

Lesson Two

The Prophetic Methodology in Health Care

**This lesson
teaches me to:**

1. Explain the concept of health and methods of health care.
2. Explain the importance of health to the life of the individual and community.
3. Identify the basic factors of health in the Prophet's Sunnah
4. Infer the causes behind the spread of diseases in spite of the progress achieved in medical sciences.
5. Maintain keenness on my health as a means of thanking Allah, glory be to Him.



I take the initiative to learn

قال تعالى:

(سورة النحل)



وَلَا تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ

Allah, glory be to Him, says:

18. Wa 'In Ta'uddū Ni'mata Allāhi Lā Tuḥṣūhā 'Inna Allāha Lagḥafūrun Raḥīmūn.

“If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful” (Sūrat An-Naḥl: 18).

If one spends one's whole life on counting the blessings of Allah, glory be to Him, one will not count all of them. On the contrary, one will fail to count the the countless facets of one blessing. One of the greatest and most gracious of these blessings is health. Health is a gracious gift from Allah. Preserving health is one of the greatest purposes of Sharia. The Messenger, peace be upon him, said:

- ◈ “Whoever among you wakes up secure in his property, healthy in his body, and he has his food for the day, it is as if he were given the entire world.” (Narrated by Al Bukhari)
- ◈ “Ask God for forgiveness and health, for after being granted certainty, one is given nothing better than (good) health.” (Narrated by Al-Tirmidhi)

I determine:

from the above what is meant by certainty: **The highest degrees of faith beyond suspicion**

I explain:

preserving health is one of the great purposes of Sharia.

The Muslim is required by law to preserve the five necessities, and from the reasons for preserving the soul and the mind, it is necessary to preserve their health



I use my skills to learn:

The concept of health care:

Health means: safety and wellbeing in psychological, intellectual and social terms and not merely the absence of disease and incapacity.

Health care means: refining and supporting behavioral patterns relating to health and providing suitable circumstances for health such as prevention, protection, care and treatment in order to improve health and the quality of life.

In view of the grand technological progress that was witnessed by the world in the field of diagnosis and treatment, it was supposed that diseases would recede and stop spreading among mankind and that all would enjoy health and wellbeing. However, as hospitals increased, so did the number of patients and with the expansion in therapeutics, the number of sick people increased and pathological conditions continued to plague wellbeing. This was followed by serious repercussions on the economic, social and psychological affairs, especially in underdeveloped countries. Statistical evidence signifies that bad and counter-health patterns of living in the developed world are primarily responsible for the diseases plaguing mankind. It also indicates that there is no way of preventing these diseases except by avoiding these diseases by avoiding these bad patterns of living and substituting for them other, good ones.

I deduce:

the causes behind the spread of diseases in our age inspite of the progress made by man in the medical sciences.

Bad health habits.

Numerous problems and psychological stresses

Wa 'In Ta'uddū Ni'mata Allāhi
Lā Tuḥṣūhā

“If ye would count up the favours
of Allah, never would ye be able
to number them...”



With this for a point of departure, Islam exhibited remarkable concern with having every Muslim enjoy bodily health and psychological wellbeing. These two empowers man to engage in acts of devotion and in extending good to his folks and nation. They enable man to engage in construction works across the world. The Messenger, peace be upon him, paid tribute to the strong believer when he said: “The strong believer is more beloved to Allah than the weak believer, but there is goodness in both of them” (Narrated by Muslim).

I explain:

what is meant by a ‘strong believer’.

The strong faith in a Muslim comes from his healthy body

I justify:

* If a society lacks health security, this will lead to economic deterioration.

Because of the high cost of treatment and disruption of production by the State and society.

* providing health care increases the happiness of individuals and society.

Having the psychological comfort, physical health and reduced disease lead to make the community happy.

The Prophet's methodology with respect to bodily health:

When we reflect on the Prophet's Sunnah, we find that it accords obvious attention to health and the preservation of its basic factors. The Prophet's Sunnah is also rich in advices and instructions that relate to patterns of healthy living, which sustain man's endeavors to take care of his physical health and its basic factors. The basic factors of health comprise:

First: nutrition

In Islam nutrition is a favor from Allah, Glorified and Exalted be He; it is one of the blessings. The goal of nutrition is to provide the body with the necessary energy, preserve its health in a way that ensures its continued wellbeing and assists in the performance of its duties, as well as performing acts of worshipping Allah, Glorified and Sublime be He, and engaging in construction works on earth.

