

Regarding Payment of Dower in the Marriages under Muslim Personal Law

By: *Dr. Mohammad Abu Tayyub Khan**

Abstract

Marriage generally involves some financial settlements under every legal system, secular or religious. However, Muslim personal law requires the payment of dower also, apart from maintenance, to be made by the husband to the wife. This is in fact a strict financial obligation set by the *sharia* that has to be performed by every husband in consequence of a marriage. The Holy Qur'an directs that 'Give women their dowries as a free gift'(4:4). Dower is a financial gain of the wife, which is her personal right. This is an extra amount that is payable to her that incurs even no financial liabilities and the wife, if likes, may keep it in the form of fixed deposit or may spend it according to her sweet will without any restriction from her husband. Thus, the wife is the absolute owner of the property obtained by way of dower. This is also one of the distinguishing features of Islamic Law of marriage. 'the payment of dower on the part of the husband is an admission of the independence of the wife, for she becomes the owner of property immediately on her marriage though before it she may not have owned anything.¹ This is absolutely her own property over which husband has no legal right.² There are many verses of the Holy Qur'an that indicate that this is her absolute right and 'so it is not lawful for her father or any other one to take any part' of this property³

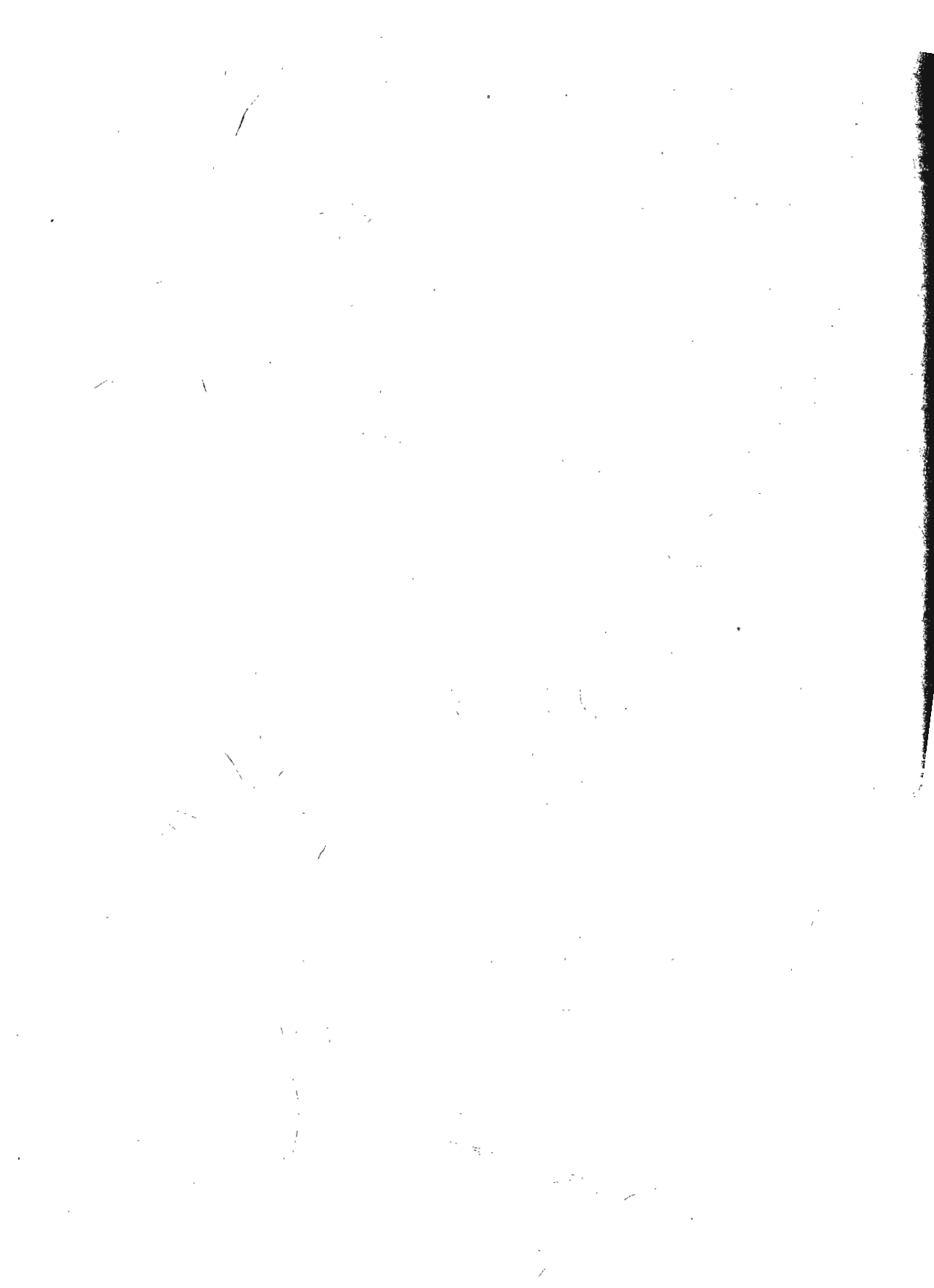
Dower: General Principles

Dower: Source of Obligation: Sharia, not contract.

Though marriage under Islamic Law is generally treated as a contract, the agreement of the parties is not only the source of rights and duties to arise in consequence of such contracts, there are many unilateral obligations that arise in consequence of marriage. They are not settled by the parties themselves but are imposed by the *sharia*. Dower is one of the those unilateral obligations on the husband, which has been imposed by the *sharia* irrespective of the agreement

*Department of Bengali, University of Karachi

- 1- Fitzgerald, Seymour Veseley, *Muhammadan Law: An Abridgment*, Oxford University Press, London: Humphrey Milford, 1931; pp.62-3
- 2- Charles Hamilton, tr. *The Hedaya: commentary on the Islamic Laws*; London, vol. 1, 1985, Reprint. P.122
- 3- 2:236.



