgement

The author would like to thank deanship of scientific research, Majmaah University, Kingdom of Saudi Arabia, for funding this work under project number **R-2022-194**

References

1. Al-Temtam, Ammar Mohamed. (2008). Islam's approach to health protection. Journal of the Faculty of Arts: the University of Tripoli - Faculty of Arts, 8, 121 - 138.
2. Murad, Dali. (2015). The mosque's effectiveness in spreading the culture of health protection in Islam. Al-Hikma Journal for Islamic Studies: Kunooz Al-Hikma Foundation for Publishing and Distribution, 25, 175 - 202.
3. Al-Zubair, Mohamed Hassan Ibrahim. (2016). Preventive health in the Sunnah of the Prophet (unpublished PHD thesis). Omdurman Islamic University, Omdurman.
4. Mishra, S. K.; Togneri, E., Tripathi, B.; Trikamji, B. (2017). Spirituality and religiosity and its role in health and diseases. Journal of Religion and health, 56(4), 1282-1301.
5. Howard, G.; Bogh, C. (2002). Healthy villages: a guide for communities and community health workers. World health organization.
6. Bashir, Josfeena. (2019). PROMOTING HYGIENE FOR A HEALTHY SOCIETY. https://www.researchgate.net/publication/332030707_PROMOTING_HYGIENE_FOR_A_HEALTHY_SOCIETY.
7. Rahman, M. M.; Ali, M. A.; Parvez, A.; Shahriar, M.; Rahman, T.; Shameem, D. (2019). Knowledge and Practice of Personal Hygiene among Primary School Students in Dhaka, Bangladesh. Journal of Pharmaceutical Sciences and Research, 11(9), 3140-3144.
8. Willett, W. C.; Koplan, J. P.; Nugent, R.; Dusenbury, C.; Puska, P.; Gaziano, T. A. (2006). Prevention of chronic disease by means of diet and lifestyle changes. In Disease Control Priorities in Developing Countries. 2nd edition. The International Bank for Reconstruction and Development, the World Bank.
9. World Health Organization. (2009). WHO guidelines on hand hygiene in health care: first global patient safety challenge clean care is safer care. World Health Organization.

10. Kiani, M. A.; Saeidi, M. A. S. U. M. E. H. (2015). Importance of hand hygiene in different religions. *Joint Commission Perspectives on Patient Safety*, 3, 1-2.
11. World Health Organization. (1984). WHO guidelines on food hygiene in health care: first global patient safety challenge clean care is safer care. World Health Organization.
12. Kamboj, S.; Gupta, N.; Bandral, J. D.; Gandotra, G.; Anjum, N. (2020). Food safety and hygiene: A review. *IJCS*, 8(1), 358-368.
13. Deb, K. S.; Gupta, S. K. (2017). Prevention strategies for substance use disorders in low-resource settings. *Indian Journal of Social Psychiatry*, 33(2), 112.
14. McNeill, S. H.; Belk, K. E.; Campbell, W. W.; and Gifford, C. L. (2017). Coming to terms: meat's role in a healthful diet. *Animal Frontiers*, 7(4), 34-42.
15. Behere, P. B.; Das, A.; Yadav, R.; Behere, A. P. (2013). Religion and mental health. *Indian journal of psychiatry*, 55(Suppl 2), S187.
16. Cornah, D. (2006). The impact of spirituality on mental health: A review of the literature. Mental Health Foundation.
17. Levin, J. S.; Chatters, L. M. (1998). Research on religion and mental health: An overview of empirical findings and theoretical issues. In *Handbook of Religion and mental health* (pp. 33-50). Academic Press.
18. Alves, R. R. D. N.; Alves, H. D. N.; Barboza, R. R. D.; Souto, W. D. M. S. (2010). The influence of religiosity on health. *Ciência and Saúde Coletiva*, 15(4), 2105-2111.
19. Koenig, H. G.; Cohen, H. J.; Blazer, D. G.; Kudler, H. S.; Krishnan, K. R. R.; Sibert, T. E. (1995). Religious coping and cognitive symptoms of depression in elderly medical patients. *Psychosomatics*, 36(4), 369-375.
20. Chalupka, S. (2005). Environmental health: An opportunity for health promotion and disease prevention. *Aaohn Journal*, 53(1), 13-30.