

# **The Right Path to Health**

*Health Education through Religion*

## **Health Promotion through Islamic Lifestyles The Amman Declaration**



**WORLD HEALTH ORGANIZATION**  
Regional Office for the Eastern Mediterranean  
Alexandria, Egypt  
1996

WHO Library Cataloguing in Publication Data

WHO Regional Office for the Eastern Mediterranean  
Health promotion through Islamic lifestyles: The Amman declaration /  
WHO Regional Office for the Eastern Mediterranean

44 pp (The right path to health: Health education through religion; 5)

1. Public health 2. Islamic education I. Title II. Series

ISBN 92-9021-216-0 (NLM Classification: WA 18)

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Cover designed by A. Hassanein, EMRO

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*In the Name of God, the Compassionate, the Merciful*

## **Foreword**

God has bestowed upon humans innumerable blessings, both hidden and apparent. He has enjoined mankind to worship and thank him in accordance with the precepts enshrined in His tolerant *sharia*, which tends to their individual and public interests, promotes their spiritual and material aspects and achieves their well-being in the world and the hereafter.

God says: *It is God who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape and made your shapes beautiful and has provided for you sustenance, of things pure and good: such is God your Lord. So Glory to God, the Lord of the Worlds ! (40:64).*

One of the most valuable blessings granted by God to His worshippers is good health. The Islamic *sharia* contains many teachings and provisions that urge fostering of one's health and preserving it against the factors of weakness and disease. Islam has made good things licit and bad things illicit, forbidding alcoholic beverages and narcotics and calling for moderation in eating and drinking. Similarly, it urges cleanliness and hygiene, ordains the adoption of a healthy diet and administration of medication and encourages people to be moderate in all walks of life.

As part of its efforts to disseminate the true Islamic principles in the field of public health. The Islamic Educational, Scientific and Cultural Organization (ISESCO) has translated into English and French *Health Promotion through Islamic lifestyles. The Amman Declaration*, jointly published by ISESCO and the WHO Regional Office for the Eastern Mediterranean. It is being disseminated on a wide scale in order to gain maximum benefit to the public.

The publication contains the proceedings of an expert meeting held in Amman, Jordan, in cooperation with the WHO Eastern Mediterranean Regional Office (EMRO), the Islamic Organization for Medical Sciences and the Royal Academy for Research in Islamic Civilization—Aal Al-Bayt Foundation. The aim of the meeting was to prepare a detailed exposition on the Islamic guidance concerning the great impact and tremendous benefit of the Islamic principles in the field of health.

We hope that the publication of this book in English and French will ensure continued collaboration between ISESCO and WHO and will be of use readers.

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*In the Name of God, the Compassionate, the Merciful*

## **Introduction**

Hussein A. Gezairy, MD FRCS

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God has bestowed on humans his blessings, both hidden and apparent. Of these blessings the greatest is that of health, which the Prophet ﷺ regarded as one of two graces the importance of which was not appreciated by many people. Divine law in matters of blessings does not change: *Because God will never change the Grace which He hath bestowed on a people until they change what is in their own souls* (8:53).

When human beings make good use of, and preserve the blessing of health by strengthening and developing it, they maintain a firm tie with religion and benefit from the grace of well-being and its blessings and are immunized against all forms of sickness. They will only succeed in this if they behave in a way that promotes health, adopt a way of life that supports well-being and work to prevent ill-health, which is far better than any amount of medicine.

Those who indulge in excess, revelling in pleasures without heeding the consequences, and who adopt a negative way of life incompatible with health, drinking, taking drugs, smoking, eating excessively of fattening foods, who are ill-tempered and angry, neglect to rest, and participate in polluting and spoiling the environment should not be surprised when they lose their balance in life, become ill and subject to all sorts of misfortune as a result: *To Us they did no harm, but they harmed their own souls* (2:57).

It was expected that, following the great technological developments that the world has seen in the fields of diagnosis and cure, health problems in the industrialized countries would have reduced somewhat and that the wealthy countries would benefit in terms of health and well-being. What actually happened was that one sort of disease was replaced by another. Disease continues to claim lives. Statistics show that lifestyles that are incompatible with health are the leading cause of disease in industrialized countries. There

is no way to avoid these diseases other than by avoiding unhealthy behaviour and adopting healthy practices in life.

The primary health care approach includes an important health promotional element with regard to lifestyles, which is health education. By this is meant the delivery of health information to everyone. There are many people who can undertake such education in their various spheres, including school teachers, tribal leaders, mothers, civic leaders, sheikhs and priests. The most important thing is the preparation of such health messages. They should be clear, intelligible, convincing and easy to implement. By the grace of God the inhabitants of this Region still respond to a religious call when it calls them to uphold what is beneficial to them. Religious guidelines in matters relating to lifestyle and daily behaviour are many and direct. A long list of divine rulings guides people through every step they undertake in life. They call for moderation in eating and drinking and warn against corruption of the land and the sea as a result of accumulation of wealth. The strong believer is preferred to the weak believer. Harming of oneself and others is forbidden.

One of the most important constituents of humanity is the freedom to take decisions. People can only take the right decision when they have the whole picture with all its dimensions before them and can distinguish sound conduct from unsound and harmful behaviour from beneficial. One of the most important duties of academics is to help people take the right decision by making available to them all the details in a clear and direct manner.

For this reason, the World Health Organization Regional Office for the Eastern Mediterranean, in conjunction with the Islamic Organization for Medical Sciences and the Royal Academy for Research in Islamic Civilization—Aal Al-Bayt Foundation, called for a meeting to study this subject, to which were invited a group of theologians and experts. The objective was to try to come up with a detailed scientific text which would clearly define for people wholesome lifestyles recommended by religion which would, if followed, ensure good health, and at the same time define the negative and unhealthy lifestyles which are forbidden by religion and by avoiding which people can remain free of sickness and ill-health.

Dr Muhammad Hawari was in charge of preparing the basic working documents. He was assisted by Dr Muhammad Abdel'al Uthman. Many of the distinguished participating scholars presented valuable research papers which were important additions to the working documents. It was agreed, at the end of the meeting, that the Islamic Organization for Medical Sciences would

publish the working documents, the papers of the participants and the proceedings of the meeting in a single report.

Subsequently, the Regional Office for the Eastern Mediterranean decided to publish this short booklet, and asked Dr Hawari to summarize the most important decisions reached. Members of the Faculty of Sharia of Jordan University undertook the interpretation and verification of some of the *hadith*. Dr Muhammad Haytham al-Khayat verified the *hadith* and edited and produced the document in its final form.

We ask God to make this monograph, which forms a part of the Health Education through Religion series, as beneficial as the ones which have preceded it, and to consider the contribution of those who helped in preparing for the meeting and making it successful a pious deed to be rewarded by God on the Day of Judgement. We ask him also to allow all humanity to benefit from this rightful guidance.

*And to all are (assigned) degrees according to the deeds which they (have done), and in order that (God) may recompense their deeds, and no injustice be done to them (46:19).*





## Terms used in the Health Education through Religion series

The following notes are intended for readers who do not know Arabic and who do not have an Islamic background.

<i>fatwa</i>	A formal religious legal opinion.
<i>fiqh</i>	Islamic jurisprudence (literally: understanding and acquisition of knowledge).
<i>hadith</i>	A saying or action ascribed to the Prophet ﷺ or an act approved by the Prophet ﷺ.
<i>haram</i>	Prohibited, banned, illegal, impermissible, from a religious standpoint. Epithet applied, in general, to actions or things considered sinful for Muslims.
<i>hijra</i>	The emigration of the Prophet Muhammad ﷺ, from Mecca to Medina in AD 622. The event is used as the starting point for the Islamic Calendar.
<i>Prophet</i>	The Prophet Muhammad ﷺ, the Messenger of God. Any reference to the Prophet is usually followed by the phrase “Peace be upon him ﷺ”.
<i>Quran</i>	The Holy Book of Islam; the highest and most authentic authority in Islam. Quotations from the Quran are normally followed by a reference to the number of the chapter ( <i>sura</i> ) and the number of the quoted verse ( <i>aya</i> ). All Quranic texts in this publication are printed in italic.
<i>schools of fiqh</i>	The schools of Islamic thought or jurisprudence, the four most important of which were founded by Malik, Abu Hanifa, Al-Shafie and Ahmad ibn Hanbal.
<i>sharia</i>	The body of Islamic law based on the Quran and the <i>sunna</i> (see below).
<i>sunna</i>	Practices undertaken or approved by the Prophet ﷺ and established as legally binding precedents.

