

**PURITY OF BODY AND SPIRIT IN ISLAM: PHILOSOPHICAL AND QURANIC
ANALYSIS OF HEALTH, REPENTANCE AND PURIFICATION**

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Abstract: The article examines the philosophical, religious and moral aspects of purity of body and soul in the Islamic tradition. Particular attention is paid to the relationship between physical and spiritual health in light of the verses of the Quran, the hadiths of the Prophet Muhammad (peace be upon him) and the works of Muslim thinkers such as Makhdumi A'zam and Ya'qubi Charhiy. Purification in Islam is interpreted not only as a hygienic obligation, but as a spiritual act that brings a person closer to Allah. Purity of heart is the basis of faith, and trials are an opportunity for moral growth. The meaning of the terms "tauba", "taharat", "baraka", "salam" in the context of Islamic anthropology is analyzed. It is emphasized that only harmony between physical and spiritual purity allows a person to achieve true perfection and find the love of the Almighty.

Keywords: Islamic philosophy, purity, health, tawba, taharat, spiritual perfection, Quran, hadith, heart, mirror, Makhdumi A'zam, Ya'qubi Charhiy, existential illness, iman, repentance.

INTRODUCTION

Cleanliness of body and spirit is one of the fundamental values in the Islamic tradition, covering both the physical and spiritual dimensions of human existence. Islam views man as an inseparable unity of body, mind and soul, requiring harmonious development and care for each aspect. In light of the Quran and Sunnah, physical cleanliness is not only a sanitary necessity – it has a deeply religious and moral significance, becoming the most important condition for worship, drawing closer to Allah and achieving inner peace.

At the same time, Islam places a special emphasis on the purification of the heart, the mirror of the soul. The heart, purified from envy, hypocrisy, arrogance, shubha (doubts) and nafs (base passions), becomes a receptacle of iman (faith) and love for the Almighty. As it is said in the Quran, Allah loves “those who repent” and “purify themselves” (al-Baqarah, 2:222), which indicates a close relationship between repentance, purity and spiritual elevation.

Modern globalization challenges, accelerated pace of life and widespread spiritual crises make the topic of internal and external purity especially relevant. In conditions of growing stress, alienation and loss of values, Islamic teaching once again reminds us of the need for purification as a path to self-knowledge, mental balance and health – both physical and spiritual. This article is aimed at a philosophical and religious analysis of the concepts of health, purity, repentance and purification in Islam, based on the Quranic verses, the hadiths of the Prophet Muhammad (peace be upon him) and the Sufi tradition. Particular attention is paid to the image of the heart as a mirror reflecting the essence of man, as well as the role of trials in the purification and elevation of the soul.

LITERATURE REVIEW

The Islamic tradition views health as the harmony of body, mind and soul [1]. The Quran emphasizes that cleansing the body and spirit is the path to Allah's love (al-Baqarah, 2:222) [2]. Muslim theologians, in particular Imam Gazzoli in Ihyoi Ulumid-Din, interpret physical and spiritual purity as integral parts of faith [3].

Makhdumi A'zam in his treatise "Mirat as-safa" emphasizes the idea of the mirror of the heart, reflecting the spiritual state of a person [4]. This echoes the teachings of Ya'qubi Charhiy, who connects sincerity (ikhlas) in dhikr with moral purity [5].

Modern scholars note that ablution (taharat) and ghusl have both symbolic and medical significance [6,7]. Research has shown that ablution practices have a positive effect on the psycho-emotional state of believers [8].

According to the Egyptian Sheikh Mahmud Shaltut, physical strength supports spiritual aspiration, while physical weakness prevents a person from being steadfast in faith [1]. This point of view is shared by a number of modern Muslim philosophers [9].

Islamic mysticism (tasawwuf) pays special attention to the "heart as a mirror" and the need for its constant purification from passions (Suhrawardi, 2000) [10]. Similar approaches are found in Christian patristics, where spiritual hygiene is also associated with the "purification of the mind" (Florovsky, 1974) [11].

