



SANITATION
FOR MILLIONS



WASH in Islam

Guide on Water, Sanitation and Hygiene
(WASH) from an Islamic Perspective

Developed and produced by:

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In the name of Allah, the Most Gracious, the Most Merciful.

Praise be to Allah, Lord of the worlds.

Peace upon our Prophet Muhammad, may Allah bless him and grant him peace, and upon all his family and companions.

In order to enhance good hygiene behavior and highlight its benefits for public health, the crucial importance of hygiene in Islam and worship, as well as the educational and advisory role of Waithat (female preachers), Imams, and other providers of Islamic religious guidance within the community of believers need to be at the center of hygiene behavior measures. Waithat and Imams have the status to influence individuals within a Muslim society towards best practices and the proper usage of water and advise them on healthy and hygienic behavior. They are the target group and main beneficiaries of this guide, that has been developed as assistance for successful awareness raising and hygiene behavior education.

This guide comes as a result of the cooperation between the Ministry of Water and Irrigation and the Ministry of Awqaf, Islamic Affairs and Holy Places of Jordan with the General Iftaa' Department and the Sanitation for Millions Programme, which is implemented by the German Agency for International Cooperation (Deutsche Gesellschaft für Internationale Zusammenarbeit, GIZ).

The guide deals with aspects of personal and public hygiene, as the content includes guidance for behavior models and best practices related to hygiene and its relation to Sharia evidences, as well as the relevant fatwas (Islamic legal opinions) issued by the General Iftaa' Department, in addition to the educational and scientific benefits related to the topic. Also, it includes the optimal methods for rationing water consumption and some of the practical and interactive activities that can help in this context.

The Developing Team

The purpose of this guide is to:

- Provide reference material based on scientific opinions and valid Sharia evidence for preachers and workers in the field of teaching and guidance. This can be used to direct worshipers and citizens to adhere to hygiene and best practices, be it personal or public, and to raise awareness and give health education associated with water, sanitation and hygiene in a manner that can contribute to conserving the health of individuals, society and the environment.
- Contribute to empowering community members to adopt healthy behaviors through maintaining guidance and observance of the Sharia provisions related to personal hygiene, and the cleanliness of spaces (housing areas, roads, mosques, public areas, parks, studying places, workplaces, and the environment).
- Raise awareness on how to avoid negative behavioral patterns that affect personal and public hygiene.
- Teach the best ways to ration water consumption related to practicing hygiene and health habits.

Who is this guide for?

This guide has been prepared for use in short training workshops, directed to:

- Imams of mosques, preachers, influential religious figures and Friday orators
- Workers in the Iftaa' Department
- Waithat (female preachers) and workers in the field of religious counseling
- Islamic Education teachers and counselors within the Ministry of Education

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1.

Introduction

Islam has paid considerable attention to the personal hygiene of the individual, the general cleanliness of the community and the surrounding environment. The Holy Qur'an and the Noble Sunnah of the Prophet are full of sharia evidences prompting this, and it is explicitly called for when God says, **“and your clothing purify”**¹. This focus on hygiene is not limited to preaching and encouragement only, but goes far beyond this in form of enacting sharia provisions and clarifying ways and requirements relevant to hygiene in many aspects, among these:

First: Personal hygiene; represented by the cleanliness of the body and the clothes.

Second: Public hygiene represented by cleaning homes, roads, mosques, public parks and places of study, work, and the environment. This includes best practices on how to use water efficiently while maintaining hygiene.

The impact of hygiene's rank in Islam has been clear through the early Muslim society's keenness to follow optimal behaviors and practices relevant to hygiene in all private and public affairs. There are many shining examples in this field set by the conduct of the Prophet Mohammad, peace be upon him.

Despite the lifestyle changes occurring throughout the ages, concepts and basic principles related to hygiene behaviors and public health remain the same in principle. Every optimal practice and hygiene behavior that is recommended by sharia scholars today has its origin stipulated within the Sharia evidences in the Holy Quran and the Sunnah of the Prophet, as well as within the biography of the four rightly guided Caliphs², and legal opinions by scholars.

Manifestations of Islam's interest in hygiene

I Cleanliness is a branch of the faith

Cleanliness is regarded as a branch of the faith as mentioned in the *hadith* (a record of words and actions by the Prophet Mohammad) of Abu Hurairah, who narrated that the Prophet, peace be upon him, said: **“Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no God but Allah, and the lowest of which is the removal of what is harmful from the path, and modesty is a branch of faith”**³. The Prophet, peace be upon him, clarified that godliness has several aspects, the most excellent of them is saying that there is no God but Allah, and the lowest, the easiest and most accessible is getting rid of harmful elements like thorns, stones, or rubbish from the road.

Sharia evidences show us the way how to practically apply hygiene and purity related behaviors, and the situations in which they are required. This guide contains clarifications for some of these behavioral provisions.

II Hygiene is a reason for the love of God

In addition to what has been mentioned, Islam has raised the value of hygiene and its importance to the highest rank. It is a reason for people to be loved by God, as mentioned in the Holy Quran: **“God loves those**

¹ Surah Al-Muddathir, Verse 4

² The “Rightly Guided Caliphs” is a term used in Sunni Islam to refer to the 30-year reign of the first four caliphs (successors) following the death of the Islamic prophet Muhammad, namely: Abu Bakr, Umar, Uthman ibn Affan, and Ali.

³ Sahih Al-Bukhari, Book of Faith, No. 9, and Sahih Muslim, Book of Faith, No. 57

who repent and loves those who purify themselves”⁴ - and what is more precious in human life than to be loved by God Almighty?

III Cleanliness is common sense

It was stated in the honorable *hadith* that the Messenger of Allah, peace be upon him, said: **“There are ten demands of pure nature: trimming the moustache, letting the beard grow, using *miswak* (tooth-stick), snuffing up water into the nose (during ablution), paring the nails, washing the bases of the finger joints; plucking the underarm hair, removing the pubic hair and removing impurities with water from the affected part after a call of nature.”**⁵

IV Hygiene is a necessary condition for the correctness of some acts of worship

Islam's concern for hygiene appears to be associated with the correctness of some acts of worship. It was mentioned in the following holy verses:

“And thy Lord do thou magnify, and thy garments keep free from stain, and all abomination shun”⁶. The Messenger of Allah, peace be upon him, said, **“Purity is half of *Iman* (faith)”**⁷.

Sharia benefit:

The correctness of some acts of worship, like praying, is conditioned by three kinds of purity:

- Bodily purity
 - Purity of clothes
 - Spatial purity
-

⁴ Surah Al-Baqarah, Verse 222

⁵ Sahih Muslim, Book of Purification, No. 56

The word *fitrah* in Arabic means the way that God created people.

As for cutting the mustache - which is hair that grows above the upper lip - i.e. trim it until your upper lip is visible, as it will be contaminated with what comes out of the nose.

If the mustache hair reaches the lip, it comes in direct contact with the food or drink a person is consuming, and may be contaminated with the germs it carries.

Tooth brushing: Means using *miswak* to remove any yellowness from the teeth.

Inhalation: Is the introduction of water into the nose by pulling it in through the nostril and then removing it from the nose through snorting and by using the hand. It includes cleaning and removing what is in the nose.

The nose and purification of the breath in form of inhalation should be done with each ablution and when needed.

Cutting nails: This means trimming them, both the nails on the hands and feet.

Al-Barajam: Along with a knuckle, it is the knots that appear on the backs of the fingers and their joints.

Plucking the armpits: Removing armpit hair from the roots because if something gets caught in it, it can cause unpleasant odor resulting from sweat.

Pubic shaving: Shaving the hair that grows around the genitals.

Washing the private parts: *Istinja* with water, i.e. sprinkling water on the genitals. (Provisions and clarification. See the Sunnan Al-Fitrah Behaviors, pages 24 to 32).

