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Platform & Workflow by: [Open Journal Systems](#)**Public Health Preservation through Prophetic Dietary Plans, Hygiene Practices and Precautions****Dr. Sumaira Nawaz**

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**Abstract**

Protection and promotion of health have collective and environmental concern rather than one 'own self. For fifty years, WHO (World Health Organization) is practicing all possible means to attain the standard of health for all human being as a basic human right: "Health for All". Religion is playing a fundamental role for the protection of health, along with other organizations. Islam considers health as fundamental right of every human being and places it at second number after faith. The basic objectives of Islamic law (the protection of faith, life, progeny, property and mind) cannot be achieved without the adequate protection of health. Life, progeny and mind are directly related to health. Islamic viewpoint about health is broader and collective by describing its both aspects; promotion of health and preservation of health. Health can easily be maintained and promoted through natural Resources in the form of nutritional diet while Health preservation covers personal hygiene, avoiding infectious disease, protective measures against accidental injury, abstaining from all harmful substances. The real worries of the Prophet of Islam concerning public health specifically about dietary plans toward its adherent are stated precisely in the current study. The primary goal of this study is to investigate contemporary human health challenges, particularly those concerning the impact of health on human services and life protection. The study looks into how people behave regarding diet and its importance. Certain predictive prophetic guideline concepts regarding social behavior related to the diet and nutrition like an aspect of precautions for health promotion are hammered out with its application in current research. That, like recent nutritional studies, is quite compassionate and physically beneficial. The descriptive and interpretive methods are used in the paper, followed by content (text) analysis.

**Keywords:** Dietary habits, Hygienic approach, Precautions for Diseases, Prophetic approach.

**Introduction**

Islam always prefers to maintain good health and guides ways and precautions for its promotion.<sup>i</sup> According to Prophet Muhammad; "Your body has a right over you..."<sup>ii</sup> Such right urge us to feed the body when it is hungry and to take rest when it is tired, clean it when it is dirty, protect it against all harms, take precautions against illness, to provide cure in case of disease. The Prophet (صلى الله عليه وسلم) said: "Strong Believer is being better than weak believer..."<sup>iii</sup> Strength in faith or character is strength in health too. Prophetic guidance helps us to cherish good health and to realize the significant value of health as bounty of God. Imām Ghazālī also urged that Preservation of life as well as Dīn can be secured through good health. According to Prophet Muḥammad (صلى الله عليه وسلم), Health is defined as an essential thing in life as reported by Muḥsin al Ansārī that: "Whoever among you wakes rally healthy, feeling safe within himself with the day, it is as if he the whole world."<sup>iv</sup>

It can be said that the world and its achievements are linked with good health and can be attained by a physically fit man. Prophet Muḥammad (صلى الله عليه وسلم) motivated people to enjoy their life with good health because so many people lost it by neglecting the same. Ḥākim narrated in his Mustadrik that Prophet Muḥammad (صلى الله عليه وسلم) said that we should make best use of health before death.<sup>v</sup>

### **Basic Guiding Principles of Nutritional Health by Prophet Muhammad (صلى الله عليه وسلم)**

Man can preserve his health through a balance diet. While a balance diet being component of human health is referred to a diet containing enough nutrients e.g. carbohydrates, minerals, vitamins, proteins, fats and amino acids. As taking improper nutrition may badly disturb and effect human health similarly nutritional diet without some cautions may also leads toward inverse results. However, Prophet Muḥammad (صلى الله عليه وسلم) also advised some principles for best consumption of nutritional diet by highlighting all dimensions of nutrition regarding purity and other issues as mentioned below;

#### **1. Hygienic Principles**

Infect the diet having all nutrient (Balanced Diet) may help to promote and protect human health<sup>vi</sup> but due to some unhygienic activities and careless behaviours the same diet may destroy the human body and leads toward many diseases. Prophetic approach urges us to be continues hygienically from personal to community level.

##### **A. Personal Hygiene**

In Islamic perspective, it is necessary to clean the whole body and take care of its each organ. Prophet Muḥammad (صلى الله عليه وسلم) made it compulsory to clean the body at least once a week. As Abū Sa‘īd Narrated: "Ghusl (taking a bath) on Friday is compulsory for every Muslim reaching the age of puberty."<sup>vii</sup> Prophet Muḥammad (صلى الله عليه وسلم) provided us complete and detailed guidelines for personal hygiene. The step wise detail is given under as:

##### ➤ **Cleanliness of Hands**

Hands are among the most active organs of human body that take part in every action and therefore can be a potential cause of many germs entering into our body through them. Islamic teachings about cleanliness begins from the washing of hands that is among the basic requirement for the acceptance of worship. Holy Qurān States:

”يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ”<sup>viii</sup>

***“O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles...”***

Prophet Muḥammad (صلى الله عليه وسلم) guided human beings to wash hands at different occasions in detail as described in the following tradition. After the natural call, we must wash hands thoroughly. Maymūna said:

***“I placed water for the bath of the Prophet Muḥammad (صلى الله عليه وسلم) and he poured water with his right hand on his left and washed them....”***<sup>ix</sup>

Here Imām Bukhārī focuses on washing of hands especially after Astanja.<sup>x</sup> Similarly the best method of cleansing hands after Astanja’ is rubbing hands with soil but other means such as hands washes (gels) and soaps etc can be used.<sup>xi</sup> It is also mentioned by great Muḥadīthīn that Imām Bukhārī, focused on achieving the highest level of cleanliness that also is to remove the bad smell from hands also.<sup>xii</sup> Maymūna also reported that;

***“The Prophet Muḥammad (صلى الله عليه وسلم) took the bath of Janaba. (Sexual relation or wet dream). He first cleaned his private parts with his hand, and then rubbed it(that hand) on the wall (earth) and washed it. Then he performed ablution like that for the prayer, and after the bath he washed his feet.”<sup>xiii</sup>***

Rubbing hands on ground or any hard surface shows that there are some chances of germs sticking in hands that must be removed. Soil has an antiseptic feature and was also used by Prophet Muḥammad (صلى الله عليه وسلم). Imām Ghazālī prescribed the whole method of hand washing after eating that first of all we should take soap in left hand and wash the fingers of right one then clean our lips and mouth by those fingers then finally wash them with soap.<sup>xiv</sup> So in Modern Times we also use antiseptic soaps and hand wash etc. that can be used every time after coming from toilets as being environment friendly.