**Final Statement of the Consultation on  
Islamic Lifestyles and their Impact on Health Development  
and Human Development in General**

**Amman, Jordan  
23–26 June 1989**

Believing that health is a state of complete physical, mental and social well-being;

Considering that Islam deems this to be a necessary component of faith and of Islamic law, which Muslims implemented during their golden age, and in so doing provided evidence supporting its applicability;

In view of the impact of lifestyles on the health of individuals and groups; and considering the distinct character of the lifestyles advocated by Islam:

The Regional Office for the Eastern Mediterranean of the World Health Organization, in collaboration with the Islamic Organization for Medical Sciences and the Royal Academy for Research in Islamic Civilization—Aal Al-Bayt Foundation, convened a consultation on Islamic lifestyles and their impact on health development and human development in general. The aim was to contribute to the presentation of this valuable cultural legacy, for the benefit of all humanity.

The Consultation was held in Amman, Jordan, from 23 to 26 June 1989, under the auspices of Crown Prince HH Hassan bin Talal, and was inaugurated by His Excellency the Minister of Health on behalf of His Royal Highness the Crown Prince. A panel of physicians, scientists, jurists, scholars, educationalists, thinkers, economists, sociologists, writers, journalists and representatives of the organizing bodies, participated in this Consultation.

At the opening session, addresses were delivered by the representative of His Highness the sponsor of the consultation, HE Dr Zuhair Malhas, by HE Dr Abdur-Rahman al-Awadi, Chairman of the Islamic Organization for Medical Sciences, and by Dr Hussein A. Gezairy, Regional Director of the WHO Eastern Mediterranean Region. The Consultation decided that these addresses be included in its working documents.

The participants reviewed the papers that had been prepared. They acknowledged the appreciable efforts that had been exerted in their preparation and considered that they formed a rich contribution to the Consultation. They then agreed to a workplan, and to the designation of

various stages of work. This was followed by the participants dividing into four groups to meet separately in the afternoons. Each group was to consider its allotted work, and then present its report for general and comprehensive discussion at a plenary meeting on the next morning.

Right from the outset, it was evident that faith is the basis and essence of lifestyles and the axis around which innumerable positive phenomena turn in all aspects of life, including physical, psychological and spiritual health and the development and enrichment of human life, in general.

The first task in this respect was to identify the Islamic lifestyles in different areas, and to verify their relevance to Islam, by means of evidence from the Quran and the *hadith* of the Prophet ﷺ. The next task was to list the benefits to be achieved and the evils which can be avoided by applying such lifestyles, with regard to the individual, the family, the community and humanity in general, in the areas of mental and physical health, and sound social and human relationships. The third task was to develop one or more plans of action in order to put into practice some of these ideas, wholly or partly, and prove their effectiveness in improving the various aspects of life accordingly.

The Consultation also decided to refer the minutes of its deliberations to a smaller and more specific committee to formulate this text and to check upon its relevance to the Quran and Sunna, to verify the sayings attributed to the Prophet ﷺ, and to issue an authenticated list of the right ones, God willing.

The Consultation considered that cooperation between WHO/EMRO, the Islamic Organization for Medical Sciences and the Royal Academy for Research in Islamic Civilization—Aal Al-Bayt Foundation, should continue to further uncover the Islamic teachings that meet the needs of humanity, straighten its path, correct its direction and guide its efforts towards “Health for All” in its widest sense, including its comprehensive approach towards the inseparable physical, psychological and spiritual components of the human being.

The Consultation decided to issue a document entitled “The Amman Declaration for Health Promotion” in order to put into action the matters discussed throughout the meeting.

The Consultation further welcomed proposed cooperation between the Regional Office for the Eastern Mediterranean of the World Health Organization, the Islamic Organization for Medical Sciences and the Royal Academy for Research in Islamic Civilization—Aal Al-Bayt Foundation, on

the one hand, and the other organizations whose representatives expressed preparedness and willingness to collaborate, particularly the Islamic Educational, Scientific and Cultural Organization, the Nour Al-Hussein Foundation, the International Institute for Islamic Thought, the Council of Islamic Organization in Jordan, the Society of Friends of Rheumatic Heart Patients, the Arab Society for Islamic Education, the Islamic Centre in Aachen, the Union of Muslim Student Organizations in Europe, the Union of Muslim Labour in Europe and the International Islamic Society for Mental Health, on the other.

The Consultation called upon all the concerned organizations to cooperate, with a view to achieving its goals.

The Consultation recommended that WHO/EMRO should undertake the task of coordinating the follow-up process with regard to the implementation of other recommendations and the Amman Declaration.

The participants further decided to send telegrams to thank His Majesty King Hussein, for Jordan having hosted the Consultation; to Crown Prince HH Hassan bin Talal for kindly sponsoring it; to HE Dr Zuhair Malhas, Minister of Health, for having kindly inaugurated it; and to HE Professor Nassirud-Din al-Assad, Chairman of the Royal Academy for Research in Islamic Civilization—Aal Al-Bayt Foundation, and Minister of Higher Education, for his appreciable efforts which contributed to making the Consultation successful.

The Consultation ended with this Declaration being read out, at 12:00 noon, on the 22nd of Thul-Qa'da, 1409 AH, corresponding to 26 June, 1989.

## **The Amman Declaration on Health Promotion**

The Consultation on Islamic Lifestyles and their Impact on Health Development and Human Development in General, held in Amman, Jordan, on 19 to 22 Thul-Qa'da, 1409 AH (corresponding to 23-26 June 1989) with a view to achieving Health for All by the Year 2000, hereby issues the following Declaration on Health Promotion:

Whereas the Consultation was convened in response to the urgent need in the Eastern Mediterranean Region for the formulation of health messages to its populations, in language that they can understand and respond to, and for the initiation of health promotion activities, making use of the devotional spirit that characterizes them, and that makes of the religion the authority to which they turn and the stimulus for their survival;

Therefore, and based on the deep-rooted health heritage with which the people of the Region have contributed to human civilization, on the goal of WHO aiming at achieving Health for All, on the Alma-Ata Declaration on primary health care, and on the resolution by the World Health Assembly regarding the spiritual dimension; the Consultation declares the following;

**First:** Health is a blessing from God, which many people do not appreciate, as is mentioned in the *hadith*.

**Second:** Health is but one element of life, and cannot be complete unless the other major elements are provided, including: freedom, security, justice, education, work, self-sufficiency, food, water, clothing, housing, marriage and environmental health.

**Third:** People can preserve their health, as enjoined in the Quran, by maintaining a moderate health balance in a state of dynamic equilibrium, neither exceeding the bounds, nor falling short in that balance.

**Fourth:** Every human being is in possession of a certain health potential, which they must develop in order to enjoy complete well-being and ward off disease, as is mentioned in the *hadith*.

**Fifth:** The lifestyles followed by human beings have a major impact on their health and well-being.

**Sixth:** Islamic lifestyles embrace numerous positive patterns promoting health and rejecting any behaviour which is contradictory to health.

**Seventh:** Islam, as defined in the Quran, is the natural course of life which God has bestowed on humanity. Hence, adhering to Islamic lifestyles is, in itself, a realization of the true nature of the human being, and ensures harmony with the laws of God in body and soul, in the individual, the family and community, and between human beings and their environment.

**Eighth:** The document appended to this Declaration comprises a list of the Islamic lifestyles derived from the Quran and the *sunna* of the Prophet ﷺ, and affecting health development and human development in general. It comprises an integral part of this Declaration.