⁶ Surah Al-Muddathir, Verses 3-5

⁷ Sahih Muslim, Book of Purification, No. 2

The positive effects of hygiene on public and environmental health

I Preventive hygiene

- Protecting the human body from diseases, as hygiene reduces the spread of germs and microbes causing diseases.
- Reducing the cost of spending on diseases and medical treatments, as hygiene behaviors constitute protection from the spread of infection and diseases.
- Giving a feeling of complacency, comfort and closeness to God, especially when a person sticks to hygiene behaviors as legitimate duties that seek reward from God and follows the example of the Prophet Mohammad, peace be upon him.
- Showing respect to the people around you by preventing body odor and presenting yourself in a decent manner.

II Resource protection

- Cleanliness of the private sphere provides an appropriate environment for residency, housing, work and facilitates practicing everyday activities safely and easily while preventing contamination and the resulting spread of diseases.
- Contributing to the protection of natural and environmental resources and the economic and social situation, as waste solids and pollutants adversely affect the quality of available resources.
- Solid waste from untreated wastewater for instance heavily impacts the quality of the soil. Contaminated soils require additional efforts and costs to reclaim the land and make it arable. Furthermore, the waste may leak into the groundwater and make it not suitable for potable and non-potable purposes. This entails financial and technical costs for treating contaminated water resources. Finally, fishermen are affected by wastes in sea water, which deteriorates marine life, with negative effects for the fishing industry.

The role of female and male preachers and influential figures in the field of hygiene

Since its inception, the Islamic religion has been concerned with calling for virtue and what is good for the individual and society, and rejecting what is harmful to the individual, society or the environment.

Since mosques are centers of science, knowledge, awareness, and guidance, the preachers and orators have an essential role in guiding and steering Muslims and educating members of society about what is best for humanity.

Orators, preachers, and mentors and those who have experience in educating members of society can have a considerable influence on the society due to the position they hold within it, and they can influence people through their behavior, orations, and lessons.

Female preachers have a central role in educating women in society through lessons, lectures, and activities that they perform in the local communities in the field of hygiene. Female preachers are considered an active component in society through their help in clarifying and discussing everyday issues and occurrences from an Islamic perspective.

Orators and preachers constitute a good example for the members of society, and this guide will show their role and be a guide for them.

Definition of hygiene

The term hygiene means purity. Hygiene in this guide means a number of positive habits and practices that a person takes to preserve his or her health, body and environment. It also includes purifying the environment by removing waste and preventing pollution of resources, which promotes the healthy, civilizational and beautiful aspects of the individual and the society. Concerning the use of water with regards to hygiene, it includes paying attention to the cleanliness of water itself, e.g. water tanks, networks, and the availability of water for hygiene, irrigation and related industries.

Fields of hygiene

In this guide, we will review the following areas of hygiene: personal hygiene, cleanliness of spaces such as the home and its backyard, cleanliness of roads, public places, parks, the surrounding environment, cleanliness of mosques and its facilities, the work and study places as well as water use in relation to sanitary facilities.

The drawing includes:

- Personal hygiene
- Cleanliness of public places, roads, and yards
- Cleanliness of schools and facilities
- Cleanliness of mosques and facilities
- Cleanliness of houses and backyards



2.

Personal hygiene

The progress of nations is constituted by the sum of individuals' behavior and is a true indication of their modernity. Progress of nations is measured by the commitment of its people to morals, values and good behavior. May God bless the poet when he said:

Nations prevail as long as they preserve their morals. If their morals are gone, they perish.

What is meant by personal hygiene in this guide is a number of behaviors and habits that are followed by Muslims, during which they purify their bodies and clothes, and remove waste. If a Muslim does this with care, he or she will be taking care of his or her body well, maintaining its health, appearance and smell. And a Muslim receives rewards from God Almighty if he or she accompanies this with the intention of obeying Allah and preparing himself or herself to perform worship. Personal hygiene is considered a core element of health, and one of the most important elements that gains people's respect and gives the person a feeling of vitality and activity.

Areas of personal hygiene

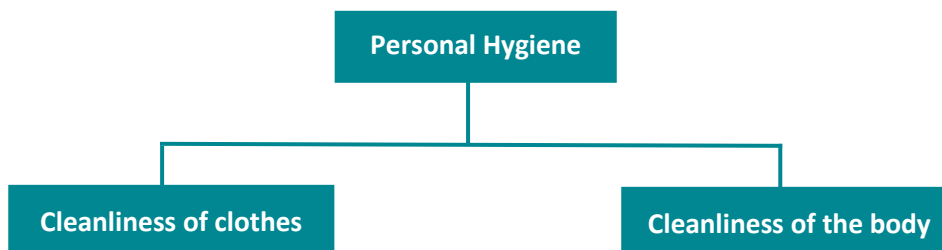
The Prophet, peace be upon him, said, **"your body has a right on you"**⁸. And the right of the body is respected when a human being maintains his or her body clean, in good health, safe from diseases, balanced in food, exercise, and getting enough sleep.

And the Messenger, peace be upon him, wanted the believer to be strong in body and mind, when he said to him: **"A believer who is strong is better and dearer to Allah than the weak believer, but there is godness in both of them. Be keen on what benefits you and do not give up"**⁹. Strength is associated to health, and health is associated to hygiene, while weakness is associated to illness and hygiene is a measure to prevent diseases.

Activity:

The mentor or preacher can refer to the post published on the website of the General Iftaa' Department on the Prophetic Sunnah's interest in elements of public safety developed by Dr. Mohammad Al-Hunaity, which includes individual personal hygiene (see page 41 of this guide).

Islam's call to cleanliness is complemented by clarifying the practical procedures and behaviors required for purity, including some of the Islamic guidelines to personal hygiene, such as:



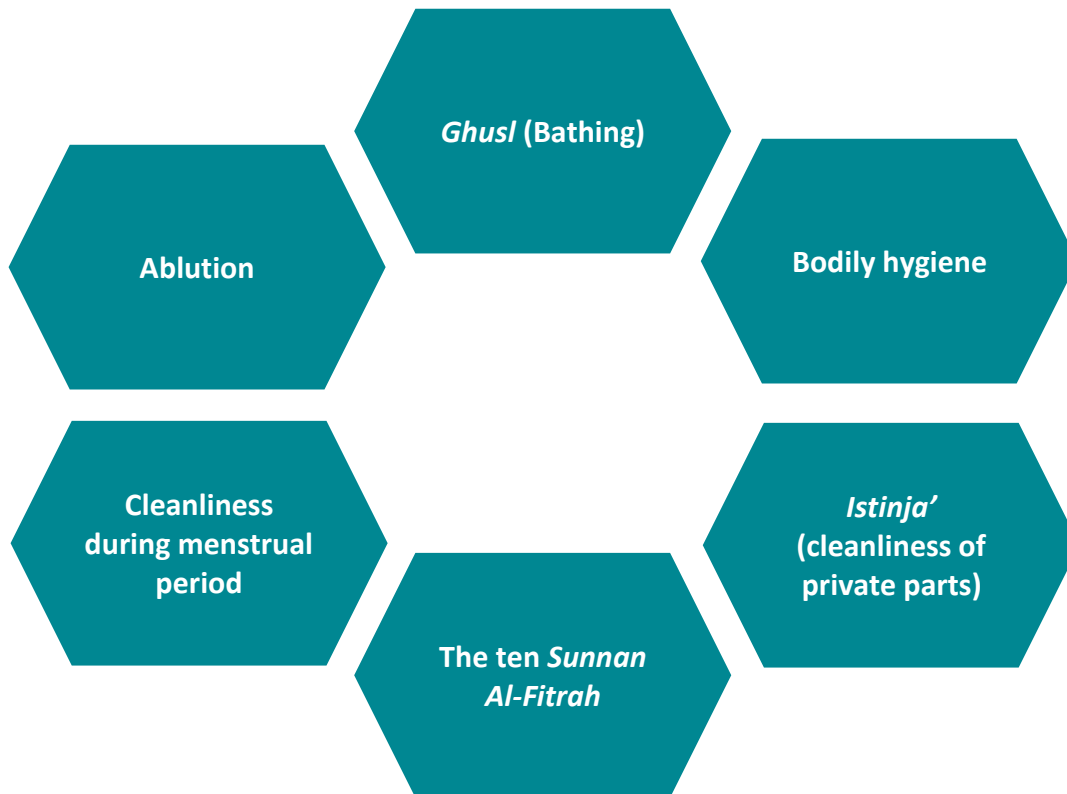
⁸ Sahih Al-Bukhari, Book of Fasting, No. 1975

⁹ Sahih Muslim, Kitab al-Qadr, No. 4822

Cleanliness of the body

Bodily hygiene can be achieved by keeping the body healthy and safe from any dirt or impurity and to remove them once occurred. It also includes taking care of the body and sticking to good and healthy behaviors.