The Prophet's Sunnah has established nutrition as a basic factor in preserving health and instructed the way a Muslim should conceive of it. It has also directed Muslims to choose good food and abstain from evil types of food. It has also directed Muslims to be keen on having balanced nutrition and to adopt moderation in supplying the body with its basic needs of nutrition while maintaining the cleanliness of the food and drinks they consume.

It has been reported that when Ibn Masawayih, the doctor, heard the saying of Allah's Messenger, peace be upon him, "A human being fills no worse vessel than his stomach", he said: "If people had followed these words, they would have saved themselves from diseases and maladies and the hospitals chemists' shops would have run out of business".

I reflect and deduce:

from the following hadiths, the prophetic instructions and the values associated with health:

- ✳️ **Abdullah bin Ja'far bin Abi Talib said I saw the Prophet, peace be upon him, eating ripe dates with cucumber. (Sunan Abu Dawood).**

Encourage to eat dates because it gives energy to the body and support the digestion Process

- ✳️ **The Messenger, peace be upon him, said "Use olive oil in eating and for rubbing (on the body), for it is from a blessed tree" (Narrated by al-Tirmidhi).**

Because it is the easiest and most effective oil for the body and the source of its blessing

- ✳️ **Al-Miqdam bin Ma'di Karb said I heard Allah's Messenger, peace be upon him, says: "A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. However, if he must (fill it), then one third for food, one third for drink and one third for air." (Narrated by al-Tirmidhi)**

The balance of eating and drinking in it protects the body from diseases.

****Abdullah bin Abi Qatada reported that his father said the Prophet, peace be upon him, forbade breathing in the vessel. (Narrated by Muslim)**

Because of the many types of bacteria

****It was narrated from Umm Ayman that she sifted some flour and made a loaf of bread for the Prophet, peace be upon him. He said: "What is this?" She said: "It is food that we make in our land, and I wanted to make a loaf of it for you. He said: "Fold it onto itself and knead it."**

The whole flour is rich in fiber and nutrients important to the body

I apply:

I mention an example from Sunnah and identify the value incorporated in it as in the above examples.

Hadith: **It is also reported that Prophet Muhammad, speaking to Aisha (r.a.) said, "Oh Aisha! Those who have dates in their homes will not go hungry."**

Value: **Date: A complete food that contains all nutrients and is easy to digest and soften the stomach**

I criticize:

the following case: Someone eats one meal per day; but it is the equivalent of three meals in terms of quantity.

Bad health behavior / digestive problems, weight gain, diabetes ..

Second: cleanliness:

Cleanliness in Islam is a faith-oriented behavior; it is the cause of worshipping and a path leading to Allah, glory be to Him. The Prophet's Sunnah is abundant with instructions, which represent props to health awareness and a means of preserving public health such as the commands regarding ablution, ritual bath (qush), preserving personal hygiene, keenness on cleaning food, drinks, clothings, courtyards, the surrounding environment, mosques and public places whose cleaning is considered an act of devotion. Allah, glory be to Him, promised recompense in the form of forgiveness and reward for cleaning these places.

I explain:

aspects of cleanliness that were accorded attention by the Messenger, peace be upon him, who instructed Muslims to observe, them in the following hadiths:

- * Abu Huraira reported: The Prophet, peace be upon him, said: "Five acts are a part of natural instinct: circumcision, shaving pubic hair, removing hair from the armpits, shortening the moustache, and clipping the nails." (Sahih Al Bukhari)

Illuminations

Islam made cleanliness a part of worshipping. If the first chapter revealed commanded learning, the second chapter of the Holy Qur'an commanded cleanliness:

﴿وَيَا بَاكَ فَطَاهِرٌ﴾ (المُدَّثِّرِ)

4. Wa Thiyābaka Faṭahhir

"And thy garments keep free from stain!"

(Sūrat Al-Muddaththir: 4).

Maintain personal hygiene and proper appearance.