Islamic Ideology of Hygiene

- 51- *Sunan Abu daod, Suleiman bin ashas al-sajistani, the book of al-amaim*, Hadith 3377
- 52- *Sunan ibn majah*, Muhammad bin yazid al-qazweeni, the book of al-tibb, Hadith 3429
- 53- *Sunan ibn majah*, Muhammad bin yazid al-qazweeni, the book of al-tibb, Hadith 3457
- 54- al-Quran: 35:14
- 55- *Al-jamay al-Sahih*, Muhammad bin Ismail al-Bukhari, the book of tibb, Hadith 5248
- 56- *Al-jamay al-Sahih*, Muhammad bin Ismail al-Bukhari, the book of fazail ul Quran, Hadith 4630
- 57- *Musnad Ahmed, Ahmed bin hanbal*, the chapter of *Osama bin sharik*, Hadith 17728

RESOURCES

- 1- The Quran
- 2- *Al-jamay al-Sahih*, Muhammad bin Ismail al-Bukhari, dar-ul-marifah, labnon.
- 3- Al-maraseel, *Suleiman bin ashas al-sajistani, dar ul qalam, berut*
- 4- al-sunan ul al-kubra, Ahmed bin hussain bin ali, दौरا तुल मातरल अल-नलरामल, हादरबाद अल-दक्कन, India
- 5- *Kanz-ul-ammaal fi sunnan ul aqwaal, ali bin Hassam burhanpuri, kataba-e-rzwiyyah, bihar, india*
- 6- Musnad Ahmed, Ahmed bin hanbal, al-moassissah tul risalah, berut.
- 7- *Sahih Muslim, Muslim bin hujaaj, dal ul ilm, berut.*
- 8- *Sunan ibn majah*, Muhammad bin yazid al-qazweeni, dar-ul-fikr al-arabi , berot
- 9- *Sunan al-Tirmithi, Muhammad bin esa bin saurah al-Tirmithi, dar ul fikr, berut*
- 10- *Sunan-e-nasai*, Ahmed bin shoaib al-nasai, *dar ihyaa ul turaas al-arabi*, berut
- 11- *Sunan abu daod, Suleiman bin ashas al-sajistani, dar al nashr Muhammad ali syed, sahaam*

Islamic Ideology of Hygiene

- 31- *Sahih Muslim, Muslim bin hujaj*, the book of al-imaarah, Hadith 3541
- 32- Al-Quran : 7:32
- 33- Al-Quran : 5:87
- 34- Al-Quran : 7:31
- 35- *Sunan ibn majah*, Muhammad bin yazid al-qazweeni, the book of al-libaas, Hadith 3595
- 36- *Sunan al-Tirmithi*, Muhammad bin essa bin saurah, the book of al-zuhd an rasoollullah, Hadith 2302,
Musnad Ahmed, Ahmed bin hanbal, the chapter of mqdaam bin madikarb, Hadith 16556
- 37- *Sunan al-Tirmithi*, Muhammad bin essa bin saurah, the book of al-atimah, Hadith 1740,
Al-jamay al-Sahih, Muhammad bin Ismail al-bukhari, the book of al-atimah, Hadith 4974,
Sunan ibn majah, Muhammad bin yazid al-qazweeni, the book of al-atimah, Hadith 3247
- 38- *Al-jamay al-Sahih*, Muhammad bin Ismail al-bukhari, the book of al-nikah, Hadith 4675
- 39- *Al-jamay al-Sahih*, Muhammad bin Ismail al-Bukhari, the book of al-soum, Hadith 1839
- 40- *Kanz-ul-ammaal fi sunnan ul aqwaal*, ali bin Hassam burhanpuri, the second chapter, kataba-e-rzwiyyah, bihar, india
- 41- Al-Quran : 2: 185
- 42- Al-Quran : 2: 173
- 43- Al-Quran : 7: 31
- 44- *Sunan al-Tirmithi*, Muhammad bin esa bin saurah al-Tirmithi, dar ul fikr, the chapter of dawaat ul nabi, Hadith # 3402
- 45- *Sunan ibn majah*, Muhammad bin yazid al-qazweeni, the book of al-duah, Hadith 3861
- 46- *Musnad Ahmed*, Ahmed bin hanbal, the chapter of mqdaam bin madikarb, Hadith 14926
- 47- *Sahih Muslim, Muslim bin hujaj*, the book of al-salaam, Hadith 4088
- 48- *Sahih Muslim, Muslim bin hujaa*, the book of al-salaam, Hadith 4117
- 49- *Al-jamay al-Sahih*, Muhammad bin Ismail al-Bukhari, the book of ahadeeth ul anbiyya, Hadith 3214
- 50- a term used in the Quran for Jews and Christian as believers in a revealed religion