The medical aspects of Islam are also reflected in the Sunnah of the Prophet: the Hadith point to the importance of clean hands, teeth and clothing as preventive measures [12]. Modern Islamic medicine explores the psychosomatic role of ablution in the prevention of anxiety [13].

Some works touch upon the ontological perception of body and soul in Islam as a single whole [14-18]. This point of view reinforces the importance of purity not only as a ritual act, but as a way of restoring the ontological integrity of man.

Thus, the centuries-old Islamic tradition, from the Koran and Hadith to Sufi and modern philosophical approaches, creates a holistic concept of health as physical and spiritual purity.

RESEARCH METHODS

In the process of preparing the article, interdisciplinary methods were used, covering philosophy, religious studies, Islamic studies and cultural studies. The main research methods were: Content analysis of the Quranic verses and hadiths of the Prophet Muhammad ﷺ, related to the concept of purity, repentance and spiritual purification. Particular attention is paid to the interpretation (tafsir) of the verses of Surah al-Baqarah, Ali Imran, Yunus and Hud. The phenomenological method, which made it possible to identify and describe the essence of the concepts of "purity", "repentance", "spiritual mirror" and "baraka" as manifestations of the inner religious experience of a Muslim. Comparative historical analysis used in comparing the views of classical Islamic thinkers (Imam al-Ghazali, Makhdumi A'zam, Ya'qubi Charhiy) and modern scholars on the relationship between spiritual and physical purity.

RESULTS AND DISCUSSIONS

The results of the study showed that the Islamic tradition views spiritual and physical purity as inseparable. This idea differs from Western dichotomies of "body - soul", suggesting not only parallel development, but also constant interaction between these levels. Islam offers a holistic model of personality development, where each form of purification contributes to moral and spiritual elevation.

In addition, the studies of Muslim scholars such as Sheikh Mahmud Shaltut emphasize the importance of physical health as the basis for spiritual growth. His works emphasize the synergy between physical and spiritual discipline, and purification is seen as a general requirement for a perfect personality.

Thus, spiritual and physical purity, represented in the image of a mirror, is a central concept in Islamic thought, with numerous parallels in other religious and philosophical systems. This

allows us to speak of the mirror as a universal symbol expressing the desire for inner purification, self-knowledge and divine closeness.

On the path to perfection, a person must be healthy both physically and spiritually. In this process, purity of heart is of particular importance. Achieving true perfection is impossible without cleansing the soul of spiritual vices and forming a healthy worldview. This is what forms the basis of the spiritual elevation of the individual.

In the context of modern globalization processes, various social, economic and environmental problems have become more acute. Especially since the 1970s and 1980s, as a result of the rapid development of science and technology, significant changes have occurred, including the replacement of physical labor with mental labor. These changes, despite the unlimited opportunities that have opened up, have a serious negative impact on human health.

In fact, in the process of human improvement, not only spirituality but also physical development of the individual plays an important role. Physical health of a person contributes to the improvement of brain activity, accelerated intellectual development and strengthening of his spiritual energy.

According to the Egyptian scholar Sheikh Mahmoud Shaltut, “the strength of a person lies in the strength of his body and spirit. After all, life is full of suffering, pain and hope. A person must be able to overcome pain and strive to realize his hopes. A weak, feeble spirit cannot withstand either the pursuit of goals or patience in the face of suffering. In the same way, physical weakness hinders endurance in those areas where continuous activity is required. Of course, physical education plays an important role in strengthening the body and increasing immunity” [19].

The promotion of health and physical perfection occupies a significant place in Islamic teaching. These ideas are widely covered in the verses of the Holy Quran, the hadiths of the Prophet (peace and blessings be upon him), as well as in the works of Islamic scholars.

In Islam, along with the spiritual purity of a person, special attention is paid to his physical purity. The obligation to perform a full ablution (ghusl), the prescription to remove dirt from the body and clothes, as well as recommendations to wash hands before and after eating - are obvious evidence of this. In such cases, purification is not left to the discretion of the person himself, on the contrary - he is strictly required to comply with the norms of purity. Purification is considered an integral part of worship and is a necessary condition for its full performance.