**Ninth:** The Consultation calls upon all international organizations, governments, voluntary and nongovernmental organizations to promote health by encouraging positive lifestyles, particularly through:

1. Introducing the health-promoting Islamic lifestyles, and advocating them through proper channels, as befits the circumstances of each country.
2. Providing conditions that are conducive to promotion of health and healthy lifestyles; and not contradicting such through advertising unhealthy lifestyles, supporting the production of materials harmful to health, or promoting unhealthy behaviour.
3. Encouraging the comprehensive development of local communities, and supporting them in attaining their basic needs through self-reliance, this being a practical introduction to the implementation of healthy lifestyles.
4. Reorienting health, educational, instructional and public information institutions, in such a manner that promotes health and encourages healthy lifestyles, especially those mentioned in the document appended to this Declaration.
5. Reorienting educational institutions in the health field, in such a way as to give a human dimension to the health professions, and to make each of these professions a vocation rather than a mere occupation.
6. Declaring a Decade dedicated to promoting efforts to implement the action plan agreed upon by the concerned parties, for adoption and application of Islamic lifestyles.

## Appendix to the Amman Declaration

- 1. Health is one of the greatest blessings God gave to human beings; in fact, it is the greatest after the blessing of faith. Along with security and the basic minimum needs, health is the guarantee of good life.**

The Prophet ﷺ said:

- “There are two blessings which people do not appreciate: health and leisure.”<sup>(1)</sup>
- “No blessing other than faith is better than health.”<sup>(2)</sup>
- “He who has security in his community group and is healthy in body and has his daily sustenance, is as if he had all the world at his finger tips.”<sup>(3)</sup>

- 2. Preservation of the blessing of health and increasing it come through being grateful, through working towards preserving and promoting it, through avoiding any behaviour that leads to its neglect or change as these bring about the disappearance of health and punishment through illness.**

God said:

- *If you are grateful, I will add more (favours) unto you (14:7).*
- *Because God will never change the Grace which he has bestowed on a people until they change themselves (8:53).*
- *He that tampers with the boon of God after it has been bestowed on him shall find that God is stern in retribution (2:211).*

- 3. Healthy nutrition is a balanced diet in conformity with the balance God created in everything.**

- God said: *So establish weight with justice and fall not short in the balance (55:9).*

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(1) Narrated by Al-Bukhari following Ibn Abbas and Al-Tirmithi and Ibn Majah and Ahmad.

(2) Narrated by Ibn Majah following Abu Bakr.

(3) Narrated by Al-Tirmithi following Abdullah ibn Mihsan al-Ansari following his father; he said it was a valid *hadith*.

**4. Seeking good food and avoiding bad food guarantees health.**

God said:

- *Eat of the wholesome things with which We have provided you (2:172).*
- *Eat of what is on earth, lawful and wholesome (2:168).*
- *And prohibits them from what is foul (7:157).*

**5. To deprive oneself of good food without justification is against health and is not allowed in Islam.**

- God said: *Make not unlawful the wholesome things which God has made lawful to you (5:87).*

**6. Healthy nutrition, firstly consists of a balanced diet in terms of quantity. Excess in food is harmful to health, because it leads to diseases of affluence, which is against Islamic guidance.**

God said:

- *Eat and drink but avoid excess (7:31).*
- *Eat of the wholesome things with which we have provided you but commit no excess therein (20:81).*

The Prophet ﷺ said:

- “Suffice the sons of Adam a few mouthfuls that sustain them.”<sup>(4)</sup>
- “Those who get much surfeit in life will suffer longer from hunger in the afterlife.”<sup>(5)</sup>
- “One person’s food will be sufficient for two, and two persons’ food will be enough for four, and that of four will be enough for eight.”<sup>(6)</sup>
- “The believer eats in one gut and the nonbeliever in seven.”<sup>(7)</sup>

**7. Healthy nutrition is, secondly, balanced in terms of quality; it consists of a mixture of different forms of food that God blessed human beings with, in order to satisfy the needs of the body in proteins, fat,**

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(4) Narrated by Al-Tirmithi and Ibn Majah following Al-Mikdam ibn Karib and he said it was a good *hadith*.

(5) Narrated by Ibn Majah following Salman.

(6) Narrated by Muslim following Jaber.

(7) Narrated by Al-Bukhari and Muslim and Ibn Majah following Abu Huraira.



**carbohydrates, electrolytes, vitamins and other things.**

God said:

- *He created cattle which give you warmth and other benefits (16:5).*
- *The sacrificial camels We have made for you as among the symbols from God: in which there is (much) good for you (22:36).*
- *It is He who subdued the sea, so that you may eat thereof fresh flesh (16:14).*
- *With it (water) He produces for you corn, olives, dates, grapes and fruits of every kind (16:11).*
- *From what is within their (the cattle) bodies, between chyle and blood, we produce, for your drink, milk, pure and agreeable to those who drink it (16:66).*
- *From within their (the bees) belly comes forth a drink of varying colours, wherein is cure for men (16:69).*
- *Eat of their fruit when they ripen (6:141).*
- *And from it (the earth) We produced grain of which they eat (36:33).*

**8. Islam gives priority to complete diets; it prefers for example the use of whole wheat over sieved flour.**

- Umm Ayman reported that she sieved out flour and made bread out of it for the Prophet who asked: “What’s this?” She said: “Grain we harvest out of our land, out of which I have made bread for you”. He said: “Put it (the bran) back in and knead it again”.(8)

**9. One is not allowed to eat food that doctors say will bring harm, because that exceeds the bounds of what is permitted.**

- God said: *Make not unlawful the good things which God made lawful to you and do not transgress (5:87).*

**10. Islam commands food to be covered and not left exposed to pollution.**

The Prophet ﷺ said:

- “ Always cover food utensils.”(9)
- “Always cover food and drinks.”(10)

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(8) Narrated by Ibn Majah following Umm Ayman.

(9) Narrated by Ibn Majah following Jaber.

(10) Narrated by Al-Bukhari following Jaber.

**11. The water brought down by God from the sky is pure and clean, and is useful for drinking, purification and washing**

God said:

- *It is He who sends down water from the sky, from which you drink (16:10).*
- *And we send down pure water from the sky (25:48).*
- *And He caused rain to descend on you from the sky, to cleanse you therewith (8:11)*

**12. Muslims are not allowed to pollute water, especially still water. They are not allowed to urinate in it, to defecate in it or even wash in it if it is not running.**

The Prophet ﷺ said:

- “Do not urinate in still water.”(11)
- “Do not urinate in still water and then use it for washing.”(12)
- “Do not urinate in a pond and then bathe in it.”(13)
- “Do not bathe in still water to clean yourself (from sexual intercourse).”(14)
- “Avoid the three curses: defecating in water sources, on roads and in the shade.”(15)

**13. Muslims must preserve water from harmful insects or any other vectors of disease.**

- The Prophet ﷺ said: “Cover your water utensils and your food and drink”.(16)

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(11) Narrated by Ibn Majah following Abu Huraira.

(12) Narrated by Muslim following Abu Huraira.

(13) Narrated by Abu Dawood following Abdullah ibn Mughaffil.

(14) Narrated by Muslim and Al-Nasa'i following Abu Huraira.

(15) Narrated by Abu Dawood following Muaath ibn Jabal.

(16) Narrated by Al-Bukhari following Jaber.

**14. General cleanliness is one of the pillars of health in Islam, especially washing after sexual intercourse and on Fridays and performing ablutions several times every day.**

The Prophet ﷺ said:

- “Cleanliness is part of being faithful.”(17)
- “It is incumbent upon any Muslim to wash his head and body every seventh day.”(18)
- God said: *If you are spiritually unconditioned (following sexual intercourse or a wet dream) then purify yourselves by bathing your whole body (5:6).*
- The Prophet ﷺ said: “Only a believer maintains his ablutions”.(19)

**15. From the perspective of Islam, the hands should be washed when one touches something polluted or unclean; likewise, before or after eating. Washing of the hands should be repeated thoroughly when preparing (performing ablutions) for prayer.**

- The Prophet ﷺ said: “Whoever sleeps and his hands are not clean from fat and thereby gets harmed should blame no one but himself”.(20)
- “The Prophet ﷺ used to wash his hands before eating.”(21)
- “It was reported that the Prophet ﷺ ate a shoulder of a sheep, then washed his mouth and his hands.”(22)
- God said: *When you prepare for prayer, wash your face, and your hands (and arms) up to the elbows ... (5:6).*

The Prophet ﷺ said:

- “When you perform your ablutions, wash between the fingers of your hands and feet.”(23)
- “Clean your knuckles.”(24)

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(17) Narrated by Muslim following Abu Malik al-Ashari.

