

Holistic Health in Islam: Bridging Qur’anic Guidance and Modern Medical Practices

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Abstract:

Health is an essential blessing and responsibility in Islam, integrating physical, mental, spiritual, and social dimensions. This study explores the Islamic perspective on health through Qur’anic guidance, Prophetic teachings (tibb al-nabawi), and classical and contemporary scholarship, highlighting health as a divine trust (amanah) and moral obligation. Core principles such as hygiene, moderation, prevention of harm, preservation of life (hifz al-nafs), and spiritual well-being are examined, alongside historical contributions of Muslim scholars to medicine, including Ibn Sina, Al-Razi, Al-Zahrawi, and Ibn al-Nafis. Comparative analysis with modern health policies reveals clear agreement in preventive care, fair access, and ethical rules. While Islamic ethics further integrates spiritual and ethical aspects often absent in secular frameworks. Building on these insights, the study proposes an integrated Islamic health policy framework that unifies Qur’anic and Prophetic guidance with contemporary health standards, emphasizing holistic care, community engagement, and ethical medical practice. This framework offers a culturally grounded, spiritually aligned, and globally relevant model for modern healthcare systems, particularly in Muslim-majority contexts.

Keywords:

Health in Islam, Tibb al-Nabawi, Islamic medical ethics, Holistic health, Preventive healthcare

1. Introduction

Health is one of the important blessings of Allah (SWT) and a fundamental necessity for the success of both individual and collective life. Without health, a believer cannot fully engage in acts of worship, fulfill personal responsibilities, or contribute effectively to society. In Islamic thought, health is not simply the absence of illness but a state of balance and harmony that encompasses physical, mental, spiritual, and social well-being.

The World Health Organization (WHO) describes health as “a state of complete physical, mental, and social well-being and not simply the absence of disease or weakness.”¹ This entire definition resonates strongly with Islamic teachings, which emphasize purity,

moderation, cleanliness, and responsibility as vital elements of human life. The Qur'an and Sunnah provide profound guidance on the protection and preservation of health, presenting it as both a divine blessing and a moral responsibility.

This study aims to analyze the importance of health in Islam from the Qur'anic and Prophetic perspectives, examine how health has been treated as an ethical trust (amanah), and highlight its relevance for modern health policies.

2. Concept of Health in the Qur'an

The Qur'an repeatedly emphasizes health as a priceless blessing from Allah. In Surah al-Shu'ara, Prophet Ibrahim (AS) prays: "And when I am ill, it is He who cures me".² This verse establishes the dual principle of reliance on Allah for healing while also recognizing illness as part of the human condition. Health is represented as a divine gift, and its preservation requires both spiritual devotion and responsible action.

The Qur'an also highlights the preservation of life as one of the highest objectives of Shariah (maqasid al-shariah). Allah commands: "And do not kill yourselves (or one another). Indeed, Allah is to you ever Merciful".³ This instruction goes beyond prohibiting suicide; it highlights the broader principle of safeguarding life and preventing harm, which includes caring for physical and mental health.

Moderation in lifestyle is another significant Qur'anic theme. Allah commands: "Eat and drink, but waste not by extravagance; indeed, He does not love the wasteful".⁴ This verse encourages healthy nutrition, self-control, and rejection of harmful excesses. In contemporary phrase, it provides ethical guidance for issues such as obesity, substance abuse, and lifestyle-related diseases.

Moreover, the Qur'an promotes cleanliness as a component of faith. In Surah al-Baqarah, Allah declares: "Indeed, Allah loves those who repent and those who purify themselves".⁵ Cleanliness here extends beyond routine purity to include environmental hygiene and personal discipline, both of which are essential for public health.

Through these teachings, the Qur'an positions health not merely as a biological concern but as an integrated aspect of a believer's moral and spiritual life.

1. Health as a Precious Blessing

«نِعْمَتَانِ مَعْبُودُونَ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ»: عَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ النَّبِيُّ ﷺ⁶

"There are two blessings which many people lose: health and free time."

2. Quarantine – Plague

إِذَا سَمِعْتُمْ بِهِ - أَيِ الطَّاعُونِ - بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ «: عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ
«بِمَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ»⁷

"If you hear of a plague in a land, do not enter it; and if it occurs in a land where you are, do not leave it."

