

PHILOSOPHY OF HEALTH IN ISLAMIC SOURCES

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Abstract: The article explores the philosophy of health in the context of Islamic religious and philosophical sources. It reveals the main principles of the Islamic understanding of health as a harmony between physical, spiritual, and mental well-being. Special attention is given to the concept of health as a divine gift, the importance of moderation, hygiene, prevention, and spiritual practice. The study analyzes Quranic verses, the hadiths of Prophet Muhammad (peace be upon him), as well as the works of Muslim scholars such as Ibn Sina and Al-Ghazali. The relevance of the Islamic model of health in the modern world and its contribution to a holistic approach to human well-being are emphasized.

Keywords: Islamic philosophy, health, Quran, hadiths, Ibn Sina, harmony, Islamic medicine.

Khulosai Makola Makolai mazkur falsafai Salomatiro gift zaminai manbaxhoi din va falsifications islami barrassi mekunad. Principles asosii fahmishi islami I salomat hamchun hamohangii holati чисмонӣ, рӯҳонӣ va ravonia inson oshkor card meshavand. Ba salomat hamchun nemati Parvardigor, ahamiyati mutadili, tozagi, peshgiri va amalhoi rӯhonӣ tavaququqi mahsus doda meshavad. Oyatkhoi Kuroni, khadishoi Payombari Islam Muhammad (s) wa osori muthafakkironi Buzurgi I am lost, I humla Ibni Sino va Imom Gazzoli mavridi tahlil karor megirand. Muhimmiyati models islomiya salomat gift Sharoiti ҷаҳони muosir va nakshi He gift tashakkuli Ravishi hamajoniba ba nekūahvolii inson taqid megardad.

Kalimakhoi Kalidi: falsafai islomi, salomati, Qurion, khadis, Ibni Sino, hamogangi, tibby islomī.

INTRODUCTION

The problem of health has always occupied an important place in the value system of human culture. In various civilizations, health was considered not only as a biological state of the body, but also as a result of moral, spiritual and social well-being. The Islamic civilization, which has absorbed elements of religion, philosophy and science, has developed a holistic concept of health based on sacred texts and the works of outstanding thinkers [1-3].

The relevance of studying the philosophy of health in Islamic sources is due not only to its historical and cultural significance, but also to the demand for such approaches in the modern world, where the search for a holistic, ethically oriented understanding of health is intensifying. This article aims to analyze the key elements of Islamic philosophy of health, their origins, development and significance in the context of modern humanitarian science.

LITERATURE REVIEW

The issue of health has occupied an important place in Islamic religious and philosophical thought for centuries. Research into the Islamic approach to health requires reference to both

the primary sources – the Quran and Sunnah – and to the works of classical and modern Muslim thinkers, philosophers and physicians.

In Islam, health is perceived as a gift from the Almighty (Allah), for which a person is responsible. This idea is consistently carried out both in the Koran and in the hadiths of the Prophet Muhammad (s.a.v). For example, one of the hadiths says: "There are two mercies that many people do not appreciate: health and free time." [4], emphasizing that health is not just a state of the body, but also a moral obligation.

Islamic philosophy of health is based on the principle of balance (misan) between the physical and spiritual principles of man. We find this approach in the works of Muslim philosophers and doctors, especially in the works Abu Ali ibn Sina (Avicenna), who in his "Canon of Medicine" emphasized the need to combine medical knowledge with ethical and religious norms [5].

Another prominent Islamic thinker, Abu Hamid al-Ghazali (1058-1111), in his treatise Ihya' Ulum ad-Din, considers the health of the heart (qalb) as the key to spiritual and physical well-being. He argues that true health is an internal cleansing from sinful inclinations, which also contributes to physical healing [6]. He wrote that diseases of the body are often a reflection of diseases of the soul, and treatment should begin with the elimination of internal vices.

Modern researchers also note that the Islamic model of health offers a unique holistic approach that combines prevention, moderation in nutrition, hygiene, physical activity, emotional calm and spiritual practice [7]. Particular importance is given to moral principles that regulate human behavior both in relation to one's body and in relation to society.

In the 20th–21st centuries, interest in Islamic philosophy of health increased in the context of the revival of Islamic bioethics and interdisciplinary research. Thus, Fazlur Rahman emphasizes that the Islamic approach to health is based on the principle of tawhid (monotheism), which covers both the physical and spiritual dimensions of man. He notes that Islamic medicine is not only a practice of treatment, but also a path to life in accordance with God's plan [8].