* Abu Huraira reported: The Prophet, peace be upon him, said: "Removing filthy things from the way is a charity (sadaqah)". (Al Jam'i Al Sagheer)

Attention to clean environment

* Jabir bin Abdullah, may Allah be pleased with him, reported: Allah's Messenger, peace be upon him, paid a visit to us and saw a dishevelled man whose hair was disordered. He said: Could this man not find something to make his hair lie down? He saw another man wearing dirty clothes and said: Could this man not find something to wash his garments with. (Narrated by Abu Dawood)

Attention to body hygiene in general

* Abu Malik Al- Asha'ri reported that the Messenger of Allah, peace be upon him, said: "Cleanliness is half the faith." (Sahih Muslim)

Taking care of the cleanliness of the body parts by ablution.

I apply:

I mention an example from Sunnah and identify the aspects of cleanliness I find in it as in the above examples.

Hadith: Allah's Messenger (ﷺ) said, "If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak for every prayer."

Aspect of cleanliness: Attention to oral hygiene

Third: prevention

Islamic legislations are primarily meant to build a society seeking idealism in all spheres of its life, including the sphere of health. Many of the teachings of Islam have laid down the foundations of what can be called a 'healthy society'. This comprised establishing the constituents of health- nutrition, hygiene and prevention.

The teachings associated with preventive healthcare in the Prophet's Sunnah have been conveyed in detail and in a style akin to obligation in order to confirm the role of prevention in providing health with positive support and creating a wholesome Muslim community capable of honoring the trust and performing the mission of Allah, Glorified and Sublime be He, on earth.

Preventive healthcare in the Prophet's Sunnah consists of two methods of preserving the health of individuals and society and keep it in its best condition; these are:

1. Prevention against harm and diseases in advance before people contract them by using different health-enhancing means such as nutrition, cleanliness, physical fitness, psychological relief, sleep and other matters.
2. Preventing the spread of contagion if an infectious disease is around.

Illuminations

The health credit:

The Messenger of Allah, peace be upon him, said, "Take advantage of five before five: ...your health before your illness..."

The methods of enhancing and strengthening the health credit of a Muslim include:

1. balanced, sound nutrition
2. prevention
3. sport
4. sleep
5. rest and tranquility

I deduce:

the preventive measures that the following hadiths call for:

Hadith	Preventive measures
The Messenger, peace be upon him, said: "If you hear of an outbreak of plague in a land, do not enter it; but if plague breaks out in a place while you are in it, do not leave the place" (Narrated by Al Bukhari)	Quarantine to stop transmitting communicable diseases to other regions.
The Messenger, peace be upon him said: "A sick person should not mix with unaffected people" (Narrated by Muslim).	Isolating a patient with an infectious disease so that the disease is not transmitted to others.
The Messenger, peace be upon him said: "If one of you yawns, he should keep his mouth shut with the help of his hand, for it is the devil who enters therein" (Narrated by Muslim).	Avoid diseases transmitted by air
The Messenger of Allah, peace be upon him, said: "Choose the best for your sperm, and marry compatible women and propose marriage to them." (Narrated by Ibn Majah)	To not to Marriage to relatives to avoid diseases
The Messenger of Allah, peace be upon him, said: "Indeed this fire is your enemy so when you are going to sleep then extinguish it." (Al Bukhari and Muslim)	Disaster prevention and prevention Causes of fires
Allah's Messenger, peace be upon him, said: "None of you should urinate in standing water that does not flow and then bathe in it." (Narrated by (al-Tirmidhi)	Prevention of water pollution and environment.
Allah's Messenger, peace be upon him, said: "It is not permissible for a Muslim to terrorize another Muslim" (Narrated by Abu Dawood).	Forbidding terrorizing people because of the physical and psychological risks to individuals and the socio-economic repercussions with respect to society.

Fourth: sport

Sport comprises a number of activities that preserve the power and capabilities of the body and realizes physical fitness and increase the physical capacity to resist diseases; it also has a preventive potential to protect the body against many diseases including heart diseases, hypertension and diabetes. The Prophet's Sunnah instructed performing some sports as the Messenger, peace be upon him, performed them or because the Companions approved them.