Hands must be washed after waking up from sleep according to Prophetic teachings reported by Abū Huraira that: "... And whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep."<sup>xv</sup>

Prophet Muḥammad (صلى الله عليه وسلم) himself explained the logic behind washing hands after sleeping that it may impure your fresh water due to carrying any kind of filthiness during sleep. It is the fact that we don't know about the body movement during sleep and this caring behaviour is prescribed by Prophet Muḥammad (صلى الله عليه وسلم) and the water used for washing it should not get impure by our unwashed hands. Moreover, hands should also be washed before eating as Prophet Muḥammad (صلى الله عليه وسلم) used to wash his hands before eating. It is reported by Anas b. Mālīk that, "Whoever would like Allah to increase the goodness of his house, should perform ablution (wash hands) when his breakfast is brought to him and when it is taken away."<sup>xvi</sup>

#### ➤ ***Cleanliness of Private Part***

Negligence in cleaning the private parts may cause a lot of bacterial and fungus disease. Usage of water is quiet protective behaviour for the protection of health. In Islam, the term "Astanja" is used for such specific type of cleanliness after every evacuation and Prophet Muḥammad (صلى الله عليه وسلم) made it very common in his society as reported by Anas bin Mālīk that: "Whenever Allah's Apostle (صلى الله عليه وآله وسلم) went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water."<sup>xvii</sup> Prophet Muḥammad (صلى الله عليه وسلم) also said: "If you defecate, wipe the place of defection three times."<sup>xviii</sup>

Thrice means thoroughly which refers to the dire need of cleanliness. 'Āisha (R.A), also delivered such important instructions to the followers that they should inform to their husbands about washing their private parts thoroughly.

#### ***“Husbands should be conversant to wash their private parts with water”<sup>xix</sup>***

According to Abū 'Isa Al Tirmidhī, this ḥadīth is Ḥasan Saḥīḥ and all scholars are agreed that Husbands should be conversant to wash their private parts with water. Here a unique method of purification is mentioned by Prophet (صلى الله عليه وسلم) that is still not practiced by western experts. In western societies, there is yet no trend of cleaning the private part before bathing. They just sit in bathing tub and by this way their whole body is polluted with the germs of their own excrete.<sup>xx</sup>

#### ➤ ***Cleanliness of Mouth***

Mouth is one of the opening tracks to inhale air and swallow something into body and it must be carefully cleaned. Prophet Muḥammad (صلى الله عليه وسلم) guided thorough rinsing of mouth

and brushing of teeth after intervals. It is reported by Ibn Jurīj that; “If you perform ablution, then rinse your mouth”.<sup>xxi</sup> We should be rinsing our mouth while performing ablution. <sup>xxi</sup> said that Prophet Muḥammad (صلى الله عليه وسلم) said: “Siwak is a means of purification for the mouth and is pleasing to the Lord.”<sup>xxii</sup> Brushing teeth purifies the mouth and pleases God. It is narrated by Maymūna that at the time of Ablution prophet Muhammad (صلى الله عليه وسلم) used to rinsed his mouth.<sup>xxiii</sup> It is obligatory to rinse our mouth in the bath after impurity that is quite protective for our body from many diseases.

#### ➤ Using Tooth Picks after Every Meal:

After eating Meal its particles stick in our gums and may cause a lot of plaque and lead to teeth decay. Prophet Muḥammad (صلى الله عليه وسلم) used miswāk for cleaning teeth that was quite natural and antiseptic. According to medical science it may also improve the digestive system of human body. According to recent dental studies tongue should also be brushed. While Prophet Muḥammad (صلى الله عليه وسلم) also used to clean the tongue thoroughly as Abū Barda narrated from his father that: “I came to the Prophet Muḥammad (صلى الله عليه وسلم) and saw him carrying a Siwak in his hand and cleansing his teeth, saying, 'U' U', as if he was retching while the Siwak was in his mouth.”<sup>xxiv</sup>

The above mentioned Ḥadīth is presenting a full method of brushing and cleaning our mouth as demonstrated by the word “Ukh Ukh” which refers to the tongue. The word Yatahawwa‘ (يَتَهَوَّغُ) refers to clean the inner portion of mouth, tongue and throat.<sup>xxv</sup> The real miswak according to Sunnah refers to the stems of specific trees like pīlo, kīkar and Nīm etc but in case of emergency if miswak is not available finger can be used.<sup>xxvi</sup> Therefore, instead of finger, brush, specific powder or paste can be used if not prepared from unlawful ingredients. But the reward of Sunnah or benefits of specific miswak can not be achieved. Anyhow Prophet Muḥammad (صلى الله عليه وسلم) suggested many miswaks as best e.g olive, pīlo or irak etc.<sup>xxvii</sup> Prophet (صلى الله عليه وسلم) wished to order brushing of teeth at time of every prayer but due to inconvenience of Ummah it was not made obligatory as Abū Huraira said prophet (صلى الله عليه وسلم) urged his followers to brush at the time of every prayer.<sup>xxviii</sup>

It is also guided by Prophet Muḥammad (صلى الله عليه وسلم) to clean our mouth after waking from sleep, even at the time of Tahajjud he used miswak that is reported by Ḥuzaiifa: “Whenever the Prophet Muḥammad (صلى الله عليه وسلم) got up for Tahajjud prayer he used to clean his mouth (and teeth) with Siwak.”<sup>xxix</sup>

The word يَشْوِصُ (Yashūṣ) refers to clean the inner portion of mouth rather than teeth. Smell or bad Adour of mouth is directly related to stomach and our digestion system. So mouth cleaning should be carried out after every meal that can be followed again at the time of salat or Waḍū. The preferable (Mustahab) timings of miswāk are; at the time of ablution, at the time of prayer, at the time of recitation of holy Qurān, At the time of awaking, at the time of bad smell from mouth, at the time of Dawn, at the time of meal, at Friday, before sleeping, at the time of offering Nawāfil at night etc.<sup>xxx</sup> According to Imām Nawawī, five timings are prescribed as best for miswāk or cleaning the mouth i.e. at the time of prayer, ablution, recitation, awaking and smelling from mouth.<sup>xxxi</sup>

Various benefits of using miswāk are mentioned by many ‘Ulemā’ or Muḥadīthin for instance fitness of stomach, mind and memory. Even some said that it has cure of every disease except death.<sup>xxxii</sup>

Following the Prophetic guidance, we must clean our Mouth at the time of waking up from sleep, at the time of obligatory bathing, at the time of taking meal, at the time of prayers and before sleeping. also, It is preferable to use miswak instead of brushes manufactured by plastic

material which are major source of pollution and cause disease as dentists also recommend changing of the Tooth Brush at least once a month.

