

Health Guidelines in Islam and the Ways to Combat the Corona Virus

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The corona virus has different types. Particularly Covid-19 virus, the virus with RNA, has a quadruple protein structure, uses angiotensin-converting enzyme 2 as receptor, infects the cells with this receptor and, besides causing cell dysfunction, provides the ground for further spread of the virus and its escape from the immune system. In addition, it causes disorder in presentation of antigen by the immune system cells.

People's body reaction, after the virus enters the body, is different and related to demographic conditions in a way that the highest mortality rate is closely correlated with an increase in age, gender and history of underlying diseases such as diabetes, hypertension, cardiovascular diseases, chronic respiratory diseases and cancer or history of surgery though we should not forget that the youth and healthy individuals can also be inflicted and inflicted by this virus (1, 2). One of the important points related to this virus is its speed of spreading and pathogenicity, which can be related to the changes made in the genome of this virus during the spread of the disease. Furthermore, the genome structure of the virus is subjected to mutation and recombination (3), which causes increased infection at frequent intervals via direct contact, respiratory droplets or probably fecal-oral transmission (1, 2). The basic symptoms of infliction by the virus include temperature, cough, and shortness of breath, but other symptoms such as diarrhea, eye injury, and muscle bruising and pain have been also reported. Considering the fact that no effective vaccines have been successfully produced in the world, the important point in fighting this disease is the consensual emphasis of the experts in the field of health on observing the health protocols to prevent the transmission and spread of the disease (2).

One of the important cases of observing the public health protocols concerns the effect of culture and spirituality on the lifestyles and the effect of religiosity on observing the health protocols. Many religions advise people to observe the health protocols. Islam, particularly, has many health recommendation and guidelines such as ablutions, which is performed five times a day, in which the hands and face are washed. When Islam emerged, there was no Covid-19 virus or other types of virus so that the Prophet would talk about; but the recommendation made by Islam is that water is inhaled through the nostrils before performing the ablutions (4). The water entering the sinuses is considered as one of the 'motaharat' (i.e., purifiers). In other words, health recommendations and guidelines are consistent with the Islamic principles.

According to Imam Ali (pbuh), 'cleanness is half of faith'

(5). In another statement from the Prophet (pbuh), cleanness and cleanliness are a part of faith (6); meaning that we all should be clean not because there is the risk of transmission of a virus to force to observe health protocols. There is further evidence showing Imams' and the prophets' emphasis on observing the health tips. Imam Sadiq (pbuh), for instance, stated: Anyone who washes his/her hand before having food, the food will become full of blessing and bliss for him/her and as long as s/he is alive, his/her provisions will increase and his/her body will be immune to diseases (4).

Based on the points made, if a person knows that s/he is inflicted by a virus but does not observe the health protocols, s/he will definitely be beholden. People who are likely to have been inflicted by a disease or have a risk of transmitting the disease because they have been in contact with an inflicted person or have been to probably infected meetings, even if they do not have any symptoms of the disease, should observe the health protocols because they are likely to transfer the disease.

In order to make people aware, we should take into account sociological issues and examine the social conditions and give issues more careful consideration. Governments are required to provide knowledge to people and combat and resolve misinformation (2).

Health and cleaning started from the most basic issues, i.e. individual and physical health, and during the time and with dimensions of human life being clarified, the scope of health

issues increased. Islam is inclusive and developed in all dimensions has a comprehensive view of the community and its instructions address all necessities of life. Therefore, it has paid a special attention to health as one of the significant life affairs. In the verses of the Quran and narrations, there are numerous guidelines about observing the health protocols and individual health. Exploring these guidelines can help to discover the health system in Islam and provide them to all. The Holy Quran considers some issues as haram (prohibited) and some others as halal (legitimate). Definitely, these recommendations are based on divine wisdom and taking into account the status of human body and life. If these guidelines were observed, many diseases would be eradicated.

One of the features of Islam is that it encourages human beings to observe cleanness in all dimensions of life because human beings have an inherent tendency to avoid physical and spiritual pollution. It is the Islamic religion that fits cleaning in the praying activities of Muslims providing them with enough motivation to observe health and cleanness. Considering the importance of this issue, followers of this religion should put health and cleaning on the agenda and, in this way, ensure their spiritual and physical health, the very same recommendation made by the physicians to prevent the spread of different types of viruses. In other words, what is being recommended today had been emphasized by Islam for 1400 years, which shows the transcendent position of the religion of Islam.

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