The Prophet, peace be upon him, drew attention to other issues related to bodily hygiene, such as:



I Bathing (Ghusl)

Ghusl is considered an essential part of worship and means adding water to all parts of the body for purity purposes. Bathing is considered one of the most important hygiene behaviors that Islam urges people to follow as mentioned in the following verse: **“O children of Adam, take your adornment at every masjid (...)”**¹⁰

And the Prophet, peace be upon him, say: **“Each Muslim should bath every seven days during which he should wash his head and body”**¹¹, so a week should not pass without a Muslim taking a bath. Aisha, my God be pleased with her, said: **“The people came for Friday prayer from their houses in the neighboring villages dressed in woolen garments on which dust was settled and this emitted a foul smell. A person among them (those who were dressed so) came to the Messenger of Allah, peace be upon him, while he was in my house. The Messenger of Allah, may peace be upon him, said to him: O, would you only have cleansed yourselves on this day.”**¹²

¹⁰ Surah al-Aaraf, Verse 31

¹¹ Sahih Al-Bukhari, Book of Purity, No. 898, and Sahih Muslim, Book of Purity, No. 849

¹² Sahih Muslim, Kitab al-Jumu'ah, No. 847

Reasons for Ghusl (Bathing):

- Impurity after sexual intercourse
- Menstruation or postpartum bleeding
- Death (after the death of a Muslim his or her body must be washed)

It is desirable for a Muslim to bathe when meeting people and in crowds (meeting on Fridays at mosques, meeting with people at the two main Islamic holidays) as the Prophet, peace be upon him, said: **“If one of you comes on Friday, let him bathe”**.¹³

Ghusl is desirable for the following events:

- *Eid Al-Fitr* and *Eid Al-Adha* (the celebration at the end of the Holy Month of Ramadan and the Sacrifice Feast)
- *Ihram* (when someone intends to start the pilgrimage rituals)
- When entering Mecca and Medina (the two holy cities of Islam)
- When meeting and interacting with people, whether for religious reasons or other purposes, such as attending the ascites or eclipse, attending a scientific seminar, scientific lecture, or meeting in public and private councils.
- Washing the deceased.
- Converting to Islam.
- After waking up from unconsciousness or a state of psychosis.

Ghusl (bathing) has *frae'dh* (conditions for the correctness of the action) and *sunnan* (preferable practices to continue the action) shown in the following figure:

Ghusl (Frae'dh) Conditions	Ghusl (sunnan) preferable practices
<i>Niyyeh</i> (Intention to act)	<i>Basmala</i> (Saying “In the name of God, the most gracious, the most merciful” before the action)
Removing impurity from the body	Ablution before bathing
Pouring water all over the hair and the body	Scrubbing the body during bathing
	Order of washing parts of the body
	Not wasting water

How to make Ghusl

The Prophet, peace be upon him, explained how to do ghusl, as narrated Aisha, may God be pleased with her: **“When the messenger of Allah, peace be upon him, want to do ghusl from *janabah* (the state of being ritually impure due to sexual intercourse or seminal discharge), he used to wash his hands, then he poured water by his right hand on his left hand and washed his genitals, then he performed ablution as if he wanted to pray, then he took water and rubbed his hair to the roots, then when he felt that he purified himself well, rubbed his head with water three times , circulate water all over his body, then washed his feet”**¹⁴.

This has further been confirmed in the *hadith*: **“The Prophet, peace and blessings of Allah be upon him, used to do ablution with a handful of water, and make ghusl with five handfuls of water.”**¹⁵

¹³ Sahih Al-Bukhari, The Book of Friday, No. 877

¹⁴ Sahih Muslim, Book of Purity, No. 316

¹⁵ Sahih Muslim, The Book of Purification, No. 324

In this guide, we can find Fatwa No. 637 issued by the Jordanian General Iftaa' Department dated April 21, 2010, which shows how the Prophet, peace and blessings of God be upon him, used to perform *ghusl*.

Benefit:

The jurists agreed that Islam makes it obligatory to wash all the body to purify from *janabah*, either if it happened as a result of dreaming of sex or after intercourse, or after menstruation and postpartum, or other of situations mentioned before and which require *ghusl*. Adhering to these provisions results in psychological comfort, physical health, prevention of diseases, as well as increases the familiarity between spouses, especially if both of them adhere to the directions of Islam on the necessity of adorning one to another, in addition to their keenness to apply *Sunnan Al-Fitrah* (a Muslim's cleanliness obligations).

Among the most important impurities that a Muslim must take care to purify from are:

- Urine
- Feces
- Pre-ejaculate
- Blood
- Vomit

Janabah: It is the release of ejaculative liquid from a man or woman due to complete or partial sexual intercourse or liquid released from a man or a woman as a reason of thinking about sexual intercourse.

Fatwa No. 637 of April 21, 2010: How the Prophet, peace be upon him, performed *ghusl*

Mufti's name: Sheikh Abdul Karim Al-Khasawneh of the Iftaa' and Review Committee

The topic: How the Prophet, peace be upon him, performed *ghusl*.

Fatwa number: 637

Date: 21-04-2010

Category: Ghusl

Fatwa type: Research

The question:

How did the Prophet, peace be upon him, cleanse himself from impurity?

The answer:

Praise be to God, and prayers and peace be upon our master, the Messenger of God.

Narrated Aisha, may God be pleased with her: **"When the messenger of Allah, peace be upon him, wanted to do *ghusl* from *janabah*, he used to wash his hands, then he made ablution as if he wanted to pray, then he bathed, then he ran his hand through his hair until he felt his hair completely wet, then he poured water on it three times, then he bathed the remaining of his body and rubbed his head"**. Narrated by Al-Bukhari (248) and Muslim (316).

And on the authority of her, may God be pleased with her, she said: **"Whenever the messenger of Allah, peace be upon him, wanted to bathe from impurity, he brought a bowl full of water and poured the water it contained on the right part of his head, then on the left part of his head, then he got the water between his palms and circulated it on his head"**. The mentioned bowl is the container used for milking. Directed by Al-Bukhari (258) and Muslim (318).

The complete *ghusl* should include:

- 1) Intention.
- 2) Complete ablution as Muslims do for praying.
- 3) Pouring water on the head three times, including the roots of the hair.
- 4) Pouring water on the right side of the body, then on the left one, washing it with water and rubbing it by hand to make sure the water reaches all parts of the body.
- 5) In order to be more hygienic, it is preferable to use some soap on the head and body.

And whoever wants to perform *ghusl* the way described above, his or her *ghusl* is correct and his or her body purified. But whoever left any part of it out, then his or her *ghusl* is not correct. *Ghusl* is achieved through performing the following:

- 1) The intention to purify oneself from impurity, or menstruation, or postpartum.
- 2) Water is poured all over the body once, in order to ensure that water reaches every part of his or her body, including the roots of the hair. And God knows.

