

# Fiqh Perspectives on Hygiene and Its Relevance for Health

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## Abstract

Keeping health is the most important element in medicine in the view of Islamic law. Health is a very big gift from Allah, therefore, Islam places great emphasis on humans taking care of their health as well as taking care of every cause that can suffer from illness. The purpose of this study is to describe the views of fiqh scholars on cleanliness and what is its relevance to health. This research is library research and field research with qualitative methods. Sources of data come from library studies in the form of Al-Qur'an, hadith, books, journals. Data analysis was done by three steps, they are data reduction, applying data and conclusion. The results of this study are the views of fiqh scholars that Islam prioritizes a healthy lifestyle, such as advice on maintaining health, cleanliness, diet, maintaining honor from heinous acts, abstaining from consuming khamr from various addictive substances, and so on. In addition to physical health, Islam also pays high attention to mental health. Mental health is a branch of psychology.

**Keywords:** Islamic Law, Health, Cleanliness

## Abstrak:

Menjaga kesehatan sebagai unsur terpenting dalam kedokteran dalam pandangan syariat Islam. Kesehatan adalah rahmat Tuhan yang sangat besar, karena itu, agama Islam sangat menekankan agar manusia menjaga kesehatannya, juga menjaga setiap penyebab yang dapat menjadikannya menderita sakit. Tujuan penelitian ini adalah untuk mendeskripsikan pandangan ulama fiqh terhadap kebersihan dan apa relevansinya dengan kesehatan. Penelitian ini adalah penelitian gabungan antara *library research* dan *field research* dengan metode kualitatif. Sumber data berasal dari studi kepustakaan berupa Al-Qur'an, hadis, buku, dan jurnal. Analisis data terdiri dari tiga tahap yang dilakukan secara bersamaan yaitu reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini adalah pandangan-pandangan ulama fiqh bahwa Islam sangat mengedepankan pola hidup sehat, seperti anjuran tentang menjaga kesehatan, kebersihan, pola makan, menjaga kehormatan dari perbuatan keji, menjauhkan diri dari mengonsumsi khamr dari berbagai zat adiktif, dan lain-lain. Di samping kesehatan fisik, Islam juga memperhatikan kesehatan jiwa dengan perhatian yang tinggi. Kesehatan mental merupakan satu cabang dari ilmu jiwa.

**Kata kunci:** Hukum Islam, Kesehatan, Kebersihan

## A. INTRODUCTION

Fiqh has many features such as Allah's revelation and its discussion is comprehensive. Fiqh regulates three main human relationships, namely their relationship with the Creator, their relationship with themselves and their relationship with society<sup>3</sup>. If we look at the law of Fiqh, it manages all human behavior, whether words, work, transactions, etc., it can be grouped into the laws of worship and mu'amalah.

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<sup>3</sup> Az-Zuhaili Wahbah. Fiqih Islam wa Adilatuha Jilid 1: Pengantar Ilmu Fiqih; Tokoh-Tokoh Madzhab. Depok: Gema Insani, 2010

From the literature of Fiqh books can be called that almost all Fiqh books the beginning of the discussion is about holiness (Thaharah) and then continued with other discussions, this proves that cleanliness is very important and is related to the legal requirements for prayer including the worship section. The purpose of this research is to explain one very interesting thing besides what initiated by fiqh scholars about cleanliness, including in the law of worship regulating human relations with God (hablum minallah) and hablum minannas which is very interesting about this study, cleanliness is related to health. From this point of view of cleanliness and health, al-thaharah is one form of preventive effort, useful to avoid the spread of various types of germs and bacteria<sup>4</sup>. This is explained in the word of Allah in the Qur'an and Hadith also describes cleanliness. Allah loves those who repent and purify themselves," the hadith explains, "Cleanliness is part of faith. As believers we must be well aware that Islam is a religion that commands its people to live clean<sup>5</sup>.

Based on the hadith, it explains that cleanliness is very high in value in the sight of Allah. Allah loves clean people in the sense of being clean and mental. The discussion in the title of this paper is Fiqh perspective on cleanliness and its relevance with health. Cleanliness in the discussion of fiqh is thaharah in the sense of holiness, clean is a legal requirement for prayer, including in the law of worship. For this reason, the author wants to conduct a study on how fiqh scholars view cleanliness and what is the relevance with health.