(18) Agreed upon by Al-Bukhari and Muslim as reported by Abu Huraira.

(19) Narrated by Al-Darimi and Hibban following Thawban.

(20) Narrated by Al-Tirmithi and Ibn Majah following Abu Huraira.

(21) Narrated by Al-Nasa'i following Aisha.

(22) Narrated by Ibn Majah following Abu Huraira.

(23) Narrated by Al-Tirmithi following Ibn Abbas.

(24) Narrated by Al-Hakeem al-Tirmithi in his book *Nawader al-usul* following Abdullah ibn Bishr al-Mazini.

**16. One is also required to clean the feet and wash them thoroughly while performing ablutions.**

- God said: *Wipe your heads (with water); and (wash) your feet up to the ankles (5:6).*

The Prophet ﷺ said:

- “During ablutions wash between the fingers of your hands and feet.”(25)
- “Woe to the heels (from the punishment of hell if they are not washed). Perform the ritual of ablution properly.”(26)
- “Perform ablutions and wash in between your fingers.”(27)
- “The Prophet used to rub his toes with his little finger.”(28)

**17. One should give particular care to the cleanliness of ears by wiping them and cleaning them from the accumulating wax.**

- “It was reported that the Prophet ﷺ performed the ablutions, wiped his ears from inside and outside and introduced his fingers into the ear.”(29)
- “It was reported that the Prophet ﷺ wiped his ears from the inside using his forefingers and from the outside using his thumbs.”(30)

**18. Cleaning the eyes is equally important; washing them should be part of ablutions to the face. One should give special attention to the corners where most of the secretions exuding from the eyes accumulate.**

- “It was reported that the Prophet ﷺ used to wipe the inner corner of the eye.”(31)

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(25) Narrated by Al-Tirmithi following Ibn Abbas.

(26) Narrated by Abu Dawood following Abdullah ibn Amr.

(27) Narrated by Ibn Majah following Lakit ibn Sabira.

(28) Narrated by Abu Dawood following Al-Mustawrid ibn Shaddad.

(29) Narrated by Abu Dawood following Al-Mikdam ibn Maadi Karib.

(30) Narrated by Ibn Majah following Ibn Abbas.

(31) Narrated by Ibn Majah following Abu Umama.

**19. Cleaning the nose by introducing water into it and pushing it out is required too.**

The Prophet ﷺ said:

- “When anyone of you performs ablutions let him introduce water into his nose and then blow it out.”(32)
- “Blow your nose twice or three times.” (33)

**20. The urine and faeces exits and the sexual organs should also be washed with water or wiped with paper or stones.**

- The Prophet ﷺ said: “If you defecate, wipe yourself three times”.(34)
- Anas said: “When the Prophet ﷺ defecated, I used to bring him water to wash with”.(35)
- Aisha said: “I’ve never seen the Prophet ﷺ defecate without washing with water”.(36)
- Teaching Muslim wives, Aisha said: “Tell your husbands to wash their private parts with water, (I can’t tell them myself out of shyness) like the Prophet used to do”.(37)

**21. The nails should be cut, those hairs in which dirt may collect should be removed, and the hair of the head should always be kept clean.**

The Prophet ﷺ said:

- “Five acts belong to nature: circumcision, shaving the pubic hair, plucking out the hair in the armpit, cutting the fingernails and cutting the moustache.”(38)
- “Cut your fingernails and bury them.”(39)
- “He who has head hair should take care of it.”(40)

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(32) Narrated by Muslim following Abu Huraira.

(33) Narrated by Ibn Majah following Ibn Abbas.

(34) Narrated by Ibn Hazm in *Al-muhalla* following the chain of the Zuhri’s nephew (Muhammad ibn Abdullah ibn Muslim).

(35) Agreed upon by Al-Bukhari and Muslim as reported by Anas.

(36) Narrated by Ibn Majah following Aisha.

(37) Narrated by Al-Tirmithi following Aisha.

(38) Narrated by Al-Nasa’i following Abu Huraira.

(39) Narrated by Al-Hakeem al-Tirmithi in his book *Nawader al-usul* following Abdullah ibn Bishr al-Mazini.

(40) Narrated by Abu Dawood following Abu Huraira.

**22. Mouth rinsing is required in Islam. The mouth should be washed in order to remove all traces of food that stick to the teeth and damage them.**

The Prophet ﷺ said:

- “Rinse your mouth while performing ablutions.”(41)
- “Rinse after drinking milk, because it is greasy.”(42)
- “It was reported that the Prophet ﷺ ate a shoulder of a sheep and then rinsed his mouth.”(43)
- “The Prophet ﷺ once went with his companions to Khayber, then he asked for food but was brought only a porridge. They ate and drank, then he asked for water and rinsed his mouth.”(44)

**23. Cleaning the gums is also required; it is useful in protecting them from sickness.**

- The Prophet ﷺ said: “Clean your gums from food and brush your teeth”.(45)

**24. Brushing teeth is required too; it consists in rubbing the teeth with an appropriate device (a miswak or a toothbrush) and is necessary for preserving the health of teeth and gums. It is desirable that it is used quite often: when one gets home, during ablution, before prayer, when one is getting up from sleep and before going to bed.**

The Prophet ﷺ said:

- “Brushing the teeth purifies the mouth and is likable to God.”(46)
- “If I were not afraid that it would be hard for the community, I would have asked Muslims to brush their teeth during every ablution”; and in another version “with every ablution”.(47)

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(41) Narrated by Abu Dawood following Lakit ibn Sabira.

(42) Narrated by Ibn Majah following Ibn Abbas.

(43) Narrated by Ibn Majah following Abu Huraira.

(44) Narrated by Ibn Majah following Suwaid ibn al-Numan al-Ansari.

(45) Narrated by Al-Hakeem al-Tirmithi in his book *Nawader al-usul* following Abdullah ibn Bishr al-Mazini.

(46) Narrated by Al-Nasa’i and Ibn Khuzaima in his *Sahih* with a good chain of referenc following Aisha.

(47) Narrated by Ibn Khuzaima following Malik and another version saying “with every ablution” authenticated by Tahawi. Al-Baihaqi and Ahmad following Ibn Abdurrahman ibn Aouf.

- “The Prophet ﷺ used to start with brushing his teeth soon after he got home.”(48)
- “The Prophet ﷺ used to start with brushing his teeth as soon as he got up in the middle of the night.”(49)
- “The Prophet ﷺ used to pray two *raq'a* at night and then go and brush his teeth.”(50)
- “The Prophet ﷺ used when he woke from sleep during the day or night to brush his teeth before performing ablution.”(51)

**25. Strengthening the body is required in Islam, especially through exercise.**

The Prophet ﷺ said:

- “Your body has a right of you.”(52)
- “The strong believer is better than the weak believer.”(53)
- “Maintain whatever is beneficial to you.” (54)

**26. According to Islam, having a home is a means of guaranteeing physical and psychological peace. Among the conditions of a house is that it is clean and spacious.**

- God said: *God has given you houses to dwell in* (16:80).

The Prophet ﷺ said:

- “Clean your houses.”(55)
- “Four make happiness: a good wife, a spacious house, a good neighbour and a comfortable vehicle.” (56)

(48) Narrated by Muslim following Aisha.

(49) Agreed upon by Al-Bukhari and Muslim as reported by Huthaifa.

(50) Narrated by Ibn Majah following Ibn Abbas.

(51) Narrated by Abu Dawood following Aisha.

(52) Narrated by Muslim following Abdullah ibn Amr.

(53) Narrated by Muslim following Abu Huraira.

(54) Narrated by Muslim and Ibn Majah following Abu Huraira.

(55) Narrated by Al-Tirmithi following Amer ibn Saad following his father.

(56) Authenticated by Ibn Hibban in his *Sahih* and has a good chain of reference following the conditions of the two sheikhs.