Fatwa No. 3325 of May 10, 2017: Friday Ghusl

The topic: Friday *ghusl* is Sunnah for those who want to attend Friday prayer

Fatwa number: 3325

Date: 05-10-2017: Friday *Ghusl*

Category: Ghusl

Fatwa type: Research

Mufti: The Fatwa Committee

The question:

Is it permissible for women to do ghusl who do not go to the Friday prayer?

The answer:

Praise be to God, and peace be upon our master, the Messenger of God.

It is permissible for everyone who wants to attend Friday prayer of men and women to do *ghusl*, as the Prophet, peace be upon him, said: “**Friday ghusl is a must for every revered person**”, narrated by Al-Bukhari, and on the authority of Sumra bin Jundub who said: “**The Messenger of God, peace be upon him, said: Whoever performs ablution on Friday did good and his ablution is acceptable, and whoever perform ghusl did better**” (narrated by Tirmidhi).

Al-Sherbini said in “Mughni al-Muhtaj”: “These *hadiths* talked about ablution for Friday praying as an acceptable action, and Friday ghusl is therefore acceptable for Friday prayer.”

Al-Nawawi, may God have mercy on him, said in [in brief]: “Friday ghusl is sunnah, not obligatory. And this can be applied to whoever likes to attend Friday prayer, either a man, a woman, a boy, a traveler, a servant, or any other person. The focus here is on hygiene itself, and all those who like to attend Friday prayer are the same in this issue. “

It is not required to perform *ghusl* for those who do not want to attend the Friday prayer, even if they are Muslim. On the authority of Ibn Emran, the Prophet, peace be upon him, said: “Whoever wants to attend Friday prayer for men and women should do *ghusl*, and who doesn’t want to attend Friday praying is not required to do *ghusl*, both of men and women (narrated by Al-Bayhaqi, in this wording with a correct chain of transmission).

And at the end of the book “Nihayet al-Muhtaj”, *ghusl* is sunnah for whoever want to attend Friday prayer, even if it is not obligatory on Fridays, according to what has been narrated by Al-Bayhaqi: “Whoever attend Friday prayer of men or women should do *ghusl*, and for whoever didn’t want to attend Friday prayer *ghusl* is not obligatory”.

II *Istinja'*

Definition: *Istinja'* is the removal of impurity resulted from urine or feces and the purification of genitals by using clean water, stones, or toilet paper. If the person wants to use one of these methods for purification water is preferable and its usage is obligatory.

Some of *Istinja'* provisions are:

- It is prohibited to sit in direction of the *qiblah* (the direction of the Kaaba to which Muslims turn at prayer) while using the toilet, which is why you should turn your back to it.
- The right hand shouldn’t be used for *istinja'*.

- Hands should be washed with soap and water after *istinja'*, so a Muslim must take care of his or her body's cleanliness and purity after using the toilet (**God loves the purified**)¹⁶, Islam forbade delaying the purification of impurities.

Benefit: Provisions for using the toilet:

- Wearing shoes (do not use the toilet barefooted)
- Putting aside what is including Allah name and all relevant holy things
- Prepare a method for *istinja'* (water, toilet paper, stone, etc.)
- Prayers upon entry: "I seek refuge in Allah from all the demons, both male and female"
- When you leave you should say "I seek your forgiveness God".
- Enter the toilet with your right foot and get out of the toilet with the left one
- Keep your cloths purified by lifting them when using the toilet
- Do not prolong your stay at the toilet unnecessarily

Things that a Muslim should be aware of while using the toilet:

- 1) Avoid exposing your genitals in front of people
- 2) Avoid standing while urinating
- 3) Avoid urinating in standing water
- 4) Avoid urinating on food, bones, graves or in a mosque
- 5) Avoid urinating on roads, in the shadow, in places of people sitting, under fruit trees, in holes, and the wind direction
- 6) Avoid speaking while using the toilet
- 7) Make sure not to spread impurity
- 8) Perform *istinja'*
- 9) Wash your hands after *istinja'*
- 10) Ensure that the toilets are clean and not contaminated
- 11) Do not waste too much water

Scientific benefit:

It was mentioned in scientific references that *istinja'* has a preventive medical benefit, as the cleanness of those body parts protects the urinary system from infections caused by the accumulation of microbes and germs.

Also, Islam permits usage of the left hand to remove impurity in order to keep the right hand clean and purified for eating. Furthermore, Islam makes it obligatory to wash the left hand carefully after the purification process.

¹⁶ Surah at-Tawbah, Verse 108

III Ablution

The most important form of worship in Islam is prayer, it is the pillar of religion and is repeated during the day and the night five times. Prayer is performed correctly only in a state of purity; therefore, ablution is a condition for the correctness of the prayer. In the *hadith* of Abu Hurairah, may God be pleased with him, God's prayers and peace be upon him, it is narrated: **“God does not accept the prayer of any of you when you are defiled until you have performed ablution.”**¹⁷

Definition of ablution: The linguistic meaning of ablution is glowing, i.e. good and clean, and ablution is defined as washing specific parts of the body with purified water in a specific way.

The way of ablution is mentioned in the Holy Quran, as Allah almighty says: **“O you who believe! When you get up for prayer wash your faces and your hands up to the elbows, and pass your wet hands over your heads, and wash your feet up to the ankles. And if you are under an obligation then you have to purify yourselves.”**¹⁸

The following figure shows the assumptions of ablution and its Sunnah:

Ablution Frae'dh (obligations)	Ablution sunnah
Intention	Saying the <i>basmala</i>
Washing of the face	Washing the hands up to the wrists
Washing hands until the elbows	Rinsing of the mouth
Wiping some water over the head	Inhaling water into the nose
Washing both feet up to the ankles	Wetting of the beard with fingers
Committing to the correct order	Washing fingers and toes using the hands
	Starting with the right hand and leg before moving to the left hand and leg
	Performing this ritual three times
	Using a <i>miswak</i> (teeth cleaning twig made from the <i>Salvadora persica</i> tree)
	Not using excessive amounts of water
	Cleaning the ears with water

The process of ablution is as follows:

1. A person should have the intention to purify him- or herself and to remove all impurities.
2. A person should say “In the name of God, the Most Gracious, the Most Merciful” before starting ablution.
3. Then he or she should wash his or her hands three times.
4. Then the person should rinse the mouth three times (rinsing the mouth is circulating water in the mouth and washing it thoroughly), then he or she should inhale water into their nose three times and dispersed water from the nose with the left hand.

¹⁷ Sahih Al-Bukhari, Book of Prayers, No. 6954, Sahih Muslim, Book of Purification, No. 225

¹⁸ Surah al-Ma'idah, Verse 6

5. Washing of the face three consecutive times.
6. Washing of hands up to the elbows for three consecutive times.
7. Wiping the head with water one time.
8. Washing of the feet three times up to the heels (the heels being the bones that protrude at the lower part of the leg).

Sharia benefit: The benefits of ablution

- The forgiveness of sins: The Prophet, peace be upon him, stated that those who purify themselves from impurities and those who perform ablution will have their sins be forgiven by God. In this regard the Prophet, peace be upon him, said: **“Say, if there were a river at the door of one of you in which he takes a bath five times a day, would any soiling remain on him?”** They replied, **“No soiling would be left on him.”** He (peace be upon him) said, **“that is the five (obligatory) Salat (prayers). Allah obliterates all sins as a result of performing them.”**¹⁹

In another narration, the Prophet, peace be upon him, said: **“When a Muslim or a believer washes his face (in course of ablution), every sin he contemplated with his eyes will be washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet have walked will be washed away with the water or with the last drop of water with the result that he comes out pure from all sins.”**²⁰

- Reducing anger, as it was mentioned in the noble *hadith*: **“If any one of you become angry then perform ablution.”**²¹

- A reason for the love of God Almighty. God Almighty said: **“God loves those who repent and loves those who purify.”** Surah Al-Baqarah, (222).

Activity:

The mentor, preacher or teacher can clarify how to do ablution through a practical application. You can use illustrations.