I discover:

I study the following hadiths and write down the sports that have been instructed by the Prophet's Sunnah and link them to modern sport:

* * * 'Uqba ibn 'Amir said: I heard the Messenger of Allah, peace be upon him, say when he was delivering a sermon from the pulpit "Beware, strength is archery. Beware, strength is archery. Beware, strength is archery". (Narrated by Muslim)

Shooting

* * * The Messenger of Allah, peace be upon him, said: "There will be great benefit (good) in the forelock of horses until the Day of Judgment." (Narrated by Al Bukhari)

horse riding.

Illuminations

The essence of practicing all forms of sport relates to a possibility because the fundamental rule governing all matters is permissiveness unless something is associated with corruption (mafsadah) according to Sharia such as exhibiting one's private parts, or extravagance, or wasting a duty, or something of this sort. Sport is recommendable because of its positive role in building physical power. This is incorporated in the generality of the saying of the Messenger, peace be upon him: "The strong believer is more beloved to Allah than the weak believer, but there is goodness in both of them. Be eager for what benefits you, seek help from Allah, and do not be frustrated. If something befalls you, then do not say: If only I had done something else. Rather say: Allah has decreed what he wills. Verily, the phrase 'if only' opens the way for the work of Satan."

* * * 'Ā'ishah, may Allah be pleased with her, said that: Once I was travelling with the Prophet, peace be upon him; I raced with him and I won. After I became heavier he raced me and he won, so he laughed and said **this one for that one.** (Narrated by Abu Dawood)

Running

* * * Ali bin Rukaanah, may Allah be pleased with him, said: "Rukaanah- who was a mighty man- wrestled with the Prophet, peace be upon him, and the Prophet, peace be upon him, took him down" (Narrated by Abu Dawood).

Wrestling

* * * It is narrated that the Prophet passed by men who were lifting a stone to find out who was the strongest among them and he did not disagree. (Al Baihaqi)

Weight lifting

I backup with evidence that:

Sport has an important role to play in preserving health. Attest to this by mentioning the greatest number possible of its healthy effects on man.

Improvement of fitness, strength of structure, protection from diseases of aging, mental health

Fifth: treatment:

Abdullah bin Mas'oud reported: the Messenger of Allah, peace be upon him, said; "Allah has not sent down any disease but He has also sent down the cure; the one who knows it, knows it and the one who does not know it, does not know it." (Musnad Ahmed)

The Prophet, peace be upon him, commands Muslims to get treated and link medicines to diseases. A medicine is created by Allah, glory be to Him, as a means to cure diseases. Also, the Prophet, peace be upon him, referred to a fundamental rule in treating diseases- namely, knowing the causes in the first place and then prescribing the appropriate medicine. The words of the Prophet, peace be upon him, "...the one who knows it, knows it and the one who does not know it, does not know it" urge Muslim doctors to engage in research and investigations to discover medicines for diseases whose successful treatment is unknown.

I study and answer:

Jabir, may Allah be pleased with him, reported: The Messenger of Allah, peace be upon him, said, "Every disease has a cure. If a cure is applied to the disease, then it is relieved by the permission of Allah, Glorified and Sublime be He." (Narrated by Muslim)

I infer:

***the significance of the words of the Messenger, peace be upon him: “Every disease has a cure”.

Urging medication and looking for medicines for diseases.

***the condition to which the Messenger, peace be upon him, attached recovering from diseases.

On the will of Allah .

I criticize:

classifying some diseases as cronic diseases.

It is not true that Allah did not bring down a disease unless he makes it medicine.

I justify:

the fact that prevention of contagion in Islam is not a sign of weakness in certainty or an attempt to escape an inevitable destiny.

The causes of diseases in Allah's hand and not to prevent them, it is tawakul and despair of the mercy of Allah.

