ISLAM AND POSTNATAL HEALTH

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ABSTRACT:
In Islamic teachings, maintaining health is better than curing the disease. In the perspective of Islamic teaching, to maintain health means to maintain cleanliness, carry out Islamic law, and purify oneself after menstruation and/or childbirth. Postpartum is a condition that occurs in women after giving birth to a baby. It is a phase of life which is very important for women, and Islam as a perfect and complete religion regulates the health of women who give birth. Islam promotes its followers to always maintain health. Health is the main asset for a person to live productively, socially and economically. Moreover, the health enables worship performed without any obstacles. Rasulullah taught prayer as the way to us in asking for happiness in the world and the hereafter and additionally, to be grateful for healthy favors. This health must be maintained by all people in various phases of life, including by women after childbirth. In general, postpartum care aims to maintain the health of the mother and baby where the mother who gives birth experiences physical and psychological changes that can affect the health of herself and her baby. Islam as a plenary religion teaches its followers how to maintain postnatal health. Islam as a religion covers divine teaching about health aspects in life. Islam strongly prioritizes health both physically and mentally and places it as a second pleasure after faith. As it has been agreed by the moslem scholars, that in line with the shari'a of Islam, there are wisdom for physical and psychological benefits. When Muslims fulfill their religious obligations, various physical and mental illnesses are preserved.

Keywords: Islam, Health, Postnatal, Postpartum.

I. BACKGROUND
Health is the hope of all humans, which is no one wants to get sick. Health is one of the essential human needs that must be fulfilled. The definition of health is a state of well-being of body, soul, and social, which enables everyone to live productively socially and economically. From this point of view, it can be concluded that health is the main asset for everyone to be able to meet their needs productively.

By having good health, humans can carry out various activities, both activities related to world affairs and the afterlife. Regarding the importance of the health in human life, Islam as a religion covers divine teaching about health aspects in life. Islam strongly prioritizes health both physically and mentally and places it as a second pleasure after faith. As it has been agreed by the moslem scholars, that in line with the shari'a of Islam, there are wisdom for physical and psychological benefits. When Muslims fulfill their religious obligations, various physical and mental illnesses are preserved.

In Islamic teachings, maintaining health is better than curing the disease. In the perspective of Islamic teaching, to maintain health means to maintain cleanliness, carry out Islamic law, and purify oneself after menstruation and/or childbirth. Postpartum is a condition that occurs in women after giving birth to a baby. It is a phase of life which is very important for women, and Islam as a perfect and complete religion regulates the health of women who give birth. After giving birth, women experience various physical changes.
This physical condition will also affect their mental condition as well. The women who have received the title of being a mother are required to continue to be able to carry out their functions as a wife or even mother to children who were born prematurely. Islam regulates the health aspects of women after childbirth so that they can carry out their daily activities properly and they can still achieve a healthy standard of life physically, psychologically, socially, and economically.

II. ISLAM AND HEALTH

The definition of health has many meanings according to experts. According to the World Health Organization (WHO) health is a condition of physical, mental, and social well-being and not simply the absence of illness or weakness (WHO, 1947). Based on the Indonesian Constitution No.36 of 2009 (Concerning Health Chapter I Article 1) health is a condition of health, including physical, mental, spiritual, or social. Health enables a person to live productively socially & economically. According to the Indonesian Ulema Council (MUI), health is a physical, spiritual, and social endurance possessed by humans as a gift from God which must be grateful by practicing all His teachings (MUI, 1983).

From this understanding, it can be concluded that health is something very important in human life. Health is the main asset for a person to live productively socially and economically. Health is not something that can be obtained free of charge. But it takes time, effort, and even money to achieve a healthy status. Health also cannot be bought with money. For these reasons, health must be maintained. Regarding the importance of health, Islam as a perfect and comprehensive heavenly religion teaches the guidance for healthy living.

In Islamic perspective, the health is divided into two aspects. Namely mental health/heart and physical health. Within the Islamic views, both Mental and physical health are not dichotomous. Soul and body are interrelated. Imam al-Ghazālī said that the relationship is like a horse and a horse rider. The soul is the rider on the horse (al-Ghazālī, 1964: 338). This is relevant to a hadith which contains a clot of blood (heart/Khaldun) in humans. If it is healthy then the others (bodies) will also be healthy (Narrated by Bukhari and Muslim).