¹⁹ Sahih Muslim, The Book of Mosques and Places of Worship, No. 1077

²⁰ Sahih Muslim, Book of Purity, No. 365

²¹ Sunnan Abi Dawood, Book of Ethics, No. 4784

IV The Sunnan al-Fitrah

The Prophetic Sunnah has considered personal hygiene from the *Sunnan al-Fitrah*, which is something that God Almighty has created human beings to live according to. Every human being, whether Muslim or non-Muslim, should take care of *Sunnan al-fitrah* in order to preserve their health and safety. The Prophet, peace be upon him, said, **"There are ten demands of *fitrah* (pure nature): trimming the moustache, letting the beard grow, using *miswak*, rinsing water into the nose, trimming the nails, washing the bases of the finger joints; plucking the underarm hair, shaving the pubic area, and using water to clean one's private parts."**²²

The *hadith* has been explained in the chapter on cleanliness from *fitrah*. From this directive the importance of adhering the following hygiene behaviors is derived:

IV-1 Cleanliness of the hands

Islam always urges the cleanliness of hands, and calls to wash them before and after eating, as the Prophet, peace be upon him said: **"If anyone spends the night with grease on his hand which he has not washed away²³, he can blame only himself if some trouble comes to him."**²⁴ He also commands to wash the hands after waking up. The Prophet, peace be upon him, said: **"If one of you wakes up from sleep, then he shouldn't hold his hand in a bowl until he has washed his hand three times, as he doesn't know where his hands were when he was sleeping"**.²⁵

And the Prophet, peace be upon him, recommended washing *brajems*, which are folds of skin and joints that are on the back of the fingers, to avoid the transmission of germs as mentioned in the *hadith* of *Sunnan Al-Fitrah*.

Benefit about washing hands

The World Health Organization indicates that hundreds of millions of patients worldwide suffer from infections associated with lack of sanitation, and these infections can be avoided by keeping your hands clean in the right time and the right way.

Because germs can be found everywhere, and according to the latest statistics on the number of people who wash their hands as well as due to diseases related to hygiene the 15th of October was chosen to be celebrated every year as the "Global Handwashing Day" as a part of a campaign to urge millions of people in the world to wash their hands with soap.

The campaign aims to raise awareness on the importance of handwashing with soap as an essential factor in disease prevention.

Some people are satisfied only with a quick wiping of the hands, while studies indicate that the appropriate timing for washing hands with soap and water effectively must be at least 20 seconds.

²² Sahih Muslim, Book of Purification, No. 261

²³ i.e. fat and silt of meat

²⁴ Sunnan al-Tirmidhi, Book of Jihad, No. 1860.

²⁵ Sahih Al-Bukhari, Book of Purification, No. 162, and Sahih Muslim, Book of Purification, No. 278

IV-2 Honoring hair and taking care of it

The Prophet, peace be upon him, was careful to take care of his hair by washing it, combing it, and coloring it. He directed his followers to do the same. On the authority of Abu Hurairah, may God be pleased with him, it was narrated that the Prophet, peace be upon him, said: **“He who has hair should honor it”**.²⁶ On the authority of Jaber bin Abdullah, it was narrated: **“The Messenger of Allah (peace be upon him) paid visit to us, and saw a disheveled 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?”**²⁷

IV-3 Perfuming

It is done by using perfume, on the authority of Salman al-Farisi, may God be pleased with him, who said: **The Messenger of God, peace be upon him, said: “Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Friday prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the sermon, his sins in-between the present and the last Friday would be forgiven.”**²⁸

Among the requirements of perfuming: Avoid eating some foods that cause unpleasant smell when wanting to meet people, especially group prayers and Friday prayers, such as eating garlic and onions and the like, such as cigarettes, if he wants to join the group prayers. The Prophet, peace be upon him, said: **“Whoever eats onions, garlic and leeks do not come near our mosque, for the angels are offended by what the sons of Adam are offended from.”**²⁹

Activity:

The preacher or mentor can explain the correct way to wash hands through practical application and usage of educational activities and games included in the appendix to this guide, which aims to clarify the concepts in an interactive manner that encourages children and adolescents. Also, awareness of the importance of finding facilities appropriate for handwashing in different public places must be raised.

²⁶ Sunnan Abi Dawood, Book of Dismounting, No. 4163

²⁷ Sunnan Ibn Dawood, The Book of Dressing, No. 4062

²⁸ Sahih Al-Bukhari, Book of Friday, No. 883

²⁹ Sahih Muslim, Book of Mosques and Places of Worship, No. 561

IV-4 Oral and dental hygiene

The Prophet, peace be upon him, was keen to direct his followers to take care of cleaning their teeth. On the authority of Abu Huraira, may God be pleased with him, it was narrated that the Prophet, peace be upon him, said: **“Were it not that it would be too difficult for my nation, I would have commanded them to use the tooth stick at every time of prayer.”**³⁰ The prophetic directive urges keeping the teeth clean at all times, saying: **“at every time of prayer”**. As prayer occurs during different times of the day and night, the Muslim must make sure that his or her mouth and teeth are clean at all times and give special attention to avoiding any problems related to the health of the mouth and teeth, like smelly breath, tooth decay, gum disease, and others.

A Muslim must make sure to brush his or her teeth with a brush and toothpaste that replace the *miswak* (see Fatwa No. 2029, date 7/5/2012, its topic being that toothpaste achieves the sunnah of using *miswak*). He or she always should use *miswak* and visit the dentist periodically to maintain the health of mouth and teeth. Here it is necessary to mention the optimal use of water, meaning opening the faucet only when washing the mouth and the brush and not leaving it open.

Benefit: The benefits of miswak and the benefits of dental hygiene

Among the benefits of miswak is that it cleans and purifies the mouth, thereby keeping the Muslim in favor with God the Almighty. On the authority of Aisha, may God be pleased with her, it was narrated that **“The miswak (tooth-stick) cleanses and purifies the mouth and pleases God.”**³¹

The benefits of dental hygiene include:

- Prevention of diseases that may be caused by germs in the mouth, and which may be transmitted to other body organs such as the respiratory and digestive tract causing diseases, bad breath, etc.
- Protecting the gums from infections and maintaining healthy teeth in their most beautiful appearance.
- Improving digestion.

Activity:

The mentor or preacher can coordinate with a specialist to educate people about health issues related to hygiene, such as oral and dental health, and the correct way to clean teeth etc. within the activities of e.g. summer centers, which they supervise.

³⁰ Sahih Al-Bukhari, Book of Friday, No. 887, and Sahih Muslim, Book of Purification, No. 252

³¹ Sahih Al-Bukhari, The Book of Fasting, No. 1933

Fatwa No. 2029 issued on July 05, 2012: Toothpaste is equal to miswak

Mufti's name: The Iftaa' Committee
Subject: Toothpaste equal to miswak
Fatwa number: 2029
Date: 07-05-2012
Classification: Medicine
Fatwa type: Research

The question:

I like to follow the Sunnah using toothpaste instead of *miswak*. Is my use of toothpaste a Sunnah application?

The answer:

Praise be to God, and peace be upon his Prophet, messenger of Allah.

The use of toothpaste and brush is a desirable behavior, and it is the sunnah that the Prophet urged people to do. The use of specifically the Arak plant is not mandatory, but any substance that can be used as *miswak* and achieves cleanliness for mouth and teeth is considered as miswak.

Rather, if the use of a toothbrush and paste or mouth wash leads to cleanliness and health then it is preferable to use them. However, contemporary research has found many medical benefits for the Arak plant in particular, and its beneficial effect on the health of mouth and teeth.

Al-Khatib Al-Sherbini, may God have mercy on him, says: "The definition of *miswak* in our language is the action of rubbing and the instrument used therefore. In sharia it means using a stick or something similar – like soap - on the teeth and around them, and the desired effect is achieved by using something rough that can remove residues, such as the Arak stick, or a cloth. However, Arak is preferable more than others." From "Mughni Al-Muhtaj", and God knows.