Islamic Ideology of Hygiene

- 8- *Musnad ahmed*, Ahmed bin janbal, the book of *Abu bakar siddiq*, al-maktab ul-islami, berut, 1978/1398, Hadith 5
- 9- *Zaad-ul-maad*, *ibn-ul-Qayyim*, *moassisa tul rislala*, berot, 1986/1406, 4/216
- 10- Passing wind or urine or answering the call of nature
- 11- After sexual intercourse or discharge
- 12- Al-Quran : 5: 6
- 13- *Sunan ibn-e-majah*, the book of taharah, Hadith 267.
- 14- Al-Quran : 74: 4
- 15- Al-Quran : 2: 222
- 16- Al-Quran : 9: 108
- 17- *Sahih Muslim*, *Muslim bin hujaj*, the book of *taharah*, *riasato idarat ul boohoos al-ilmiiyyah*, *al-Riyadh*, Hadith 328
- 18- *Al-jamay al-Sahih*, Muhammad bin Ismail al-Bukhari, the book of *al-jumah*, al-maktab ul islami, istanbool, 1979/1399, Hadith 830
- 19- *Al-jamay al-Sahih*, Muhammad bin Ismail al-Bukhari, the book of *al-jumah*, Hadith 847
- 20- *Sunan-e-nasai*, Ahmed bin shoaib al-nasai, *dar ihyaa ul turaas al-arabi*, berut, 1930/1348, the book of *al-taharah*, Hadith 5.
- 21- *Sunan abu daod*, *Suleiman bin ashas al-sajistani*, *dar al nashr Muhammad ali syed*, *sahaam*, the book of al-tarrajjul, Hadith 3632
- 22- *Sunan abu daod*, *Suleiman bin ashas al-sajistani*, the book of al-tarrajjul, Hadith 3666.
- 23- Sunan al-Tirmithi, Muhammad bin essa bin saurah, dar maktaba dar ud dawa, hams, sooriya, 1965/1385, the book of adab an rasloolullah , Hadith 2723
- 24- *Sahih Muslim*, *Muslim bin hujaj*, the book of wudu, Hadith 426
- 25- *Sunan Abu daod*, *Suleiman bin ashas al-sajistani*, the book of al-taharah, Hadith 95
- 26- *Sahih Muslim*, *Muslim bin hujaj*, the book of al-ashribah, Hadith 3755
- 27- *Musnad Ahmed*, *Ahmed bin hanbal*, the chapter of sakhr al-ghamdi, Hadith 15006
- 28- *Sunan Abu daod*, *Suleiman bin ashas al-sajistani*, the book of al-amaim, Hadith 3556
- 29- al-sunan ul al-kubra, Ahmed bin hussain bin ali, *daira tul maarif al-nizamia*, haidrabad al-dakkan, India 1925/1344, page 19, volume 10, Hadith 19546,
Al-maraseel, *Suleiman bin ashas al-sajistani*, *dar ul qalam*, berut, 1986/1406,
- 30- *Al-jamay al-Sahih*, Muhammad bin Ismail al-bukhari, the book of al-jihad, Hadith 2684

Islamic Ideology of Hygiene

states; they affect each other in strength and weakness in health and sickness in deviation and moderation. This was proven by psychiatrists and physicians long ago.

In the Biography of the Prophet Muhammad (صلي الله عليه وسلم), we find a situation in which these facts are clearly manifested. The power of the spirit and the effect it has on the body was shown during the construction of the mosque (in Medina) the Companions were carrying one brick at a time- while "Ammar Ibn Yasir used to carry two at a time.

The Prophet (صلي الله عليه وسلم) has also referred to the power of the spirit and its effect on the body, when he forbade his Companions from fasting continuously (without interruption) and so they asked him:

Truly, who is like the Prophet Muhammad (صلي الله عليه وسلم) in the strength of his soul to tolerate what he could tolerate? He was ever in a spiritual state with Allah; different from all others. He was forever with Allah, ever remembering and never forgetting; ever alert and never negligent; and ever awake whose eyes doze while his heart never sleeps.

A believer is spiritually and psychologically the strongest, and healthiest of all people. Imam (Faith) has filled him with the feeling of peace and tranquility satisfaction and hopes love and intimacy, and has purified his soul of malice and grudge envy and hatred, and devastating evils of the heart.

These are the everlasting principles for which Islam has laid the foundation! In addition, which the Prophet (صلي الله عليه وسلم) has explained through the Sunnah. If the Sunnah is taken into consideration and applied correctly, it is capable of creating generations of strong healthy men and women without whom the religion will not gain victory and life win not progress.

REFERENCES

- 1- Al-Quran : 7: 157
- 2- Al-Quran : 16: 44
- 3- Al-Quran : 2: 151
- 4- Al-Quran : 59: 7
- 5- Al-Quran : 14: 7
- 6- *Sunan ibn majah*, Muhammad bin yazid al-qazweeni, dar-ul-fikr al-arabi , berot, chapter of *al-hikmah*, 1975/1395 Hadith 4160,
Al-jamay al-Sahih, Muhammad bin Ismail al-Bukhari, the book of *al-riqaaq*, dar-ul-marifah, labnon, Hadith 5933
- 7- Al-Quran : 102: 8

Islamic Ideology of Hygiene

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ (56)

Whenever the Messenger of Allah went to bed, he used to recite Surahs Al-Ikhlās, Al-Falaq and At-Nas holding his hands together before his mouth and then rub his hands over his body. ,

5. Raising Hope before Physicians and Patients:

The Prophet Muhammad (صلي الله عليه وسلم) widely praised the hope of both physicians and patients in curing all diseases, no matter how long they lasted. The Prophet thus conquered the devastating despair, of what are called incurable diseases.

Ahmad bin hanbal reported on the authority of Usamah Ibn Shuraik:

فَإِنَّ اللَّهَ لَمْ يُنْزِلْ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً عَلِمَهُ مَنْ عَلِمَهُ وَجَهَلَهُ مَنْ جَهَلَهُ (57)

“Verily Allah did not create a disease except that He also has created the treatment some would know it and some would not So we can deduce from this Hadith that it is allowable to seek treatment, for those who suffer from diseases that the physicians confessed they could not cure, and said that is no remedy for them.