Seyyed Hossein Nasr in his works analyzes Islamic science in the context of traditional knowledge, emphasizing that health in Islam has always been understood in the light of cosmic order and spiritual harmony, and not only as the absence of disease [9]. He views health as a manifestation of internal balance between mind, body and soul.

Contemporary authors such as Ziauddin Sardar and Malik Badri continue this tradition by focusing on the psychological and behavioral aspects of Islamic health ethics. Ziauddin Sardar also proposes a revision of the biomedical model and a return to a more ethical-spiritual view of health in an Islamic perspective. He believes that the Islamic tradition can contribute to the formation of humane medicine in the 21st century [10].

Malik Badri, a pioneer in the field of Islamic psychology, in his work "Contemporary Issues in Islam Psychology" explores how faith, prayer, and religious observance contribute to mental balance and prevent stress and depression. He emphasizes the importance of integrating Islamic values into psychotherapeutic practice [11]. Sardar highlights the Islamic holistic approach as an alternative to the purely technocratic models of modern medicine [10], and Badri raises questions about Islamic psychotherapy and the influence of faith on mental health [11].

Thus, the literature on the philosophy of health in the Islamic context represents a multi-layered system of knowledge, including both religious and rational-scientific components. It traces the desire for harmony between body and spirit, which makes the Islamic approach particularly relevant in the context of modern challenges in the field of health care and spiritual culture.

The issue of health in the Islamic tradition covers not only medical aspects, but also includes ethical-philosophical, spiritual and social dimensions. The Islamic concept of health is based on

a theological worldview, where a person is considered as a single whole - body, mind and soul, created by Allah and endowed with responsibility for his physical and moral condition.

The Quran, despite the absence of direct medical discourse in the modern sense, presents a system of life norms aimed at maintaining physical and spiritual health. The verse says: "Eat and drink, but do not waste. Indeed, He does not like the wasters" (Quran, 7:31), which reflects the idea of moderation as a key principle in nutrition and lifestyle. The concepts of tazkiya (purification of the soul), taharat (ritual purity), siyam (fasting) and salat (prayer) play a role not only in spiritual but also in physical regulation. The Holy Quran mentions purity and those who purify themselves in many verses.

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Meaning: " Verily, Allah loves those who repent (of their sins) and those who purify themselves [12].

Allah looks not only at a person's actions, but also at his intentions and the state of his heart. Purity of heart perfects faith and leads to love for Allah. The following verse is mentioned in the Quran about this:

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

Meaning: "...so that Allah may test what is in your souls and purify what is in your hearts. Indeed, Allah knows what is in the breasts (of people)." [13].

The Hadiths of the Prophet Muhammad (s.a.v.) touch widely on health issues, prescribing care of the body, hygiene and moderation. One of the fundamental statements is the Hadith: "Indeed, your body has a right over you" (al-Bukhari), which in Islamic anthropology means recognizing the bodily nature of man as significant and sacred [14].

Modern scientific research increasingly addresses the issues of spirituality in medicine and emphasizes the importance of religious practices (fasting, prayer, meditation) for strengthening the immune system, psycho-emotional state and general well-being. In this regard, the Islamic philosophy of health is becoming a relevant object for bioethics, philosophy of religion, cultural studies and medicine. The Islamic concept of health includes not only prescriptions for disease prevention, but also a holistic anthropology, in which a person is perceived as a custodian of health, endowed with free will, but accountable in his actions to the Creator. This model brings the Islamic tradition closer to modern ideas of holistic medicine, including the biopsychosocial model of health adopted by the WHO.

The analyzed sources show that the philosophy of health in Islam is not just a set of religious prescriptions, but a holistic system of worldview based on the harmony of body and spirit, prevention, morality and responsibility before God. The relevance of this concept is growing in the modern world, where there is a growing need for integrative approaches to healthcare that take into account the spiritual and cultural identity of the individual.

RESEARCH METHODS

In writing the article, a comprehensive interdisciplinary approach was used, combining methods of religious studies, philosophical, historical-cultural and textual analysis. The main methods used in the study were:

1. Phenomenological approach – applied in the study of Islamic philosophy of health as a unique worldview phenomenon, expressed in religious practice, moral precepts and spiritual principles. This allowed to identify the features of Islamic perception of health as a holistic state of a person.