The Prophet's methodology as regards psychological wellbeing:

Reinforcing psychological health

Allah, glory be to Him, says:

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ (الرعد)

28. Al-Ladhīna ‘Āmanū Wa Taṭma’innu Qulūbuhum Bidhikri Allāhi ‘Alā Bidhikri Allāhi Taṭma’in-nu Al-Qulūbu. (Sūrat Ar-Ra’d)

” Those who believe, and whose hearts find satisfaction in the remembrance of Allah for without doubt in the remembrance of Allah do hearts find satisfaction” (Sūrat Ar-Ra’d: 28)

In educating his Companions, Allah’s Messenger, peace be upon him, adopted a purposive, educative methodology, which strikes a balance between the material and spiritual sides of a Muslim’s character. This methodic approach is conducive to the realization of an integrated personality, which enjoys psychological wellbeing. This methodology incorporates three tiers:

1. Establishing the concept of belief:

Undoubtedly belief in Allah, glory be to Him, and His determinism and predestination lays the foundation of psychological wellbeing in the individual and provides him with safeguards against the hallucinations and suspicions enveloping his existence, destiny and goal in life. This creates in him a positive motive towards good actions.

Belief in Allah, Glorified and Sublime be He, teaches man the reality of trusting in Allah, glory be to Him, and being contented with Allah’s determinism and predestination. Man should not despair; rather he should thank Allah and feel contented and be patient. Also, worshipping Allah, Glorified and Sublime be He, teaches man militating against his desires, strengthens his will and resolve, develops his potential for participation, stirs in him a feeling of happiness and realizes psychological security, which is founded on certainty as regards the ability of Allah, Glorified and Exalted be He, to take care of man and preserve him.

2. Reinforcing those capabilities of a Muslim that assist him in controlling his motives and emotional responses:

When we employ vision in studying the Prophet's Sunnah, peace be upon him, we find that it clearly calls us to control, repress and govern physical motives and emotional responses on the psychological level and to satisfy the needs arising from these motives and responses in conformance to Sharia and to the dignity of man. Hence Islam urges Muslims to marry and forbids, and warns of, fornication.

Also, the Messenger, peace be upon him, called us to control and overcome psychological motives such as aggressive, possessive and fury-related motives, as well as other emotional responses.

3. Instructing Muslims to adopt the qualities necessary for psychological wellbeing:

The Messenger, peace be upon him, accorded attention to building, bringing up and preparing man to bear his responsibilities. In order to achieve these goals, he taught us to adhere to rightful behavior and adopt good morals in our personal behavior and in dealing with others. He also urged us to assist and help others and instilled in us self-confidence and self-reliance, as well as contentment and satisfaction with what Allah, glory be to Him, has preordained for us. The Messenger, peace be upon him, used to instill in others security and tranquility. He, peace be upon him, endeavored to free them from fear and anxiety and to urge them to work, produce and perfect their vocations, as well as pursue learning and knowledge to freeing themselves from ignorance, illusions and superstitions. In short, the Messenger, peace be upon him, used to instill in his Companions every good and gracious quality and to teach them those manners, which are regarded by modern psychologists as important indicators of psychological wellbeing.

I explain:

The effect of the Prophet's instructions on psychological wellbeing in the following texts:

✴✴ On the authority ibn Abbas, may Allah be pleased with both of them, who said: "One day I was riding behind the Prophet, peace be upon him; he said to me, if you ask, ask of Allah. If you seek help, seek help from Allah. Know that if the nation were to gather to benefit you with something, they would not be able to benefit you except with what Allah has already recorded for you. If they were to gather to harm you with something, they would not be able to harm you except with what Allah has already recorded against you" (Narrated by al-Tirmidhi).

Tranquility, tranquility and stability.

✴✴ The Messenger, peace be upon him, said: "If one of you look at a person who is better than him in wealth and physical makeup, let him look at the people lesser than him in both these respects" (Narrated by Al Bukhari).

Satisfaction as much as Allah and conviction.

❖ Abū Dhar al-Ghifārī, may Allah be pleased with him, reported that the Messenger, peace be upon him, said: "If one of you is angry when he is standing, let him sit down so that the anger will leave him. Otherwise, let him lie down" (Narrated by Abu Dawood). The Messenger, peace be upon him, said: "The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage." (Sahih Al Bukhari)

Self-control and lack of emotion.

