A REVIEW OF THE ISLAMIC APPROACH IN PUBLIC HEALTH PRACTICES

Anita AR*, Aidalina M.

Department of Community Health, Faculty of Medicine and Health Sciences, Universiti Putra Malaysia, 43400 UPM Serdang, Selangor Darul Ehsan, Malaysia

*Corresponding author: Anita Abd Rahman; email:anitaar@upm.edu.my

ABSTRACT

Public Health’s aspiration has always been to provide a comprehensive system in which the whole population, not merely individuals, can be healthy. Sadly, religion particularly Islam, is rarely associated with Public Health in this modern era, perhaps because people are complacent and preoccupied with worldly knowledge. Islam considers health as a basic human right and much success in Public Health history and activities have actually been linked to some of the Islamic approaches. Hand washing procedures and encouragement of breastfeeding are examples of Islamic basic practices. The incorporation of these measures into public health practices has greatly contributed to the health of the population and increased life expectancy. However literature on the relation between Islam and Public Health is scarce and one of the reasons is probably because those Islamic references were written in the Arabic language, which many do not understand. Therefore the aim of this article is to share some of the evidence of Islamic practices based on the Qur’an and Sunnah in various aspects such as knowledge, practical prevention and health care which played a key role and pioneer in the field of Public Health.

Keywords: Islam, Qur’an, Sunnah, Hadith, Public Health

1.0 Introduction

In the Name of Allah, the Most Beneficent, the Most Merciful on whom we ultimately depend for sustenance and guidance. Public Health has gained its popularity through long and difficult roads, however it is still considered as a modern concept of human development in science. The overall aim of resolving health issues is prevention – actions taken before the onset of disease. This is consistent with the objectives of public health which is to improve the health and quality of life through the prevention and treatment of diseases and other physical and mental health conditions through surveillance of cases and the promotion of healthy behaviours. During its earlier period of development, much of public health references have always originated from the western civilisations. For example at the time of the Roman Empire, sewage management systems was known as an essential factor in ensuring health in urban areas and this was in
agreement with public health concept of disease prevention. Another famous western scholar was Dr. John Snow, a physician who proposed that the cholera outbreak which occurred in London in year 1854 was a disease caused by a germ and identified the waste disposal weakness in the transmission of infectious diseases and subsequently refuted the famous Miasma theory back then where disease was thought to be caused by polluted air, arising from decayed organic matter. This was also said to be the foundation of the science of epidemiology. One also cannot ignore the works of Edward Jenner in introducing the concept of vaccination in controlling the smallpox infection. In 1920 Charles-Edward Amory Winslow, who was a leading figure in Public Health and a microbiologist, coined the definition of public health as ‘the science and art of preventing disease, prolonging life and promoting health through the organized efforts and informed choices of society, organizations, public and private, communities and individuals’. As of the year 2013, the Muslim population was approximately 1.6 billion worldwide making Islam the world’s second-largest religion after Christianity. Approximately 61.1% of Muslims live in the Asia-Pacific region; 20% in the Middle East- North Africa; 15.5% in the Sub-Saharan Africa region while the remaining 3.4% occupy Europe and the American continents (The World Factbook, 2013).

No one can deny that life in general, and health specifically, is one asset that can neither be bought nor replaced. Being healthy enables us to undergo our daily lives with ease and questions about what, where, when and how to care for health, has much been explored through numerous research. However, the importance and role of religion in ones’ health are rarely researched. Therefore this article attempts to shed some light on a few concepts of Islam that have bearings on health, and also explore the Islamic influences in current public health practices.

2.0 Islamic Concept

Islam comes from the Arabic root word of ‘Salama’ which means peace, purity, submission and obedience. Islamic monotheism is therefore defined as peace and submission to the will of Allah (translated literally as the God) and those who follow the religion Islam are called Muslims. In the 7th century C.E. Islam emerged in the Arabian Peninsula. Muslims believe that there is only one God that is Allah the Almighty and that the Prophet Muhammad (peace be upon him) was the last Messenger of Allah Subhana wa Ta’ala. They also believe that Allah revealed teachings to Prophet Muhammad (peace be upon him), which are recorded in the Islamic Holy Scripture: the Qur’an. The Qur’an is not a book of prescriptive medicine, rather a book that contains guidance in health and diseases.

‘And We sent down in the Quran that which is healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss’. (Qur’an 17:82).

