

Healthy Lifestyle of Prophet Muhammad in Science Perspective

Agus Fakhruddin¹, Ajeng Sukmafutri²

Abstract

Health is an essential thing in the life of every living thing. A healthy life can improve one's performance in activities. However, today many people have dangerous diseases due to unhealthy behavior. In fact, in prophetic times, the Prophet Muhammad, as a role model for Muslims never experienced pain during his life. This study examines the habits of the Prophet Muhammad viewed by science as a healthy lifestyle that needs to be implemented in everyday life. The research method used is qualitative research through literature review. In this study, some literature related to the Prophet Muhammad's habits were reviewed and analyzed to obtain a collection of information. Some of the Prophet Muhammad's habits obtained from the results of studies were then linked to science from various works of literature. The results showed that the Prophet Muhammad's various habits have good potential for health in terms of religion and science. This study's results in the form of a lifestyle can be implemented in daily life and become a reference for the community to create a healthy life.

Keywords---Moslem Lifestyle, Healthy, Habituation.

I. Introduction

Health is vital for all living things in the world. A healthy body will improve one's ability and performance in doing everything. Personal health is influenced by lifestyle. There is some proverb that said, "The healthier the pattern of one's life, the lower the possibility of someone having a disease." At this time, various diseases have been found, ranging from mild to severe. Some of them are diseases that are difficult to treat. Unhealthy lifestyles cause the appearance of various diseases. In fact, in ancient times rarely found diseases as diverse as today.

Rasulullah (Prophet Muhammad), as a role model for Muslims, in his whole life, has never experienced disease, except when approaching the time of his death. This phenomenon is because the Prophet Muhammad always made healthy habits. Although there has not been much medical discovery in the prophetic era, a healthy lifestyle has been practiced first.

Some studies say that there are some healthy habits of the Prophet Muhammad. These habits include worship, prayer, dhikr, sleep with proper procedures, exercise, maintain cleanliness, control emotions, also eat and drink well (Asadzandi, 2020; Deuraseh, 2014; Umar et al., 2016).

These studies have reported that the Prophet Muhammad's various habits can nourish the body from an Islamic perspective. However, no research examines the habits of the Prophet in a complete view of science. The purpose of

¹ Universitas Pendidikan Indonesia, Bandung, Indonesia, Email: agusfakhruddin@upi.edu

² Universitas Pendidikan Indonesia, Bandung, Indonesia, Email: ajeng.sukmafutri09@gmail.com

this study is to examine the habits of the Prophet Muhammad in terms of science as a healthy lifestyle that needs to be implemented in everyday life.

II. Method

This research is conducted by the qualitative method. In this study, researchers carried a literature review from various sources to collect data. Various kinds of literature are used to obtain information related to the habits of the Prophet Muhammad during his lifetime. The information obtained is then analyzed and sorted to obtain information about the healthy habits of the Prophet.

The habits of Prophet Muhammad that can nourish the body are grouped into habits in the form of daily activities and habits in terms of food or drink. Then, the grouping results are examined further to obtain information on the influence of each of the Prophet's habits on human health. From the results of this analysis, information was obtained related to the Prophet's healthy habits in terms of science.

III. Result and Discussion

Prophet Muhammad had various habits during his life, from waking up to going back to sleep, it has been recorded in various kinds of literature. The habit of life of the Prophet is shown in Table 1.

Table 1

The habits of the Prophet's life in terms of daily activities and His diets

Activity	Diet
- Worship	- Not to take a breath when drinking
- Prayers and dhikr	- Eating dates when breaking the fast
- Sleep facing right	- Not eating while leaning
- washing hands before eating	- Eating and drinking while sitting
- Brush teeth (using <i>siwak</i>) every time at wudhu	- Fasting and breaking in a balanced manner
- Ablution (<i>wudhu</i>) every time before pray	- Bread and meat are not eaten together
- Reciting Al-Qur'an	- Milk and meat are not eaten together
- Avoid sleeping on the stomach	- Not excessive in eating
	- Eat natural foods (fruits and vegetables)

As Suyuthi said that several things could cause illness, which are diseases caused by air, errors in moving, eating and drinking are wrong, lack or excess rest, excessive emotion, the ratio of guarding and sleeping is not proportional, and income or expenditure excessive body fluids (Ashy, 1999; Nahad, Sharafi, & Sadeghi, 2014).