## **B. METHOD**

The method used in this study is a qualitative method of combined research between library research and field research that uses a qualitative descriptive approach. The subjects in this study are the study of verses, hadiths and opinions of scholars while the research instruments used are the Quran, hadith journals and also books of jurisprudence. Data analysis is carried out in three stages, namely data reduction, data presentation, and conclusion drawing.

## **C. RESULT AND DISCUSSION**

Thaharah means clean and pure from impurities or feces hissi (which can be seen) such as urine or others, and impurity ma'nawi (invisible substance) such as disgrace and immorality<sup>6</sup>. In Islamic law, thaharah is a very important part of worship, because thaharah is one of the legal requirements of prayer that one must be in a state of holiness from small and large hadiths both clothing, body and place

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<sup>4</sup> Pulungan Sahmiar. Covid 19 Dalam Perspektif Fiqih (Studi Kasus Trapi Covid Tentang Kebersihan). *Jurnal Qiyas* Vol. 5, No. 2, 2020.

<sup>5</sup> Yono Yono. (2020). Sikap Manusia Beriman Menghadapi COVID19. *MIZAN:Journal of Islamic Law*, Vol. 4 No. 1, pp: 121-130.

<sup>6</sup> Al-Lubab syarhul Kitab, jilid I, H.10. Dan ad-Durul Mukhtar, jilid I.

of prayer<sup>7</sup>. Imam Nawawi defines thaharah as the activity of lifting hadas or removing feces<sup>8</sup>. The importance of Thaharah, thaharah is very important in Islam both thaharah haqiqi, which is the sacred clothing, body and place of prayer from najis or thaharah hukmi, which is the holy ablution member of hadas and holy all zahir members of janabah (junub). Islam pays great attention to keeping its adherents clean in two ways, maddi (outward) and ma'nawi (spiritual). This proves that Islam attaches great importance to cleanliness and also proves that Islam is the highest example of beauty, health care. According to medicine, the best way to treat infectious diseases and other diseases is to maintain hygiene. Maintaining cleanliness is one step to anticipate yourself from getting sick. Truly anticipation is better than cure.

## 1. Health

It has become a kind of agreement, that keeping healthy and not getting disease is better than cure, for that from an early age efforts are made to keep people healthy. Maintaining health while healthy is better than taking medicine when sick. In the rule of ushuliyat it is stated "rejection is easier than elimination"

To get information and advice related to maintaining health as the most important element in medicine in the view of Islamic law, we will look at some of the things that the Prophet did when he was healthy. For example, the Prophet strongly emphasized maintaining health, as stated in the Prophet's exhortation to 'Abbas, "from Ibn 'Abbas, he said, I once came to the Holy Prophet sa. I asked: O Messenger of Allah teach me a prayer that I will recite in my prayers. The Prophet replied; ask Allah for forgiveness and health, then I faced again on another occasion I asked: O Messenger of Allah teach me a prayer that I will read in my prayer. The Prophet replied, ask Allah for forgiveness and health, then I faced again on another occasion I asked: O Messenger of Allah teach me a prayer that I will read in my prayer. The Prophet replied: "O Abbas, O uncle of the Holy Prophet(sa) ask Allah for health, in this world and in the Hereafter." (H.R. Ahmad, al-Turmudzi, and al-Bazzar).

The actualization of prayer in Islam, does not stop solely in the words of request but must be accompanied by various relevant efforts. Similar hadiths above are found, even in the prayers of the Prophet, every morning and evening, among which is always asked for health, as narrated in the hadith of the Prophet, "from Abdillah bin 'Umar, he said, The Holy Prophet SAW always did not abandon these prayers, in the morning and evening, O Allah I ask You for forgiveness and health of my religion, my world, my family, and my treasure (HR Ahmad, Abu Dawud, and Ibn Majah)

The various efforts must be made so that people stay healthy according to health experts, among others, by consuming adequate nutrition, adequate exercise,

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<sup>7</sup> Hikmatu, R. Strategi Pembelajaran Fiqih Thaharah Di Sdn Mundar Kecamatan Lampihong Kabupaten Balangan. Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah, 3(2), 167. 2019.

<sup>8</sup> Al-Majmu' jilid I, hlm.124, Mughnil Muhtaj, jilid I.

calm spirit, and distancing themselves from various influences that can cause disease. These things are all in the teachings of Islam, sourced from shahih hadiths and verses of the Quran.