There is no such thing as health. Therefore, the servants of Allah should be grateful for their health and not act kufr. Prophet SAW. said, "There are two gifts for which many people are deceived, namely good health and free time." (HR. Bukhari). Islamic teachings emphasize physical health. To stay healthy, the Ulama’ purposed teen aspects to be noticed by moslems, they are eating, drinking, moving, staying still, sleeping, being awake, sexual relations, lustful desires, mental state, and regulating limbs. In Islam, as sexual relations have the value of worship, so giving birth to children is also considered as ibadah since it is an effort for having the upcoming generation of Islam. For this reasons, Islam also teaches post-natal health.

III. POSTNATAL HEALTH

Postnatal consists of two words that come from Latin. The word post means after and the word natal means birth, so literally postnatal can be interpreted after giving birth. The term has many synonyms. In medical terms, it refers to the puerperium. In Islam, it refers to the puerperium. Or other terms such as postpartum. In general, in terms of its relation to health, it means health after childbirth. According to the Ministry of Health of the Republic of Indonesia (2007), the postpartum (puerperium) period is the period after which delivery starts from the time the delivery is completed until the uterus is recovered to its pre-pregnancy state and the postpartum period is approximately 6 weeks. The puerperium is defined as the period immediately after birth. Based on the definition above, what is meant by postpartum is the period after the birth of the baby and the period for the mother to recover her physical condition including the uterus and reproductive tract organs back to their pre-pregnancy state which lasts for six weeks (Suherni et al, 2009:1).

1. Physiological Changes in the Postpartum Period

In the postpartum period, there are changes in the reproductive system, including the contraction of the uterus (involution), losses, changes in the cervix, vulva, and vagina, and perineum. In the digestive system, restriction of nutrient and fluid intake can cause fluid and electrolyte balance disorders and delay in restoring body functions (Bobak et al., 2005). Meanwhile, the urethra, bladder, and tissues around the urinary meatus can experience mechanical trauma due to pressure from the part presenting during the second stage of labor, this can cause loss of sensation to urinate (Ambarwati, 2009).
In the postpartum period, estrogen and progesterone will decrease after placental expulsion. If the mother does not breastfeed, estrogen will again increase about three weeks after birth, followed by the return of menstruation (Ambarwati, 2009). Body temperature is not more than 37.2°C. After the first 12 hours of delivery, the body temperature will generally return to normal. During the postpartum period, the pulse is generally more unstable than body temperature (Winkjosastro et al, 2011). The respiratory function will return to normal ranges in the first postpartum hours. Shortness of breath, fast, or other changes require evaluation for abnormal conditions (Varney, 2010).

2. Postpartum Psychological Adaptation

The process of psychological adaptation in a mother has started since the mother was pregnant. Mood changes such as frequent anger, crying, and frequent sadness or quick changes from feeling to happy are manifestations of unstable emotions (Suherni, et al, 2008). According to Rubin in the early 1960s in Ricci (2009: 437-438), during the postpartum period a mother will go through three periods of psychological adaptation called "Rubin Maternal Phases", namely as follows:

a. The Period of Taking In. This phase is also called the dependency phase. Starting after delivery, the mother is still focused on herself, is passive, and is still very dependent on other people around her.

b. The Taking Hold period. This phase is also called the transition phase between dependence and independence. Occurring between the second and third postpartum days, the mother begins to show concern for her baby and is interested in learning to meet her baby's needs. As the mother's energy returns gradually, the mother feels more comfortable, the focus of attention begins to shift to the baby, the mother is very enthusiastic in caring for her baby, the mother begins to be independent in self-care and is open to teaching care. Now is a good time to provide information about baby care and yourself. In this phase, there is also the possibility of postpartum blues.

c. Letting Go Period. This phase is also called the independent phase. This phase lasts between two to four weeks after delivery when the mother begins to accept her new role. The mother releases the image of childbirth with unfulfilled expectations and can accept reality. In this phase, not all postpartum mothers can adapt psychologically so that a prolonged mood disorder appears characterized by feelings of sadness, gloom, anxiety, panic, irritability, fatigue, accompanied by depressive symptoms such as sleep disturbances and appetite, difficulty concentrating, feeling uneasy valuable, self-righteous and no hope for the future. It is also a trigger for various psychological reactions, from mild emotional reactions to the level of severe mental disorders.

3. The purpose of postpartum care

According to Prawirohardjo (2009: 122), the goals of postpartum care are to:

a. Maintain the health of mothers and babies, both physically and psychologically.

b. Carry out comprehensive screening, detect problems, treat or refer when complications occur to the mother or baby.

c. Provide health education about personal health care, nutrition, family planning, breastfeeding, immunization for babies, and care for healthy babies.

d. Provide family planning services.