The Messenger of Allah (Prophet Muhammad), as a role model, never experienced disease except during his death. It is because of his healthy lifestyle and away from the causes of the disease. Based on the research's results, the Prophet's various habits are considered healthy in terms of science. The results of the study are shown in Table 2.

Table 2
 Patterns of life of the Prophet from a scientific perspective

Healthy lifestyle according to Rasulullah	Healthy Lifestyle from a Science Perspective
Worship (Prayer)	Prayer consists of several movements that can accelerate the flow of blood in the body.
Prayers and dhikr	Dhikr can improve mental health
Sleep facing right	Sleep facing right improves sleep quality and prevents the potential for disease in the left side of the organ
Cleansing teeth using siwak every time performing ablution	Cleansing teeth using <i>siwak</i> can maintain oral health
Ablution every time will pray	Ablution can maintain a healthy body and cleanse body that is washed from substances that stick to the skin
Reciting Al-Qur'an	Reading the Al-Qur'an can be physically healthy through each letter in the verses of the Al-Qur'an
Avoid sleeping on the stomach	Sleeping on his stomach can cause respiratory illness
Not breathing when drinking	Breathing while drinking triggers the entry of water into the respiratory tract
Eating dates when breaking the fast	Eating dates can cure and prevent diseases coming into the body
Eating and drinking while sitting	Eating and drinking while sitting can make it easier for the digestive organs to digest incoming intake
Do not overdo it in eating	Excessive eating can cause obesity, stomach acid, and other digestive disorders
Eat natural foods (fruits and vegetables)	Eating fruit and vegetable foods can control the diet and improve body health through nutrition and nutrition from fruits and vegetables

In Table 1, there are various habits of the Prophet Muhammad and their impact from a scientific perspective. Table 1 shows that worship, which is prayer, consists of several movements, each of which has health benefits. When bowing, prostration, and sitting between two prostrations, bloodstreams in the body can flow smoothly so that the body's health can be maintained (A. Haque, 2004).

Based on the perspective of science, prayer and dhikr can provide peace of self. Dhikr, in the form of calm prayer readings, can improve one's mental health. Dhikr can affect the perception of the brain and adrenal glands. This effect happened because dhikr to stimulate the brain to provide calm and increase positive thinking so that it inhibits illnesses coming in the body (Geels, 1996; Saniotis, 2018).

The following manner of the Prophet Muhammad is to sleep facing right. Sleeping habits facing right can improve the quality of one's sleep. Conversely, left-facing sleeping habits can depress the stomach or heart, potentially causing the disease to be harmful to the body (Toda & Morimoto, 2001). Sleep facing right can also reduce blood pressure, especially those with hypertension (Tumiran et al., 2018). Therefore, sleep facing right is highly recommended to improve body health.

Teeth cleansing using siwak when performing ablution is one of the habits of the Prophet Muhammad. This habit can maintain oral health from plaque or dirt on the teeth. Remnants of food in the mouth will disappear by cleansing to keep the mouth healthy, clean, and prevent bad breath (Bos, 1993; M. M. Haque & Alsareii, 2015).

In addition to teeth cleaning, ablution five times a day can also maintain personal health. Humans do various activities every day, touch lots of things, and produce fluids from the body through the skin in the form of sweat. The existence of many activities carried out can potentially be attached to germs and microbes in the body. Ablution is one way to cleanse the body and keep it clean (A. Haque, 2004; Irmak, 2014). The frequency of ablution as much as five times a day becomes more valuable to clean oneself routinely in a day.

Reciting the Al-Qur'an is one of the activities carried out by the Prophet Muhammad. In the Al-Qur'an, there are verses that each verse can give a positive response to the reader. The human body contains the most dominant percentage of water compared to the others. The external factors of our body can influence the water content in the body. Therefore, reading Al-Qur'an can affect the human body's health to be more positive (Asadzandi, 2020; Mahjoob, Nejati, Hosseini, & Bakhshani, 2016).