Importance of Personal cleanliness or hygiene has been explained and endorsed by Prophet Muḥammad (صلى الله عليه وسلم) with best demonstration along with verbal description. Moreover, the whole cleanliness (of hands, mouth, hairs, toes etc.) is summarized into the cleansing process called “Waḍū” (in case of minor impurity e.g. by responding to call of nature or release of any gas etc.) and “Ghusl” bathing (in the case of major impurity e.g. menstruating, childbirth and intercourse etc.) And these are explained well in Qurān as well as Aḥādīth and regarded as obligatory for every Muslim. Abū Mālik al Ash‘arī reported that Prophet Muḥammad said;

**“Wudu (ablution) is half of faith...”<sup>xxxiii</sup>**

Prophet Muḥammad (صلى الله عليه وسلم) always instructed to perform ablution fully and properly. Prophetic way of ablution: (short process of cleanliness five times a day is as following in the light of Prophetic guidance).

- Say Bismillah and start from right side.
- Wash hands thrice.
- Rinse and wash nostril thrice.
- Wash the face thrice.
- Wash hands uptill to arms thrice.
- Rub the wet hand on head and ears.
- Do khilāl of beard, fingers and toes.
- Wash the feet thrice.

## **B. Home and Everyday life Hygiene**

After personal hygiene and cleanliness of our body home and everyday life hygiene protects our health from hazard. Prophet Muḥammad (صلى الله عليه وسلم) guides not to only clean our body but to adopt a hygienic approach towards eating drinking and sleeping, living and worshipping etc.

### ➤ ***Don't Use Right Hand for Cleaning the Private Part***

As Right hand is used for eating, drinking, writing and many other things. Islamic teachings forbid to use it for cleaning the private parts so that there will be less possibility of indulging into any disease. Abū Qatāda narrated that Prophet Muḥammad (صلى الله عليه وسلم) said:

**“... Whenever anyone of you goes to a lavatory, he should neither touch his penis nor clean his private parts with his right hand.”<sup>xxxiv</sup>**

Further it is explained by ‘Āisha that his right hand was for ablution and eating something while the left hand was for cleansing the private part and other filthiness.<sup>xxxv</sup> Word Adhā in that particular narration is showing all type of embarrassing actions like cleaning the nostrils, Spitting etc.<sup>xxxvi</sup> We should avoid using right hand for washing private parts because it may cause various diseases like fungus etc

### ➤ ***Cleanliness of all Means of Eatables***

Islam considers cleanliness as half of Faith. That is why Prophet Muḥammad (صلى الله عليه وسلم) trained his companions in such a way that they made it as a part of their everyday life. Even while narrating Aḥādīth, they never skipped such information by considering it less important. Bar Bin ‘Āzib narrated while narrating the story of the migration of holy Prophet Muḥammad (صلى الله عليه وسلم) with Abū Bakr said when he went out for security purpose, he found a

shepherd and said to him: "...Is there any milk with your sheep?" He said, 'Yes.' I said, 'Will you then milk (some) for us?' He said, 'Yes.' Then I asked him to tie the legs of one of the sheep and clean its udder, and then ordered him to clean his hands from dust. Then the shepherd cleaned his hands by striking his hands against one another. After doing so, he milked a small amount of milk. I used to keep for Allah's Apostle (صلى الله عليه وآله وسلم) a leather water-container, the mouth of which was covered with a piece of cloth. I poured water on the milk container till its lower part was cold. Then I took the milk to the Prophet Muḥammad (صلى الله عليه وسلم) whom I found awake. I said to him, 'Drink, O Allah's Apostle.' So he drank till I became pleased...<sup>xxxvii</sup> It is clearly mentioned that while taking milk from the goat he washed the udder of Goat. Today fresh milk is not considered hygienic due to the careless behaviour of milkmen. In the light of above mentioned Aḥādīth, we should take proper care of washing animals at least before milking them. Another aspect that was highlighted by Abū Bakr is the covering of utensils that may be used while travelling and even during migration when their life was seriously endangered.

In the light of above mentioned Aḥādīth, we should always consider the healthy manufacturing process of eatables and their standards of cleanliness etc. Further it should also be noted that the crockery or other vessels used for the certain product should also be covered. We should take the eatable products after taking all health measures, instead of just blindly using them. Moreover it should also be our habit to clean every utensil before using and we must keep them covered. In the market uncovered things should be discouraged.

#### ➤ *To Cover Up all Eatables*

As previously discussed that Abū Bakar(R.A) himself mentioned that covered utensil of milk was offered to the Prophet Muḥammad (صلى الله عليه وسلم) for drinking milk. It showed that Prophet Muḥammad (صلى الله عليه وسلم) was too conscious regarding such hygienic lifestyle. Jābir narrated that once a person whose name was Abū Hūmaid brought a bowl of milk for Prophet Muḥammad (صلى الله عليه وسلم). The Prophet Muḥammad (صلى الله عليه وسلم) asked him: "...Why did you not cover it? - even if you had covered it only with a stick. Abū Humaid said that he had been ordered that waterskins be tied during the night, ..."<sup>xxxviii</sup>

Many viral germs as well as less poisonous insects may enter into the eatables if not covered properly. Prophet Muḥammad (صلى الله عليه وسلم) condemned it he even strictly pointed out if someone did not cover as mentioned in above Prophetic practice. There are some clear injunctions about daily life hygienic behaviours narrated by Jābir Bin ‘Abdullah that Prophet Muḥammad (صلى الله عليه وسلم) said: "...tie the mouths of your water skins, and cover the food and drinks. I think he added, . . . even with a stick you place across the container."<sup>xxxix</sup>

In the light of above mentioned Prophetic guidance we must cover bottles and jugs of water as well as all eatables. That is quite protective behaviour for human health as well as environment.

#### ➤ *Disposing off Contaminated Eatables*

Eatables are the nutrient of human body that may help to promote and protect the health but if some unhygienic circumstances occur or some poisonous elements are added the same eatables may destroy the human body and may cause harm. Prophet Muḥammad (صلى الله عليه وسلم) advised disposing such food instead of using it as Maymūna narrated that when he was asked about the Ghhī in which rat has fallen Prophet Muḥammad (صلى الله عليه وسلم) said that: "Take out the mouse and throw away the ghee around it (and use the rest.)"<sup>xl</sup>

It is noted that the effected amount of that oil or any eatable by the poison of rat should be disposed off. But according to Ḥanafī jurist, that oil can be used for lighting the candles or can

be sold out for other purposes after the consent of customers.<sup>xli</sup> According to prescribed Aḥādīth, ghhī (the solid form of oil) mostly was rare to people of Madīnah and due to its thickness, Prophet said to waste only its effected portion. Otherwise the liquid things should be completely disposed if a rat fell in it and Imām Aḥmad also agreed upon it.<sup>xlii</sup> It means that nothing is too precious than human health and its protection. In the light of above-mentioned Prophetic guidance, instead of using expired or contaminated eatables, we should dispose off all those things. Similarly we should discourage selling all such type of products which are unhygienic and have possibilities of being pollutes by rats, lizards, mosquitoes, bees and other poisonous insects. For instance in most of the kitchens of the bakeries rats and lizards are moving frequently but we don't take any action which is not environment friendly.

