

**HUMAN HEALTH IN ISLAMIC TRADITION: ANALYSIS OF HADITHS AS A
SOURCE OF MEDICAL AND MORAL NORMS**

Rajabov Otabek Atoyeovich

Bukhara State Medical Institute Scientific applicant of the Department of Preventive Medicine,
Public health and healthcare management
e-mail: radjabov.otabek@bsmi.uz

Abstract: This article highlights the attention given to human health in hadiths—one of the primary sources of the Islamic religion. It explores approaches to maintaining physical and spiritual health, leading a healthy lifestyle, hygiene, proper nutrition, disease prevention, and treatment as presented in the hadiths. The article also reveals the harmony between the sayings of the Prophet Muhammad (peace be upon him) regarding the value of health and modern medical perspectives.

Keywords: hadith, health, Islam, medicine, hygiene, healthy lifestyle, prevention

**ЗДОРОВЬЕ ЧЕЛОВЕКА В ИСЛАМСКОЙ ТРАДИЦИИ: АНАЛИЗ ХАДИСОВ КАК
ИСТОЧНИКА МЕДИЦИНСКИХ И ПРАВСТВЕННЫХ НОРМ**

Аннотация: В данной статье освещается внимание, уделяемое здоровью человека в хадисах — одном из основных источников исламской религии. Рассматриваются подходы к сохранению физического и духовного здоровья, ведению здорового образа жизни, гигиене, правильному питанию, профилактике и лечению заболеваний, изложенные в хадисах. Также раскрывается гармония высказываний пророка Мухаммада (мир ему) о ценности здоровья с современными медицинскими взглядами.

Ключевые слова: хадис, здоровье, ислам, медицина, гигиена, здоровый образ жизни, профилактика

INTRODUCTION

Human health has long been regarded as one of the most essential blessings in a person's life. Across various religious and philosophical systems, it holds a special place. However, in the Islamic tradition, health is viewed not only as a physical condition but also as a manifestation of a person's spiritual and moral integrity. One of the key sources of Islamic teachings, along with the Qur'an, is the hadiths—the sayings and actions of the Prophet Muhammad (peace be upon him)—which contain guidance on all aspects of human life, including care for health.

Hadiths play a significant role in shaping the Muslim perspective on disease prevention, cleanliness, moderation in food, and spiritual health, which is closely tied to moral principles and lifestyle. These narrations reflect not only religious and ethical values but also practical advice, which finds parallels in modern science and medicine.

This article aims to provide a comprehensive analysis of hadiths related to health in order to uncover their medical and ethical significance. The study offers deeper insight into how the Islamic tradition fosters a responsible attitude toward the body, spirit, and surrounding environment.

LITERATURE REVIEW

The issue of human health in religious tradition—particularly in the context of Islam—has received considerable attention in scholarly and theological literature. Contemporary researchers

emphasize that Islam regards health as an integral part of the whole personality, wherein physical, mental, and spiritual aspects are inextricably linked [1].

One of the first theologians to systematically present views on health in light of Islam was Ibn Sina (Avicenna). In his treatise *The Canon of Medicine*, he drew upon Greco-Roman medicine as well as Islamic sources, including the Prophet's hadiths. Yet it is in the major collections of hadiths, such as *Sahih al-Bukhari* and *Sahih Muslim*, that we find numerous statements by the Prophet Muhammad (peace be upon him) concerning personal hygiene, nutrition, treatment, and disease prevention [2, 3].

Thematic study of health-related hadiths shows that Islamic medical ethics were significantly ahead of their time. For example, in *Tibb an-Nabawi* ("Prophetic Medicine"), al-Suyuti views hadiths as guides for medical practice and prevention, including the use of honey, black seed, dates, and other natural remedies [4].

Contemporary Muslim scholars affirm the practical value of these teachings. A. Kamal [5], for instance, highlights that hadiths not only shape the concept of health but also define the Muslim lifestyle as balanced, moderate, and oriented toward prevention. This aligns with the principles of modern preventive medicine.