In general, postpartum care aims to maintain the health of the mother and baby where the mother who gives birth experiences physical and psychological changes that can affect the health of herself and her baby. Islam as a plenary religion teaches its followers how to maintain post-natal health.

IV. POSTNATAL HEALTH IN ISLAM

1. Postpartum Period

In Islam, the post-natal period is called the puerperium. In terms of language, nifas comes from the word "na fi sa" which means giving birth. Nifas is the blood that comes out of the womb of a Muslim woman after giving birth. Postpartum blood comes out at the same time as childbirth, before and after, accompanied by pain (Hamid, 2013: 170). In a book entitled Blood Habits of Women by Shaykh Muhammad bin Shaleh Al 'Uthaimin, it is mentioned that Shaykhul Islam Ibn Taymiyyah once said, "The blood that a woman sees when she
starts feeling sick is childbirth." The pain that is meant in the sentence is a pain as a process leading to birth, otherwise, the blood is not counted as childbirth. The scholars have different opinions about whether the postpartum period has a minimum and maximum limit. According to Shaykh Taqiyuddin in his treatise in the book of Al-Mugni on page 37, the nifas does not have a minimum or maximum limit. If a woman finds it for more than 40, 60, or 70 days and stops, then it is the puerperium. But if it continues then it is dirty blood, and if that happens then the limit is 40 days. Umm Salamah Ra. said, "Women experience the puerperium during the time of the Prophet Muhammad was for 40 days". (HR. Tirmidhi).

On this basis, if the puerperal blood exceeds 40 days even though according to her habit it has stopped after that period or there are signs of stopping shortly, let the woman wait until it stops. If not, then she takes a bath when it is perfect for 40 days because that is the length of the puerperium in general. If it stops after this period (40 days), then let it be used as a standard habit for future use. However, if the blood keeps coming out, it means it mustahada / disease blood (Tirmidzi, 2001).

The puerperium cannot be established unless the woman gives birth to a baby who is already in human form. If she has a miscarriage and the fetus is not clear in the form of a human, the blood that comes out is not postpartum but is condemned as sick blood. Therefore what applies to him is the law of women mustahadhah. The minimum gestation period so that the human fetus is 80 days from the start of pregnancy, and generally 90 days. The postpartum law is the same as the law when a woman is menstruating, although there are some differences. In Islam, there are several ibadah which are not allowed to perform during menstruation and after childbirth. These are praying, fasting, touching, and reading the Qur'an, tawaf, intercourse, and being divorced (Sittanggal, 1986: 55). This regulations could be found from the following explanations:

a. Prayer. Our Master Muhammad[ s] said "When menstruation starts, leave prayer".

b. Tawaf. The Prophet Muhammad said "Do all that is necessary while performing the pilgrimage, but do not perform tawaf around the Ka'bah until you are holy again".

c. Having a husband and wife sexual relationship. As it is stated in QS Al Baqarah: 222 which means "They ask you about menstruation. Say, "Menstruation is feces". Therefore, you should abstain (not have intercourse) from women during menstruation; and do not approach them before they are holy. When they are pure, then mix them in the place that Allah commanded you. Indeed, Allah loves those who repent and who purify themselves.

d. Reading the Qur'an. It is highly recommended for women who are not pure, menstruating, or postpartum, not to read the Qur'an orally, unless necessary. Praying dhikr, or saying Allahu Akbar, Alhamdulillah, Subhanallah, Bismillah, listening to people reading the Koran, praying, or saying Aamiin the prayers of others, all of that is not prohibited.

A woman who has stopped childbirth is obliged to do purification “thaharah/bathing”. The procedure for washing it is the same as for the menstrual bath. The difference is only in the intention.

Meaning: " I intend to take a bath rather than go to nifas because of Allah Ta'ala".

The obligatory way of bathing after childbirth is the same as ghusl, but added with the following: First: It is recommended to use soap. This is based on the hadith of Aisyah ra., who asked the Prophet sallallaahu 'alaihiwasallam about bathing menstruating women. He explained:

"مْنَحْذَرَ َبِهَذَا اًدْعَيْنَا مْاَء وَسَدْرَتْهَا فَتْطُهِرَ فَتْطُهِرَ مِنْ تَطْهِرَ مَثْلَ رَأْسِهَا ثُمَّ ثُمَّ ثُمَّ ثُمَّ ثُمَّ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ تَطْهِيرَ مِنْ Tirmidzi, 2001).