One of the human needs is rest. Sleep is one method to fulfill the rest needed. Enough sleep can provide energy for the body. Sleeping in the right position will also maintain a healthy body. Sleeping in the wrong position can be bad for the body. Prophet Muhammad, as a role model for Muslims, is very avoiding sleeping on his stomach. In terms of science, the prone position can trigger respiratory problems. The respiratory tract, which is supposed to work typically, becomes decreased due to the movement of the narrowed diaphragm muscle. This situation can reduce oxygen levels in the blood and increase carbon dioxide levels. Decreased oxygen levels in the blood will trigger various diseases in the body, such as asthma, anemia, to heart problems (Nor, Yusoff, Razi, & Sanusi, 2018; Tumiran, Saat, Rahman, & Adli, 2010). Therefore, sleeping on the stomach must be avoided to maintain a healthy body.

The next habit of the Prophet Muhammad was never to breathe while drinking. When viewed in terms of science, breathing while drinking can cause the esophagus to close, while the respiratory tract is open, this condition can cause drinking water to enter the respiratory channel and choke. If too much water enters and is not handled

immediately, it can cause disturbances in the respiratory tract to cause breathlessness, so breathing during drinking should be avoided (Umar et al., 2016).

Dates are one of the fruits that come from Arabic. Dates have many beneficial properties, rich in nutrients, natural sugars, water, and phytochemicals. The Prophet Muhammad had advised Muslims to break their fast with dates. In terms of science, dates can add energy to the body from the glucose content in dates. In a state of fasting, the body lacks food and fluid intake. After breaking the fast with dates that are rich in nutrients and glucose, the body will regain energy (Al-Farsi & Lee, 2008; Miller, Dunn, & Hashim, 2002).

Eating and drinking while sitting is highly recommended and is the custom of the Prophet Muhammad. Eating and drinking while sitting will make it easier for the digestive organs to digest food and drinks that enter the body. The digestion process that occurs can run smoothly and well. Eating and drinking in other positions, such as standing, can cause damage to the digestive tract. In a standing position, the body can have difficulty destroying food due to the throat's contraction that blocks the passage of food into the intestine (Umar et al., 2016). This position can cause interference with the digestive system.

Prophet Muhammad was never excessive in any case, including in eating and drinking. Eating and drinking enough, no less, and no more will provide proper nutrition for the body. On the other hand, excessive eating and drinking are nasty for health. Excessive eating and drinking can cause various diseases. Food and drinks that go too much into digestion can cause the stomach to swell so that the digestion process is disrupted. Besides, overeating and drinking can cause a person to experience obesity, diabetes, and other more dangerous digestive problems. Therefore, overeating and drinking should be avoided (Badra, 2017; Hasbi, 2020; Mariammal, 2020) .

Not only how to eat, but the types of food and drinks that enter the body must also be appropriately considered. Prophet Muhammad had a habit of consuming natural foods such as fruits and vegetables. Nowadays, there are many foods and drinks in instant form. Generally, these foods and drinks have lower nutrition than natural foods. Of course, instant foods have preservatives and other additives that can reduce body health. Fruits and vegetables are foods that are rich in fiber, nutrition, and nutrition. Fruits and vegetables can control one's appetite and help meet the nutritional needs of the body. Fruits and vegetables can be easily digested by digestion, which is good for the digestive system and the body. Consumption of fruits and vegetables can improve health and prevent various diseases, so the body must obtain nutrients from fruits and vegetables every day (Cieřlik, Gręda, & Adamus, 2006; Dauchet, Amouyel, & Dallongeville, 2009; V.Evdokimova et al., 2020)

The pattern of life carried out by the Prophet Muhammad during his life can maintain a healthy body and prevent various diseases. Maintaining health through a healthy lifestyle can significantly facilitate the body to be maintained at an old age. The lifestyle of the Prophet Muhammad, both in terms of Islam and science, has proven that a healthy lifestyle can affect both the body. Therefore, a healthy lifestyle a la Rasulullah needs to be implemented in everyday life.

IV. Conclusion

This study examines a variety of literature regarding the healthy habits of the Prophet Muhammad. Based on the results of the study, it can be concluded that the Prophet Muhammad's various habits have proven healthy in terms of science. Scientifically, the habits of the Prophet Muhammad maintain the body's immunity and health from various

diseases. These habits include prayer, prayer, and dhikr, which can improve mental health. Teeth cleansing using siwak and ablution can maintain the cleanliness and health of the body from the outside. Sleeping with the position facing right and avoiding the stomach can prevent diseases coming into the body. Fasting, eating dates when breaking the fast, eating, and drinking while sitting, not excessive in eating, and getting used to eating fruits and vegetables can maintain the health of the digestive system and avoid the body from various diseases. The habits of the Prophet Muhammad have been studied in this research are essential to be implemented in daily life. By implementing the Prophet's habits as a pattern of life, humans have endeavored to maintain their body and soul to stay healthy.