Ibn Al-Qayyim said about Provisions of the Hereafter; "The Hadith of the Prophet which says "There is a remedy for every malady" gives spiritual support to the physician and the patient, as well as urging them to seek this remedy and get it. When the patient feels that there is a cure for his illness, this would raise his hopes of recovery! Push away despair and opens the door of anticipation for him. Should his spirit get stronger the warmth of his instinct is let out, which in itself provokes strength of natural, psychological and vital spirits. Consequently, when these spirits get stronger, they will conquer the disease and drive it away. In addition, when the physician knows that there is a cure for this illness, he will try harder to find it Bodily diseases are analogous with the diseases of the heart and Allah has created corresponding cures for all the evils of the heart. If the sick person comes across the cure, and it matched the disease in his heart, by Allah's Will, he will recover.

6. Psychological Soundness

The Sunnah cared tremendously about the soundness of a person's psychological state. It is with your soul not your body that you are a human being! No doubt, there is an exchange of influence between psychological and physical

Islamic Ideology of Hygiene

What is that thread?' I said: An incantation was read on it' He pulled it and tore it off saying: The family of "Abdullah is free of associating anything with Allah.' Then he said: 'I heard the Prophet (صلي الله عليه وسلم) say: 'Incantations, amulets and spells are Shirk. She said: I said to him. Why do you say that?

My eye once watered, so I used to go to so and so, the Jew, to recite an incantation. When he used to read it, my eye stopped watering He said: 'That is Satan; he stabs your eye with his finger. Therefore, when he recites the incantation it stops. It would have been sufficient to say:

Remove the severity of illness, O Lord of humankind! Heal me; Thou art the Healer, there is no cure. Except Thy cure which leaves behind no disease.

Also Hadith of Uqbah ibn Amir that the Prophet (صلي الله عليه وسلم) says:

"The one who wears an amulet is a polytheist.

As for legal incantations, they are just a kind of supplication to Allah. The Prophet has classified the known treatments in three types only. He said:

الشِّفَاءُ فِي ثَلَاثَةِ شُرْبَةِ عَسَلٍ وَشَرْطَةِ مِحْجَمٍ وَكَيِّ نَارٍ وَأَنْهَى أُمَّتِي عَنِ الْكَيِّْ (55)

"There is remedy in three things: a drink of honey cupping, and cauterization.

He did not count incantations and the like as one of the remedies even though they have a great spiritual effect. A true Muslim is the one who mixes matter with spirit, walks on the earth but looks up to the sky, and uses human medication but does not forget the Divine spiritual dimensions.

Importance of Divine Medication:

Ibn Al-Qayyim said: You should know that natural Divine medication cures an illness not only after the occurrence of the infection, but also prevents its occurrence in the first place. Even if an illness occurs, the illness would not be severe, even if it were a harmful one. As for conventional medicine, they are only beneficial after the occurrence of the disease. Incantations and Dhikr either would prevent the occurrence of these infections or would restrain its effect - according to the perfection of the incantation, and its strength or weakness. Therefore a Muslim recites incantations and seeks refuge in Allah, in order to preserve his health (from diseases) and with the intention of being cured of his illness.

The first case is manifested in the Hadith narrated by the Bukhari and Muslim on the authority of Aisha:

Islamic Ideology of Hygiene

asked them "Which one of you is more skillful?" One of them said: Is there in medicine any good O Messenger of, Allah? He said:

مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ دَوَاءً (52)

"He who created Illness also created its cure,

Therefore, we should resort to the most professional people in each field of knowledge and profession. This will help you get straight to your objective.

The Prophet Muhammad (صلي الله عليه وسلم) says:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَطَبَّبَ وَلَمْ يُعَلِّمْ مِنْهُ طِبًّا قَبِلَ ذَلِكَ فَهُوَ ضَامِنٌ (53)

He who claims to be a physician and he is not truly a physician is responsible for what he claims.

Clearly, the Prophet Muhammad (صلي الله عليه وسلم) disapproved of those swindlers who pretend to belong to the medical Profession while they, in fact, do not. He put the blame on them for making wrong diagnosis and prescribing the wrong treatment, while he respected the professionals and experts. Each discipline has its men and each profession has its own experts. Allah says in a pertinent verse:

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ
مِثْلُ خَبِيرٍ (54)

If you invoke them, they hear not your call, and if they were to hear, they could not grant it to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him who is the each and everything.

The Prophet Muhammad (صلي الله عليه وسلم) also disapproved of soothsayers and swindlers who claim to cure people by hanging charms or reciting incantations of jahiliyah, that do not include any mention of Allah or His Beautiful Names. These are considered an outcome of polytheism and jahiliyah and such people are ignorant of the Divine Revelation.

Imam Ahmed bin hanbal reported on the authority of Zainab, the wife of "Abdullah ibn Mas'ud, that she said: When "Abdullah came home, he used to hem and spit by the door, to avoid seeing something that he. Might dislike seeing. One day, he hemmed then came in, and I had an old woman at the time, reciting an incantation in order to cure me from a fever I was suffering from. When" Abdullah came in, I hid the old woman underneath the bed. He came in, sat on the bed beside me, and saw me wearing a knotted thread around my neck. He asked:

Islamic Ideology of Hygiene

magicians and swindlers. The only form of spiritual medication left is Remembrance of Allah, seeking refuge in 'Him and resorting to him through incantations and amulets taken out of various supplications and invocations to Allah. No rational and fair-minded person would renounce the notable influence of these treatments in strengthening the spirit of the sick person and activating his inner self, so that his hope to be cured his confidence in recovery and his perfect faith in the Mercy of Allah would get stronger-No one would despair of the Mercy of Allah, except those who go astray.

The Prophet Muhammad (صلي الله عليه وسلم) in his sayings and deeds was a good example in guiding Muslims to the proper Medicine based on science and experimentation not on superstition and exaggeration.

The Prophet Muhammad (صلي الله عليه وسلم) himself, took medicine and commanded people to do the same, because He who has created the disease, has created the cure. He sent a physician to Ubay Ibn Ka'b as we mentioned before he cut the vein and then cauterized it, i.e., he performed an operation for him.