In addition Allah Subhana wa Ta’ala has given us the best exemplar with luminous personality to further explain the meaning of the Qur’an, which is the Prophet Muhammad (peace be upon him) himself. The Arabic word Sunnah denotes the way Prophet Muhammad (peace be upon
him) lived his life. The Sunnah is the second source of Islamic jurisprudence, the first being the Qur’an. A hadith is a narration about the life of the Prophet (peace be upon him) or what he approved - as opposed to his life itself, which is the Sunnah as already mentioned. So perfect a man and character the Prophet Muhammad (peace be upon him) was, that he was chosen as the most influential person in history as published in a book entitled The 100: A Ranking of the Most Influential Persons in History. This book, which was written by an American Astrophysicist, Michael H. Hart, was sold more than 500,000 copies and been translated into 15 languages. The author concluded that that Prophet Muhammad peace be upon him) was supremely successful in both the religious and secular realms.

‘This day I have perfected for you your religion and completed My favour on you and chosen for you Islam as a religion’. (Qur’an 5:3)

‘And verily, you [O Muhammad (peace be upon him)] are on an exalted [standard of] character’. (Qur’an 68:4)

The two statements clearly indicate that Allah Subhana wa Ta’ala has completed the Qur’an and that the Prophet Muhammad (peace be upon him) acted in accordance with the Qur’an, adhering to its limits, following its etiquette, paying heed to its lessons and parables, pondering its meanings and reciting it properly. Both sources; the Qur’an and Sunnah based on the Hadith are invaluable and one cannot practice Islam without referring to both of it.

3.0 Islamic foundation in Public Health Practices

3.1 Islam and Health

Islamic teaching has generally being perceived as an act of worship that is usually separate from the context of life. The true Islamic teaching is applicable throughout all lifetime and through all time. None of its teaching can be said as being outdated and it has been proven that Islamic teaching is regarded as the essence and authority of the true way of life (Basil, 2014).

‘The Deen is naseehah (advice). The companion said “to whom?” the Prophet (peace be upon him) said “to Allah and His Book, and his Messenger, and to the leaders of the Muslims and their common folk” (Hadith narrated by Muslim)

For guidance, the Quran and the Sunnah outline the teachings that show how one is to protect his/her health and live life in a state of purity. This shows that Islam promote healthy lifestyle not only in the physical aspect but also mentally and spiritually. In fact it is also one’s responsibility to maintain and promote health as narrated by Prophet Muhammad (peace be upon him):

‘No one will be allowed to move from his position on the Day of Judgement until he has been asked how he spent his life, how he used his knowledge, how he earn and spent his money and in what pursuits he used his health’ (Hadith narrated by At- Tirmidhi)
Figure 3.1 describes the basic Islamic Health Theory that encompasses the pillars, faith and laws based on the Qur’an and Sunnah and how the theory should affect and influence one’s conduct or behaviour through various determinants, leading to certain lifestyle (Maulana 2002). The pathway also incorporates the concepts of salutogenic effect and sense of coherence, terms coined by Aaron Antonovsky, a professor of medical sociology. Salutogenesis comes from the Latin salus = health and the Greek genesis = origin and describes an approach focusing on factors that support human health and well-being, rather than on factors that cause disease while sense of coherence is defined as a global orientation that expresses the extent to which one has a pervasive, enduring though dynamic feeling of confidence that the:

a) stimuli deriving from one's internal and external environments in the course of living are structured, predictable and explicable;

b) resources are available to one to meet the demands posed by these stimuli; and

c) demands are challenges, worthy of investment and engagement.

In short, it explains why some people become ill and others stay healthy (Antonovsky, 1987).

In health, cleanliness is considered one of the basic and cheap prevention and control methods in disease occurrence. Cleanliness is also an essential part of Islamic life. In fact the meaning and spirit behind the concept of cleanliness in Islam are beyond the superficial concept of the conventional cleanliness. A Muslim is expected to preserve and practice cleanliness in order to live accordingly. One of the evidence is the Islamic practice of circumcision, which has received numerous positive comments. In one study, 3,274 uncircumcised men aged 18-24 years, were randomized into two groups - a control and an intervention group. They were followed-up at months 3, 12, and 21. Male circumcision was offered to the intervention group immediately after randomization and to the control group at the end of the follow-up. It was found that after controlling for behavioural factors, male circumcision provided protection of 61% (95% CI: 34%-77%) against acquiring HIV infection, equivalent to what a vaccine of high efficacy would have achieved (Auvert B. et al, 2005). Prevention and control has also been mentioned in the Qur’an and the Sunnah of the Prophet Muhammad (peace be upon him).