V. Acknowledgment

To complete this research, the authors would like to thank various parties who helped in the study and preparation of the results of this research. Hopefully, the results of this study can be useful for people in improving their health.

References

- [1] Al-Farsi, M. A., & Lee, C. Y. (2008). Nutritional and functional properties of dates: a review. *Critical Reviews in Food Science and Nutrition*, 48(10), 877–887.
- [2] Asadzandi, M. (2020). An Islamic religious spiritual health training model for patients. *Journal of Religion and Health*, 59(1), 173–187.
- [3] Ashy, M. A. (1999). Health and illness from an Islamic perspective. *Journal of Religion and Health*, 38(3), 241–258.
- [4] Badra, M. S. (2017). Nutrition Style of Prophet Muhammad (saww)(By Relying on Eating and Drinking Habits). *Pure Life*, 3(8), 167–182.
- [5] Bos, G. (1993). The miswak, an aspect of dental care in Islam. *Medical History*, 37(1), 68–79.
- [6] Cieřlik, E., Gręda, A., & Adamus, W. (2006). Contents of polyphenols in fruit and vegetables. *Food Chemistry*, 94(1), 135–142.
- [7] Dauchet, L., Amouyel, P., & Dallongeville, J. (2009). Fruits, vegetables and coronary heart disease. *Nature Reviews Cardiology*, 6(9), 599.
- [8] Deuraseh, N. (2014). Islamic Dietary Habit for Preservation of Health: A Review from Islamic Literature. *Middle-East Journal of Scientific Research*, 20(2), 269–275.
- [9] Geels, A. (1996). A Note on the Psychology of Dhikr. *The International Journal for the Psychology of Religion*, 6, 248–249.
- [10] Haque, A. (2004). Religion and mental health: The case of American Muslims. *Journal of Religion and Health*, 43(1), 45–58.
- [11] Haque, M. M., & Alsareii, S. A. (2015). A review of the therapeutic effects of using miswak (*Salvadora Persica*) on oral health. *Saudi Medical Journal*, 36(5), 530.
- [12] Hasbi, M. (2020). Understanding Tasawuf Practice: Insights from Abu Bakri Ibn Fihrin through Thariqat Khalwatiyah Samman. *TEST Engineering & Management*, 83(May/June 2020), 15069–15085.
- [13] Irmak, M. K. (2014). Medical aspects of ablution and prayer. *Journal of Experimental and Integrative*

Medicine, 4(2), 143.