عَنْ سَعْدِ قَالَ مَرِضْتُ مَرَضًا أَتَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْوِذُنِي فَوَضَعَ يَدَهُ بَيْنَ تَدْيِي حَتَّى وَجَدْتُ بَرْدَهَا عَلَى فُؤَادِي فَقَالَ إِنَّكَ رَجُلٌ مَفْنُونٌ أَنْتَ الْحَارِثُ بْنُ كَلْدَةَ أَخَا تَقِيفٍ فَإِنَّهُ رَجُلٌ يَتَطَبَّبُ فَلْيَأْخُذْ سَبْعَ تَمْرَاتٍ مِنْ عَجْوَةِ الْمَدِينَةِ فَلْيَجَاهُنَّ بِنَوَاهُنَّ ثُمَّ لِيَلِدْكَ بِهِنَّ (51)

Sa'd Ibn Abi Waqqas says: "I became sick and the Prophet (صلي الله عليه وسلم) came to visit me; he put his hand on my chest such that I even felt its coolness in my heart. He said to me:

'You have heart disease, go to Al-Harith, he is a man who practices medicine.

There is no evidence that Al-Harith embraced Islam. That is why scholars deduced from this Hadith the permissibility of seeking help from non-believers in medicine, if they are trustworthy concerning the safety of the Muslim they are treating. It is preferable, however, for the Muslim to be treated by a Muslim, especially when there are decrees related to Shari'ah, such as the permissibility of breaking Fast in Ramadan and likewise, that rely upon the decision of the doctor. A Muslim should not consult but a Muslim doctor who is trustworthy in his religion, just as he is in his medical profession.

One of the Companions of the Prophet Muhammad (صلي الله عليه وسلم) was wounded and the wound was clotted with blood. The Prophet Muhammad (صلي الله عليه وسلم) called two men of the Banu Anmar tribe. They looked at him, and the Prophet

Islamic Ideology of Hygiene

finds an excuse in Allah's Fate and his Divine Decree, while the strong Muslim sees that he, himself, is the unconquered Decree of Allah,

3. Safety from Infections:

The Sunnah assured the occurrence of infection as one of the Laws of Allah, and urged caution, taking preventive measures and quarantine in relation to infectious diseases. It even spread the area of preventive measures to include animals.

The Prophet Muhammad (صلي الله عليه وسلم) says:

لَا يُورِدُ الْمُمْرِضُ عَلَى الْمُصِحِّ (48)

The ill should not go to those who are Healthy.

Here "should not go to," means that he should not mix the sick ones suffering from scabies, with the healthy ones at the watering place, lest they may be infected.

The Prophet Muhammad (صلي الله عليه وسلم) also said about plagues:

فَإِذَا سَمِعْتُمْ بِهِ بَأْرُضٍ فَلَا تَقْدَمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ قَالَ أَبُو التَّضَرِّ لَا يُخْرِجُكُمْ إِلَّا فِرَارًا مِنْهُ (49).

'When you hear that it has broken out in a land don't go to it, and when it has broken out in the land where you are don't run away from it.

These measures are to be taken in order to confine the epidemic in the narrowest space possible.

As to the other Hadith that says: 'there is no infection'; it is an Authentic Hadith narrated by Bukhari but what it really means is that diseases are not in themselves infectious, as many people in Pre-Islamic period (الجاهلية) thought, but they are so according to the Predestination of Allah and his Laws in the universe.

4. Respect of Medicine:

The Prophet Muhammad (صلي الله عليه وسلم) resisted the kind of medicine practiced by magicians and soothsayers, which could be called "spiritual medicine", while he respected medicine based on observation and experimentation, causes and causative factors. He also nullified the superstitious beliefs that prevailed among the pagan Pre-Islamic Arabs and even the People of the Book. (50).

Those beliefs are manifested in rejecting apparent causes and the laws of the universe while depending on esoteric causes and unknown incantations such as ambiguous spells and incantations hanging charms and jugglery propagated by

Islamic Ideology of Hygiene

عَنْ ابْنِ أَبِي خَيْرَةَ أَحَدِ بَنِي الْحَارِثِ عَنْ أَبِيهِ أَنَّهُ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ دَوَاءً تَدَاوَى بِهِ وَرُقَى نَسْتَرْقِي بِهَا وَتُقَى نَتَّقِيهَا هَلْ تَرُدُّ ذَلِكَ مِنْ قَدَرِ اللَّهِ شَيْئًا قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ مِنْ قَدَرِ اللَّهِ تَبَارَكَ وَتَعَالَى (46)

Abu Khuzaimah said:

O Messenger of Allah! Supposing we use incantations that we recite, and medicines that we use as remedy and we preserve ourselves with piety. Would that drive away Allah's fate? He said: 'It is all part of the decree of Allah.

This is the decisive answer because Allah has decreed both causes and causative factors, and He made it a law for His creation, to fight one decree with another. For example, a man would push away the decree of hunger with the decree of eating, likewise he would drive away the decree of thirst with that of drinking, and the decree of illness with that of treatment. Both the driven away decree and that which drove it back are parts of Allah's 'Destiny'. The guidance of the Prophet Muhammad (صلي الله عليه وسلم) in this aspect too, is the perfect guidance and his Sunnah is the light that guides whoever follows its example. The Prophet Muhammad (صلي الله عليه وسلم) himself used to take medicine and to command whoever fell ill whether he was one of his family or of his Companions to take medication.