Table 3.1 list the evidence and examples of statement towards health promotion as well as the fundamental concept of health in general and aims to preserve the basic rights of human beings, establishing security and peace in society and the world as a whole.

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Table 3.1: Evidence of the Qur’an and Hadith regarding general health

<table>
<thead>
<tr>
<th>Qur’anic/Hadith statement</th>
<th>Fundamental concept</th>
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<tbody>
<tr>
<td>‘Everything good that happens to you (O Man) is from God, everything bad that happens to you is from your own actions’. (Qur’an 4:79).</td>
<td>Illness and disease</td>
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<tr>
<td>‘Let there among you be a group that summon to all that is beneficial commands what is proper and forbids what is improper; they are the ones who will prosper’. (Qur’an 3:104)</td>
<td>Promotion</td>
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<tr>
<td>‘Truly, Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean’. (Qur’an 2:222)</td>
<td>Hygiene</td>
</tr>
<tr>
<td>Cleanliness is half of faith. (Hadith narrated by Muslim)</td>
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<tr>
<td>When you hear about a break of plague in any area, do not enter there and when it has broken in a land where you are, then do not run way from it [and spread elsewhere]. (Hadith narrated by Muslim)</td>
<td>Prevention and control</td>
</tr>
<tr>
<td>There should be neither harming nor reciprocating harm (Hadith narrated by Ibnu Majah)</td>
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3.2 Family Health

Family is the main cell in the society, and its structure affects the structure of the whole society. In 1979 the World Health Organization (WHO) initiated a program themed ‘Health begins at Home’ in acknowledging the importance of family health in the future of a community and population. Interestingly, Islam has initiated several measures to maintain the stability of the family as well the whole world community way before any initiatives by the modern medical and health bodies of authority. One of it is recognising the importance of marriage as a lawful response to the basic biological instinct and for procreation. In addition Islam has prescribed detailed rules for translating this response into a living human institution reinforced by a whole framework of legally enforceable rights and duties, not only of the spouses, but also of their offspring.

‘Marriage is the basis for blessings and children are an abundance of mercy’. (Hadith narrated by Abu Dawud)

Despite the influence of modernisation and secularization of human society’s life, studies have shown that religion is a salient factor in marriage and parenting where it can substantively influence the manifestation and resolution of conflict in marital and parent-child relationships (Mahoney, 2005). Many theories have been developed to explain a child’s development and the important associated factors. However, Islam not only emphasizes the importance of understanding a child’s development but Islam also stresses on the importance of choosing the right spouse. Islam believes that quality of the spouse has an effect on the child’s development.

‘A woman may be married for four reasons: for her property, for her rank, for her beauty, and for her religion (and character), so marry the one who is best in the religion and character and prosper’. (Hadith narrated by Al-Bukhari and Muslim)
In addition Islam has always promoted the act of breastfeeding long before any studies have been conducted on the benefits of breast milk. It was not until recently that the benefits of breast milk have been scientifically proven. Among the advantages is that mother’s milk contains high levels of fat, protein, sodium, chloride and iron higher to accommodate the needs of infants and calcium also contributes in the development of the baby's bones. A meta-analysis by the Agency for Healthcare Research and Quality reviewed this evidence and found that infants who were not breastfed were associated with an increased incidence of infectious morbidity, including otitis media, gastroenteritis, pneumonia and necrotising enterocolitis while infants fed on mother's milk was found to have higher level of intelligence (IQ) than bottle-fed babies (Stuebe, 2009).

According to Piaget’s Theory, cognitive development is an inevitable process where it was suggested that the child’s cognitive development could be divided into stages. As the child develops and goes through the process of assimilation and accommodation, their brain will develop through the natural process of maturation, and therefore their understanding of the world matures and their ability to accurately interpret and predict the world develops (Piaget, 1969). This theory is similar to the Islamic teaching which was recommended 1400 years ago, where the stage of child and adolescence life is exactly like the balance between the waves of the sea. In the same manner, a person enters the second wave in a new being which prepares him to be another person, setting the rule for a new stage. The Islamic guideline for raising a child is based on the wise words of one of the Prophet’s (peace be upon him) companion Saidina Ali (radhi Allahu anhu), who divided a child’s life into several phases:

‘Let your child be free to play until they reach the age of seven. For the next seven years, keep a watchful eye on him, and finally befriend him for another seven year. Then if he succeeds; otherwise, there is no good in him’. (Quoted from Imam As-Sadeq).