## **2. Health Values in Islamic Teaching**

The concept of healthy based on the WHO formulation is Health is a state of complete physical, mental and social-being, not merely the absence of disease or infirmity. WHO has refined the above definition by adding one more element, namely spiritual/religious health so that it becomes healthy bio-psycho-socio-spiritual<sup>9</sup>. Healthy is if a person has a physical body that is not diseased, good mental, good social, and spiritual or good and true faith.

Health is a great mercy of God, therefore, the religion of Islam strongly emphasizes that humans take care of their health, also take care of every cause that can make them suffer from illness. The arrival of disease, generally caused by 'mismanagement' in problems eating, drinking, muamalat, or related to physical, not maintaining hygiene, reckless to various medical advice, or too much silence. In this case, Islam strongly prioritizes a healthy lifestyle, such as recommendations on maintaining health, hygiene, diet, maintaining honor from heinous acts, abstaining from consuming khamar from various addictive substances, and others.

According to the research of 'Ali Mu'nis, an intern specialist at the Faculty of Medicine of Cairo 'Ain Shams University, it shows that modern medical science finds compatibility with what the Prophet said in the practice of medicine related to his specialty. As it is agreed by the scholars that behind the sharia of everything including worship in Islam there is wisdom and benefits of physical (bodily) and psychic (psychological). When Muslims fulfill their religious duties, various physical and mental diseases are awake.

Islamic teachings place great emphasis on physical health. In order to stay healthy, things that need to be considered and maintained, according to temporary scholars, mentioned there are ten things, namely: in terms of eating, drinking, motion, silence, sleep, wakefulness, sexual intercourse, lustful desires, psychological states, and set the limbs.

## **3. Regulate Diet and Drink**

In health science or nutrition mentioned that food is the most important element to maintain health. Islamic medical experts say, eating halal and thayyiban. The Qur'an tells people to pay attention to what they eat, as confirmed in the verse: "Then let the man watch his food"... (Qs.'Abasa: 24).

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<sup>9</sup> Hawari, Dadang. 2008. *Manajemen Stres Cemas Dan Depresi*. Fakultas. Kedokteran Universitas Indonesia: Jakarta

In 27 talks about the commandment to eat, the Qur'an always emphasizes two qualities, namely *halalan* and *thayyib*, among them in (Q.s al-Baqara: 168; al-maidat: 88; al-Anfal: 69; al-Nahl: 114), among others, states: "O people, eat what is lawful and good from what is on earth".. (Q.s. al Baqara:168).

And what forbidden is the 'dirty' (al-Khabaits), as explained in the verse: "and sanctify for them all that is good and forbid for them all that is bad"... (Q.s.al-A'raf:157)

According to Islamic law, the *halalness* of a type of food or drink is determined by 4 things, namely in terms of substances, properties, ways of obtaining, and the consequences caused if consuming it. Some scholars state: The first three belong to the *halal* category, and the last one is categorized as *thayyib*. *Halal*, based on the provisions of *shari'i*. *Thayyib* food is good and nutritious food<sup>10</sup>. The *thayyib* food can also be seen in terms of cleanliness, taste, and how to serve it. According to nutritionists, in general, the types of food and drinks that are *halal* according to Islam include those that are good according to scientific considerations. The Prophet declared that a body raised of unclean food, both from the way it is obtained and the type of food itself, then hell is more worthy of him, "...if a body raised of unclean food, hell is more worthy of it"... (HR al-Turmudzi).

This shows that the nature of *halal* and *thayyib* cannot be separated and is an absolute requirement that must be met in consuming food. The Qur'ani verse emphasizes eating and drinking proportionately, not excessively (*wala tusrifu*), as affirmed in the verse, "eat and drink, and do not exaggerate. Surely God does not like extravagant people." (Q.s.al-A'raf: 31). In hadith the Prophet also stated: "The Prophet (peace be upon him) said, "eat, drink, dress, and give alms to yourselves with no exaggeration and boast"... (HR al-Bukhari, Ibn Majah, Ahmad, al-Nasai, and al-Hakim).