The Holy Quran has numerous verses that emphasize the importance of cleanliness and praise those who purify themselves.

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The meaning of one of the verses of the Holy Quran is: “Indeed, Allah loves those who repent (of their previous sins) and those who purify themselves thoroughly” (Surah Al-Baqarah, 2:222). This indicates that attention to physical cleanliness is also the reason for gaining the love of the Almighty. A person who performs sincere tawba (repentance) is one who strives not to commit sins in the future and to live in spiritual and physical purity.

The person referred to in the verse as “mutattahirin” is not only one who maintains physical purity, but also one who possesses spiritual and moral purity. This Quranic verse reveals the importance of both internal and external purity in a person’s life, and emphasizes that Allah loves people who possess both of these qualities.

Firstly, inner purity means that a person who has committed a sin sincerely repents, strives for self-improvement and gains the love of the Almighty. This process is associated with the purification of the heart, working on oneself, spiritual renewal and overcoming base passions (nafs al-ammara). Thus, repentance becomes not just an act of regret, but the beginning of an internal transformation of the personality.

Secondly, external cleanliness is the physical tidiness of a person, the observance of ablution (taharat), as well as the manifestation of ethics, morality and cultural behavior in relation to society. Islamic teaching emphasizes: "Cleanliness is half of faith . "

Therefore, if purity fills a person's heart with light, then repentance brings him closer to Allah. Taubah promotes self-knowledge, development of self-control, while purity creates a healthy environment in the surrounding society. Thus, to achieve perfection, a person must pay attention to both internal and external purification, thereby creating a morally and spiritually healthy atmosphere.

The Quran says about this:

No matter what.

The meaning of one of the Quranic verses is: "Indeed, Allah loves those who purify themselves" (Surah Al-Baqarah, 2:222). This statement emphasizes that a person's desire for purity should not be in doubt – and water is recognized as the most important means of purification in Islam.

The human heart in the Islamic tradition is considered as a mirror turned to Allah. Through serious spiritual effort and inner work, the mirror of the heart is cleansed of the taint of worldly attachments and becomes a receptacle of Divine mercy and gaze. Thanks to such an elevated essence, a person becomes capable of perceiving Divine grace.

Trials in life are given as an opportunity for elevation – through faith, patience and sincerity. Allah looks not only at a person's deeds, but also at his intentions and the state of his heart. Purity of heart completes the perfection of faith and is the basis for gaining the love of the Almighty.

In this regard, the Holy Quran provides the following verse:

(١٥٤) آل عمران (وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ).

The meaning of one of the verses of the Quran is: "[This happened] in order to test what is in your hearts and to purify what is in your souls. And Allah knows what is in the hearts" (Surah Ali Imran, 3:154).

Thus, in this verse, the criterion for assessing a person is not the external side, but his internal spiritual essence - the heart. The trials mentioned in Revelation imply the mirror of the human heart. The difficulties sent by the Almighty are not accidental - they reflect the true nature of our essence and are the consequence of our actions.

The human heart is considered a mirror for Allah. Through spiritual aspiration and effort of being, the mirror of the heart is cleansed of all worldly attachments and becomes a place of Divine gaze and mercy. Through this noble inner state, a person is awarded Divine grace. Trials in life are a Divine opportunity for a person to rise in faith, patience and sincerity. Allah looks not only at a person's actions, but also at his intentions and the state of his heart. Purity of the heart completes the perfection of faith and leads to the acquisition of the love of the Almighty .

This is stated in the Quran in the following verse:

(١٥٤) آل عمران (وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ).

Meaning (verse): Allah allowed this defeat to test what is in your hearts (faith) and to purify your souls from the whisperings of Satan. Allah knows well all that is in the hearts.