As we read in Hadith narrated in Muslim by Jabir:

بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَبِي بِنِ كَعْبٍ طَبِيبًا فَقَطَعَ مِنْهُ عِرْقًا ثُمَّ كَوَّاهُ عَلَيْهِ (47)

The Prophet Muhammad (صلي الله عليه وسلم) sent a physician to Ubaiy Ibn Ka'b cut the vein and then cauterized it.

When Umar (رضي الله عنه) went to Syria and knew before reaching it that, the plague had spread out there, he consulted his companions and he decided to go back with the people who came with him to keep them away from danger. Abu 'Obadiyah said: is it flight from the Decree of Allah? Umar said: 'Yes, we flee from the Decree of Allah to the Decree of Allah! What would you think if you had two valleys, one is fertile and the other is barren, if you pastured in the fertile part, would not you pasture therein by the Decree of Allah?

The good discerning Muslim, who has reasonable legal comprehension of his religion, is the one who pushes away the Decree of Allah with the Decree of Allah and flees from the Decree of Allah to the Decree of Allah. The well-known Muslim poet and philosopher Muhammad Iqbal, said: the weak believer always

1. Establishing the Value of the Body

The Sunnah has established the value of the body and the rights it has upon its possessor. People heard for the first time in religious address the statement:

إِنَّ لِحَسَدِكَ عَلَيْكَ حَقًّا

"Your body has a right on you."

Even though it is a brief statement, it is an impressive and significant one.

The body has a right to be fed when feeling hungry, to rest when feeling tired, to be cleaned when dirty and to be treated should it fall in. This right of the body in Islam is mandatory, and should not be forgotten or neglected to the advantage of other rights even if they are the Rights of Allah.

No wonder, Muhammad (صلي الله عليه وسلم) used to seek refuge in Allah from offensive and dangerous diseases that attack the body.

No wonder the Prophet Muhammad (صلي الله عليه وسلم) also used to invoke Allah to grant him protection in his health and senses. He used to say:

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ عَافِنِي فِي جَسَدِي وَعَافِنِي فِي بَصَرِي وَاجْعَلْهُ الْوَارِثَ مِنِّي (44)

O my Lord! Grant me protection in my body and sight and make them remain as my inheritors' i.e.

Keep them safe until I die, as the inheritors remain alive up to the death of the person. Other supplications that the Prophet taught his Companions to say are:

أَنَّ ابْنَ عُمَرَ يَقُولُ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُ هَؤُلَاءِ الدَّعَوَاتِ حِينَ يُنْسِي وَحِينَ يُصْبِحُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي وَأَحْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي (45)

2. Medicines Are Part of Allah's Decree

The Sunnah has solved the issue of "believing in fate" an issue that many pious people think contradicts seeking treatment with the aid of conventional medicine. Such people used to think that they are obliged to observe patience in cases of affliction and be satisfied with their fate, without seeking medication.

Islamic Ideology of Hygiene

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ (43)

And, eat and drink but do not waste by extravagance. Certainly He: neither (Allah) likes nor the extravagant.

The present age has witnessed the discovery of several preventative vaccines especially those related to the stage of infancy such as vaccines for polio, smallpox, and certain types of fever. From the juristic point of view, it is obligatory to take these vaccines. Parents and legal guardians of children are obliged to vaccinate the children against these diseases, in order to protect them from deadly and languishing diseases.

The Prophetic education about Medicine and Seeking Treatment

You can find many instances about how the Prophet Muhammad (صلي الله عليه وسلم) was concerned about medicine and medication. In the famous books of Hadith are classified into chapters and subjects called The Book of Medicine or a chapter on the same topic.

Several Prophetic Hadiths were narrated that prescribe cures for certain diseases.

Part of these prescriptions is only suitable for a certain environment, with relevance to its climate intensity of heat and general circumstances, such as the environment of the Arabian Desert. Such prescriptions could not be generalized to all people, as ibn Al-Qayyim illustrated when he was describing the treatment of sciatica using the buttock (fat tail) of an Arabian sheep, treatment of fever using cold water, and eating dates first thing in the morning etc.

Prophetic Principles for Medicine and Hygiene:

*There is an important aspect related to medicine, which is disregarded by many people. This aspect is "the aspect of guidance" that is closely related to the purpose of religion and the mission of the Prophet Muhammad (صلي الله عليه وسلم).

Some pagan and distorted religions have introduced some misleading ideas and false superstitions, which impeded the progression of proper medicine, and spoiled the possibility of utilizing its benefits. Muhammad (صلي الله عليه وسلم) fought these illusions, corrected those wrong concepts, and laid down a set of rules and everlasting principles that are truly considered the cornerstone for the foundation of a lofty palace for proper human scientific medicine.

The following are some of the relevant Prophetic principles, deduced from the Sunnah:

Islamic Ideology of Hygiene

Various concessions in traveling and illness are well known. There are also some types of exemptions that could take the form of resorting to a substitute, and thus we find, that it is now well established among Muslims that "soundness of the body has a precedence over the soundness of religion,

The Prophet Muhammad (صلي الله عليه وسلم) says:

إن الله يحب أن يؤخذ برخصه، كما يحب أن يؤخذ بعزائمه (40)

Verily Allah loves His reduction to be adopted and dislikes the adoption of sins

In these cases, Fasting is prohibited, as it could be extremely strenuous as in the case of the man that the Prophet Muhammad (صلي الله عليه وسلم) saw while in the course of one of his journeys.

That refers to that kind of traveling which could be a source of extreme hardship on the fasting person or could be a source of trouble for him or his companions.

The verse that deals with the legal rules of Fasting in Ramadan ends with the words:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ (41)

Allah intends for you ease, and He does not want to make things difficult for you.

Of the concessions that were legislated by the Qur'an and Sunnah, is the rule that "necessity dictates exceptions". One of these necessities is the preservation of the body thus, a Muslims is allowed to eat the flesh of dead animals, the flesh of a swine, and that on which invocation has been Blade to any other than Allah.