The advice is not excessive, *wala tusrifu* is applicable in all areas of life even regarding psychosomatic phenomena. Things that are done excessively will invite *mudharat*. It is no exaggeration to have such a deep and broad understanding, that 'Ali Ibn Husayn ibn Waqid' says: "Allah puts all medicine in half this verse". The stomach, the Prophet said, is the 'home' of all diseases and medical experts acknowledge the truth of this statement of the Prophet. They are unanimous in saying that the stomach (stomach) is the base of health and at the same time as a source of disease.

The verse also insists on setting a simple lifestyle which is the secret of health and fitness. The healthy recipe regarding the quality and quantity of food delivered by the Prophet is middle, not excessive, not too full so that there is no empty cavity in his intestines. The portion, one-third for food, one-third for drink, and one-third for breath. It is mentioned in the hadith of the Prophet, "from Miqdam ibn Ma'di Karib, he said I once heard the Holy Prophet, says "Let not the stomach of

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<sup>10</sup> Shihab, M. Quraish. *Membumikan Al-Qur'an, Fungsi dan Peran Wahyu dalam Masyarakat*. Cet. I: Bandung: Mizan Media Utama. 2007.

the son of Adam be filled with the burden of evil in the stomach to fill the stomach, if it must be, then one third for food, one third for drink, and one third for breath (air) (HR Ahmad and al-Turmudzi).

Based on this hadith, from a theological point of view, the portion of food also describes the quality of faith, the unbelievers eat with seven stomachs' showing the greed and extravagance of the unbelievers as well as describing their attention focused on the contents of the stomach.

It is also recommended that eating and drinking are not too full or too close to the distance. According to health experts, eating too much that exceeds the body's needs will be dangerous, it can even cause the emergence of various diseases. The body will convert excess food into fat. A heavy body will burden the heart so that it blocks blood circulation, as a result of which disruption of the function of body tools so that it can cause kidney disease, high blood pressure, bleeding in the brain, Diabetes and other diseases.

Besides not being excessive, the Prophet always prepared food carefully. In consuming food, the Prophet did not only use one type of food as was usually done by the Arab people at that time, but changed menus, such as meat, fruits, bread, dates, and so on while still not excessive according to his appetite, if he tasted to eat it, if he did not want then did not eat it. What nutritionists today suggest is in line with the habits of the Prophet, because there is no type of food that contains all the complete nutrients, it is necessary to integrate the types of food ingredients so that the deficiencies that exist in one type of food can be covered by other types of foodstuffs. To maintain food health and hygiene, it is ordered to cover food and drinks so as not to include anything dangerous.

It is recommended for mothers to breastfeed their children until the age of 2 years, among others stated in the verse of the Quran, "mothers should breastfeed their children for two whole years, that is, for those who want to perfect the arrangement. And it is the duty of the father to feed and clothe the mothers in a ma'ruf way". (Q.s.al-Baqara: 233). In another verse it is stated, "and wean him off in two years" ... (Q.S.Luqman: 14)

Based on the above verse, in order for the mother and child to be healthy, they should breastfeed the child until the age of 2 years. Breast milk is an important and staple food, even all humans have been very dependent on its existence, especially after birth until the age of 2 (two) years. According to media experts, breastfeeding for up to 2 years is an effort to improve the physical and intellectual quality of children, because it contains taurine, protein and for the growth of baby brain cells. In addition to containing high nutrition, breast milk also has the ability to help growth and block the occurrence of infant gastrointestinal infections. Acid fatty acids which are very necessary to grow baby's brain cells. In addition to containing high nutrition, breast milk also has the ability to help growth and block the occurrence of infant gastrointestinal infections.

Fasting, in addition to its value, has been done a lot of research and proved that in terms of health fasting can nourish the body, especially in digestion and

obesity. Fasting means giving rest to the digestive organs, rejuvenating aging body cells, as well as controlling emotions that have a very positive effect on organs, such as the heart, nervous system, and circulatory system. Also, it is a means to achieve a balance of eating and drinking and avoiding the whims that range and are susceptible to various diseases, such as rising blood pressure, heart disease, ulcers, etc., can nourish the stomach and positively affect spiritual health. In addition, the spirit of piety reflected in feelings of pleasure and tranquility will reduce stress. Viewed from a health point of view, fasting is like a vacation for employees who have worked a year, can refresh intestinal work skills. Precisely the Prophet's statement, "Be happy, and you will be healthy" (HR al-Thabarani).