- [14] Mahjoob, M., Nejati, J., Hosseini, A., & Bakhshani, N. M. (2016). The effect of Holy Quran voice on mental health. *Journal of Religion and Health*, 55(1), 38–42.
- [15] Mariammal, P. (2020). JOB SATISFACTION AND JOB STRESS AMONG TNSTC WORKERS IN TIRUNELVELI BRANCH. *International Journal of Advanced Science and Technology*, 29(7s SE-Articles), 1935–1943. Retrieved from <http://sersc.org/journals/index.php/IJAST/article/view/12269>
- [16] Miller, C. J., Dunn, E. V., & Hashim, I. B. (2002). Glycemic index of 3 varieties of dates. *Saudi Medical Journal*, 23(5), 536–538.
- [17] Nahad, P. A., Sharafi, M., & Sadeghi, P. (2014). Islam the origin of global healthcare, a review article. *Life Science Journal*.
- [18] Nor, Z. M., Yusoff, N. N., Razi, F. R. F., & Sanusi, N. A. (2018). A Good Night's Sleep: A Narrative Review from Islamic Perspectives in Relation to Modern Sciences. *International Medical Journal Malaysia*, 17.
- [19] Saniotis, A. (2018). Understanding mind/body medicine from Muslim religious practices of salat and dhikr. *Journal of Religion and Health*, 57(3), 849–857.
- [20] Toda, M., & Morimoto, K. (2001). Health practice in Islam—The cultural dependence of the lifestyle formation—. *Environmental Health and Preventive Medicine*, 5(4), 131.
- [21] Tumiran, M. A., Rahman, N. N. A., Saat, R. M., Kabir, N., Zulkifli, M. Y., & Adli, D. S. H. (2018). The concept of Qailulah (midday napping) from neuroscientific and Islamic perspectives. *Journal of Religion and Health*, 57(4), 1363–1375.
- [22] Tumiran, M. A., Saat, R. M., Rahman, N. N. A., & Adli, D. S. H. (2010). Sleep from neuroscience and Islamic perspectives: comprehension and practices of Muslims with science background in Malaysian education system. *Procedia-Social and Behavioral Sciences*, 9, 560–564.
- [23] Umar, N. S., Rani, M., Dzulkhairi, M., Aripin, N., Nain, K., Rahman, A., ... Salleh, N. M. (2016). A review of prophetic nutraceutical foods: issues and challenges. *Advanced Science Letters*, 22(9), 2147–2151.
- [24] V.Evdokimova, O., Natalya, A. G., Lyudmila, G. E., Berketova, L. V., Makhotina, I. A., & Maria, A. N. (2020). Formation and Development of Consumer Properties of Berry Products with Added Nutrition Value. *International Journal of Advanced Science and Technology*, 29(3 SE-Articles), 3782–3791. Retrieved from <http://sersc.org/journals/index.php/IJAST/article/view/5047>
- [25] Adhi, K. T., Utami, N. W. A., Astuti, P. A. S., & Putra, I. G. N. E. (2018). Validation of integrated health services data on coverage of weighing programs of children under five. *International Journal of Health Sciences*, 2(3), 65-71. <https://doi.org/10.29332/ijhs.v2n3.224>
- [26] Artawan, G. (2016). A comparative study on indigenous female sexuality body in the novels at Balai Pustaka and Tionghoa descent. *International Journal of Linguistics, Literature and Culture*, 2(4), 162-171. Retrieved from <https://sloap.org/journals/index.php/ijllc/article/view/153>
- [27] Aryani, L. N. A., & Lesmana, C. B. J. (2019). Neuropsychiatric factor and polymorphism gene in internet addiction. *International Journal of Health & Medical Sciences*, 2(1), 39-44. <https://doi.org/10.31295/ijhms.v2n1.90>
- [28] Atechi, S. (2017). Deceptive similarities between British English and Cameroon Pidgin English: A lexico-semantic investigation. *International Journal of Linguistics, Literature and Culture*, 3(4), 25-41.