#### ➤ *Cleanliness at Sleeping*

Sleep is another factor that promotes health and protects human body physically as well as spiritually. In Islam sleeping is also considered as worship and Allah almighty specially made night for full sleep and rest: “And made your sleep for rest, And made the night as a covering,” Sleeping is considers as one of the significant acts by human that must be done properly. The mind has to be relaxed through sleep and if human body is not cleaned up mind would never be relaxed physically as well as spiritually. Prophet Muḥammad (صلى الله عليه وسلم) has given some special advices regarding health factors. It is reported by Brā bin ‘Āazib that Prophet Muḥammad (صلى الله عليه وسلم) said: “When you want to go to bed, perform ablution as you do for prayer, then lie down on your right side...”<sup>xliii</sup>

“Waḍū ” means clean the body shortly( by washing hands, face and feet including the wetting of head).in such state of purity one may enjoy his sleep and Soul satisfaction. Similarly Abū Huraira narrated that Prophet Muḥammad (صلى الله عليه وسلم) said:“When anyone of you go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him...”<sup>xliiv</sup>

It is natural that human soul cannot be relaxed in impure state. Some dust particles or filthiness will constantly affect the body and sleep. Similarly as a protective approach we should wipe off our bed sheet before lying down on the bed.

#### ➤ *Cleanliness of Public Places or Surroundings*

Obviously our surroundings; the places where humans interact (by living together, studying or worshipping) may affect the body positively and negatively. Some public places, if not cleaned properly will not only make us sick but pollute the whole environment as well. Islam teaches us to clean the Street, homes, roads, Shady places (parks), as well as mosques. Prophet Muḥammad (صلى الله عليه وسلم) cursed the people who pollute water resources, roads and Shade by saying that:

“Be on your guard against three things which provoke cursing: easing in the watering places and on the thoroughfares, and in the shade (of the tree).”<sup>xlv</sup>

Prophet Muḥammad (صلى الله عليه وسلم) encouraged the people to clean the public places in his teachings. Abū Huraira narrated that ;“A black man or a black woman used to sweep the mosque and he or she died. The Prophet Muḥammad (صلى الله عليه وسلم) asked about her (or him). He was told that she (or he) had died. He said, Why did you not inform me? Show me his grave (or her grave). So he went to her (his) grave and offered her (his) funeral prayer.”<sup>xlvi</sup>

Prophet Muḥammad (صلى الله عليه وسلم) mentions special reward for the people who clean the gathering point of worship by Muslims. Imām Bukhārī mentions that Ḥādīth under the heading of “collecting rubbish, sticks and other particles and garbage from the mosque”. While Imām Abū Dāūd made two separate chapters on the sweeping of Mosque (bab fi kanas al Masjid) or removing stones from the mosque (bab fi hassi al Masjid) because stones could be beneficial

for the people in early days for various purposes.<sup>xlvi</sup> However Prophet Muḥammad (صلى الله عليه وسلم) himself offered prayer on their graves.<sup>xlvi</sup> We must concentrate to remove all type of rubbish from public places and it is appreciate able task as an environmental friendly behavior.

## 2. Dietary Restrictions

### 1. Pure Eatables

The attitude of some people who refrain themselves of good and pure thing is clearly discouraged by Allah Almighty. Islamic teachings guide us to nourish our bodies with Lawful and nutritious food. A good Qurānic portion deals with the issue of life and suitable diet (what to eat and what do not to eat) it is stated: “O mankind! Eat of that which is lawful and wholesome in the earth...”<sup>xlix</sup>

It refers to eating the pure (organically clean) and good things which Allah almighty bestowed on us. The glorious Qurān advises us to eat healthy food. Healthy and pure food also has an impact on our worship and submission to God. As constant use of junk food lead towards physical weakness that may result in failure in the performance of obligatory worship.

Similarly ibne Ishaq reported from Zubayr that: “The Prophet Muḥammad (صلى الله عليه وسلم) forbade the eating of wild animals having fangs...”<sup>l</sup>

Ibn Shahāb al Zuhri said that Prophet (صلى الله عليه وسلم) forbid eating the meat of donkey. Similarly the animals that eat excrement are unlawful to eat. It may have negative effects on health physically as well as mentally and proved scientifically. There are some dietary restrictions for eating pork (which may have viruses and bacteria in the body) and drinking Alcohol etc. The meat of mastigure is permissible but not liked by Prophet Muḥammad (صلى الله عليه وسلم). And said, "I do not eat mastigure, but I do not prohibit its eating."<sup>li</sup>

### 2. Gluttony and Prodigality

First of all he declared sustenance of life the main purpose of nutrition not lust of eating or filling of stomach it is narrated by Miqdām b. Maḥdī that Prophet (صلى الله عليه وسلم) said;

“A man does not fill a vessel worse than his belly. Enough for the son of Adam are a few morsels to keep his back straight. But, if it is unavoidable then let him apportion one-third for his food, one-third for his drink and one-third for his breath.”<sup>lii</sup>

Overindulgence in diet or exceeding the limits while taking nutrition may cause stomach diseases. Prophet Muḥammad (صلى الله عليه وسلم) guided about a golden principle of diet and nutrition that the stomach should not be filled more than one third by food and balanced diet means taking all substances in a proper and low amount.

### 3. Healthy diet vs. Unhealthy diet:

Islam does not emphasize on the consideration of one’s own health only but advises to take care of others especially guests or public etc. because Human health leads to maintaining healthy, pure and natural environment. In above mentioned ḥadīth, we can get guidance about the menu of waleema and public meals that should be pure and full of energy including fruits and other nutrients.