Eating halal food or drinks and avoiding those that are forbidden shari'i contain many wisdoms, for example, why it is haram to eat carrion, blood, pork, liquor has been proven harmful and can damage the vital human body.

Experts have tried to uncover the reasons for the prohibition of pork consumption, they state that modern scientific theories prove pork can infect many types of diseases. Among the wisdom of the prohibition of consuming carcasses that generally die of diseases that are in the tissues of his body, if consumed will allow moving to the human body. Likewise with blood, because, various types of toxins can penetrate the human body. Various types of food and drinks needed by the body are also mentioned in the Quran, such as the importance of vegetables, meat, fish, milk, honey, and so on. The ban on consuming khamr also has a broad impact, threatens the stability of the State, also has an impact on creating social crimes. Medical science has proven that alcohol, even a little, can damage the brain, the center of consciousness.

In particular, Islamic teachings require drinking techniques, recommended in an orderly and calm manner, mouthful by mouthful, slowly, as exemplified by the Prophet taking 3 breaths, not all at once in one breath. How to drink at once is believed to interfere with breathing, can make suffocating, and also not excessive because it can cause water poisoning.

#### **4. Balance of Activity and Rest**

Islam's attention to health problems begins in infancy, where Islam emphasizes for mothers to breastfeed their children, in addition to being fitrah also contains health values. Many verses in the Qur'an recommend this. The Quran forbids doing anything that can damage the body. Experts in the medical field give examples such as smoking. The reasons, including in the prohibition of self-destruction and mubadzir and the consequences caused, smell, disturb other people and the environment. Islam also gives the right of the body, according to its function and endurance, according to the advice of the Prophet: "That your body has rights"

Islam emphasizes regularity in regulating the rhythm of life by means of adequate sleep, adequate rest, in addition to its rights to God through Worship.

Islam demands that time for physical rest be arranged. The regularity of sleep and wakefulness is regulated professionally, each limb has rights that must be fulfilled.

On the other hand, Islam forbids burdening the body beyond its means, such as staying up all night, starving the stomach for a long time even if it is intended to worship, as seen in the determination of a group of Companions of the Prophet who wanted to continue the evening prayers without sleeping, some wanted to fast continuously throughout the year, and others did not want to 'hook up' with their wives, as mentioned in the hadith, "the Prophet once said to me, O servant of Allah, am I not preaching that you fast during the day and qiyamul lail at night, so I say, right, O Messenger of Allah, the Prophet replied: Do not do that, fast and open, get up at night and sleep, because on your body there is a right and on your side there is also a right" (HR al-Bukhari and Muslim).

Islam concerns for human physical rights is also found in the concept of rukhshat for a person who cannot fulfill religious obligations in an 'azimat' manner, such as will cause pain, or aggravate his illness so as to slow down his recovery, or will get certain difficulties, then for those who are unable to perform ablution and bathe with water are prescribed with tayammum, for those who are unable to pray standing, allowed by sitting or lying down, the ability to break the Ramadan fast for those who are sick or traveling, and various other rukhshat that can be replaced by certain forms of replacement or not. In fact, in certain situations practicing the rukhshat of the law becomes mandatory, for example for people who are suffering from severe illness, traveling very burdensome, weak due to old age and the like, it is forbidden to fast, because if forced it will experience severe suffering. The Prophet once saw a person who was umbrellaed by his friend and doused his body with water because he was tired of fasting, the Prophet emphasized that it is better to break fasting for those who travel long distances.

Islamic teachings also pay special attention to the rights of the limbs. For example, eat if hungry, drink if thirsty, rest if tired, clean it if dirty, treat it if it hurts, do not sit in the dark (of course unless there is a good reason), make a more festive atmosphere, If there is someone in a hot place and another in a shady place then stand up, do not bask in the sun as it will damage the skin and clothes, take off sandals when sitting as it gives rest to the soles of the feet. Once the Prophet saw an old man walking while being exposed by his two children for making a vow to perform Hajj while walking, the Prophet told him to ride a vehicle against physical needs. Islam demands that time for rest be set as confirmed in the Qur'an verse, "and by his mercy, he was made for you night and day, that you might rest that night and that you might seek a part of his gift (by day) and that you might give thanks to him". (Q.s.al-Qashash: 73). Also in Yunus 67 it is stated: "it is He who made night for you that you might rest on it, and (make it) day brightly (that you may seek the gift of God.) Verily in such there are signs (of God's power) for those who hear". (Q.s.Yunus: 67).