Islamic scholars and theologians of Central Asia have also contributed to the development of medical thought by linking health to moral behavior. In the works of B.Sh. Yusupov [6], it is emphasized that the Islamic tradition of Central Asia developed the idea of moral responsibility for health as a gift from Allah, which should not be squandered carelessly.

A separate area of research is spiritual health and psychosomatics. Studies by the World Health Organization [7] highlight the importance of considering religious beliefs in maintaining mental and emotional well-being. In this context, hadiths about patience (*sabr*), trust in God (*tawakkul*), and inner peace are relevant not only to believers but also to modern humanities and medical sciences [8–11].

Thus, literary analysis shows that hadiths play an important role not only in the religious but also in the medical discourse. They form an ethical and hygienic culture that has influenced the daily practices and worldview of millions of Muslims for centuries.

RESEARCH METHODS

The study is based on an interdisciplinary approach that combines methods from religious studies, medical ethics, cultural studies, and textual analysis. The primary sources are collections of authentic hadiths, in particular *Sahih al-Bukhari*, *Sahih Muslim*, and other authoritative Sunni and Shia sources. The research takes into account the historical context and moral norms of 7th-century Arab society, as well as modern perspectives on preventive medicine and the psychophysical well-being of individuals.

RESULTS AND DISCUSSION

In Islam, human health is perceived as a divine blessing (*ni'mah*), for which every Muslim is held accountable. The Prophet Muhammad (peace be upon him) stated in one hadith: "There are two blessings which many people waste: health and free time" (*Bukhari*). This statement highlights the importance of a conscious attitude toward one's physical and spiritual condition. Islamic teachings prescribe that a Muslim should care for their body, maintain cleanliness, avoid harmful habits, and lead a moderate, balanced lifestyle.

One unique feature of the hadiths is the emphasis on personal hygiene as both a religious and medical norm. For example, regular ablution (*wudu*) before prayer not only provides spiritual purification but also ensures a basic level of physical cleanliness. The Prophet encouraged washing hands before and after eating, cleaning the teeth with *miswak*, trimming nails, and keeping clothing clean. These instructions formed the foundation of the Islamic concept of disease prevention and public sanitation, which in many ways was ahead of its time.

Hadiths also emphasize the importance of moderation in eating: “The son of Adam does not fill a vessel worse than his stomach” (Ibn Majah). The Prophet Muhammad (peace be upon him) advised dividing food into three parts: one for food, one for drink, and one for air. These teachings align with modern principles of dietetics and the fight against overeating. Certain beneficial foods such as dates, honey, Zamzam water, and black seed are mentioned in hadiths and are attributed with healing properties. These recommendations serve as both practical and spiritual guidance for believers.

Spiritual health in the hadiths is reflected through concepts such as sabr (patience), tawakkul (trust in Allah), ikhlas (sincerity), and tawhid (monotheism). The Prophet emphasized the importance of inner peace, avoiding anger, envy, and other harmful emotional states. Emotional balance and moral stability in Islamic teaching are closely connected to overall health, a connection now supported by research in the field of psychosomatics.

Illness, according to hadiths, is not viewed as punishment but as a test and a means of purification from sins. The Prophet said: “No fatigue, illness, worry, sorrow, harm, or grief befalls a Muslim—even if it were the prick he receives from a thorn—but that Allah expiates some of his sins for that” (Bukhari, Muslim). At the same time, Muslims are encouraged to seek medical treatment: “Seek treatment, for Allah has not created a disease without also creating its cure” (Abu Dawud). This approach fosters a respectful attitude toward medical care and emphasizes the importance of combining spiritual and scientific methods of healing.

CONCLUSION

The hadiths of the Prophet Muhammad (peace be upon him) represent not only a spiritual legacy but also a practical code of conduct governing human health, personal hygiene, nutrition, and morality. The Islamic tradition offers a holistic model of well-being that integrates physical, mental, and spiritual health. Analysis of the hadiths shows that Islamic medical ethics were, in many respects, ahead of their time and remain relevant today. Taking these principles into account can contribute to the development of a health-conscious culture in multicultural and interfaith societies.

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