In a pertinent verse, the Quran says:

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (42)

However, if one is forced by necessity without sinful disobedience or transgressing limits then there is no sin on him. Truly, Allah is Forgiving and Most Merciful

The Importance of Medicine and Medical Treatment:

Islam has also cared about medicine and physical health; whether it was therapeutic or preventive. Islam cared more about preventive medicine, as it is well known that "prevention is better than cure", One of the best means of prevention is to quit all forms of extravagance and to guard oneself against indigestion. Allah says in the Qur'an:

Islamic Ideology of Hygiene

manners of Islam by avoiding indulgence and extravagance. Islam is a religion of moderation in all aspects of life.

Forbiddance from "Wearing out" the Body in Worship:

Islam also prohibited wearing out one's body through continuous work, slaying up too late or starvation; not even with the intention of it being an act of worship. The Prophet (صلي الله عليه وسلم) disapproved the behavior of some of his Companions, when one of them wanted to pray all night and never lie down in bed, the other wanted to observe fasting continuously and never break his fast, the third said he would never get married. The Prophet Muhammad (صلي الله عليه وسلم) said to them:

إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ لَكِنِّي أَصُومُ وَأُفْطِرُ وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنِّي فَلَيْسَ مِنِّي (38)

"I hope I am the most Allah-fearing of you, and possess the best knowledge among you; but I observe Prayer and sleep too I observe fast and suspend observing it and I also marry women. Whoever turns away from my Sunnah has no relation with me.

The Prophet Muhammad (صلي الله عليه وسلم) also denied what Othman Ibn Maz'un and Abdullah Ibn Amr wanted to do by adopting an extreme manner in worship, and he reminded them of the rights of their body's families and society upon them, He said to 'Abdullah ibn Amr:

صُمْ وَأُفْطِرُ وَقُمْ وَتَمَّ فَإِنَّ لِحَسَدِكَ عَلَيْكَ حَقًّا وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا وَإِنَّ لِرِزْوَجِكَ عَلَيْكَ حَقًّا وَإِنَّ لِرِزْوَجِكَ عَلَيْكَ حَقًّا (39)

Fast for a few days and then break Fasting, pray and sleep at night for your body has a right on you, your eyes have a right on you your family has a right On you and your guests have a right on you

Divine Legislation for Reduction of Some Acts of Worship

The Sunnah has legislated several concessions about practicing certain religious obligations in order to preserve the body's rights. These are adopted if taking firm resolutions would cause any harm to the body, in a way that might lead to catching a disease, to increasing the severity of an existing illness, to delaying its cure, or to leading to an excessively strenuous state. An example of these concessions is substituting ablution with performing Dry Ablution (التيمم).

Islamic Ideology of Hygiene

believe, (and) exclusively for them (believers) on the Day of Resurrection"
Thus, we explain the Ayât In detail for people who have knowledge.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (33)

O You who believe! Make not unlawful the Taiyibât, which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors.

In accordance with that, Islam prohibited extravagant eating and drinking lest it may cause any physical harm in addition to other harmful effects. Allah says in the Quran:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ (34)

O Children of Adam! Take your adornment, while praying and going round the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifûn.

The Prophet Muhammad (صلى الله عليه وسلم) said:

كُلُوا وَاشْرَبُوا وَتَصَدَّقُوا وَالْبَسُوا مَا لَمْ يُخَالِطْهُ إِسْرَافٌ أَوْ مَخِيلَةٌ (35)

Eat, drink pay charity (الصدقة) and wear clothes so long as neither extravagance nor pride is mixed up with it

He also said:

مَا مَلَأَ آدَمِيٌّ وَعَاءَ شَرًّا مِنْ بَطْنٍ بِحَسْبِ ابْنِ آدَمَ أَكَلَاتٍ يُقْمَنُ صُلْبُهُ فَإِنْ كَانَ لَا مَحَالَةَ فَتُلْتُ لَطْعَامِهِ وَتُلْتُ لِشَرَابِهِ وَتُلْتُ لِنَفْسِهِ (36)

A human being has not filled any vessel, which is worse than his belly. A few meals are sufficient to make him strong. If it is inevitable, then one third only of his belly is to be filled with food, one third kept for his drink and one third for breathing (for air)

The Prophet Muhammad (صلى الله عليه وسلم) also says:

الْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ (37)

A believer eats in one intestine whereas a non-believer eats in seven intestines

The reason for this Prophetic guidance is that the believer has more exalted objectives and serious worries than his stomach and when he eats, he observes the

Islamic Ideology of Hygiene

In the Hadith, we also find proof for the legality of training to use war instruments, military training, and making an effort to get the fighters ready for Jihad through proper and continuous training,

So Islamic view equivalent to setting a slave free" could mean that he is free of the servitude punishment of prisoner of war camps and the like inflicted on the enemies of religion; or it could mean that it is equivalent to the reward of one who sets a slave free.

Many Hadith apart from these awakens the desire of the Muslim in shooting.

Baihaqi reported on the authority of Abu Rafay": it is the duty of the father to teach his Children writing, swimming and archery.

Prohibition of Alcohol, Drugs

Islam's concern about physically health is clearly manifested in the prohibition of alcoholic drinks, drugs, whatever title or name they are given. Islam is very strict, and uncompromising in prohibiting these intoxicants, and whoever consumes any of these substances, is subject to a legal punishment anyone who participates in making these substances available for consumption is also considered sinful. Muhammad (صلي الله عليه وسلم) cursed ten categories of people, in connection with Khamr", (الخمر).