3. Separation of Sick and Healthy

«لَا يُوردَنَّ مُمْرِضٌ عَلَى مُصِحٍّ»: قَالَ النَّبِيُّ ﷺ⁸

"Do not put a sick one with a healthy one."

4. Purity is Half of Faith

«الطُّهُورُ شَطْرُ الْإِيمَانِ»: عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ⁹

"Purity is half of faith."

5. Miswak (Oral Hygiene)

«لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي لِأَمْرِهِمْ بِالسِّوَاكِ مَعَ كُلِّ صَلَاةٍ»: عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ¹⁰

“If it were not that I would cause hardship to my community, I would have ordered them to use the miswak for every prayer.”

6. Bathing Once a Week

«حَقٌّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا، يَغْسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ» قَالَ رَسُولُ اللَّهِ ﷺ¹¹

“It is obligatory for every Muslim to perform ghusl once every seven days, washing his head and body.”

7. Moderation in Eating

«مَا مَلَأَ آدَمِيٌّ وَعَاءً شَرًّا مِنْ بَطْنٍ، بِحَسَبِ ابْنِ آدَمَ أَكَلَاتِ يُقَمِّنُ صُلْبَهُ، فَإِنْ كَانَ لَا مَحَالَةَ، فَتَلْتُ» قَالَ رَسُولُ اللَّهِ ﷺ¹²

“The son of Adam fills no vessel worse than his stomach... one-third for food, one-third for drink, and one-third for breath.”

8. Sharing Food

«طَعَامُ الْوَاحِدِ يَكْفِي الْاِثْنَيْنِ، وَطَعَامُ الْاِثْنَيْنِ يَكْفِي الثَّلَاثَةَ وَالْأَرْبَعَةَ» قَالَ النَّبِيُّ ﷺ¹³

“The food of one is sufficient for two, and the food of two is sufficient for three or four.”

9. Strong Believer

«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ» قَالَ رَسُولُ اللَّهِ ﷺ¹⁴

“The strong believer is better and more beloved to Allah than the weak believer, while there is good in both.”

10. Cure for Every Disease

«مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً» عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ¹⁵

“There is no disease that Allah has created, except that He also has created its treatment.”

4. Islamic Ethical Framework on Health

Islam offers a comprehensive ethical framework for health that encompasses physical well-being, spiritual fulfillment, and moral responsibility. Human health is not simply a biological state but a divine trust (amanah), preserved through individual discipline and responsibility.

4.1 Health as an Amanah (Trust from Allah)

The Prophet ﷺ said:

«إِنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا»

“Indeed, your body has a right over you.”

Imam al-Ghazali (d. 1111) in *Ihya Ulum al-Din* highlights that preserving health is a religious obligation, since neglecting the body obstructs both worship and service to society (al-Ghazali, *Ihya*, vol. 3)¹⁶. Ibn Qayyim al-Jawziyyah (d. 1350) also declared that caring for one’s body is a form of gratitude (shukr) to Allah (Zad al-Ma’ad, 4:267).¹⁷

4.2 Principle of No Harm (La Darar wa La Dirar)

The hadith:

«لَا ضَرَرَ وَلَا ضِرَارَ»¹⁸

“There should be neither harming nor reciprocating harm.”

This saying became a legal principle in Islamic jurisprudence. Al-Suyuti (d. 1505)¹⁹ and al-Shatibi (d. 1388)²⁰ Both placed this maxim among the cornerstones of maqasid al-shari’ah (the objectives of Islamic law). Contemporary scholars (Rashid Rida, al-Manar)²¹ interpret this as prohibiting tobacco, drugs, and environmental pollution.

4.3 Obligation to Seek Treatment

The Prophet ﷺ said:

«مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ دَوَاءً»²²

“Allah has not sent down a disease except that He has also sent down its cure.”

Ibn Sina (Avicenna, d. 1037), in *al-Qanun fi al-Tibb*²³, declare that seeking treatment is consistent with divine wisdom since Allah has created both illnesses and cures. Modern Muslim bioethicists such as Gamal Serour (2012) also stress that refusing medical treatment without valid reason contradicts Islamic ethics.²⁴

4.4 Balance and Moderation

The Qur'an says:

﴿كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا﴾²⁵

“Eat and drink, but waste not by extravagance.”