"You should take water and bidara leaves, then perform ablution perfectly. Then pour water on his head, then rub it a little hard until it reaches the roots of his hair. Then pour water on his head. Then you take cotton with a whisper, then wash with it." (HR. Bukhari no. 314 & Muslim no. 332)
Second: Remove the bun, so that water can get to the base of the hair. The above hadith is an argument that shows that it is not enough just to drain the water like taking a bath, but it must also be scrubbed, like people washing their hair with shampoo.

2. Breastfeeding

After giving birth, mothers should breastfeed their babies. The period breastfeeding is the most important period for a baby's growth. WHO recommends breast milk as the baby's only staple food for the first 6 months of life. Breastfeeding is also recommended to continue until the child is 2 years old accompanied by complementary feeding (complementary feeding). It turns out that this is discussed in the Qur'an.

Quoted from the book Family Prosperity and Reproductive Health in Islamic View compiled by KH. Abdullah Hasyim et al., Babies should be breastfed by their mother immediately, at least within the first 30 minutes after birth. Let the baby suck on the nipple even though the milk has not yet come out. The Koran has also clearly explained the case of breastfeeding. It is written in Surat Al-Baqarah verse 233 that breastfeeding for two years will complete the breastfeeding period.

Based on the translation of the verses of the Koran mentioned above, it can be clearly understood that breastfeeding is a direct command from Allah SWT. This command will be perfect if the mother breastfeeds her child for two years, according to WHO recommendations. However, Allah does not insist if the mother is unable to breastfeed for two whole years. If for some reason the mother finally has to wean the baby, the mother is allowed to do it. The Koran has even made it clear that children can be breastfed by donor mothers with clear conditions.

Breastfeeding for two years is not without reason. This is proof that Islamic teachings are very concerned about the nutritional intake that is given to babies. The medical world has proven that breast milk given for two years is proven to make babies healthier. Breastfeeding not only provides health benefits for the baby but also for the mother's body's recovery process. Besides, breastfeeding can also be a field of reward for women.

According to Oktaviani (2019), the are some virtues of breastfeeding for mothers:

a. Marriage is like to Set Free Slavery

Rasulullah SAW said, "When a woman breastfeeds her child, Allah reciprocates every sip of milk that the child sucks with the reward of liberating a slave from the descendants of Prophet Ismail, and when the woman finishes breastfeeding her child the angel puts her hand over the woman's side and says, 'Start living anew, because Allah has forgiven all your sins.'"

b. Away from the Torments of Hellfire

"Then the angel asked me to continue my journey, suddenly I saw several women whose breasts were ripped by a vicious snake. I asked: Why them? The angel replied: 'They are women who do not want to breastfeed their children (without a shared reason). " (Narrated by Ibn Hibban in his sahih 7491).

c. Great Benefit for Children

Amirul Mukminin Ali bin Abi Talib (as) said, "There is no single milk that is more beneficial and more suitable for children than breast milk."
d. Giving Kindness to Children

Amirul Mukminin Ali bin Abi Talib (as) said, "As for marriage you try to choose good women, so to breastfeed your children you have to find good women because milk can change your character.

V. POST-BREASTFEEDING STUNTING AND HEALTH IN ISLAM

The National Health Work Meeting (Rakerkesnas) in February 2020 discussed five focuses on health problems. Which is one is stunting control (Ministry of Health, 2020). Stunting is a condition of failure to thrive in children under five as a result of chronic malnutrition that makes the child too short for his age. Malnutrition occurs since the baby is in the womb and the early days after the child is born, but stunting does not appear until the child is 2 years old. Stunting has an impact on the level of intelligence, disease susceptibility, decreases productivity, and then hinders economic growth, increases poverty and inequality. Causes of stunting include:

1. Pregnant women who are anemic, undernourished, lack of chronic energy, and shortness, resulting in low birth weight and <48cm long. This started with an anemic teenage girl.
2. Babies do not initiate early breastfeeding and are given exclusive breastfeeding so that children often get sick from infectious diseases.
3. Poor environmental sanitation.
4. Influenced by the socioeconomic status of the family, income, education, and the mother's knowledge of nutrition.