**27. Clothing is also a blessing from God, used to protect humans from cold and heat to help them appear charming and beautiful. Clothes have to be clean and nice.**

God said:

- *We have given you clothes to cover your nakedness, and garments pleasing to the eye (7:26).*
- *He made you garments to protect you from heat (16:81).*
- *He created cattle which give you warmth (16:5).*
- *And of their (rough) wool, their soft furry wool and their hair, come furnishing and commodities for a while (16:80).*
- *And purify your clothes (74:4).*

The Prophet ﷺ said:

- “Did this man not find any water to clean his clothes with?” (57)
- “Take care of your clothes.” (58)
- “God is beautiful and likes beauty.” (59)

**28. Marriage is necessary in order to found a family, for physical, mental and sexual tranquillity and to preserve the species. That is why Islam calls for marriage and warns against celibacy, and urges young people to marry if they are fit physically as well as financially.**

- *God said: And among His signs is (the fact) that He has created spouses for you from among yourselves, so that you may console yourselves withthem. He has planted affection and mercy between you (30:21).*

The Prophet ﷺ said:

- “Marriage is part of my tradition; those who do not follow my tradition are not part of my followers.” (60)
- “I also marry women; those who do not follow my tradition do not belong to me.” (61)

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(57) Narrated by Abu Dawood following Jaber ibn Abdullah.

(58) Narrated by Ahmad and Abu Dawood following Qays ibn Bishr al-Taghlibi following his father.

(59) Narrated by Muslim following Ibn Masoud.

(60) Narrated by Ibn Majah following Aisha.

(61) Narrated by Muslim following Anas.



- “O young people! He who can afford to marry should get married.” (62)
- “The Prophet ﷺ warned against retreating in order to worship God.” (63)
- The Prophet ﷺ said: “I was not ordered to be committed to celibacy.” (64)

**29. One of the duties of the community, according to Islam, is to help those who are not married to get married; remaining without marriage is one way towards depravity.**

- God said: *And (you ought to) marry the single from among you* (24:32).
- The Prophet ﷺ said: If anyone of whose faith and honesty you are sure comes to ask for marriage, get him married! Otherwise, you will sow anarchy and depravity in the land”. (65)

**30. Islam also works towards ensuring that marriage is successful; hence it requires good faith, marrying loving and fertile women, stipulates looking at the woman he is intending to marry and that those who are getting married be close to each other in age.**

The Prophet ﷺ said:

- “Marry the one who is pious.” (66)
- “Marry loving and fertile women.” (67)
- “If any among you asks for the hand of a woman then you should be able to see for yourself the qualities for which you have decided to marry her.” (68)
- “Look at her; this will ensure harmony among them.”(69)

(62) Narrated by Ibn Majah following Abdullah ibn Masoud.

(63) Narrated by Al-Nasa’i following Aisha and Samura ibn Jundub.

(64) Narrated by Al-Darimi following Saad ibn Abi Waqqas.

(65) Narrated by Ibn Majah following Abu Huraira.

(66) Agreed upon by Al-Bukhari and Muslim as reported by Abu Huraira.

(67) Narrated by Al-Nasa’i and Abu Dawood following Ma’kil ibn Yassar.

(68) Narrated by Abu Dawood following Jaber.

(69) Narrated by Al-Tirmithi and Al-Nasa’i and Ibn Majah following Al-Mughira ibn Shu’ba.

- “Both Abu Bakr and Umar asked the Prophet ﷺ for the hand of his daughter Fatima. He replied that she was young. Then Ali asked for her hand and the Prophet gave her to him for a wife.”<sup>(70)</sup>

**31. Islam also guarantees the health of progeny by ordering the believers to choose well those they want to marry.**

The Prophet ﷺ said: “Choose for your sperm”. <sup>(71)</sup>

**32. Islam limits sexual intercourse to marriage; any act outside the framework of marriage is considered an inexcusable transgression.**

- God said: *And those who are mindful of their chastity (not giving way to their desires) with any but their spouses and whomever their right hands may control, for then they are free from blame; whereas those who seek to go beyond those (limits) are truly transgressors (23:5–7).*

**33. Islam ordains that all sexual activity be carried out within wedlock and regards this as a rewardable act. It also urges spouses to play, flirt and arouse their desires before sexual intercourse; it also orders each to wait for the other to attain complete satisfaction.**

The Prophet ﷺ said:

- “In satisfying one’s desire through the vulva there is a benefaction”. They said: “O Messenger of God, how come we get rewarded for a desire that we satisfy?” He said: “Don’t you see that if you spill your sperm in unlawful sexual practices you get retribution? Likewise, when you spill it in lawful practices you get rewarded”. <sup>(72)</sup>
- “Do not fall upon your wife like a camel; have a go-between that paves the way for the sexual act.” They asked. “And what is the go-between?” He said: “Kisses and whispers”. <sup>(73)</sup>
- “If you make love to your wife be sincere; if you have your orgasm, be patient with her so that she can have hers too.” <sup>(74)</sup>
- God said: *The rights of wives (with regard to their husbands) are equal to the (husbands’) rights with regard to them (2:228).*

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<sup>(70)</sup> Narrated by Al-Nasa’i following Barida.

<sup>(71)</sup> Narrated by Ibn Maja and Al-Daraqutni and Al-Hakim following Aisha.

<sup>(72)</sup> Narrated by Muslim following Abu Tharr.

<sup>(73)</sup> Narrated by Al-Dailami in *Musnad al-firdous*.

<sup>(74)</sup> Authenticated by Abu Yaala and narrated by Al-Sanaani in *Al-musannaf* following Anas.

**34. Islam forbids sexual intercourse during menstruation and allows all kinds of sexual intercourse as long as they are carried out through the vagina.**

God said:

- *So keep aloof from women during menstruation (2:222).*
- *Your wives are as a tilth unto you: so approach your tilth when or how you will (2:223).*
- The Prophet ﷺ said: “Do not approach women though their anuses”. (75)

**35. Even if Islam considers procreation as one of the aims of marriage, and considers children and grandchildren a blessing from God, it permits family planning: it allows the use of contraceptives when both husband and wife agree; in parallel, it authorizes people to seek cure if they are barren.**

- God said: *And God has given you mates of your own kind, and has given you, through your mates, children and grandchildren, and provided you with good things: will they then believe in falsehood, and deny God's favours? (16:72).*
- The Prophet ﷺ said: “Marry loving and fertile women”. (76).
- God said: *And (remember) Zachariya, who invoked his Lord: “O my Lord! let me not remain childless, though of all heirs you are the best (21:89).*
- Jaber is reported as saying: “We used to interrupt our coitus in the time of the Prophet ﷺ”. In another version: “The Prophet ﷺ knew of that and did not forbid it”. (77)
- Jaber reports saying that a man came to the Prophet ﷺ and said. “I have a slave girl who is at the same time our maid, our waterbringer; I go to her bed and I am afraid she will get pregnant... He said: “Interrupt your coitus if you want; she will get what is destined for her”. (78)

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(75) Narrated and strengthened by Al-Shafei following Khuzaima ibn Thabet and corrected by Ibn Hayyan.

(76) Narrated by Al-Nasa'i and Abu Dawood following Maakil ibn Yassar.

(77) Narrated by Al-Bukhari and Muslim and Al-Nasa'i and Al-Tirmithi following Jaber and corrected by Al-Baghawi

(78) Narrated by Muslim and Abu Dawood and Al-Baihaqi and Ahmad following Jaber.