Al-Razi (d. 925), a leading Muslim physician, wrote detailedly about moderation in food as prevention of disease (*Kitab al-Hawi*)²⁶. Imam Ibn al-Qayyim also emphasized moderation as a principle of *Tibb al-Nabawi* (Prophetic Medicine)²⁷. Contemporary Muslim scholars (Sardar, 1989) connect this to modern lifestyle diseases like diabetes and fatness, urging Muslims to adopt balanced diets.

4.5 Protection of Life (Hifz al-Nafs)

The Qur'an:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ﴾²⁸

“Do not kill yourselves.”

Preservation of life (*hifz al-nafs*) is a primary objective of Shari'ah. According to al-Shatibi (*al-Muwafaqat*, vol. 2), this includes avoiding all risk factors that threaten human survival.²⁹ Contemporary Islamic Fiqh Academy (Jeddah, 1997) has issued fatwas affirming public health measures (vaccination, organ transplantation) under this principle.³⁰

4.6 Responsibility towards Community Health

The Prophet ﷺ instructed during epidemics:

«... إِذَا سَمِعْتُمْ بِالطَّاعُونَ فِي أَرْضٍ فَلَا تَدْخُلُوهَا» (Bukhari, 5728)³¹.

Classical scholars like Ibn Hajar al-Asqalani (d. 1449) in *Badhl al-Ma'un fi Fadl al-Ta'un* studied this hadith as an early form of quarantine policy.³² Modern Muslim public health specialists (Hossain & Zaman, 2020) argue that Islamic tradition provides a strong basis for infectious disease control and universal ethics.³³

4.7 Spiritual Dimension of Health

The Qur'an:

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾³⁴

“Verily, in the remembrance of Allah do hearts find rest.”

Ibn Taymiyyah (d. 1328) linked spiritual peace with physical health and discussed that stress and grief weaken the body.³⁵ Contemporary research (Koenig, 2012) also shows that spirituality and religious practices improve mental health, resilience, and recovery.³⁶

5. Contributions of Muslim Scholars to Health and Medicine

Islamic civilization not only preserved the ethical and spiritual dimensions of health but also significantly advanced medical knowledge and practice. Muslim scholars combined Qur'anic guidance, Prophetic traditions (*tibb al-nabawi*), and Greek, Persian, and Indian influences to build an integrated healthcare system. Their contributions shaped global medicine

and continue to inspire contemporary health ethics.

5.1 Tibb al-Nabawi (Prophetic Medicine)

The initial contribution came from the teachings of the Prophet ﷺ himself. He encouraged hygiene, dietary discipline, medical isolation, and the use of natural remedies such as honey, black seed (*nigella sativa*), and cupping (*hijamah*).^{37,38}

Ibn Qayyim al-Jawziyyah (d. 1350) compiled these teachings in *Zad al-Ma'ad* and *al-Tibb al-Nabawi*, presenting a systematic Islamic approach to medicine.³⁹

These works emphasized both physical treatments and spiritual practices (*du'a*, *ruqyah*).

5.2 Al-Razi (Rhazes, d. 925)

Al-Razi was one of the greatest physicians of the Islamic Golden Age.

In *Kitab al-Hawi fi al-Tibb* (The Comprehensive Book on Medicine), he compiled Greek and Indian knowledge, adding his own clinical observations. He highlighted the importance of prevention, dietary balance, and hygiene as essential to well-being.⁴⁰ He also distinguished between smallpox and measles—an achievement that is still recognized in modern epidemiology.

5.3 Ibn Sina (Avicenna, d. 1037)

Ibn Sina's *al-Qanun fi al-Tibb* (*Canon of Medicine*) became the standard medical text in Europe and the Muslim world for over 600 years. He introduced systematic diagnosis, clinical trials, and rules of hygiene. He further connected physical and mental health, reflecting an early awareness of psychosomatic illness (Nasr 1976, 190). His highlight on staying healthy resonates with modern public health ethics⁴¹

5.4 Al-Zahrawi (Albucasis, d. 1013)

Known as the "Father of Surgery," al-Zahrawi wrote *al-Tasrif*, a 30-volume encyclopedia.⁴²

He developed surgical instruments and techniques still in use today.

His ethical instructions stressed compassion, patience, and the responsibility of physicians.⁴³

He considered surgery a service to humanity and an act of worship.