Prophet Muḥammad’s (صلى الله عليه وسلم) teachings guide humans about healthy diet. There are a lot of examples, showing his careful behaviour about human diet as following. ‘Āisha narrated that when there used to be a death in the family their relatives prepared Talbīna and Thurīd because I heard the Prophet Muḥammad (صلى الله عليه وسلم) by saying;

“The Talbina soothes the heart of the patient and relieves him from some of his sadness.”<sup>liii</sup>

“Talbīna ” is a healthy diet full of nutrients prepared by barley grains etc. Another interesting thing may be deduced from above mentioned ḥadīth that people should be careful regarding their diet even in case of depression, miserable circumstances and at the occasion of the deaths of their dear ones. Moreover when people are in tensions they need more healthy diet to relax their body and strengthen their health. Therefore other people should take care for those people

who are in bitter situation and cannot pay attention to their diet. It also transpires from Prophet Muḥammad (صلى الله عليه وسلم) guidance that nutrition for the protection of human health is most important than all other life factors. Anas b. Mālik narrated that at the time Prophet's of marriage; "He ordered that leather dining sheets be spread. Then dates, dried yoghurt and butter were put on those sheets."<sup>liv</sup>

Islam does not emphasize on the consideration of one's own health only but advises to take care of others especially guests or public etc, because Human health leads to maintaining healthy, pure and natural environment. In above mentioned ḥadīth, we can get guidance about the menu of waleema and public meals that should be pure and full of energy including fruits and other nutrients.

#### 4. Avoid Filtering the Flour

Fiber is required for the smooth functioning of intestine in human body for digestion of food. It is said that constipation is root cause of most diseases that may occur by eating bakery items. It has become a common trend to take snacks at breakfast, Pizzas in lunch and prepare bread by filtered flour in lunches and dinners. Abū Hazim narrated that; "That he asked Sahl, "Did you use white flour during the lifetime of the Prophet Muḥammad (صلى الله عليه وسلم)?" Sahl replied, "No. Hazim asked, "Did you use to sift barley flour?" He said, "No, but we used to blow off the husk (of the barley)."<sup>lv</sup>

It is astonishing that they had never seen white flour in Prophet Muḥammad (صلى الله عليه وسلم)'s period nor did Prophet Muḥammad (صلى الله عليه وسلم) filtered the flour of barley due to its richness of fibers.

#### 5. Avoid to Eat Thin Roti and Roasted Meals

Improper quality and quantity of oil always harm human body and may cause disease like blockage of veins, heart attack, increase in level of cholesterol etc. Nowadays it is normal practice in most of the societies to eat fast food or roasted meat. Haman narrated from Qatada that we were in front of Ans bin Mālik and his cook was also along with him he said; "The Prophet Muḥammad (صلى الله عليه وسلم) did not eat thin bread, or a roasted sheep till he met Allah (died)."<sup>lvi</sup>

A thin form of bread is hard to chew and digests slowly. Prophetic practices guide us that we should avoid fast food and thin bread for the protection of health and prefer "thurīd" soupy meals for easy digestion. As Abū Mūsa narrated from Prophet Muḥammad (صلى الله عليه وسلم) that; "Superiority of 'Aisha (RA) to other ladies is like the superiority of Tharid (i.e. meat and bread dish) to other meals..."<sup>lvii</sup>

Thurīd is among the favorite dish of Prophet Muḥammad (صلى الله عليه وسلم) and is meat full of soup along with dipped bread which is easily digestible and suitable for health.

#### 6. Avoid Eating Excessive Fats

Most of chronic diseases like heart diseases, hypertension, diabetes, obesity and depression are due to unhealthy and fatty foods. Prophet Muḥammad (صلى الله عليه وسلم) guided us to adopt moderate way regarding sweets and fatty foods. Sahal bin Sa'd narrated that they liked to eat the vegetable in the form of Saliq at every Friday.<sup>lviii</sup>

Hence, Vegetables and vegetable oil is better than other fatty foods.

#### 7. Combination of Warm Effect Food Along with Cool Fruits

Some food has warm effects by their nature and some other has cold effect. Prophetic practice shows that we should normalize food by the combining them as 'Abdullah bin Ja'far narrated; "I saw Allah's Apostle (صلى الله عليه وآله وسلم) eating fresh dates with snake cucumber."<sup>lix</sup>

As date is the supplement full of energy but in summer season the heat of date was normalized by eating melon or cucumber.

### 8. Gobbling

We should intake diet slowly by chewing it properly. Chewing food thoroughly breaks down nutrients, making them easier to digest. It may also help to reduce food intake and support weight loss. A study in the Journal of the Academy of Nutrition and Dietetics found that eating slowly can lead to consuming fewer calories. Prophet Muḥammad (صلى الله عليه وسلم) guided us to take smaller bites, Savor each bite, and chew slowly, put your utensils down to pace yourself. And engage your senses by noticing the taste, texture, and smell of your food. So we should eat without distractions: Turn off TV and put away phones during meals. Prophet Muḥammad (صلى الله عليه وسلم) emphasized the importance of eating with gratitude and mindfulness, saying, "When one of you eats, he should mention the name of Allah, and if he forgets, he should say Bismillah (In the name of Allah) when he remembers."<sup>lx</sup>

### 9. Geophagy

There should not be lust of food nor extravagance. Prophet Muḥammad (صلى الله عليه وسلم) said, "The son of Adam does not fill any container worse than his stomach. It is sufficient for the son of Adam to eat a few mouthfuls to keep him going. If he must eat more, then let him fill one-third of his stomach with food, one-third with drink, and leave one-third empty for breathing."<sup>lxi</sup>

### Some Tips for Human Health Protection

As preventive measures ensure the protection of human health, Prophet Muḥammad (صلى الله عليه وسلم) provided some tips to his followers for the protection of their life. Aisha narrated that Prophet Muḥammad (صلى الله عليه وسلم) said;

"If the Iqama for ('Isha) prayer is proclaimed and supper is served, take your supper first."<sup>lxii</sup> According to Imām Ghāngḥohī, meal should be taken first before prayer either you need it or not and even if it is less or more having the chances of its expiry or not. Ibn Ḥazam, Imām Tirmidhī and all others agreed upon it. Only Imām Ghazālī considered its preference conditionally in case of the expiry of meal.<sup>lxiii</sup> However sleeping immediately after eating may cause gestration and indigestion of meal. In the light of Prophetic guidance, meal should be taken before Isha prayer, So that it would get digested easily. Similarly Abū Jahīfa narrated that Prophet (صلى الله عليه وسلم) said; "I do not take my meals while leaning (against something)."<sup>lxiv</sup>

Leaning against something has many forms like to lean on one side, to lean on the ground by the support of your hand, to lean by the support of wall or pillow etc. all such types of leaning during eating are forbidden in Islamic traditions. According to Ibn al Qayyam, meal while leaning may not reach to our stomach easily since our belly is tilted to one side<sup>lxv</sup>, while Ibrahim Nakhḥī considered it as Makrūh and root cause for enlarged belly.<sup>lxvi</sup> However, eating by lying may cause many complications in digestion system. Prophet Muḥammad (صلى الله عليه وسلم) guided that we should not eat while lying but it should be done in sitting posture.