IV-5 Trimming of nails

Part of *Sunnan Al-Fitrah* is that the Prophet, peace be upon him, kept his nails trimmed. Al-Bazzar and Al-Tabarani in their *Hadith* collection "*Al-Awsat wa Al-Bayhaqi*" in the chapter on branches of faith, as well as Abu Huraira mention that "**the Messenger of God, peace be upon him, used to trim his nails and cut his mustache on Friday**"³².

Benefit: Benefits of and directions for nail trimming

Nail trimming has benefits, including:

- Reducing the accumulation of dirt underneath, thus protecting the body from diseases.
- Maintaining flexibility of the fingers and facilitate their movement.
- Facilitating holding and controlling objects.
- Strengthening nails and maintaining their rigidity.

In order to take care of the nails, people should use a nail file properly to refine them regularly and avoid using nails as a tool to open things so as not to break them and eat food that keep their nails healthy.

³² Musnad Al-Bazar, 65/15, No. 8291, and Al-Tabarani, Al-Mu'jam Al-Wast, 1/257, No. 842 and Al-Bayhaqi, Shu'ab Al-Eman 2,274, No. 2508

IV-6 Shaving the pubic area and plucking the armpits

These are both actions of *Sunnan Al-Fitrah*. On the authority of Abu Huraira, it was narrated that the Prophet, peace be upon him, said: **“There are five demands of pure nature: trimming the nails, clipping the moustache, plucking the underarms, shaving the pubic hair, and circumcision”**³³. A Muslim should be keen to apply this sunnah regularly and shouldn't neglect it for a long period of time. On the authority of Anas bin Malik, may God be pleased with him, it was narrated: **“The Messenger of Allah, peace be upon him, set us a time for clipping the moustache and trimming the nails, and plucking the underarm and shaving the pubic hair, and we shouldn't neglect doing so for more than forty nights”**.³⁴

IV-7 Hygiene during the menstrual period

Menstruation and postpartum bleeding are a natural part of the physiological composition of a woman's life. It indicates her health and is a normal part of the human existence.

Definition of menstruation

Menstruation is defined as the blood that a woman's uterus releases after she reaches puberty at a regular time cycle.

As for postpartum bleeding, it is the blood that comes out of the woman's womb after giving birth. *Istihada* is any type of vaginal bleeding other than menstruation and postpartum bleeding.

Scientific benefit:

Difference between the menstrual cycle and menstruation should be highlighted. The menstrual cycle is the period between the beginning of the first menstruation and the beginning of the second menstruation. During this period and as a result of the woman's body releasing Estrogen and Progesterone hormones, the womb begins to form a thin sponge wall in preparation for receiving the fertilized egg.

When there is no fertilization of the egg and no pregnancy occurs, the womb will get rid of this wall, which is saturated with blood. This causes menstruation to happen as a result.

Age and duration of menstruation	End of menstruation
The minimum age for some girls in menstruation is 9 years. Regularly, the menstrual period lasts from 5-7 days. In order for the blood flowing to be classified as menstrual blood the duration of blood flow should not be less than one day and one night, and not more than 15 days. What is less than one day and one night or more than 15 days is not menstruation, it is another type of vaginal bleeding called <i>istihada</i> .	Menstruation ends with one of the following two things: <ul style="list-style-type: none">• Completely dryness and complete disappearance of blood, so the woman will not see any red, yellow, and brownish mark.• The descent of the white liquid; a thin, white liquid coming down after the end of menstruation.

³³ Sahih Al-Bukhari, The Book of Dress, No. 5889, Sahih Muslim, The Book of Purity, No. 257

³⁴ Sahih Muslim, Book of Purification, No. 258

Obligations the woman should do after menstruation ends

- After menstruation, a woman must do ghusl.
- The correctness of ghusl after the end of menstruation requires three elements:
 - 1) Intention
 - 2) Removing the impurity from the body, if any.
 - 3) Circulating the water all over the body.

Optimal use of water during bathing should be considered, as bathing period should not be more than five minutes, shower should be closed during the application of soap and scrubbing the body.

Sharia benefit: Provisions concerning Muslim women

It is prohibited for women during the menstrual period to perform the following things: prayer, fasting, reading the Qur'an and carrying the Qur'an, circumambulation (of the Kaaba during the pilgrimage to Mecca), intercourse, entering the mosque.

There is a published article on provisions relating to Muslim women. On the website of the General Iftaa' Department there is a published article on provisions relating to Muslim women concerning all provision which Muslim women should be aware of.

Knowledge on relevant topics such as menstruation, postpartum, and hygiene is essential, and awareness must be raised on these issues.

The female preachers can teach girls and women about hygiene habits and health practices during menstruation and postpartum, including:

- Using clean sanitary pads and changing them frequently.
- Disposing of used sanitary pads by wrapping them, putting them in a closed bag and throwing them in the waste basket.
- Washing hands thoroughly with soap and water.
- Performing *ghusl* to achieve a state of purity. See Fatwa No. 637 dated 04/21/2010, which explains how the Prophet, peace upon him, cleansed himself from impurity.³⁵

Benefit: Awareness on the issue of menstruation and menstruation-related hygiene

Menstruation and postpartum are a natural and healthy part of human life, and hygiene during these periods is essential. However, some women and girls are often embarrassed about menstruation, they do not want others to find out they are menstruating and feel anxious about leaks and stains on their clothes.

Mothers or other female reference persons have an essential role in educating girls about menstruation so that young women will not be taken by surprise at the beginning of it and, as a result, psychological or social problems this may cause can be avoided.

The presence of female preachers and teachers in school, who are experienced, knowledgeable, and have the appropriate methods, is important to raise awareness and educate about this issue, so that they can transfer information that is not circulated in the home or within society adequately. They also play an important role in educating girls and women about menstruation and postpartum, and the provisions of hygiene and purity related to it.

³⁵ See page 16 for the text of the fatwa

Activity:

The female preacher can coordinate with the administration of the secondary girls' school in her area and provide an awareness lecture to educate students on the topic of hygiene during menstruation. During this session she shall also address misconceptions related to this matter and counteracting them by providing the students with accurate and correct information.

Cleanliness of clothes

Islam directs Muslims to take care of the cleanliness of their clothes. Allah Almighty said: **“and your clothes purify”**³⁶, due to the importance of clothes for covering the *awrah* (anything that can be easily harmed by being bare or exposed, here referring to a person's nakedness) and the good appearance, as well as protecting the body from hot and cold weather, and anything that can harm a human being's health. Allah Almighty said: **“O Children of Adam! We have bestowed upon you clothing to cover yourselves with and as adornment. But the clothing of righteousness – that is best. Such are among the signs of Allah, that they may remember.”**³⁷

Benefits of cleanliness of clothes:

- Maintaining a healthy body and protecting it against causes of diseases.
- Gaining a decent, elegant and tidy appearance, which enhances self-confidence and gives a sense of comfort and happiness.
- Increasing the acceptance of a person in their society and giving a good impression about them.

³⁶ Surah Al-Mudather, Verse 4

³⁷ Surah Al-Araf, Verse 26

Directions for maintaining personal hygiene

- 1) Washing the body whenever needed, taking into consideration not to waste too much water.
- 2) Brushing the teeth daily, especially before going to bed.
- 3) Combing the hair and taking care of its cleanliness.
- 4) Showing good appearance by wearing clean clothes.
- 5) Using perfume.
- 6) Cleaning hands with soap and water, especially after using the toilets, before and after eating and when waking up from sleep.
- 7) Using sanitary napkins when sneezing or coughing.
- 8) Clipping the fingernails and toenails periodically.
- 9) Removing armpit and pubic hair regularly.
- 10) Paying attention to keeping shoes and socks clean, especially in the summer.
- 11) Using sanitary pads during the menstrual period, changing them frequently, and disposing of them in appropriate places, as well as washing the body using soap and water whenever required



3.