The regulation of sleep and wakefulness of sleep in proportion, each limb has rights that must be fulfilled. The Prophet said, "sleep and stand up, that your body



has rights, and he said, I sleep and wake up." (H.R. al-Bukhari and Muslim). It is also mentioned in another hadith: "From 'Aisha, that the Holy Prophet (peace be upon him) sent someone to invite 'Uthman bin Mazh'un and he came to face, the Prophet said: O Uthman do you hate my sunnah? He replied: No, by Allah, O Messenger of Allah, it is precisely your sunnah that I am seeking. The Prophet said: That I sleep, pray, fast, break the fast, marry women, fear Allah, O 'Uthman, that in your family there are rights, in your guests there are rights, and in you there are rights, fasting, fasting, praying, and sleeping! (HR Abu Dawud and Ahmad)

The custom of the Prophet was to sleep at the beginning of the night, after the Isha prayer and wake up at midnight, wake up and then miswak, ablution and evening prayer. His sleeping position was lying on his side with the position below and not filling his stomach with food and drink.

## 5. Sport

The most important activity to maintain health in health science is through exercise. Sports as an Effort to Maintain Health The most important activity to maintain health in health science is through exercise<sup>11</sup>. Sport is an activity that uses physical elements to obtain excitement and restoring physical and mental health, moreover sports activities for humans can maintain the body in top shape and fit<sup>12</sup>. The main purpose of exercise is to promote positive health, endurance, muscle power, emotional balance, efficiency and function of the body, and expressive power and creative power. By doing exercise gradually, regularly, and enough will improve and improve physical freshness a person will be able to move well<sup>13</sup>.

According to sports science experts, today the parent sport consists of 3 types, namely running, jumping, and throwing which is then known as athletics. From athletics it further developed from various types and sports, such as martial arts (wrestling, judo, karate, boxing, martial arts, and fencing), water sports (swimming, watersurfing, jumping, etc.), field sports (soccer, kick volley ball, volley ball, badminton, and so on), agility (gymnastics, equestrianism, and so on), and recreation (cross-country).

In the view of jurisprudence scholars, sport (Al-Riyadhat) belongs to the field of ijtihadiyat. In general, the law of doing so is mubah, it can even be worth worship, if it is intended to worship or in order to be able to do worship perfectly and its implementation does not contradict Islamic norms. The sources of Islamic teachings do not regulate in detail the problems related to exercise, because they include 'worldly' problems or ijtihadiyat, so the forms, techniques, and rules are left entirely

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<sup>11</sup> Sumarno dkk. Wawasan Al-Qur'an Tentang Kesehatan. Annaba: Journal of Islamic Education, Volume 8 No. 2, 2022

<sup>12</sup> Pranata D, N. A. Kumaat. (2022). Pengaruh Olahraga Dan Model Latihan Fisik Terhadap Kebugaran Jasmani Remaja: Literature Review. *Jurnal Kesehatan Olahraga*, Vol. 10. No. 02, pp 107 - 116

<sup>13</sup> Ati Safitri, Imroatul Maghfiroh, Ahmad Khafis, G. N. P. (2021). Profil Kebugaran Jasmani Atlet Petanque Kabupaten Pekalongan. *Halaman Olahraga Nusantara*, 4(I), 126-137.

to humans or experts. Islam only provides general principles and foundations that must be adhered to in sports activities.

Nash al-Quran which is used as a guideline for the need to exercise, in the context of the command of jihad in order to prepare forces to face possible enemy attacks, namely the verse:

“And prepare to face them whatever strength ye are capable of and from horses tethered to battle (by which event) ye frighten the enemies of God, your enemies, and those other than those whom ye know not; while God knows it. Whatever you spend in the way of Allah will be adequately rewarded to you and you will not be persecuted (harmed)”. (Q.S. Al-Anfal: 60)

The Prophet interpreted the word strength (al-Quwwat) as archery. The Prophet once delivered from the pulpit mentioned 3 times, as stated in one hadith: The Prophet said: "and be prepared to face them whatever strength you are capable, remember that strength is archery, Remember that strength is archery, Remember that strength is archery", (HR Muslim, al Turmudzi, Abu Dawud, Ibn majah, Ahmad, and al-Darimi)

The Prophet often trained and rode horses. How important riding a horse is, in the Qur'an it is made an oath:

“By the galloping, panting horses, striking sparks of fire with their hoofs, launching raids at dawn, stirring up clouds of dust and attacking the enemies”. (Q.S Al-‘Adiyat:1-5).