Another rule is narrated by Ibn 'bbās that;

"Allah's Apostle (صلى الله عليه وآله وسلم) drank milk, rinsed his mouth and said, "It has fat."<sup>lxvii</sup> According to Anwar Shah Kashmīrī, this ḥadīth is directly related to eating etiquettes along with prayer. That is why rinsing after drinking or eating something is Mustahab and it becomes necessary when by people have to perform salat after such eating.<sup>lxviii</sup>

Milk has some fats that may stick into our teeth and create cavities. Cleaning such cavities are described by Prophet Muḥammad (صلى الله عليه وسلم) as health preventive measures. Similarly, it is also stated Prophet (صلى الله عليه وسلم) rinsed his mouth after returning from khybar when he

was offered sawiq.<sup>lxix</sup> Food particles also stick into gums and create cavities that may enter into stomach and may cause diseases. Another rule derives by the narrative of Ibn-e ‘Abbās states; “When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else.”<sup>lxx</sup>

Licking our washed and clean finger tips result in better digestion of food. In the light of above-mentioned Prophetic guidance, we should brush teeth immediately after drinking milk and eating meals and lick the finger tips after meal as preventive measures. By summing up it transpires that the whole prophetic guidance regarding nutritional dimensions and health are measured up day by day among medical grounds too.

In conclusion, the prophetic dietary guidelines and hygienic principles offer a comprehensive framework for achieving optimal health and well-being. By embracing a balanced diet, maintaining cleanliness, and adopting healthy habits, individuals can protect their physical and spiritual health.

## References:

<sup>i</sup> Shehla Riaz and Muhammad Ghayyas, “A Shariah Perspective Study on the Concept of Halal Food,” *Journal of Social Sciences Review* 3, no. 1 (2023): 86–92, <https://doi.org/10.54183/jssr.v3i1.77>.

<sup>ii</sup> Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Saum, bab haq al jism fi al saum, h.1843

<sup>iii</sup> Muslim, *Saḥīḥ li Muslim*, Bab al Qadr, h.2273,

<sup>iv</sup> "قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَصْبَحَ مِنْكُمْ مَعَاظِي فِي جَسَدِهِ آمِنًا فِي سِرْبِهِ عِنْدَهُ فُوتُ يَوْمِهِ فَكَأَنَّمَا حِيرَتْ لَهُ الدُّنْيَا"

Ibn Mājah, *Sunan Ibn Mājah*, h.1021

<sup>v</sup> Khayat, “Health as a Human Right in Islam,” 7. quotes from Al-Hakim and Al-Baihaqi on the authority of Ibn ‘bbās .

<sup>vi</sup> Dr. Muhammad Ghayyas and Dr. Shehla Riaz, “Concept of Halal and Haram Food and Its Effects on Human Life: A Study in a Contemporary Context,” *Majalah Talim o Tahqiq* 2, no. 4 (2022): 55–66.

<sup>vii</sup> Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al azan, h.812

<sup>viii</sup> Al Qur’ān, 5:6

<sup>ix</sup> "حَدَّثَنَا مَيْمُونَةُ قَالَتْ صَبَّحْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُسْلًا فَأَفْرَعُ يَمِينِهِ عَلَى بَسَارِهِ فَعَسَلَهُمَا ثُمَّ غَسَلَ فَرَجَهُ ثُمَّ قَالَ يَدِيهِ الْأَرْضَ فَمَسَحَهَا بِالْتُّرَابِ ثُمَّ غَسَلَهَا ثُمَّ تَمَضَّضَ يَنْفُضُ بِهَا" Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Ghusl, h.260

<sup>x</sup> Al ‘Aynī, *Umdat ul Qāri*, vol.1, p.22

<sup>xi</sup> Kashmīrī, *Anwār al Bārī*, vol.9, p.214

<sup>xii</sup> Shabīr ‘Uthmānī, *Fath al Mulhim*, vol.1, p.469 and Rashīd Aḥmad, Ghanghohī, *Al Kokab al Darī*, vol.1 (Karachi: Idarat al Quran, 1407 A.H), 65.

<sup>xiii</sup> "ابن عَبَّاسٍ عَنْ مَيْمُونَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اغْتَسَلَ مِنَ الْجَنَابَةِ فَعَسَلَ فَرَجَهُ بِيَدِهِ ثُمَّ دَلَكَ بِهَا الحَائِطَ ثُمَّ غَسَلَهَا ثُمَّ تَوَضَّأَ وَضُوئُهُ لِلصَّلَاةِ فَلَمَّا فَرَعَ مِنْ غُسْلِهِ غَسَلَ رِجْلَيْهِ" Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Ghusl, h.261

<sup>xiv</sup> Imām Ghazali, *Aḥya al Ūlūm*, vol.2, p.12

<sup>xv</sup> "عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لِيَنْتَثِرْ وَمَنْ اسْتَجَمَرَ فَلْيُوْتِرْ وَإِذَا اسْتَيْقِظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيُغْسِلْ يَدَهُ قَبْلَ أَنْ يُدْخِلَهَا فِي وَضُوئِهِ فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ نَاطَتْ يَدُهُ"

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Wadu, h.165

<sup>xvi</sup> "سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ أَنْ يَكْبُرَ اللَّهُ خَيْرٌ بَيْنَهُ فَلْيَتَوَضَّأْ إِذَا حَضَرَ غَدَاؤُهُ وَإِذَا رُفِعَ"

Ibn Mājah, *Sunan Ibn Mājah*, h.141

<sup>xvii</sup> Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Wadu, h.154

<sup>xviii</sup> Khayat, “Health as a Human Right in Islam,”

Cairo, : Regional Office for the Eastern Mediterranean, 2004 quotes from Ibn Hazm in his book Al-muhalla.