2. Historical and philosophical analysis – was used to study the views of classical Muslim thinkers (Ibn Sina, al-Ghazali, ar-Razi, etc.) and the evolution of ideas about health in the Islamic scientific tradition.

3. Comparative analysis – was used to compare the Islamic concept of health with modern approaches, including biomedical and holistic models. The comparison allowed identifying points of intersection and divergence, as well as determining the significance of the Islamic model in the modern context.

Thus, the multi-aspect methodological approach ensured the depth and comprehensiveness of the analysis of the philosophy of health in Islamic sources, allowing it to be considered as a holistic system of values in which religious, ethical and medical aspects are inextricably linked.

RESULTS AND DISCUSSION

As a result of the analysis of Islamic sources - the Koran, the hadiths of the Prophet Muhammad (s.a.v), as well as philosophical and medical treatises of classical Muslim scholars - it was established that in the Islamic tradition, health is considered a multi-level and holistic phenomenon, including physical, spiritual, mental and social dimensions.

Islamic philosophy of health is based on the anthropological model, in which man is an indivisible unity of body (jism), mind (' aql) and soul (nafs). In contrast to the reductionist approach characteristic of the biomedical model, the Islamic concept is based on the idea of harmony between the material and the spiritual. This is confirmed in the Quran, where man is prescribed care for both the body (taharat, moderation in nutrition, physical activity) and the soul (tazkiyya, prayer, fasting) (Quran, 2:222; 91: 9-10).

An analysis of the hadiths and the ethical and legal provisions of the Islamic tradition shows that health is perceived not as an absolute personal benefit, but as a gift from Allah, for which a person bears moral and religious responsibility. Thus, caring for one's health becomes an act of worship and a manifestation of gratitude to the Creator. Excesses, bad habits and carelessness towards the body are considered sinful behavior.

Classical authors such as Ibn Sina and al-Ghazali emphasized the preventive nature of Islam: regular religious practices (prayer, fasting, hygiene) not only promote spiritual purification, but also have proven physical benefits. Fasting (siyam), for example, is described not only as a form of spiritual discipline, but also as a means of physical purification, which is confirmed by modern medical research.

A comparative analysis of Islamic and modern medicine has shown that the principles laid down in the Islamic tradition largely correspond to modern approaches to holistic healthcare. In particular, the concept of health as a balance, attention to the mental state, the role of nutrition and spiritual practice are becoming increasingly significant in the Western medical paradigm. Modern authors (Padela, Badri, Nasr) emphasize that the Islamic model can be integrated into the bioethical discourse of the 21st century as a value-oriented alternative to technologized medicine.

Against the backdrop of public health crises, burnout, and loss of meaning in life, the Islamic concept of health offers effective responses that focus on a return to spiritual roots, moderation, social responsibility, and harmony with nature. Such an approach can serve as the basis for the formation of a health culture focused not only on physical survival, but also on a meaningful, ethically built life.

CONCLUSIONS

The conducted research allowed to establish that the Islamic philosophy of health is a holistic system of religious-moral, anthropological and medical ideas, formed on the basis of the Koran,

hadith and works of classical Muslim thinkers. Unlike secular biomedical models, in which health is interpreted as a physiological state, the Islamic tradition considers health as a harmony of body, mind and soul, for which a person bears both physical and spiritual responsibility.

The fundamental sources of Islam emphasize the need to observe moderation, purity, morality, care for the body and soul, which indicates a deep preventive focus of religious prescriptions. Health in the Islamic understanding is not only a biological norm, but also a form of worship, a way to strengthen faith and implement the spiritual path.

The philosophical and medical treatises of scholars such as Ibn Sina and al-Ghazali demonstrate a high degree of integration of scientific knowledge and religious ethics, making the Islamic model of health relevant to contemporary bioethical discussions.

Thus, the Islamic concept of health can serve as a basis for the formation of an integrative approach to medical practice and health culture in the context of global challenges, while preserving the spiritual and cultural values of Muslim societies. Its relevance lies in the ability to combine spiritual guidelines, moral responsibility and scientifically based methods of caring for a person as a bodily and spiritual being.

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