5.5 Ibn al-Nafis (d. 1288)

Ibn al-Nafis discovered the pulmonary circulation of blood (blood flow between the heart and lungs) centuries before William Harvey in Europe (Ibn al-Nafis 1955, 76). His *Sharh Tashrih al-Qanun* challenged Galenic medicine (Greek traditional medicine) and introduced authentic anatomical knowledge (Pormann and Savage-Smith 2007, 102)⁴⁴. He linked medical knowledge to Islamic principles, emphasizing that studying the body leads to recognition of Allah's wisdom (Nasr 1976, 194)⁴⁵

5.6 Al-Shatibi and the Maqasid al-Shari'ah

Although not a physician, al-Shatibi (d. 1388) incorporated health within the higher objectives of Shari'ah (*hifz al-nafs*). He stated that preserving life is a religious duty (al-Shatibi 1968, 2:15)⁴⁶. This became the foundation for Islamic rulings on modern issues such as organ transplantation, vaccination, and end-of-life care (Kamali 2008, 123; Ghaly 2012, 89)⁴⁷

5.7 Modern Muslim Contributions

Contemporary Muslim scholars have re-engaged with health ethics in light of modern challenges. Gamal Serour (2012) highlights reproductive ethics and the balance between Shari'ah and medical advancement (Serour 2012, 110)⁴⁸. Ziauddin Sardar (1989) linked

lifestyle diseases in Muslim societies to neglect of Qur'anic guidance on moderation (Sardar 1989, 75)⁴⁹. The Islamic Fiqh Academy (Jeddah) has issued resolutions on medical ethics, including blood transfusion, brain death, and public health measures (Islamic Fiqh Academy 2000, 45). Research during COVID-19 indicate the relevance of Islamic principles of isolation and social duty in supporting global ethics of pandemic response (Hossain and Zaman 2020, 14).

6. Comparative Analysis of Islamic and Modern Health Policies

Modern health policies, as developed by institutions such as the World Health Organization (WHO), highlight preventive measures, fairness, access to healthcare, and public safety. Similarly, Islamic health ethics, rooted in the Qur'an, Sunnah, and Islamic jurisprudence, promote preservation of life, prevention of harm, and collective responsibility. Despite differences in methodology, there are strong areas of overlap and complementarity.

6.1 Foundational Principles

Islamic Perspective:

Health is a divine trust (amanah) and its preservation is a moral and religious duty. The objectives of Shari'ah (maqasid al-shari'ah) focus on the protection of life (hifz al-nafs).^{50, 51}

Modern Perspective:

Global health ethics highlight human dignity, the right to health, and the duty of states to provide healthcare. The WHO (World Health Organization) Constitution (1946) declares health as "a fundamental right of every human being." (WHO 2006, 1)⁵²

Comparative Insight:

Both frameworks declare health as a basic right and responsibility, though Islamic roots it in divine accountability, while modern health policies base it on human rights.

6.2 Disease Prevention and Public Health

Islamic Teachings:

The Prophet ﷺ instructed quarantine during epidemics:

«...إِذَا سَمِعْتُمْ بِالطَّاعُونِ فِي أَرْضٍ فَلَا تَدْخُلُوهَا»

"If you hear of an outbreak of plague in a land, do not enter it."⁵³

Cleanliness (taharah) and moderation in lifestyle are also emphasized.

Modern Policies:

WHO (World Health Organization) promotes vaccination, sanitation, hygiene, and protective rules during pandemics (COVID-19).⁵⁴

Comparative Insight:

Islamic principles align with modern health prevention approaches, showing that Islamic teachings anticipated contemporary public health policies.

6.3 Access to Healthcare and Equity

Islamic Perspective:

Classical jurists (al-Mawardi, al-Shatibi) held that the state is responsible for providing healthcare as part of maslahah 'ammah (public welfare). Hospitals (bimaristans) in the Abbasid era provided free treatment to rich and poor alike.^{55, 56}

Modern Perspective:

WHO's Sustainable Development Goal (SDG-3) stresses universal health coverage, reducing inequalities in access.⁵⁷

Comparative Insight:

Both frameworks emphasize equity and inclusivity, although Islamic tradition

historically incorporated charity (waqf) and collective solidarity, while modern policies rely on state and institutional structures.