Cleanliness of the space

Islam is not only concerned with personal hygiene, but also focuses on cleanliness of the space surrounding us due to its positive effects on human physical and psychological health. This includes spatial cleanliness, cleanliness of homes and housing, cleanliness of roads, parks, mosques, schools, public places and workplaces.

Cleanliness of the house

Islam takes the cleanliness of the house into consideration, because it is the place where the individual lives, finds comfort and calmness. Allah, the Almighty said: **“And Allah has made for you from your homes a place of rest”**³⁸. The Muslim prays in his or her house, and one of the conditions for the correctness of his prayer is purity, which includes cleanliness of the place; cleanliness and purity of the house, its facilities and the surrounding area.

Among the aspects of keeping the house in a hygienic state:

1. Periodic cleaning of the rooms of the house with its components, furniture and floors, through sweeping, wiping, washing and sterilizing, organizing, and allowing the sun to enter.
2. Ensuring safety and cleanliness of food and drinks. Islam recommends covering the vessels, as the Prophet, peace be upon him, said: **“Cover your vessels, tie your water skins, extinguish your lamps and lock your doors.”**³⁹
3. Disposal of household waste by placing it in special bags and dumping it in the landfill daily. Make sure to not harm your neighbors or passersby by throwing bags of waste in front of the doors of apartments and residential buildings. It was mentioned in a *hadith*, that a man said: **“O Messenger of God, teach me something to benefit from. Prophet said: “Remove harm from a Muslims path.”**⁴⁰
4. Cleaning and sterilizing household toilets and ensuring the existence of covered garbage bins in the bathrooms and allocating specific cleaning tools to be used only for the bathrooms (vacuum, mop, etc.) and not for cleaning the rest of the rooms and around the house. Hereby using water-saving-devices should be considered, which consumes less than 6 liters per use. Noting that using a two-part device (Niagara) is preferred here.
5. Perfuming and ventilating the house.

Scientific benefit: Danger of accumulating household waste

- Unpleasant smell due to rotting household waste.
 - A gathering point for flies, mosquitoes and other insects. In the case of waste containers in the street, rodents and stray animals are attracted by them.
 - The accumulation of household waste contributes to the diseases caused by the spread of microbes and germs like bacteria and parasites. These can cause some respiratory diseases, skin allergies, and others.
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³⁸ Surah Al-Nahl, Verse 80

³⁹ Sahih Muslim, Book of Beverages, No. 2012

⁴⁰ Sahih Muslim, The Book of Righteousness, Relationship, and Morals, No. 2618

Benefit: Raising the family on the value of hygiene

The family plays a major role in raising its children on personal and household hygiene behaviors. Cleanliness is an ethical value which is implanted and developed in childhood. Parents are the role models for their children in promoting hygiene behaviors.

Cleanliness of streets, public parks, and the environment

A person cannot live in isolation from society and the environment. He or she must use the road and go to gardens and parks. Humans like to walk on clean streets, to sit in clean parks and gardens. Therefore, they must contribute to the preservation of the cleanliness of these places, including:

1. Not throwing waste or anything harmful in someone else's way, based on the sharia rule that was established by the Messenger of God, peace be upon him, that **"There should be neither harming nor reciprocating harm"**⁴¹. Harming excludes nobody and affects everyone. Disposing of waste properly can be done by throwing waste in the garbage bin or waste containers allocated for this purpose.
2. Contributing to getting rid of harmful substances and things from the way: In the honorable *hadith*, the Messenger of God, peace be upon him, said: **"Faith consists of seventy or sixty branches, the best of which is to declare there is no God but Allah and the least of which is to remove something harmful from the road; and modesty is a branch of faith."**⁴² Removing harmful things includes removal of anything that harms people who use the streets and public places. On the authority of Abu Huraira, the Messenger of Allah, peace be upon him, said: **"A person while walking along the path saw the branches of a tree lying there. He said: By Allah, I shall remove these from here so that these may not do harm to the Muslims, and he was admitted to paradise."**⁴³ So the human being should initiate the removal of anything harmful, whether it be thorns, stones, waste thrown on the ground or otherwise; anything that might cause people inconvenience or pose a danger to them.
3. It is forbidden to pollute the roads by urinating on the roads and places that people go to rest, such as parks, shade, trees, streams of water, etc.: The Messenger of God, peace be upon him, said: **"Be on your guard against two things which provoke cursing. They said: Messenger of Allah, what are those things which provoke cursing? He said: Urinating on the thoroughfares or in the shade"**.⁴⁴
4. In public gardens, it is preferable to cultivate plants that consume less water in order to set an example for other gardens.

⁴¹ Sunnan Ibn Majah, Kitab al-Ahkam, No. 2333

⁴² Sahih Muslim, Explanation by al-Nawawi, Book of Faith, No. 35

⁴³ Sahih Muslim, Book of Righteousness, Relationship, and Morals, No. 1914

⁴⁴ Sahih Muslim, Book of Purity, No. 269

Scientific benefit:

Studies have shown that open defecation and lack of hygiene cause the transmission of fecal pathogens that can lead to adverse health impacts such as diarrhea and worm infections. Over half a million people around the world die annually as a result of such diseases.

Whereas Islam has highlighted the importance of hygiene in public places and the surrounding environment, the commitment of Muslims to apply these behaviors will prevent them from getting infected with many diseases and will preserve the health of the community.

Benefit: Means to keep the environment clean

- Ensuring that the place where the person stays in is clean and free from dirt by not dumping waste and removing it when needed.
 - Following the correct methods of collecting, transporting, handling, and disposing of solid waste (be it household, medical, industrial or other waste) in landfills allocated for this purpose, and of liquid wastes (wastewater, used oil, car wash water, and others) at plants designated for this purpose.
 - Reducing noise and heat emissions.
 - Planting trees and plants that are appropriate to the country's climate and using appropriate irrigation methods.
 - Replacing materials and devices with a negative impact on the environment with environment-friendly alternatives, using glass cups instead of single-use plastic cups, using canvas shopping bags instead of single-use plastic ones, and other relevant choices.
 - Raising community awareness and educating each according to their role, ability and range of influence.
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-

Educational benefit: Observations and wrong practices

- Throwing waste on the road by pedestrians
 - Throwing waste from car windows
 - Throwing waste outside of the designated containers
 - Leaving garbage in picnic areas or stadiums
 - Negligence in cleaning public bathrooms after use, which makes them more susceptible to disease transmission, as well as the spread of unpleasant smell.
 - Chopping down trees planted on sidewalks, in public squares, or in forests
 - Damaging containers in residential neighborhoods
 - Burning waste inside containers
-
-

In this respect, the necessity to provide and rehabilitate sanitary units in public facilities should be taken into account:

- Accessibility of sanitary units and handwashing facilities for different ages and genders, considering the installation of water-saving devices, and the follow-up of its operation and maintenance to ensure no leakage.
- Budget sufficiency for rehabilitation, repairs and spare parts for replacement.

- Separation of sanitary units according to the sexes, taking into account the development of relevant signs.
- Providing a garbage basket with a lid in sanitary facilities.
- Providing equipment such as mirrors, hangers, toilet paper, cleaning and sterilization materials.
- Providing soap and water.
- Ensuring the safety of doors and locks and providing adequate ventilation and lighting.

Activity: Community Event – a campaign to clean up roads, public parks and the surrounding environment

It can be coordinated with relevant and interested parties such as the Ministry of Environment, Municipalities, Scouts and Environmental clubs at schools, environmental organizations and community members to organize a campaign to clean public places; parks and the environmental facilities.

Fatwa No. 3286 issued on September 19, 2017: Contamination of water by any means and methods is prohibited in Islam

Mufti: The Fatwa Committee
 Fatwa number: 3286
 Date: 19-09-2017
 Classification: *Muhlikat* (Acts that send to hell)
 Fatwa type: Research

The question:

What is the sharia provision for contaminating water resources?