Thus, in this verse, the criterion for assessing a person is not the external side, but his internal spiritual (heart) essence. When it speaks of "testing", it means the mirror of the human heart . Tests sent by Allah are not random events, but a manifestation of the true nature of our existence and the result of our actions. If a person does not cleanse his heart of darkness and insinuations, he will not be able to reach the true light.

In his treatise “Mirat as-safa” (“Mirror of Purity”), the great Sufi Makhdumi A’zam compares spiritual purity to a transparent mirror, noting that even it is not completely free of dust. The main idea of tasawwuf (Islamic mysticism) is to protect this mirror of the soul from pollution, passions and darkness that can cloud its surface.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“O mankind! There has come to you guidance from your Lord and a healing for what is in your hearts, and guidance and mercy for the believers.” (Surah Yunus , 10:57)

In this verse, the Quran is interpreted as a teacher of the heart, a healing word, and a source of guidance. From this perspective, the following philosophical analysis is possible:

Firstly , the Koran acts as a kind of " scientific-moral therapy " for the spiritual improvement of man. The word "shifo" (healing) used in the verse indicates not only physical health, but, above all, the healing of spiritual and moral ailments . Thus, Divine Revelation is a means of eliminating internal conflicts, mental anxiety, doubts and passions that hinder the formation of a holistic personality.

The Quran, as a “medicine for the heart,” guides a person toward inner purification, strengthening of faith, and attainment of peace of mind. This makes it not just a religious text, but also a universal spiritual guide capable of leading to personal balance and moral maturity.

Secondly , from a philosophical point of view, such phenomena as anger, instigation, inner emptiness, doubts, fears and loss of life guidelines that arise in the human heart can be characterized as existential illnesses .

These internal states indicate spiritual disorientation of the individual, loss of the meaning of life and lack of internal stability in the face of the challenges of the modern world. In this context, the Quran acts as a source of positive spiritual order , offering a clear goal, inner harmony and spiritual comfort. It eliminates doubts with the help of faith, heals anxiety through trust in God, fills emptiness with knowledge and fear with confidence in the meaning and mercy of the Creator. Thus, the Quran is not just a text, but a living spiritual force capable of providing healing to those who seek the truth and the meaning of their existence.

Thirdly , the Quran is a harmonious unity of knowledge, feelings and heart . It is a guide for the mind , a cure for the heart , a consolation for the soul and a law for the body . In other words, the Quran is a Divine source that encompasses the entire being of man in its entirety [20].

This understanding reflects the dialectic of " body - soul - mind " that occupies a central place in Islamic philosophy. In Islam, man is perceived not as a sum of disparate parts, but as a single spiritual and physical whole that requires the coordinated development of mind, body and soul. The Quran guides and nourishes each of these components, ensuring internal and external harmony, forming a holistic, balanced personality.

Thus, the Quran is not just a sacred scripture, but a universal system of spiritual, moral and intellectual education , covering all dimensions of human nature.

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“It was said: ‘O Nuh! Descend [to earth] with peace from Us and with blessings for you and for the communities who are with you...” (Surah Hud , 11:48). This verse has historical, moral and metaphysical meaning . The mentioned word “salamatlik” (peace, security) symbolizes not just physical salvation, but above all the highest spiritual state – inner peace, harmony with the Divine plan and confidence in the future . At the same time, the term “baraka” (blessing) indicates the source of sustainable development – both in the spiritual and material dimensions . This is not just luck or external benefit, but an illustration of Divine support , which is the key to the prosperity of the community following the prophet. The verse emphasizes that true security and blessing come from Allah and are a consequence of faith, obedience and spiritual purification . The story of Nuh in this context serves as an archetype of moral choice, trial and

reward , giving the text universal relevance for all eras. Thus , the “descent” after the flood symbolizes the secondary creation of humanity , its new beginning and spiritual purification . Prophet Nuh and his companions represent a generation purified not only physically but also spiritually – they have passed the test and earned God’s favor.