6.4 Ethical Boundaries in Treatment

Islamic Perspective:

Islamic ethics require that medical practices avoid prohibited (haram) components unless justified by necessity (darurah). For example, organ transplantation and blood transfusion are permitted if they preserve life, under *hifz al-nafs* (al-Qaradawi 1994, 72; Sachedina 2009, 85).^{58,59}

Modern Perspective:

The discipline of bioethics is guided by the principles of autonomy, beneficence, non-maleficence, and justice. Ethical debates focus on patient consent, end-of-life care, and genetic engineering.⁶⁰

Comparative Insight:

Islamic ethics provides a moral-spiritual framework, while modern bioethics provides a secular rational framework. Both converge on avoiding harm and promoting patient welfare.

6.6 Mental and Spiritual Health

Islamic Perspective:

The Qur'an emphasizes inner peace:

(أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ) (الرعد 13:28)

"Verily, in the remembrance of Allah do hearts find rest."⁶¹

Spiritual well-being is integral to health.

Modern Perspective:

Mental health policies focus on counselling, psychiatry, and community support, but often lack a spiritual component.⁶²

Comparative Insight:

Islam integrates spiritual healing—via *dhikr*, *du'ā*, and *sabr*—with physical care, offering a more holistic approach to health than secular policies (Bukhari 2025; Rasool, Aziz, and Kiran 2024; "Understanding Mind/Body Medicine..." 2015).^{63,64}

7. Towards an Integrated Islamic Health Policy Framework

Health policies in the contemporary world face the dual challenge of ensuring scientific efficiency and moral justification. An integrated Islamic health policy framework seeks to merge modern scientific approaches with the moral, spiritual, and collective principles of Islam. Such a framework ensures not only the physical well-being of individuals but also their spiritual and social health, creating a holistic vision aligned with both divine guidance and global standards.⁶⁵

7.1 Foundational Basis of the Framework

The framework is grounded in:

Qur'an and Sunnah: Primary sources highlighting health as amanah, moderation, and protection of life.

Maqasid al-Shari'ah (Objectives of Islamic Law): Especially *hifz al-nafs* (preservation of life), *hifz al-'aql* (preservation of intellect), and *hifz al-nasl* (preservation of progeny).⁶⁶

Classical and Modern Muslim Scholarship: Contributions from al-Ghazali, Ibn Sina, Ibn al-Nafis, and modern scholars like Gamal Serour and Ziauddin Sardar.

Modern Health Ethics: Principles of equity, access, prevention, and scientific innovation.

7.2 Key Components of the Integrated Framework

1. Preventive Health and Hygiene

Islamic teachings emphasize the importance of hygiene (*tahārah*), balanced nutrition, and overall well-being. These principles align with the World Health Organization's preventive health strategies, addressing vaccination and sanitation interventions. By aligning Prophetic guidance with contemporary health measures, healthcare systems can achieve a comprehensive approach to disease prevention.^{67, 68}

2. Access and Equity in Healthcare

Historically, Islamic hospitals, known as *bimaristans*, offered complementary healthcare services funded through charitable trusts (*waqf*) and obligatory charity (*zakat*). This inclusive healthcare model aligns with contemporary global initiatives advocating for universal health coverage and equitable access to medical services.⁶⁹

3. Ethical Guidelines for Medical Practice

The Islamic maxim *la darar wa la dirar* (“no harm”) guides medical ethics, while modern bioethics principles autonomy, beneficence, non-maleficence, and justice balance individual rights with community welfare (Chamsi-Pasha and Albar 2013; Moosapour 2018).^{70, 71}

4. Integration of Spiritual and Mental Health

Islam views health as an integration of physical and spiritual well-being. Practices such as dhikr (remembrance of Allah), sabr (patience), and tawakkul (trust in God's plan) enhance mental resilience and emotional stability. These spiritual practices support modern mental health interventions, such as psychotherapy and counselling, through supporting the holistic physical, emotional, and spiritual needs of individuals.^{72, 73}

5. Public Health and Epidemic Response

Islamic teachings on quarantine during epidemics underscore the religion's early commitment to public health. These principles align with the World Health Organization's International Health Regulations, promoting greater adherence within Muslim communities.⁷⁴

6. Research and Medical Innovation

Islam encourages *ijtihad* (independent reasoning) to address contemporary medical challenges, including genetic modification and organ transplantation, through collaboration between religious scholars and medical experts, guided by Institutions like the Islamic Organization for Medical Sciences (IOMS) and the International Islamic Fiqh Academy (IIFA) to maintain consistency with Islamic ethical principles.⁷⁵