Table 3.2 below summarizes some of the Islamic statements that support the notion that a child’s upbringing is to be done in phases according to age.

<table>
<thead>
<tr>
<th>Phases of child age</th>
<th>Qur’anic/Hadith statement</th>
<th>Comments</th>
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<tbody>
<tr>
<td>0-7 years</td>
<td>‘Each child is born in a state of fitrah [as pure and clean as a white cloth], then his parents make him a Jew, Christian or a Polytheist’. (Hadith narrated by Al-Bukhari &amp; Muslim)</td>
<td>• The first seven years are very crucial as events, behaviours and actions in this phase will affect the outcome of the child.</td>
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<td>‘And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be borne by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a</td>
<td></td>
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<td></td>
<td></td>
<td>• At this stage the child will develop his physical and mental strengths. This is also the stage where public health promotions such as breastfeeding and immunisation program should be given and practised, thus being in agreement with the Islamic teachings.</td>
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</table>
father on account of his child, and a similar duty (devolves) on the (father's) heir, but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) Allah and know that Allah sees what you do’. (Qur’an 2:233)

7-14 years

‘Command your children to perform solah when they become seven years old, and spank them for it (solah) when they become ten years old and and isolate the bed between them (male and female)’. (Hadith narrated by Abu Dawud)

14 years - adulthood

‘O you who believe! Take care of your own selves. If you follow the right guidance and enjoin what is right and forbid what is wrong no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that which you used to do’. (Qur’an 5:105)

‘A person is likely to follow the faith of his friend, so look whom you befriend’. (Hadith narrated by Abu Dawud & At-Tirmidhi)

• This stage is marked by its emphasis on discipline and education. Now that the child has developed physical and mental skills, he is more capable of expressing himself, become more aware of his actions and their consequences, and able to differentiate the right actions from the wrong ones. It is very crucial during this stage that parents deal with their children in an understanding yet firm manner. The child ought to know that there are certain rules and regulations that he must follow. Islam starts this phase with the instruction to perform the solah.

• During this phase, befriending relationship should be adopted in promoting respectful exchange of views as long as the child does not conflict with the law. At this time all acts of worship or religious rituals are reinforced by increasing the child’s appreciation and understanding of those actions. For example, solah - not only upholds the pillars of Islam but it can also inculcate good morals that prevent youth from falling further into immorality.

3.3 Environmental Health

According to Islam, everything in the universe is created by Allah Subhana wa Ta’ala -who adorns the skies with the sun, the moon and the stars, and the face of the earth with flowers, trees, gardens, rivers and the various animal species. Thus, the creation of nature and the environment is designed so that people can create harmony, beauty that ultimately lead to peace itself as a symbol of blessing from the Allah Subhana wa Ta’ala to His servants. In the Qur'an there are verses that emphasize the importance of caring for the environment and forbid us to do mischief on the earth and sea.

‘And We have set on the earth mountains standing firm, lest the earth should shake with them; and made him amid the streets passing by so they can get to reach the spiritual and physical needs’. (Qur’an 21:31)
Islam permits the utilisation of the environment but this should be regulated. Modernisation has to some extent improved the standard of living but it also affecting the health of the environment. Lately we have been tested with a numerous natural disasters such as earthquakes, tsunamis, flash floods, pollution of air/sea, climate change and others. To a certain extent, these disasters are due to anthropogenic sources such as deforestation and uncontrolled open burning, not due to natural causes alone. Figure 3.2 below describes the effects on population health as a result of climate change.

**Figure 3.2: Schematic summary of main pathways by which climate change affects population health (Source: McMichael et. al 2006)**

The question we need to ask ourselves is what will be the next steps for the prevention and control for our future generation.