"عن عائشة قالت مرن أزواجكن أن يستطيبوا بالماء في إن استحبهم فإن رسول الله صلى الله عليه وسلم كان يفعل" <sup>xix</sup>

Al Tirmidhī, *Jāmi' Al Tirmidhī*, h.19

<sup>xx</sup> Kashmirī, *Anwār al Bārī*, vol.9, p.214

<sup>xxi</sup> "حدثنا ابن جريج بهذا الحديث قال فيه إذا توضأت فمضوض"

<sup>xxii</sup> "سمعت عائشة عن النبي صلى الله عليه وسلم قال التواك مطهرة للقم مرصاة للرب" *Al Nisā'ī, Sunan Al Nisā'ī*, h.5

<sup>xxiii</sup>

"عن ميمونة قالت وضع رسول الله صلى الله عليه وسلم وضوءا لجنابوه فأكفأ يمينه على شماله مرتين أو ثلاثا ثم غسل فرجه ثم صرت يده بالأرض أو الحائط مرتين أو ثلاثا ثم مضمض واستنشق وغسل وجهه وذراعيه ثم أقاص على رأسه الماء ثم غسل جسده"

ثم تنحى فغسل رجله قالت فأتته بجزقة فلم يردّها فجعل ينفض يده *Al Bukhārī, Ṣaḥīḥ Al Bukhārī*, h.274

<sup>xxiv</sup> *Al Bukhārī, Ṣaḥīḥ Al Bukhārī*, Kitāb al Wadu, h.245

<sup>xxv</sup> Kashmirī, *Anwār al Bārī*, vol.8, p.170

<sup>xxvi</sup> See, Behqi,

<sup>xxvii</sup> Al 'Aynī, *Umdat ul Qāri*, vol.3, p.257

"عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال لولا أن أشق على أمتي أو على الناس لأمرتهم بالسواك مع" <sup>xxviii</sup>

*Bukhārī, Ṣaḥīḥ Al Bukhārī*, kittab al Juma, h.853

<sup>xxix</sup> *Al Bukhārī, Ṣaḥīḥ Al Bukhārī*, h.1088

<sup>xxx</sup> Al 'Aynī, *Umdat ul Qāri*, vol.3, p.258

<sup>xxxi</sup> Shabīr 'Uthmāni, *Fath al Mulhim*, vol.1, p.416

<sup>xxxii</sup> Al 'Aynī, *Umdat ul Qāri*, vol.3, p.257

<sup>xxxiii</sup> "عن أبي مالك الأشعري قال قال رسول الله صلى الله عليه وسلم الوضوء سطر الإيمان" *Al Tirmidhī, Jāmi' Al Tirmidhī* h.1472

<sup>xxxiv</sup> "عن عبد الله بن أبي قتادة عن أبيه قال قال رسول الله صلى الله عليه وسلم إذا شرب أحدكم فلا يتنفس في الإناء وإذا أتى"

الخلأ فلا يمس ذكره يمينه ولا يتمسح يمينه" *Al Bukhārī, Ṣaḥīḥ Al Bukhārī*, Kitāb al Wadu, h.157

<sup>xxxv</sup> See, Abū Da'ūd, *Kitāb Al Sunan*, Kitāb al tahara, h.26345

<sup>xxxvi</sup> See, Nuzahat al Mutaqeen, vol.1, p.515

<sup>xxxvii</sup> "فقلت هل في عنكم من لبن قال نعم قلت فهل أنت حالب لنا قال نعم فأمرته فاعتقل شاء من عنيم ثم أمرته أن ينفض صرعها من العبار ثم أمرته أن ينفض كفيه فقال هكذا صرت إحدى كفيه بالأخرى فحلبت لي كنبه من لبن وقد جعلت لرسول الله صلى الله عليه وسلم إداوة على فيها حرقه فصبت على اللبن حتى برد أسفله فانطلق به إلى النبي صلى الله عليه وسلم فوافته قد استبط"

فقلت اشرب يا رسول الله فشرب حتى رصبت... *Al Bukhārī, Ṣaḥīḥ Al Bukhārī*, Kitāb al Anbiya, h.899

<sup>xxxviii</sup> "أبو حميد الساعدي قال أتيت النبي صلى الله عليه وسلم بقدر لبن من التميم ليس مخمرا فقال لا تخمزه ولو تعرض عليه عودا"

قال أبو حميد إنما أمر بالأسقية أن توكأ لبلا وبالآبواب أن تغلق ليل" *Muslim, Ṣaḥīḥ Al Muslim*, Kitāb al Ashraba, h.745

<sup>xxxix</sup> *Al Bukhārī, Ṣaḥīḥ Al Bukhārī*, Kitāb al Ashraba, h.602

<sup>xl</sup> *Al Bukhārī, Ṣaḥīḥ Al Bukhārī*, Kitāb al Wadu, h.237

<sup>xli</sup> *Al Mubarakpuri, Tuḥfat al 'Awdhī*, vol.3, p.80 and Kashmirī, *Anwār al Bārī*, vol.8, p.120

<sup>xlii</sup> See, Kashmirī, *Anwār al Bārī*, vol.8, p.12

<sup>xliii</sup> "حدثني البراء بن عازب رضي الله عنه قال قال لي رسول الله صلى الله عليه وسلم إذا أتيت مضجعا فتوضأ وضوءك للصلاة"

ثم اضطجع على شباك الأيمن..." *Al Bukhārī, Ṣaḥīḥ Al Bukhārī*, Kitāb al Wadu, h.1261

<sup>xliv</sup> "عن أبي هريرة قال قال النبي صلى الله عليه وسلم إذا أوى أحدكم إلى فراشه فليئنس فراشه بناخلة إزاره فإنه لا يدري ما خلفه"

عليه... *Al Bukhārī, Ṣaḥīḥ Al Bukhārī*, Kitāb al Dawat, h.1270

<sup>xlv</sup> "عن معاذ بن جبل قال قال رسول الله صلى الله عليه وسلم اتقوا الملعان الثلاثة البراز في الموارد وقارعة الطريق والظل"

Abū Da'ūd, *Kitāb Al Sunan*, h.26

<sup>xlvi</sup> "عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا أَسْوَدَ أَوْ امْرَأَةً سَوْدَاءَ كَانَ يَتِمُّ الْمَسْجِدَ فَمَاتَ فَسَأَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُ فَقَالُوا مَاتَ قَالَ أَفَلَا كُنْتُمْ أَذْنُبُونِي بِهِ ذُلُونِي عَلَى قَبْرِهِ أَوْ قَالَ قَبْرَهَا فَأَتَى قَبْرَهَا فَصَلَّى عَلَيْهَا"

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Salat, h.449

<sup>xlvi</sup> Khalīl Aḥmad Saharanpūrī, *Badhal-al Majhūd fi Ḥal Abi Dā'ūd* vol.1(Qaira: Al Maṭba'at al Salfiyya,1393),265. and Kashmīrī, Anwār al Bārī, vol.14, p.43

<sup>xlvi</sup> See Kashmīrī, Anwār al Bārī, vol.14, p.40-44 for detailed rules of prayer on graves.