7.3 Implementation Strategy

Policy Level:

National health ministries should integrate Islamic ethical principles into public health strategies, aligning with WHO standards to promote culturally competent healthcare. This incorporation ensures that health policies are not only scientifically sound but also ethically and culturally appropriate, fostering better health outcomes in Muslim-majority regions.⁷⁶

Institutional Level: Healthcare facilities should establish Islamic Medical Ethics Committees to oversee and evaluate clinical practices.⁷⁷

Community Level:

Religious leaders and mosques can play a central role in promoting preventive healthcare and encouraging healthy lifestyle practices within their communities.⁷⁸

Global Level:

Muslim scholars should actively participate in international health discussions, providing Islamic ethical perspectives to inform global health policies.

7.4 Benefits of the Integrated Framework

Holistic Approach: Combines physical, mental, and spiritual health.

Ethical Legitimacy: Aligns health policies with religious values, ensuring community trust.

Global Relevance:

Bridges Islamic values with universal ethics, enriching international health systems.

Resilience in Crises: Offers faith-based strength in pandemics and disasters.

Conclusion:

Health in Islam is a holistic concept encompassing physical, mental, spiritual, and social well-being as a divine trust (amanah) and moral duty. Guided by the Qur'an, Sunnah, and classical scholars like Ibn Sina and Al-Razi, it emphasizes hygiene, moderation, disease prevention, and ethical care. Islamic teachings align with modern health policies in prevention, access, and ethics, while uniquely highlighting spiritual well-being and collective responsibility. An integrated Islamic health framework merges these principles with contemporary medicine, offering culturally grounded, ethical, and holistic healthcare that fulfills both human and divine obligations.

¹ World Health Organization. *Preamble to the Constitution of the World Health Organization*. New York: International Health Conference, 1946.

² The Qur'an, 26:80

³ The Qur'an, 4:29

⁴ The Qur'an, 7:31

⁵ The Qur'an, 2:222

⁶ Al-Bukhari, Muhammad ibn Isma'il. *Sahih al-Bukhari*. Hadith no. 6412. Riyadh: Darussalam, 1997.

⁷ Al-Bukhari, Muhammad ibn Isma'il. *Sahih al-Bukhari*. Hadith no. 5728. Riyadh: Darussalam, 1997; Muslim ibn al-Hajjaj. *Sahih Muslim*. Hadith no. 2218. Beirut: Dar al-Ma'rifah, 2000.

⁸ Al-Bukhari, Muhammad ibn Isma'il. *Sahih al-Bukhari*. Hadith no. 5771. Riyadh: Darussalam, 1997.

⁹ Muslim ibn al-Hajjaj. *Sahih Muslim*. Hadith no. 223. Beirut: Dar al-Ma'rifah, 2000

¹⁰ Al-Bukhari, Muhammad ibn Isma'il. *Sahih al-Bukhari*. Hadith no. 887. Riyadh: Darussalam, 1997

¹¹ Al-Bukhari, Muhammad ibn Isma'il. *Sahih al-Bukhari*. Hadith no. 898. Riyadh: Darussalam, 1997; Muslim ibn al-Hajjaj. *Sahih Muslim*. Hadith no. 849. Beirut: Dar al-Ma'rifah, 2000

¹² Al-Tirmidhi, Muhammad ibn Isa. *Sunan al-Tirmidhi*. Hadith no. 2380. Riyadh: Darussalam, 1996

¹³ Al-Bukhari, Muhammad ibn Isma'il. *Sahih al-Bukhari*. Hadith no. 5392. Riyadh: Darussalam, 1997

¹⁴ Muslim ibn al-Hajjaj. *Sahih Muslim*. Hadith no. 2664. Beirut: Dar al-Ma'rifah, 2000

¹⁵ Al-Bukhari, Muhammad ibn Isma'il. *Sahih al-Bukhari*. Hadith no. 5678. Riyadh: Darussalam, 1997

¹⁶ Al-Ghazali, Abu Hamid. *Ihya' Ulum al-Din*. Beirut: Dar al-Ma'rifah, 2005

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- ¹⁷ Ibn Qayyim al-Jawziyyah. *Zad al-Ma'ad fi Hadyi Khayr al-'Ibad*. Beirut: Dar al-Fikr, 1994
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