Retrieved from <https://sloap.org/journals/index.php/ijllc/article/view/215>

- [29] Billaiya, R., Jain, A., Agarwal, R., & Jain, P. (2017). Introduction about child health status in India. *International Journal of Health Sciences*, 1(1), 12-22. <https://doi.org/10.21744/ijhs.v1i1.18>
- [30] Chávez, S. A. R., & Quijije, K. K. B. (2018). A Challenge for Teachers of Inclusive Higher Education. *International Research Journal of Management, IT and Social Sciences*, 5(2), 129-135.
- [31] Dewi, N. N. A., & Mustika, I. W. (2018). Nutrition content and antioxidant activity of black garlic. *International Journal of Health Sciences*, 2(1), 11-20. <https://doi.org/10.29332/ijhs.v2n1.86>
- [32] Gama, A. W. S., Rustiarini, N. W., & Anggraini, N. P. N. (2018). Imaging and Purchasing Decision in Traditional Art Market. *International Research Journal of Management, IT and Social Sciences*, 5(2), 175-185.
- [33] Hepsiba, N., Subhashini, A., Raju, M., & Rao, Y. P. (2018). Changing role of teachers in the present society. *International Journal of Health & Medical Sciences*, 1(1), 35-38. <https://doi.org/10.31295/ijhms.v1n1.37>
- [34] Ifeanyichukwu, C. D., & Peter, A. (2018). The Role of Sensory Marketing in Achieving Customer Patronage in Fast Food Restaurants in Awka. *International Research Journal of Management, IT and Social Sciences*, 5(2), 155-163.
- [35] Intiana, S. R. H., & Sapiin, -. (2017). The affix me-/kan and me(n)-/kan in the presidential candidates' debate texts in 2014 – 2019: morphology observation on derivation and inflection. *International Journal of Linguistics, Literature and Culture*, 3(2), 66-77. Retrieved from <https://sloap.org/journals/index.php/ijllc/article/view/205>
- [36] Irvan, I. P., & Yuliarmi, N. N. (2019). Analysis of impact factors on farmers income. *International Research Journal of Management, IT and Social Sciences*, 6(5), 218-225. <https://doi.org/10.21744/irjmis.v6n5.731>
- [37] Li, Z. X., & Huan, C. Y. (2019). Chinese and North American culture: A new perspective in linguistics studies. *Linguistics and Culture Review*, 3(1), 14-31. <https://doi.org/10.37028/lingcure.v3n1.13>
- [38] Lopez, M. M. L., Herrera, J. C. E., Figueroa, Y. G. M., & Sanchez, P. K. M. (2019). Neuroscience role in education. *International Journal of Health & Medical Sciences*, 3(1), 21-28. <https://doi.org/10.31295/ijhms.v3n1.109>
- [39] Nyandra, M., Kartiko, B.H., Susanto, P.C., Supriyati, A., Suryasa, W. (2018). Education and training improve quality of life and decrease depression score in elderly population. *Eurasian Journal of Analytical Chemistry*, 13(2), 371-377.
- [40] Praharsini, I., Suryawati, N., Indira, I. E., & Sanjiwani, S. P. (2018). High level of tumor necrosis alpha and serum interferon gamma as risk factors for progression of vitiligo disease. *International Journal of Health Sciences*, 2(2), 1-8. <https://doi.org/10.29332/ijhs.v2n2.109>
- [41] Rizvi, F. A. (2016). Fall from grace. *International Journal of Linguistics, Literature and Culture*, 2(4), 29-30. Retrieved from <https://sloap.org/journals/index.php/ijllc/article/view/134>
- [42] Rusandy, D. S., Astuti, W., & Firdiansjah, A. (2018). Effect of MCSQ and COSE on service recovery and its impact on customer satisfaction. *International Research Journal of Management, IT and Social Sciences*, 5(2), 237-247.
- [43] Sánchez, T. M. C., & Martínez, M. E. M. (2020). Brain system influences on teaching-learning process and stimuli. *International Journal of Health Sciences*, 4(1), 18-24. <https://doi.org/10.29332/ijhs.v4n1.412>

- [44] Srivastava, K. (2016). The dreariness of a desolate life. *International Journal of Linguistics, Literature and Culture*, 2(2), 79-80. Retrieved from <https://sloap.org/journals/index.php/ijllc/article/view/96>
- [45] Suardiana, I. W. (2016). The language power, acculturation model towards urban society of transmigration region. *International Journal of Linguistics, Literature and Culture*, 2(3), 77-86. Retrieved from <https://sloap.org/journals/index.php/ijllc/article/view/120>
- [46] Sadunih, -, Syahdan, -, & Priyono, -. (2018). Code-switching by members of bilingual families in Mataram. *International Journal of Linguistics, Literature and Culture*, 4(2), 81-88. Retrieved from <https://sloap.org/journals/index.php/ijllc/article/view/180>
- [47] Guo, J. (2018). On the postmodernity in a dictionary of Maqiao. *International Journal of Linguistics, Literature and Culture*, 4(4), 17-24. <https://doi.org/10.21744/ijllc.v4n4.256>
- [48] Subrata, I. W. (2016). The representation of janger gotra i mecaling dance of klungkung regency towards bali arts festival XXXVII in 2015. *International Journal of Linguistics, Literature and Culture*, 2(2), 71-78. Retrieved from <https://sloap.org/journals/index.php/ijllc/article/view/95>
- [49] Subiyanto, P. (2016). The impact of transposition on grammatical metaphor a study of translation from the perspective of SFL theory. *International Journal of Linguistics, Literature and Culture*, 2(3), 117-123. Retrieved from <https://sloap.org/journals/index.php/ijllc/article/view/123>
- [50] Nasution, S. N. (2016). The factors which faded the implementation of traditional wedding ceremony and death ceremony in mandailing ethnic society in medan and in their hometown. *International Journal of Linguistics, Literature and Culture*, 2(4), 172-180. Retrieved from <https://sloap.org/journals/index.php/ijllc/article/view/154>