<sup>xlvi</sup> Holy Qurān, 2:168

<sup>l</sup> "عَنْ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْبِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنْ السَّبْعِ"

<sup>li</sup> "سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّبُّ لَنْسَتِ أَكْلُهُ وَلَا أُخْرِمُهُ"

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, h.514

<sup>lii</sup> "عَنْ مَعْدَانَ بْنِ مَعْدِي كَرَبٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مَلَأَ آدَمِي وَعَائِي شَرًّا مِنْ بَطْنٍ يَحْسِبُ ابْنَ آدَمَ أَكْلَاتٍ يَتَمَنَّ صُلْبُهُ فَإِنْ كَانَ لَا مَحَالَةَ فَنُكِلَتْ لِطَعَامِهِ وَتُلْتُ لِشَرَابِهِ وَتُلْتُ لِنَفْسِيهِ حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ"

Al Tirmidhī, *Jāmi' Al Tirmidhī*, h.268

<sup>liii</sup> "عَنْ عَائِشَةَ... فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الثَّلْبِينَةُ مُجِغَةٌ لِيُوَادَّ الْمَرِيضَ تَذْهَبُ بِنِعْضِ الْخُرْنِ"

<sup>liv</sup> "سَمِعَ أَنَسًا يَقُولُ قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْنِي بِصِفَتِهِ فَدَعَوْتُ الْمُسْلِمِينَ إِلَى وَبِهِمْ أَمَرَ بِالْأَنْطَاعِ فَبَسِطْتُ فَأَلْقَى عَلَيْنَا التَّمْرَ وَالْأَقِطَ وَالسَّمْنَ وَقَالَ عُمَرُو عَنْ أَنَسِ بْنِ جَبْرٍ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَمَّ صَنْعَ خَيْسَا فِي بَطْنِ"

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Athama, h.367

<sup>lv</sup> "حَدَّثَنِي أَبُو حَازِمٍ أَنَّهُ سَأَلَ سَهْلًا هَلْ رَأَيْتُمْ فِي زَمَانِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّمِيَّ قَالَ لَا فَقُلْتُ فَبَلَّ كُنْتُمْ تَنْخُلُونَ الشَّعِيرَ قَالَ لَا وَلَكِنْ كُنَّا نَنْفُخُهُ"

<sup>lvi</sup> "عَنْ قَتَادَةَ قَالَ كُنَّا عِنْدَ أَنَسِ وَعِنْدَهُ خَبَازٌ لَهُ فَقَالَ مَا أَكَلِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُبْرًا مَرْقُفًا وَلَا شَاءَ مَسْفُوطَةً حَتَّى لَقِيَ اللَّهَ"

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Athama, h.365

<sup>lvii</sup> "عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَّلَ عَائِشَةُ عَلَى النَّسَائِ كَفَضْلِ الرَّبْدِيِّ عَلَى سَائِرِ"

الطَّعَامِ...<sup>lvii</sup> Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Athama, h.695

<sup>lviii</sup> "عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ إِنْ كُنَّا لَنْفَرُخَ يَوْمَ الْجُمُعَةِ كَانَتْ لَنَا مَجُوزٌ تَأْخُذُ أَصُولَ السَّلْقِ فَتَجْعَلُهُ فِي فِدْرٍ لَهَا فَتَجْعَلُ فِيهِ حَبَابَ مِنْ شَعِيرٍ إِذَا صَلَّيْنَا زُرْنَاهَا فَفَرَّقْتَنَاهُ إِلَيْنَا وَكُنَّا نَفْرُخُ يَوْمَ الْجُمُعَةِ مِنْ أَجْلِ ذَلِكَ وَمَا كُنَّا نَتَعَدَّى وَلَا تَقِيلُ إِلَّا بَعْدَ الْجُمُعَةِ وَاللَّهُ مَا فِيهِ شُعْبٌ وَلَا وَدَكٌ"

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Athama, h.383

<sup>lix</sup> Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Athama, h.419

<sup>lx</sup> See Tirmizi

<sup>lxi</sup> See Tirmizi.

<sup>lxii</sup> "عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أُفِيضَتِ الصَّلَاةُ وَحَضَرَ الْعَشَاءُ قَابَدْتُوا بِالْعَشَائِ قَالَ وَهَيْبٌ وَيُحْيَى بْنُ سَعِيدٍ عَنْ هِشَامِ"

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Athama, h.443

<sup>lxiii</sup> Kashmīrī, Anwār al Bārī, vol.15, p.252

<sup>lxiv</sup> "سَمِعْتُ أَبَا جَحِينَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا أَكُلُ مُتَكَبَّرًا"

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Athama, h.378

<sup>lxv</sup> Ibn Qayyam, *Zād Al Ma'ād Fi Ḥadī Khyr al 'Ibād*,

<sup>lxvi</sup> 'Ali b. Sultān Al Qārī, *Jama' al wasā'il Fi Sharaḥ Al Shamā'i* (Multān: Idārah Tālifāt Ashrafiya), 119.

<sup>lxvii</sup> "عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرِبَ لَبَنًا فَمَضْمَضَ وَقَالَ إِنَّ لَهُ دَسَمَاتٍ"

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, h. 345. Kitāb al Wadu, h.

<sup>lxviii</sup> Kashmīrī, Anwār al Bārī, vol.8, p.19

<sup>lxix</sup> "عَنْ سُؤَيْدِ بْنِ الثُّعْمَانِ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى خَيْبَرَ فَلَمَّا كُنَّا بِالصُّهْبَائِ دَعَا بِطَعَامٍ فَمَا أُنِي إِلَّا بِسَوِيْقٍ فَأَكَلْنَا فَقَامَ إِلَى الصَّلَاةِ فَتَمَضَّضَ وَمَضْمَضَنَا قَالَ يَجِي سَمِعْتُ بُشَيْرًا يَقُولُ حَدَّثَنَا سُؤَيْدٌ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى خَيْبَرَ فَلَمَّا كُنَّا بِالصُّهْبَائِ قَالَ يَجِي وَهِيَ مِنْ خَيْبَرَ عَلَى رُوحَةٍ دَعَا بِطَعَامٍ فَمَا أُنِي إِلَّا بِسَوِيْقٍ فَلَمَّا أَكَلْنَا مَعَهُ ثُمَّ دَعَا بِمَائٍ فَمَضَّضَ وَمَضْمَضَنَا مَعَهُ ثُمَّ صَلَّى بِنَا الْمَغْرِبِ وَلَمْ يَتَوَضَّأْ وَقَالَ سَفِيَانٌ كَأَنَّكَ تَسْمَعُهُ مِنْ يَجِي"

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al Atama, h.433

<sup>lxx</sup> "عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَكَلْتَ أَحَدَكُمْ فَلَا يَمْسُخْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلَوِّعَهَا"

Al Bukhārī, *Ṣaḥīḥ Al Bukhārī*, Kitāb al atama, h.