"salam" used in the verse does not mean just a formal greeting or safety, but carries a deep metaphysical meaning - Divine approval , inner peace , protection from temptations . In Sufi and theological interpretation, it is also associated with cleansing from instinctive (including sexual) and shaitan threats that lead to spiritual degradation.

The concept of "baraka" in the philosophical sense is associated not only with good, but also with the qualitative content of life , despite its quantitative limitations. Even the small becomes sufficient and significant if it is filled with virtue, patience and wisdom .

This corresponds to the philosophical category of spiritually saturated measure , where value is measured not by volume, but by moral and spiritual content.

Islamic tradition regulates in detail the order of purification – both physical and spiritual. Particular attention is paid to the body as a bearer of worship, where every action related to ablution (taharat, ghusl) serves as a reminder of the sacred nature of the human body and its role in the path to Allah.

One of the most important conditions for accepting worship from a Muslim, as well as for maintaining physical and spiritual health, are taharat (minor ablution) and ghusl (complete ablution).

O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and your feet to the ankles. And if you are in a state of major ritual impurity, purify yourselves. And if you are ill or on a journey or one of you comes from the privy or you have touched women and do not find water, then seek clean earth and wipe over your hands. With your faces and your hands from it. God does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.

Meaning (verse): “O you who believe! When you rise to pray, wash your faces and your arms up to the elbows, wipe over your heads and wash your feet up to the ankles. And if you are in a state of sexual impurity , purify yourself completely. But if you are sick, or on a journey, or one of you has relieved himself, or you have touched women and you cannot find water, then perform tayammum (washing your faces and hands with clean earth). Allah does not want to make you difficult, but He wants to purify you and complete His favor upon you , that you may be grateful.” (Surah Al-Ma’idah , 5:6)

In his treatise “ Unsiya ”, Ya’qubi Charhiy emphasizes: “ Know that if there is no ikhlas (sincerity) in dhikr (remembrance of Allah), then it is of no benefit , ” and cites the words of the Prophet Muhammad (peace and blessings be upon him) .

The Hadith of the Prophet (peace and blessings be upon him) is quoted: “ Whoever says “La ilaha illa Allah” (there is no god but Allah) sincerely and with a pure heart will enter Paradise .” They asked: “ What is sincerity (ikhlas)? ” He replied: “ In keeping oneself away from what is forbidden (haram) .”

This means that a person who pronounces the words of monotheism must restrain himself from sinful and forbidden acts , and thanks to the grace of these words, his heart is purified. As a result, his internal state is corrected , as well as the alignment of words, actions and life behavior . When harmony is achieved between the external (zahir) and the internal (botin) in a person , he becomes worthy of eternal bliss and true salvation .

Peace be upon him, whoever says, "There is no god but God," sincerely and sincerely will enter Paradise. It was said, "What is its sincerity?" He said, "That it prevents him from forbidden things."

The conducted philosophical and theological analysis showed that the concepts of purity of body and spirit in the Islamic tradition have not only religious but also universal anthropological significance. And ethical significance. Cleanliness is seen as the foundation of faith, the key to spiritual elevation and the most important condition for achieving harmony between body, mind and soul.

CONCLUSIONS

The study of the Quranic verses, hadiths and the works of Islamic thinkers allows us to make the following generalizations:

1. Purification (tazkiyya) is not only a hygienic obligation, but also a deeply symbolic spiritual act aimed at developing sincerity (ikhlas), patience (sabr) and repentance (tawba).
2. Purity of heart is the central criterion for assessing a person in the Quran; Allah pays attention not only to actions, but above all to intentions and the state of the soul.
3. The Koran acts as a universal means of healing: it treats not only physical, but above all existential and spiritual ailments, returning a person's inner harmony and meaning in life.
4. The Sufi tradition develops the idea of the heart as a mirror that can reflect divine light only if it is cleansed of earthly attachments and vices.

Thus, Islam offers a holistic model of health, where spiritual and physical purity form an inseparable unity. This teaching remains relevant in the modern world, offering a person a path to self-knowledge, mental balance and true well-being.

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