I apply:

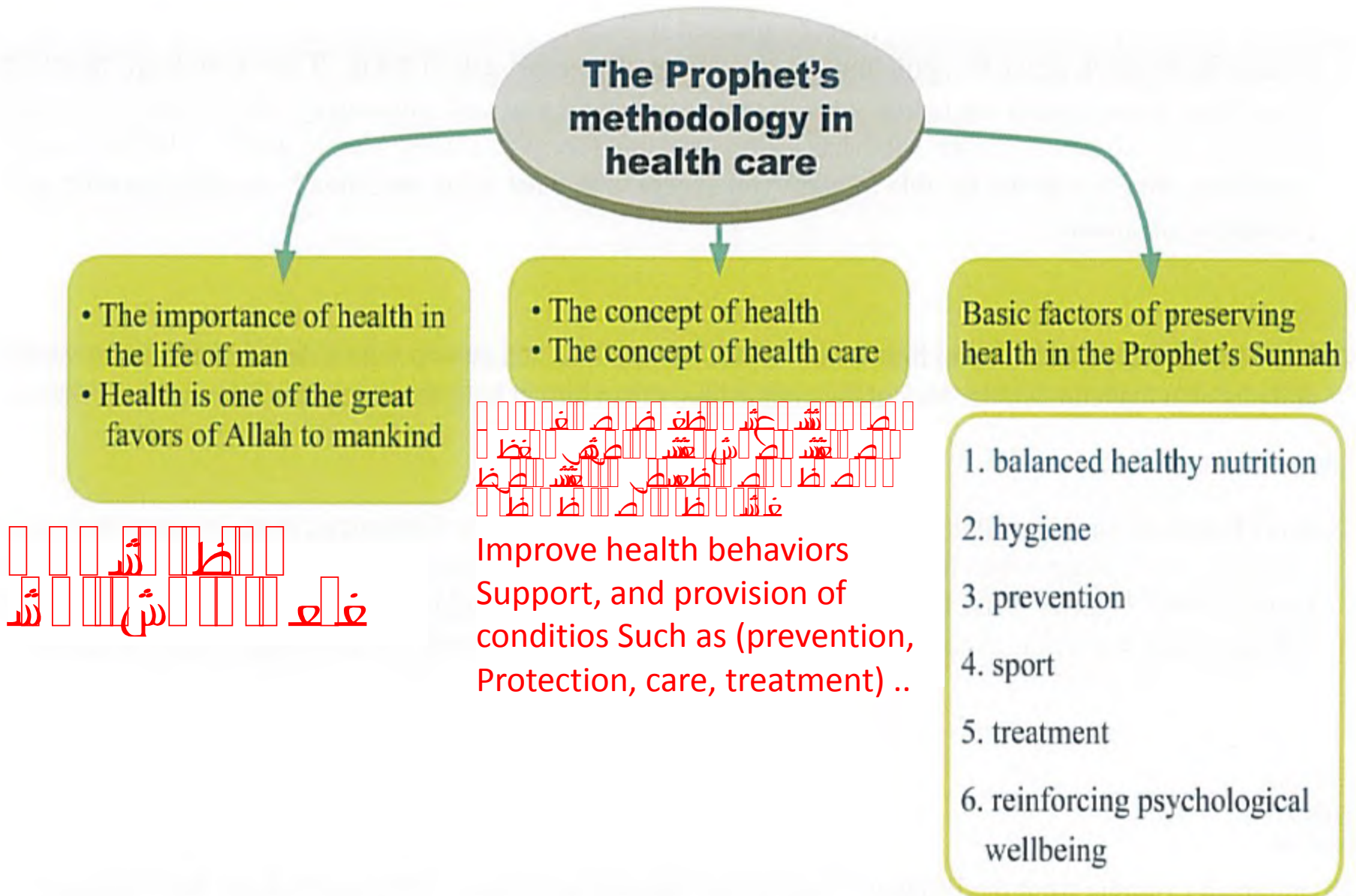
I mention an example from the Prophet's Sunnah and identify the effects of the instructions that I discern in this example as in the above cases.