*Mischief and disaster on land and sea has appeared because of what was done by the hand of man [the onset of the so] that He may make them taste a part of the reward bad deeds they have done, so that they [might and repent]’. (Qur’an 30:41)*

### 3.4 Occupational Health

Islam has stated that success is the result of hard work and dedication and the reward is not only in monetary value but also covers the blessings and rewards from Allah. Indeed Allah is compassionate towards people who work to meet the requirements and responsibilities to themselves, their families and communities. Working is better than being lazy or begging as the Prophet (peace be upon him) once said:

‘Nobody has ever eaten a better meal than that which one has earned by working with one's own hands’. (Hadith narrated by Al-Bukhari)

This concept of work in Islam addresses why one should work, what kind of work is permissible and the benefits of working. The Prophet (peace be upon him) said:
“Both legal and illegal things are obvious, and in between them are (suspicious) doubtful matters. So who-ever forsakes those doubtful things lest he may commit a sin, will definitely avoid what is clearly illegal; and who-ever indulges in these (suspicious) doubtful things bravely, is likely to commit what is clearly illegal. Sins are Allah’s Hima (i.e. private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment.” (Hadith narrated by Al-Bukhari)

Islam even emphasises on the importance of work in relation to communication and workers welfare.

Your assistants re also your brothers and Allah put them under your command. So whoever has a brother under his command, feed him of what he eats and dress him of what he wears. Do not ask them to work beyond their means and when you are forced to do so, help them. ” (Hadith narrated by Al-Bukhari)

This hadith shows the importance of having compassion for workers which can eventually result in effective communication between the employer and his employees. In addition, positive relationship between employer, employee and conducive work environment will enhance productivity, quality and workmanship. Compassion, communication and conducive environment can be considered as part of the recommendations that encourage collaboration and networking with various people to share knowledge, experience, technological advances that can be learned from one other, resulting in the development, stability and economic power at the individual, family, community, nation and the world.

‘O mankind, indeed We have created you from male and female and made you into nations and tribes that you may know one another. Verily the noblest among you in Allah’s sight are those who pray’. (Qur’an 49:13)

3.5 Mental Health

Mental health is an integral part of health and one could say that there is no health without mental health. World Health Organization (WHO) defines mental health as a state of well-being in which every individual realizes his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to her or his community.

Anger is a natural and common human feeling and this emotion is most likely to cause problems in relationships, health, property and livelihood. Because of this Islam has always tried to inculcate righteous characters that will help Muslims deal and tolerate with life events and at the same time develop the necessary coping strategies and some of the examples suggested for anger management are as below.
### Table 3.4: Islamic practices towards anger and the explanations

<table>
<thead>
<tr>
<th>Islamic practices</th>
<th>Explanation</th>
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<tbody>
<tr>
<td>a) Control anger</td>
<td>This is the one of the righteous character that one Muslim should have as the consequences of anger are usually associated with negative effect.</td>
</tr>
<tr>
<td>A strong person controls his/her anger, The Prophet (saws) stated: “Who is strong? He who controls himself when angry.” (Hadith narrated by Muslim)</td>
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</tr>
<tr>
<td>a) To recite the Taawuz:</td>
<td>The need to constantly seek refuge from Allah from the actions of satan, in so many respects, more in anger.</td>
</tr>
<tr>
<td>b) Change of body posture:</td>
<td>Upon feeling angry, a Muslim is advised to change his body position. By changing the body position from standing to sitting and from sitting to a lying position, this can result in psychological consciousness that as a human being, one is weak. It is hoped that this awareness will eliminate the sense of pride and arrogance that exists in oneself. In addition, the physiological effects derived from changes in body position are improvements and stabilization of blood pressure, pulse and breathing rhythm. In addition, more blood will flow to the brain which could result in the feeling of calmness and result in a more rational thinking.</td>
</tr>
<tr>
<td>When one of you is angry while standing, let him sit down and if his anger goes away that is good; otherwise let him lie down.” (Hadith narrated by Abu Dawud)</td>
<td></td>
</tr>
<tr>
<td>c) Taking ablution:</td>
<td>Scientifically, water gives rise to temperature gradient, which causes blood vessels to alternately contract and dilate. Hence water ensures flexibility and visor of the vessels away from the heart by dilating them when hot and contracting them when cold (Sharif 2014).</td>
</tr>
<tr>
<td>'Anger comes from the devil, and the devil was created of fire, and the fire can be extinguished with water. So when one of you is angry, he should perform ablution’. (Hadith related by Abu Dawud)</td>
<td></td>
</tr>
<tr>
<td>d) To forgive and forget</td>
<td>To forgive and forget are the best advice from the Creator to His servants in dealing with feelings of anger but the hardest to do for some people. As mentioned in the verses, if we were able to forgive someone, then Allah will reward us with mercy as indeed Allah the Almighty is the most Forgiving.</td>
</tr>
<tr>
<td>'and hasten to forgiveness from your Lord and for Paradise as wide as are the heavens and the earth, prepared for those who fear, that people who spend their [property] good even at a time when the field narrows, and those who restrain anger and pardon [error] people. Allah loves those who do good. (Qur’an 3: 133-134)</td>
<td></td>
</tr>
<tr>
<td>To forgive and forget are the best advice from the Creator to His servants in dealing with feelings of anger but the hardest to do for some people. As mentioned in the verses, if we were able to forgive someone, then Allah will reward us with mercy as indeed Allah the Almighty is the most Forgiving.</td>
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‘Seek the life to come by means of what Allah granted you, but do not neglect your rightful share in this world. Do good to others as Allah has done good to you. Do not seek to spread corruption in the land, for Allah does not love those who do this’. (Qur’an 28:77).