The results of the 2019 Indonesian Toddler Nutrition Status Survey (SSBGI) showed the decrease in the prevalence of stunting from 30.8% in 2018 (Riskesdas 2018) to 27.67% in 2019. The government plans to reduce the stunting rate to 19% in 2024. The government has launched a National Action Plan in August 2017 to prioritize Specific Nutrition and Sensitive Nutrition Intervention activities for the first 1,000 days of life up to 6 years of age. Specific interventions are the responsibility of the Ministry of Health, while sensitive interventions are the responsibility of other ministries and agencies. Sensitive interventions include the availability of food sources, availability of clean water and sanitation, community empowerment, increasing care at the family and community levels, and increasing the welfare of the poor. It takes hard efforts to achieve these targets that involve all parties. (Wisnubroto, 2020).

To maintain the health of post-breastfeeding children, the book on Islamic Household Trinkets states that Muslim families should take care of everything they consume, whether from food, drink, or other forms of consumption (Takariawan, 2001 221-235). Referring to this matter, several needs to be considered are:

1. Only Consume Halal Foods and Thayib
   
   Apart from the value of halalness from the perspective of the Shari'a, including how it is obtained, what also needs to be considered is the function of the food itself for the body. It is very good if the nutritional value gets proportional attention, as part of the definition of thayyib. Halal food that contains high nutritional value will have a good effect on children's health.

2. Stay away from Food, Drink, and all Consumption that is Prohibited
   
   All kinds of food are forbidden, apart from the existence of wisdom which humans do not necessarily know, they are also forbidden because there are various kinds of dangers caused by these foods. The danger of forbidden food not only endangers the affairs of the world but also to the hereafter. Rasulullah threatened hell for those who ate the proceeds of evil.

3. Be Careful in Consuming Food or Drinks that contain Additional Ingredients
   
   Currently, various forms of food have been packaged and processed in such a way as to create practicality and indulge consumers' tastes. However, it should be noted that there are chemicals as preservatives, flavorings, dyes, or other additives. These chemicals can harm children's health.

4. Be Careful in Consuming Drugs and Food Supplements
The use of drugs should be consulted with experts. Islamic families also should not be easily tempted by food supplement advertisements. Do not let children eat unnecessary extra food.

In line with these regulations, Dr. Mursidah Thahrir from PP Muslimat NU explained that Islam has provided an overview of the importance of health and nutrition. Some verses and surahs even provide details on the benefits of eating nutritious food. In Islam, being healthy is protecting yourself and the environment from the threat of various diseases and protecting yourself and your family from the torments of hellfire. In Sura al-Baqarah verse 168, it is explained that consuming halal and nutritious food is Allah's command to all mankind. In the next verse, it is said that choosing halal food is the same as protecting oneself from bad behavior.

In Surah al-An’am verse 141 it is mentioned that eating halal and nutritious food encourages generosity and is not israf. It is also stated in the Qur'an that halal and nutritious food serves to increase piety (al-Maidah: 88). Another Qur'an verses also explain about healthy and nutritious food. Among them, consuming fresh fruit and milk encourages the development of science and technology (al-An’am verse 99 and al-Nahl verse 66), consuming sea fish as the most abundant source of protein (An-Nahl verse 14), and reading basmalah on each animal slaughter halal contains a message of faith (al-An’am paragraph 118) and consume halal food synonymous with gratitude and worship Allah (Surat an-Nahl:114).

Families who care about children's health will always provide healthy, halal, and nutritious food, because this can prevent many more serious problems in the future. Families that always provide halal and nutritious food will see a positive impact on children's health and behavior, and will also save every family member from the threat of hellfire (Susilawati:2018).

VI. CONCLUSION

Islam promotes its followers to always maintain health. Health is the main asset for a person to live productively, socially and economically. Moreover, the healthful enable worship performed without any obstacles. Rasulullah taught prayer as the way to us in asking for happiness in the world and the hereafter and additionally, to be grateful for healthy favors. This health must be maintained by all people in various phases of life, including by women after childbirth.

The term postnatal in Islam is known as the puerperium. Some laws apply in the puerperium. Islam regulates what should “do and don’t” during the puerperium. Islam also recommends breastfeeding the baby for two years. Which this is line with WHO recommendations. The Qur'an also explains the criteria for food that can be consumed. The commands and prohibitions in Islam centuries ago have proven scientifically useful in medical science.

For this reasons, Muslims should carry out Islamic teachings in a kaffah manner. Islam is a plenary religion that organizes human life comprehensively. Islamic teachings preach various affairs including post-natal health. It remains how we as people practice it. If we try to practice Islamic teachings as well as possible, health is not a difficult thing to achieve in every phase of life. Allah knows best, bish-showed.

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