From hadith, it can be found various narrations, sometimes the Prophet exercised, also recommended exercise. Various types of sports were recommended by the Prophet, such as swimming, archery, horse riding, fencing, wrestling, and others. To parents, it is recommended to educate their children to practice sports.

## **6. Spiritual Health in Islam**

Mental Hygiene is one branch of psychology. Some definitions of mental health are given by experts according to their respective views and fields. Zakiah Daradjat concluded that mental health is the avoidance of a person from the symptoms of mental disorders and illnesses, self-indulgence, and utilizing all existing potentials and talents as much as possible and bringing to mutual happiness and achieving soul harmony in life<sup>14</sup>.

Whether or not a person's soul is healthy can be seen from his behaviour. If the behaviour is normal, then it is said that the person is mentally healthy, and conversely if the behaviour is abnormal, it is said that the person is mentally ill, mentally ill, or insane. The relationship between psychic health and religion was stated by Dadang Hawari, he stated, of all branches of medicine, psychiatry and mental health are the closest to religion, there is even a meeting point between the two. Based on the clarity of various research results show that there is a strong indication that religious commitment can prevent and protect someone from disease,

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<sup>14</sup> Daradjat, Zakiah, 2012, Ilmu Pendidikan Islam, Cet. X, Jakarta: Bumi Aksara

or enhance one's ability to overcome suffering and speed up the healing process. In line with that, Islamic concepts of purification of the heart as outlined in moral science and Sufism such as self-confidence, piety, patience, sincerity, *ridha*, *tawakal*, *shaja'ah* (courage), *qana'ah*, *zuhud*, feeling safe, calm, *sakinah*, and others can be a panacea against mental and heart pain. In fact, various *ubudiyah* practices, such as prayer, *dhikr*, *zakat*, fasting, *hajj* have a strong influence on mental health.

The indication of a healthy soul is a soul that can overcome all disorders, such as always in a state of anxiety, fear of death, and various other fears, or anxiety that their needs cannot be met, either eating, drinking, or sexual needs. Mental restlessness causes heart palpitations, unable to sleep, eating badly, sometimes sweating a lot comes out, feeling anxious or depressed soul, so it is easy to anger or cry. According to Islam's address, the approach is through '*dhikr Allah*', Allah says: "Those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort"

Various religious practices, in addition to having *ubudiah* value also have certain wisdom, they are also valuable as a form of maintaining physical and psychological health at the same time. Prayer, for example, in the form of physical movements that are valuable as physical exercise, also has many spiritual values that are useful for supporting spiritual health and also affect physical health. The spiritual side, like solemn prayers can calm the nerves, relax tension or calm. These conditions can determine the health of the body. Socioeconomically, *zakat* worship is expected for the poor not to be affected by depression due to too heavy thinking about economic pressure.

Marriage is hoped to create peace, tranquility, and a sense of security so it will be kept away from depression. Negative things related to psychology can interfere with mental health, among others, the Prophet forbade anger, Joy recommended in Islam is professional, if excessive then it is prohibited, this is covered in *surah al-Qashash* verse 76:

..."Do not be prideful! Surely Allah does not like the prideful."

In addition to physical and mental health, Islam also emphasizes social health. A good social condition within these limits is a good standard condition in social life. In summary, a good social condition if several indications are met, namely:

- a. Valued as a human being
- b. Have a job for his life.
- c. Have a shelter house
- d. Have a wife/household.

#### **D. CONCLUSION**

1. In the view of *fiqh* scholars and health, there is a point where medical experts and nutritionists are conveyed in line with the scholars' opinion in clean living advice.

2. The relevance of clean, both physical and spiritual is very influential for health so that it is not easy to contract disease outbreaks, including one of the selfanticipation of disease
3. Islamic teachings are very concerned about maintaining health problem, even various acts of worship require being able-bodied.
4. Health in Islam covers a very broad field, namely physical, spiritual, mental and physical health, even the health of creed or faith.

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