**36. Islam also orders that the relation between husband and wife be based on love, compassion, collaboration and kindness; all of these are a guarantee for the mental health of the husband and the wife and all the family.**

God said:

- *And He has planted love and kindness in your hearts (30:21).*
- *Live with them on a footing of kindness (4:19).*
- *And consult together in all reasonableness (65:6).*

The Prophet ﷺ said:

- “The best of you is best for his wife.” (79)
- “Do not force women to do what they do not like.” (80)
- “The best among you are the best for their wives.” (81)
- “Do take full care of women.” (82)

**37. Islam urges people to refrain from vile deeds like adultery and sodomy.**

God said:

- *You shall not commit foul sins, whether openly or in secret (6:151).*
- *You shall not commit adultery: For it is foul and an evil way (17:32).*
- *For you practise your lusts on men in preference to women: you are indeed a people transgressing beyond bounds (7:81).*
- The Prophet ﷺ said: “The worst thing that I fear for my community is the deed of Lot’s people (i.e. homosexuality)”.(83)

**38. Women are more vulnerable than others because they are exposed to many things that weaken them. Islam therefore emphasizes granting women their rights; complete health care is one of their indispensable rights.**

- God said: *His mother bore him by bearing strain upon strain (31:14).*

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(79) Narrated by Ibn Majah following Ibn Abbas and Al-Tirmithi following Aisha.

(80) Authenticated by Abdurrazzak in *Al-musannaf* following Ikrimah.

(81) Narrated by Al-Tirmithi following Abu Huraira and he said it was an authenticated and correct *hadith*.

(82) Agreed upon by Al-Bukhari and Muslim as reported by Abu Huraira.

(83) Narrated by Ibn Majah and Al-Baihaqi following Jaber ibn Abdullah

The Prophet ﷺ said:

- “May God be my witness. I forbid transgressing the rights of the weak. namely orphans and women.” (84)
- “Do take full care of women.” (85)

**39. Islam does not allow the mutilation of women’s bodies for any reason; infibulation, which is practised in the name of circumcision, is altering God’s creation. Those who do it are cursed. Nowhere is it sanctioned by Islam. In particular it exposes women to all kinds of terrible health hazards.**

- God said: *They only call upon some upstart Satan. God did curse him but he said: I will take some of your servants as a stipulated portion; I will lead hem astray and I will create in them false desires; I will order them to slit the ears on livestock and order them to alter what God has created (4:117–119).*
- The Prophet ﷺ said: “Cursed are those women who change God’s creation”.(86)

**40. Islam also encourages breast-feeding; it protects the child’s health by giving him/her the best food and protects the mother’s health by child spacing. Islam is not against family planning since it helps the mother and her baby to stay healthy.**

God said:

- *Mothers should breast-feed their children two full years (2:233).*
- *And his weaning takes two years (46:14).*
- The Prophet ﷺ said: “Interrupt coitus if you want”.(87)

**41. The fetus has a right in Islam: it should not be killed in any form or manner; even if the women is sentenced to death, the execution will be carried out only after she has given birth and has finished the period required for breast-feeding.**

- God said: *Anyone who kills a person, unless it be for murder or for spreading mischief in the land, it would be as if he killed all mankind (5:32).*

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(84) An authentic *hadith* narrated by Al-Nasa’i following Abu Shuraih Khuwailid ibn Amr al-Khuzai.

(85) Agreed upon by Al-Bukhari and Muslim as reported by Abu Huraira.

(86) Agreed upon by Al-Bukhari and Muslim as reported by Ibn Massoud.

(87) Narrated by Muslim and Abu Dawood and Al-Baihaqi and Ahmad following Jaber.

- The Prophet ﷺ said concerning the issue of the woman of the Ghamidi tribe to her guardian: “Be good to her and when she gives birth come back to me”.(88)

**42. Childhood in Islam is a world of happiness, love and rapture; God swears by it and describes it as a blessing, a delight of the eye and a worldly pleasure.**

God said:

- *I do call to witness this city; this city in which you are free to dwell. And I (call to witness) parent and offspring (90:1–3).*
- *O Zachariya! We bring you the good news that you shall be given a son (19:7).*
- *We gave her glad tidings of Isaac and after Isaac, Jacob (11:71).*
- *Our Lord! Grant that our spouses and offspring be a joy to our eyes (25:74).*
- *Wealth and children are allurements of this life (18:46).*

**43. Health care for children is a required act of compassion in Islam. To neglect children and their health is a great sin.**

The Prophet ﷺ said:

- “Those who do not take care of children do not belong to us.” (89)
- “It is enough of a sin not to care for those one has to feed.” (90)
- “A man is guardian of his family and is responsible for them; a woman guardian of husband’s house and children and is responsible for them.” (91)
- “He who has a daughter and has not buried her alive, humiliated her or preferred his son over her will go to heaven.”(92)

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(88) Narrated by Muslim following Abdullah ibn Buraida following his father.

(89) Narrated by Abu Dawood following Amr ibn Shuaib following his father and grandfather and Al-Tirmithi and he said it was an authentic and correct *hadith*.

(90) An authentic *hadith* narrated by Abu Dawood and others following Abdullah ibn Amr.

(91) Agreed upon by Al-Bukhari and Muslim as reported by Abdullah ibn Amr.

(92) Narrated by Abu Dawood following Ibn Abbas.

**44. Health care for children includes protecting them against killer diseases; neglect of this is a grave omission, equal even to killing them, and causes great loss.**

- God said: *Losers are those that in their ignorance have wantonly slain their own children* (6:140).
- The Prophet ﷺ said: “It is enough of a sin not to care for those one has to feed”. (93)

**45. The disabled constitute an important group among the weak in society. Their mental health must not be exposed to harm or humiliation. They should be helped in all kinds of ways so as to rehabilitate them and make them useful citizens.**

- God said: *Let no man mock another man* (49:11).

The Prophet ﷺ said:

- “Show the blind the way.” (94)
- “Help the deaf and the mute to understand.”(95)
- “Helping the blind is a good deed that will be rewarded.” (96)
- “Help the weak strongly with your arms.” (97)
- “Help a manufacturer or work for the unhandy.” (98)

**46. A Muslim should do nothing that exposes him to danger or endangers his health, like burning his house or placing his food or drink in danger of pollution. This applies to all kinds of dangers, including traffic and other accidents.**

God said:

- *Do not kill yourselves* (4:29).
- *Do not with your own hands cast yourselves into destruction* (2:195).

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(93) An authentic *hadith* narrated by Abu Dawood and others following Abdullah ibn Amr.

(94) Narrated by Ahmad following Abu Tharr.

(95) Narrated by Ahmad following Abu Tharr.

(96) Narrated by Al-Tirmithi and Al-Bukhari in *Al-adab al-mutarrad* and Ibn Hibban following Abu Tharr.

(97) Narrated by Ahmad following Abu Tharr.

(98) Narrated by Al-Bukhari following Abu Tharr.

The Prophet ﷺ said:

- “If you have to sleep while travelling by night avoid the main roads as it is the track of animals and the refuge of pests.” (99)
- “If you go to bed, shake your sheets: You never know what they have inside.” (100)
- “Fire is like an enemy to you. Put it out before you sleep.” (101)
- “Put out lamps when you go to bed, shut the doors, close waterskins and cover water and food containers.”(102)
- “A Muslim should not humiliate himself.” They asked: “How could he humiliate himself?” He said: “By exposing himself to unbearable danger”.(103)

**47. There are health precautions for travelling. It requires cleanliness and appropriate food in order to avoid sickness. One should not travel alone and the return should be quick as travel is tiring.**

The Prophet ﷺ said:

- “Travelling is a piece of suffering; it deprives one of sleep, food and drink; when you have finished hurry up to return to your family.”(104)
- “Maintain your vehicles.”(105)
- God said: *And take a provision (with you) for the journey, but the best of all provisions is that which protects with God’s consciousness (2:197).*
- “The Prophet ﷺ warns against staying alone at home or on a journey.”(106)

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(99) Narrated by Muslim following Abu Huraira.

(100) Agreed upon by Al-Bukhari and Muslim as reported by Abu Huraira.

(101) Agreed upon by Al-Bukhari and Muslim as reported by Abu Moussa.

(102) Narrated by Al-Bukhari following Jaber.

(103) Narrated by Ibn Majah and Ahmad following Huthaifa.

(104) Agreed upon by Al-Bukhari and Muslim as reported by Abu Huraira.

(105) Narrated by Abu Dawood and Ahmad following Abu al-Dardaa.

(106) Narrated by Al-Imam Ahmad following Ibn Amr, and its chain is authentic following the criteria of Al-Bukhari.