‘And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to those who have patience. Who, when afflicted with calamity, say: ‘Truly, to Allah we belong and truly, to Him we shall return.’ They are those on whom are the Salawaat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones’. (Qur’an 2:155-157)

The above verses show that as human beings, there will always be pressure and trials where these serve as a tool for measuring one's level of faith. Therefore we need to deal with any pressure, tests and trials with patience and perseverance. If a person has such understanding, it
will be among the factors that can help one in coming to terms with the trials and help in controlling the mind in order to achieve a sound mental health.

3.6 Physical Activity

From the standpoint of Public Health, physical activity is one of the five core areas in the promotion of Healthy Lifestyle in encouraging community to practice healthy regardless of religion, race, age or gender. Similar to Islam, the holistic approach to life it promote in caring for the spiritual, emotional and physical need thus offer society the ability to remain strong and healthy (Anita 2012). In addition, being physically fit is a necessity in order to fulfil the obligations of the Islamic pillars. Prophet Muhammad (peace be upon him) once said:

*A strong believer is better and is liked by Allah than a weak believer*.  
*(Hadith narrated by Muslim)*

The daily performance of five prayers is in itself a form of exercise, its prescribed movements involve all the muscles and joints of the body, and exercising the concentration of the mind (Fatimah et al 2008). In one study data were gathered during a four-month field-study in Egypt, which consisted of 27 qualitative interviews and many hours of field-observation. The results show that the Egyptian women in the study agreed that Islam encourages sport participation for women (Walseth 2003). Therefore, Islam do not discriminate between men and women, rather Islam respect the unique responsibilities of each gender.

3.7 Healthy Eating

Healthy eating is also one of the core areas in the Healthy Lifestyle Campaign, as lifestyle related health problems are regarded as the diseases of the millennia. The Qur’an and Sunnah has many verses and statements about healthy eating which cover the etiquettes of eating and its health benefit (Anita 2012) as well-details on lawful and nutritious food.

*Eat of the good things we have provided for your sustenance, but commit no excess therein, lest my wrath should justly descend on you, and those on whom descends my wrath do perish indeed*.  
*(Qur’an 20:81)*

A study that explored the attitudes of non-diabetic British Bangladeshis on the risk of developing diabetes and the opportunities, found that religious leaders provided considerable support in the form of Islamic teachings containing messages about diabetes prevention. Some clinicians incorrectly perceived Bangladeshis to be poorly informed and fatalistic, although they also expressed concerns about their own limited cultural understanding. The clinicians also concluded that the norms and expectations of Islam offer many opportunities in supporting diabetes prevention, hence collaborative work between health educators and Islamic religious leaders should be explored further (Clare et al 2008).
4.0 Conclusion and recommendation

This article has attempted to show some examples and potential relation between the Islamic approaches based on the evidence of the Qur’an and Sunnah with the existing practices in Public Health. It is therefore recommended that more reference should be done from the religious perspective in order to understand how the Islamic concepts built upon the Quran and Sunnah could influence various health determinants and ultimately leading to a comprehensive healthy lifestyle.

Declaration

I as the author of the article declare that there is no conflict of interest regarding publication of this article.

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