Muslim is also forbidden from consuming any harmful substance that could cause any injury to his body or spirit whether immediately or later on. This includes harmful food, drink, substances that are sniffed or ingested in any other way like injections, and so on. A Muslim is also forbidden from abusing his body and strength; they are a trust with him that he is not allowed to diminish. That is why smoking is also Prohibited. (الحرام).

Prohibition of Extravagance or Stinginess

the caring about physical health, Islam reprimands all those who on their own authority prohibit what Allah made lawful (الحلال) of the good and pure things; whether as an act of piety 'Or due to stinginess. In a pertinent verse, the Quran says:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (32)

Say (O Muhammad): "Who has forbidden the adoration with clothes given by Allah, which He has produced for his slaves, and At-Taiyibât (lawful) of food?" say: "They are, in the life of this world, for those who

Islamic Ideology of Hygiene

threw him several times.' Rukanah finally said; O Muhammad I swear by Allah! No one ever threw me down except you!' He embraced Islam and the Prophet (صلى الله عليه وسلم) gave him back his goats:'

so we can deduce from the previous Prophetic Hadith; the permissibility of foot racing whether it is between men against each other, who are their near relatives or wives, this kind of action does not contradict dignity, distinction, scholarship, piety, or age.

So proved the permissibility of playing with spearheads and similar weapons in the mosque. However, we should notice that we are not merely talking about amusement rather; it is meant to produce some sort of live training of the courageous ones on the arts of war and means of encountering the enemy.

1. Salamah ibn AI-Akwa' said:

مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نَفَرٍ مِنْ أَسْلَمَ يَتَّضِلُونَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا ارْمُوا وَأَنَا مَعَ بَنِي فَلَانٍ قَالَ فَأَمْسَكَ أَحَدُ الْفَرِيقَيْنِ بِأَيْدِيهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَكُمْ لَا تَرْمُونَ قَالُوا كَيْفَ نَرْمِي وَأَنْتَ مَعَهُمْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ارْمُوا فَأَنَا مَعَكُمْ كُلُّكُمْ (30)

Muhammad (صلى الله عليه وسلم) passed by some people from the tribe of Aslam while competing in archery. He said to them: Shoot Children of Ismail your father was a skilled marksman shoot and I am with so and SO... ' One of the two teams herein stopped shooting. The Prophet (صلى الله عليه وسلم) said: 'Why don't you shoot?' They said: 'How could we shoot while you are with them?' He then said: Shoot and I am with you all"

In this Hadith the extremely respectful manners of the Companions towards the Prophet, his virtuous morals, and the virtue of archery.

2. On the authority of "Uqbah Ibn Amir, who said: I heard Muhammad (صلى الله عليه وسلم) as saying:

{وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ} أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ (31).

And make ready for rheum all you are able of (armed) force (power), Force is shooting: force is shooting, force is shooting."

That "force" is interpreted as archery" even though force. Is manifested clearly in other military weapons but archery is more harmful to the enemy and easier for the fighter.

Islamic Ideology of Hygiene

4- Importance of Regular Activity and Sports

Muhammad (صلي الله عليه وسلم) had encouraged Muslims to work to be energetic, and to start their day early. He even gave them an extra incentive by saying:

اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا (27)

"O Allah make the early morning hours blessed for my nation."

He strongly warned Muslims of laziness, and obesity. Muhammad (صلي الله عليه وسلم) used to seek refuge in Allah from incapacity and indolence, and he made it one of the characteristics of a good practicing Muslim to get up energetic and in good spirits, while many others get up sluggish and in bad moods.

Muhammad (صلي الله عليه وسلم) also recommended to Muslims several kinds of physically activities like running, shooting, horse riding, and related horseback riding sports. He also invited the parents to bring up their children practicing these useful activities and he permitted competitions to encourage. Muhammad (صلي الله عليه وسلم) held a race between horses and he gave the winner a prize. He also permitted wrestling, spear play, foot racing, etc.

Muhammad ibn" Ali Ibn Rukanah said:

أَنَّ رُكَّانَةَ صَارَعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَرَاعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (28)

Rukanah wrestled with the Prophet (صلي الله عليه وسلم) and the Prophet threw him (won the match).

Abu Duwud reported on the authority of Sai'd Ibn jubair who said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ الْبَطْحَاءَ فَأَتَى عَلَيْهِ يَزِيدُ بْنُ رُكَّانَةَ أَوْ رُكَّانَةَ بْنِ يَزِيدٍ وَمَعَهُ اعْتَرَلَهُ فَقَالَ لَهُ يَا مُحَمَّدُ هَلْ لَكَ أَنْ تَصَارِعَنِي فَقَالَ مَا تَسْبِقُنِي قَالَ شَاةٌ مِنْ غَنَمِي فَصَارِعَهُ فَصَرَاعَهُ فَأَخَذَ شَاةً قَالَ رُكَّانَةَ هَلْ لَكَ فِي الْعُودِ قَالَ مَا تَسْبِقُنِي قَالَ أُخْرَى ذَكَرَ ذَلِكَ مَرَارًا فَقَالَ يَا مُحَمَّدُ وَاللَّهِ مَا وَضِعَ أَحَدٌ جَنْبِي إِلَى الْأَرْضِ وَمَا أَنْتَ الَّذِي تَصْرَعُنِي يَعْنِي فَأَسْلَمَ وَرَدَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَنِمَهُ (29)

The Prophet Muhammad (صلي الله عليه وسلم) was in Batha (a place near Medina) when Yazid Ibn Rukanah came along driving some of his goats. He said: O Muhammad! Would you wrestle with me He said: what would you give me (if I won)?' Rukanah said: "One of my goats The Prophet (صلي الله عليه وسلم) wrestled with him and threw him to the ground, so he took the goat. Rukmah said: Would you care for another one? So the Prophet