**48. Sleep is one of God’s miraculous blessings. Islam orders that we enjoy it, especially at night in order to get both physical and mental rest.**

God said:

- *He it is who has ordained the night for you to rest in (10:67).*
- *And among his signs is your sleep at night or in daytime, as well you (ability to go about in) quest of some of this bounties (30:23).*
- *And He it is who makes the night a garment for you, and (your) sleep a rest (25:47).*
- The Prophet ﷺ said: “Sleep, for your body has a right over you”. (107)

**49. Islam also protects mental health by urging people to follow Islamic conduct in the family and society; it is a kind of conduct that prevents fighting and promotes contentment with God’s verdict; it also warns against sadness at times of unhappiness and preaches patience, seeking God’s help through remembrance of God and refraining from anger.**

- The Prophet ﷺ said: “Don’t hate or envy each other, don’t be hostile to each other, and don’t break off relationships between you”. (108)
- God said: *Every misfortune that befalls the earth, or your own persons, is ordained before We bring it into being. That is easy enough for God: (know this) so that you may not grieve for the good things you miss, or be overjoyed at what you gain (57:22–23).*
- The Prophet ﷺ said: “Know that what has befallen you could not have missed you and what has missed could not have befallen you. Know also that victory comes with perseverance, that relief supersedes stress and that hardship is followed by ease”. (109)
- God said: *Yet anyone who acts patiently and forgives, (shows) perseverance in (handling) matters (42:43).*

The Prophet ﷺ said:

- “Patience illuminates.” (110)
- “If you endure God grants you patience.” (111)

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(107) Narrated by Muslim following Abdullah ibn Amr.

(108) Agreed upon by Al-Bukhari and Muslim as reported by Anas.

(109) Narrated by other than Al-Tirmithi following Ibn Abbas.

(110) Narrated by Muslim following Abu Malik al-Ash’ari

(111) Agreed upon by Al-Bukhari and Muslim as reported by Abu Said al-Khudri.

- God said: *Surely in the remembrance of God all hearts do find rest* (13:28).
- The Prophet ﷺ said: “Do not lose your temper”. (112)

**50. Islam also warns against deriding others, and against harming them in their bodies, minds or their reputation and against forcing people to do things and oppressing them.**

God said:

- *No men shall deride (other) men who may well be better than themselves; and no women shall deride (other) women, who may well be better than themselves* (49:11).
- *Woe unto every slanderer, fault-finder* (104:1).
- *Do not backbite one another* (49:12).
- *There shall be no compulsion in religion* (2:256).
- *Would you then force people to become believers?* (10:99).
- *You are not taskmasters set up over them* (88:22).
- The Prophet ﷺ said: “Do not harm yourselves or others”. (113)
- God said: *And those who hurt believing men and women undeservedly, shall bear the guilt of calumny and gross sin* (33:58).

The Prophet ﷺ said:

- “God tortures those who torture people in life.” (114)
- If you focus on people’s faults you will demoralize them.” (115)

**51. A Muslim avoids alcoholic drinks, narcotics and anything that damages life, assets, or anything else and especially those things that have a harmful impact on others.**

God said:

- *They ask you about wine and gambling. Say: There is great harm in both* (2:219).

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(112) Narrated by Al-Bukhari following Abu Huraira.

(113) Narrated by Al-Daraqutni following Amr ibn Yehia following his father and Ibn Majah and Ahmad following Jaber al-Jou’fi.

(114) Narrated by Muslim following Hisham ibn Hakeem ibn Khizam.

(115) Narrated by Abu Dawood with an authentic chain of reference following Muawiya.

- *Say: The things that my Lord has indeed forbidden are: atrocities, whether flagrant or hidden; and harm.... (7:33).*
- “The Prophet ﷺ warns against all forms of intoxicants and stupeficients”. (116)
- The Prophet ﷺ said: “Every intoxicant is forbidden, and every narcotic is forbidden, and anything that causes drunkenness when taken in quantity is completely forbidden, as is anything that dims reason”. (117)

**52. Islam opposes smoking, as its negative effects on health are medically proven. One should avoid it in order to protect oneself from ruin and in order not to harm others, especially pregnant women and children.**

God said:

- *Do not kill yourselves (4:29).*
- *Do not expose yourselves to destruction (2:195)*

The Prophet ﷺ said:

- “Do not harm yourselves or others.” (118)
- “He who believes in God and the Day of Judgement should not hurt his neighbour.”(119)
- God said: *And those who hurt believing men and women undeservedly, bear the guilt of calumny and a gross sin (33:58).*
- The Prophet ﷺ said: “Do not harm your neighbour even with the smell of your cooking.”(120)

**53. Islam ordains the taking of all steps to protect against disease in accordance with the advice of medical experts. Prevention leads to protection. This includes immunization against communicable diseases and keeping away from sources of infection .**

The Prophet ﷺ said:

- “Whoever takes measure of prevention is protected.” (121)

(116) Narrated by Ahmad and Abu Dawood following Umm Salama

(117) Narrated by Abu Nu’aym following Anas ibn Huthaifa.

(118) Narrated by Al-Daraqutni following Amra ibn Yehia following his father, and Ibn Majah and Ahmad following Jaber al-Jou’fi.

(119) Agreed upon by Al-Bukhari and Muslim as reported by Abu Huraira.

(120) Narrated by Al-Kharaiti in his book *Makarem al-akhlak*.

(121) Authenticated by Al-Khatib in his “History” following Abu Huraira with a good chain of reference.

- “Do not harm yourselves or others.” (122)
- “There shall be no contagion and no evil omen.” (123)
- “Do not let those infected transmit their disease to those who are healthy.” (124)
- “If you know that plague is raging in a specific land do not enter it and if it happens in a land where you are, do not seek to leave it.” (125)

**54. Islam requires people to treat illness, especially if the treatment protects against development of the disease or of other more serious diseases.**

The Prophet ﷺ said:

- “Seek treatment, for God creates diseases along with their cure.” (126)
- “For every illness there is a medicine; if the right medicine is given there will be a cure.” (127)
- “A believer should not degrade himself.” They asked: “How could he degrade himself?” He said: “By exposing himself to unbearable ordeal”. (128)
- “Someone said: O Messenger of God! Do religious cantations we recite; medicines we take for cure, and measures for prevention we undertake guard against God's destiny?” The Prophet ﷺ said: "They are part of God's destiny". (129)

**55. Islam ordains conservation of the environment, warns against careless and ruthless exploitation of nature without regard for the balance of the ecosystem, and fights against anything that destroys flora and fauna. It encourages agriculture and whatever helps develop the environment. It also encourages reserving specific areas of forest to be guarded against logging and hunting. It also warns against pollution in all its forms and urges keeping the environment clean.**

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(122) Narrated by Al-Daraqutni following Amr ibn Yehia following his father, and Ibn Majah and Ahmad following Jaber al-Jou'fi.

(123) Narrated by Al-Bukhari following Ibn Amr and Anas ibn Malik.

(124) Narrated by Al-Bukhari and Muslim and Abu Dawood and Ahmad following Abu Huraira.

(125) Authenticated by Al-Bukhari following Usama ibn Zayd.

(126) Narrated by Al-Tayalissi following Abdullah.

(127) Narrated by Ahmad and Muslim following Jaber.

(128) Narrated by Ibn Majah and Ahmad following Huthaifa.

(129) Narrated by Al-Tirmithi following Abu Khizama.

God said:

- *And He has set up the balance. Do not exceed the bounds (55:7–8).*
- *And do not act wickedly on earth and foul the land (2:60).*
- *Do not obey the bidding of transgressors who perpetrate spoil and corruption in the land and do no good at all (26:151–152).*
- *When he holds authority he rushes around the earth ruining it and destroying tith and progeny though God does not like spoil (2:205).*
- The Prophet ﷺ said: “When a Muslim plants a tree or sows seeds, out of which a human being or an animal could get food, he is thereby doing benefaction”. (130)
- “The Prophet ﷺ declared Medina with a 12 mile belt as a natural reserve: trees were not to be felled or cut except for sticks used for driving camels.”(131)
- “The Prophet ﷺ used to forbid cutting any of the trees in Medina.”(132)
- The Prophet ﷺ said: “I forbid cutting trees or hunting game within the confines of Medina.”(133)
- The Prophet ﷺ said concerning a valley in Taif: "Hunting and cutting trees in Wajj are forbidden acts". (134)

The Prophet ﷺ said:

- “Avoid three cursed acts: defecating in water sources, on roads and in the shade.”(135)
- “To clear the road of all sources of harm is benefaction.” (136)
- “Faith is made up of over seventy items, the simplest of which is to remove any source of harm from the road.”(137)

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(130) Narrated by Muslim following Jaber.