Haidth: Abdullah ibn Umar reported: The Messenger of Allah, peace and blessings be upon him, said, "**Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects**

Value: **commitment and preservation**



I organize my concepts:



Innovative activity:

Ordinarily things in our life are divided into beneficial and harmful things. When we reflect on the holy verse

﴿وَإِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ﴾ (النحل: ١٨)

(Wa 'In Ta'uddū Ni'mata Allāhi Lā Tuḥṣūhā 'Inna Allāha Laghafūrun Raḥīmūn)

(If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful- Sūrat An-Naḥl: 18),

we instantly conceive of the clear blessings that Allah bestows on us- hearing, sight, water, air, sun and moon. But have we ever thought of the things we regard as harmful? Have we ever thought of classifying the things we regard as harmful in a list containing the uncountable blessings of Allah? Many of us regard them as curses because one of us can see no further than the end of one's nose in the present moment. But if we employ a wise look from above, we will discover that most of the things we regard as harmful provide us with greater benefit than harm and that if we are robbed of them, we are going to miss them a great deal.

I imagine what if:

- ★ diseases disappeared from earth; what will happen: goodness or evil?
- ★ we forget nothing and remember all the happenings of our lives?
- ★ we do not feel pain?

Student Activity

I answer by myself:

◆ **First:** Give a proof from the Prophetic Sunnah on the care of Islam in all of the following.

1. aspects of personal hygiene (natural norms)

The Messenger of Allah said: Five of instinct: shaving pubic and circumcision and cutting the mustache and plucking armpit and nail trimming

2. Health measures in Islam are not only a part of hygiene, but of worshipping as well.

The prophet said: If I had not made it difficult for my Ummah to be commanded by Siwaq at every light

3. Islam invented the first concept of quarantine.

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "it will not bring a nurse to a sanatorium."

◆ **Second:** what are the benefits to health resulting from the Prophetic guidance in the following?

1. 'Ā'ishah, may Allah be pleased with her, reported that whenever the Prophet, peace be upon him, got up from sleep by day or night, he used to clean his teeth with 'siwak' before performing ablution. (Narrated by Abu Dawood)

Maintain cleanliness and purity of mouth and teeth.

2. 'Ā'ishah, may Allah be pleased with her, said if Allah's Messenger, peace be upon him, wanted to eat or drink he would wash his hands and then eat or drink. (Narrated by An-Nasai)

Hygiene and prevention of disease.

♦ **Third:** what are the rules of preserving health indicated by the saying of Allah's Messenger, peace be upon him: "A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. However, if he must (fill it), then one third for food, one third for drink and one third for air." (Narrated by al-Tirmidhi)

♦ **Fourth:** explain the effect of prevention on: **Moderation in food and drink.**

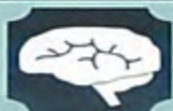
♦ The individual: ..**Body strength, lack of disease, happiness.**.....

♦ Society: **A healthy, active and productive society.**.....

♦ Economy: **Strong, sophisticated, labor-saving.**.....

♦ **Fifth:** explain the relationship between psychological wellbeing and physical health.

**The psychological state of the human being affects directly on
Human health and the extent of its activity and the safety of its members.**



Enriching my experience:

I write on one of the following subjects:

1. the relation between physical health and acquisition of knowledge
2. the geniuses of Muslim scholars in the field of medicine and their effects on the progress of medicine on the humanitarian level
3. The attention the United Arab Emirates accords to achieving health security to all members of society



I assess myself:

SN	Aspect of Application	Degree of realization		
		Average	Good	Distinguished
1	I understand the concept of health.			
2	I am aware of the attention Islam accorded to the health of people and to taking care of health.			
3	I understand the importance of health and health care to individuals and society.			
4	I recognize the aspects of health care in the Prophet's Sunnah.			
5	I make sure of responding to the instructions of the Prophet, peace be upon him, as regards health.			
6	I appreciate the health care the United Arab Emirates is providing for all without exception.			

Lesson Lexicon

Term	Meaning
(الاستحْدَاد Istihdad)	shaving pubic hair
(الطَّهْوَر Tuhour)	Wudu' (minor ablution)
(الطَّاعُون ta'oun)	Plague
(المُمْرِضُ mumridh)	a sick person who has a contagious disease
الماء الدائم	standing water
يربعون حجرا	lifting a stone
البيئة المحيطة	Surrounding environment
الصحة النفسية	Psychological wellbeing and balance that make a person able to coexist with others in his community
التوافق الداخلي	Internal harmony and feeling satisfied and self-confident
الإيجابية في الحياة	Positive attitude and interaction with one's environment in the interest of all