(131) Narrated by Abu Dawood following Adi ibn Zaid.

(132) Narrated by Abu Dawood following Saad ibn Abi Wakkas.

(133) Narrated by Imam Ahmad following Saad ibn Abi Wakkas.

(134) Narrated by Imam Ahmad and Abu Dawood following Al-Zubayr.

(135) Narrated by Abu Dawood following Muath ibn Jabal.

(136) Narrated by Abu Dawood following Abu Tharr.

(137) Narrated by Muslim following Abu Huraira.

- “I was presented with all the deeds of my community, the good and the bad. I found among the good removing harm from the road and among the bad spitting in the mosque and not burying one’s spit.”(138)
- “He who cuts a tree without reason, God will direct his head towards Hell.”(139)

**56. Islam orders that the physical and mental health of the elderly be protected, especially within the family. By doing so we show gratitude for the elderly and it is in itself a sign of generosity and charity.**

The Prophet ﷺ said:

- “He who is not nice to children or does not respect the rights of the elderly does not belong to us”. (140)
- “If a young man is nice to an old man, God will find him someone to be nice to him when he grows old.” (141)

God said:

- *And show kindness to your parents. If either or both of them attain old age while they are still with you, show them no sign of impatience nor rebuke them, but address them in terms of honour (17:23).*
- *And show kindness to your parents (4:36).*
- *We have enjoined on man kindness to one’s parents (29:8).*

**57. Islam forbids making noise or whatever is harmful or disturbing to others, it also warns against all kinds of violence.**

- God said: *And lower thy voice: the ugliest of all voices is the voice of asses (31:19).*

The Prophet ﷺ said:

- “He who harms others, God will harm him and he who oppresses others, God will oppress him.” (142)

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(138) Narrated by Muslim and Ibn Majah following Abu Tharr.

(139) Narrated by Abu Dawood following Abdullah ibn Habashi.

(140) Narrated by Abu Dawood following Amr ibn Shuaib following his father and his grandfather and Al-Tirmithi and he said it was a good and authentic *hadith*.

(141) Narrated by Al-Tirmithi following Anas.

(142) Narrated by Ibn Majah and Abu Dawood following Abu Sirma.

- “God hates those who are rude, tightfisted and clamorous in market places.”(143)
- “Be compassionate and beware of violence.” (144)
- “God is compassionate and likes compassion and rewards compassion but will not reward violence.”(145)
- “He would not be a believer whom his neighbour cannot feel safe of him.”(146)

**58. Islam also urges people to learn, makes of learning an obligation for all Muslims (men and women) and emphasizes useful knowledge. It is clear that learning raises the health and cultural level of the learner.**

- God said: *Are those who have knowledge the equal of those who have none?* (39:9).

The Prophet ﷺ said:

- “To seek knowledge is an obligation for every Muslim (man or woman).”(147)
- “People are either those who learn are those who teach. There is no virtue beyond that.” (148)
- “May God protect us from those forms of knowledge that are not beneficial.” (149)
- “Knowledge can only be received through learning.” (150)
- “Teach people and make it easy, not difficult, for them to learn.” (151)

**59. Islam urges people to work and honours those who work. Work has positive developmental effects on people: all aspects of life, including health, will improve. Manual work improves physical health, and**

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(143) Narrated by Ibn Hibban in his book *Sahih* following Abu Huraira.

(144) Narrated by Al-Bukhari following Aisha.

(145) Narrated by Muslim following Aisha.

(146) Agreed upon by Al-Bukhari and Muslim as reported by Abu Huraira.

(147) Narrated by Ibn Majah following Anas ibn Malik.

(148) Narrated by Al-Darimi following Abu al-Dardaa.

(149) Narrated by Muslim following Zaid ibn Arkam.

(150) A good *hadith* authenticated by Al-Khatib in his “History” following Abu Huraira.

(151) Narrated by Al-Bukhari in *Al-adab al-mufarrad* and Ahmad, following Ibn Abbas.

**concentration on work is beneficial to mental health, while profit from work allows one to satisfy one's basic needs including health.**

God said:

- *He is the One who has placed the earth to be developed by you, so walk along its byways and eat some of what he provides you with (67:15).*
- *Whenever you have finished, still toil on (94:7).*
- *It is He who brought you into being from the earth and gave you means to develop it (11:61).*
- *Whoever does good deeds, man or woman, and is a believer shall be granted by Us a happy life (16:97).*

The Prophet ﷺ said:

- “The best earning is that of a sincere hardworker.” (152)
- “No food is better than that earned through one’s hard work; the Prophet David used to earn his living himself.”(153)
- “The best earning is what a man earns through hardwork.” (154)
- God said: *We have empowered you on earth and provided you with livelihood (7:10).*

The Prophet said:

- “Every Muslim has to give charity.” They said: “And if he has not got any?” He said: “He should work with his hands, gain and give charity”.(155)
- “The higher hand is better than the lower hand.” (156)

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(152) Narrated by Ahmad following Abu Huraira.

(153) Narrated by Al-Bukhari following Al-Mikdad ibn Maadi Karib.

(154) Narrated by Ahmad and Al-Tabarani in *Al-awsat* and *Al-hakim* following Rafi ibn Khudaij.

(155) Agreed upon by Al-Bukhari and Muslim as reported by Abu Mussa al-Ash’ari.

(156) Agreed upon by Al-Bukhari and Muslim as reported by Hakeem ibn Hizam.



**60. Islam urges people to amuse themselves and to take rest. This helps them resume their work in a better shape and helps protect their health.**

The Prophet ﷺ said:

- “O Hanthala! Work some and rest some.” (157)
- “Anything that is not an invocation of God is nonsense, diversion or distraction except four practices, of which he singled out playing with his family.”(158)
- “Praise to God, Lord of all the Worlds.”

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(157) Narrated by Muslim following Hanthala ibn Rabi.

(158) Narrated by Al-Tabarani in *Al-mu'jam al-kabir* following Jaber.

## Participants in the Meeting

Dr Ibrahim Badran  
Dr Ibrahim Zaid al-Kailani  
Dr Ahmad Ragai al-Gindi  
Dr Ahmad Sidqi al-Dajani  
Dr Ahmad Arwa  
Dr Akbar Mahdi  
Dr Ekmeluddin Ihsanuglu  
Mrs Enaam al-Mufti  
Dr Gamal Atteyya  
Dr Gamal Madhi Abul Azayem  
Dr Hassan Hathout  
Dr Hussein Abdurrazzaq Gezairy  
Dr Khalid al-Madhkor  
Dr Rayhan Sherif  
Dr Zahira Abdin  
Dr Said Chaiban  
Mrs Siham al-Karmi  
Dr Taha Jaber al-Alwani  
Sheikh Abdulhamid al-Sayeh  
Sheikh Abdurrahman al-Mahmud  
Dr Abdurrahman al-Awadi  
Mr Abdelhadi Boutaleb  
Dr Ali al-Seif  
Dr Omer Sulieman  
Dr Ghazi Abu Shaqra  
Mr Fahmi Huweidi  
Mr Abu al-Qasim Haj Hamd  
Sheikh Muhammad al-Ghazali  
Dr Muhammad Hawari  
Sheikh Muhammad al-Mukhtar al-Salami

Dr Muhammad Selim al-Awwa  
Dr Muhammad Shaalan  
Dr Muhammad Abdussalam  
Dr Muhammad Abdelmunem Abul Fadl  
Dr Muhammad Abdulkader Bafaqih  
Dr Muhammad Emara  
Dr Muhammad Maaruf al-Dawalibi  
Dr Youssuf al-Qaradawi  
Dr Muhammad Haytham al-Khayat