The answer:

Praise be to God, and peace be upon our master, the Messenger of God
 Water is one of the greatest blessings that God has bestowed upon human being, and God has made it the essential source of life.

Allah Almighty said: “**We made from water every living thing**” (Al-Anbiyaa’ verse 30). And Allah Almighty said: “**And We send down from the sky rain charted with blessing, and We produce therewith gardens and Grain for harvests, and tall (and stately) palm-trees, with shoots of fruit-stalks, piled one over another.**” (Surah Qaf, verse 9-10).

And God Almighty created this universe and made man custodian over it to build on and maintain it. God Almighty said: “**And He has subjected to you, as from Him, all that is in the heavens and on earth.**” (Surah al-Jathiya, Verse 13). Therefore, the human should utilize the resources that are subjected to him and maintain them as heritage for all humankind. They do not belong to a single generation, which is why nobody should tamper with these resources and destroy them, or use the right of the coming generations.

Islamic sharia pays considerable attention to water as it developed specific provisions related to its conservation and maintenance, and urges not to waste or contaminate it.

Also, Islam prohibits wasting this great blessing by wastefulness or contamination, especially if contamination is general and affects all water sources. This is a provision that is consistent with the purposes of Sharia and the general provisions. The Prophet, peace be upon him, said: **"There should be neither harming (*darar*) nor reciprocating harm (*dirar*)"**, as has been narrated by Ibn Majah.

Contaminating water is considered as corruption in the land, which God Almighty forbade and vowed severe punishment for wrongdoers. God Almighty said: **"Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption."** (Surah al-Baqarah, Verse 60). And God Almighty said: **"But if anyone, after Allah's favor has come to him, substitutes (something else), Allah is strict in punishment."** (Surah al-Baqarah, Verse 211).

Moreover, an assault on water by contamination is an assault on all people; because people are partners in owning water, as the Prophet, peace be upon him, said: **"People are partners in three; water, pasture and fire"**, as narrated by Abu Dawoud.

Evidence on the sanctity of water contamination is what Jaber, may God be pleased with him, narrated: **"The Messenger of God, peace be upon him, forbid urinating in stagnant water"**, as narrated by Muslim. Urinating in stagnant water spoils it, and its spoiling leads to harm for all people. Also, it was narrated that the Prophet, peace be upon him, said: **"None of you must wash in standing water when he is in a state of *junub* (ritually impure due to sexual intercourse or seminal discharge)"**, as narrated by Muslim. This is because it will lead to contamination of the water and therefore make people unable to use it. The Prophet, peace be upon him, also ordered the preservation of water and keeping it away from contamination. The Prophet, peace be upon him, said: **"Cover the vessels and tie the water skin"** (narrated by Muslim).

Accordingly, contamination of water in all ways and means is prohibited in sharia, and is a violation to Islamic Sharia instructions, especially when we are in an environment where water is scarce. The matter becomes more inviolable and its consequences increase if there is a damage to the environment, such as throwing industrial waste and pesticides in springs and rivers, or throwing hazardous solid waste into ponds and springs, or leakage of sewage water into groundwater, or intentional poisoning of water to kill harmful animals, which leads to severe water contamination, soil and crops damage, damage to all forms of life, as well as assured health risks to human life and loss of the water source entirely. And God knows.

Cleanliness of the mosque and its facilities

Mosques are the homes of God Almighty, as they are places for worship, for prayer, and for sharia education. It also has a social function during which it achieves social solidarity; *zakat* and charity are gathered, organized and distributed among those who deserve it.

God Almighty praised those who preserve the function and cleanliness of the mosques. God Almighty said: **"Only those are worthy of being the guardians and servants of Allah's houses of worship, who believe in Allah and the last day, and establish *salat* (prayer) and *zakat* (almsgiving) dues, and fear none but Allah: for these alone are expected to follow the right way".⁴⁵**

⁴⁵ Surah At-Tawbeh, Verse 18

This is a holy work that God ordered the Prophets to do. The Almighty said: **“And we covenanted with Abraham and Isma’l that they should sanctify my house for those who compass it around, or use it as a retreat, or bow, or prostrate themselves”**.⁴⁶

Some of the aspects of caring for the mosque:

1. Caring for the cleanliness and perfuming of mosques: On the authority of Aisha, may God be pleased with her: **“The Prophet, peace be upon him, ordered that the mosques be built in residential districts and that it be cleaned and perfumed”**⁴⁷. On the authority of Abu Hurairah, may God be pleased with him: **“The Prophet, peace be upon him, missed a black woman who used to clean the mosque, and he said: Where is she? They answered: She has died. He said: Why did you not inform me? They said: She died and was buried at night, so we didn’t want to wake you up. So, the Messenger of God, peace be upon him, went to her grave and offered her the funeral prayer”**.⁴⁸
2. It is forbidden to pollute the mosque and its facilities: It is narrated by Anas that **“A Bedouin urinated in the mosque. Some of the persons stood up (to reprimand him or to check him from doing so), but the Messenger of Allah, peace be upon him, said: Leave him alone; don't interrupt him. And when he had finished, he called for a bucket of water and poured it over.”** Then the Prophet said: **“These mosques are not the places meant for urine and filth, but are only for the remembrance of Allah, prayer and the recitation of the Qur'an”**.⁴⁹
3. Adorn yourself to visit the mosque. God Almighty said: **“O Children of Adam! Look to your elegance (by dressing properly) at every time and place of worship, and eat and drink but exceed not the bounds, for He does not love those who exceed the bounds.”**⁵⁰ Cleanliness is considered as a form of completeness of good looks. The Prophet, peace be upon him, forbade Muslims to come to the mosque with smelly clothes that could disturb the other people. The Prophet, peace be upon him, said: **“Whoever eats onions and garlic and shallots shouldn’t approach our mosque; as angles are offended by what harms the sons of Adam”**.⁵¹

Maintaining cleanliness of the mosque and its facilities is one of the things that Islam has urged in terms of hygiene and cleanliness.

Among the most important behaviors that Muslims must adhere to in order to keep the mosque clean:

- Cleaning the mosque and sweeping it continuously, and ensuring that its backyards, pathways, facilities, entrances and exits are clean.
- Maintaining cleanliness and non-contamination of toilets, laundry places, and ablution facilities, and educating children about good behavior related to cleanliness. Not wasting water should be considered.
- Not tampering with the mosque’s facilities and making sure to maintain them regularly.
- Cleaning the furniture within the mosque constantly, and regularly sweeping the floors to facilitate the removal of dust and, as a result, to avoid damaging furniture quickly.
- Cleaning shelves, boxes or tables where the Qur’an is kept, and arranging the Qur’an within a proper style, as well as taking care of the mosque library, if any.

⁴⁶ Surah Al-Baqarah, Verse 125

⁴⁷ Sunnan Abi Dawood, Book of Prayer, No. 455

⁴⁸ Sunnan Al-Nisae, Book of Funerals, No. 1906

⁴⁹ Sahih Muslim, Book of Purity, No. 284

⁵⁰ Surah Al-Aaraf, Verse 31

⁵¹ Sahih Muslim, Book of Mosques and Places of Worship, No. 564

- Arranging shoes in the places designated for them and ensuring that these places are cleaned.
- Ventilating the mosque and removing the unpleasant smells caused by the crowds of people and those who stay extensively or even sleep in the mosque; due to this, it is preferable to perfume mosques, and this is a good action.

Activity: Community event – campaign to clean mosques and their facilities

You can coordinate with stakeholders and members of the community to organize a campaign to clean mosques and their facilities.

Benefit: Maintenance of mosque facilities in Jordan

A large number of muezzins were trained in plumbing and simple maintenance work in the mosques, and a number of mosques have been provided with manual maintenance equipment boxes to facilitate the simple maintenance work for mosque sanitary facilities, in addition to providing mobile maintenance units for conducting medium and large maintenance operations in the mosques of the Kingdom.

The use of these resources contributes to conserving the cleanliness of the mosques. The muezzin or the mosque committee can request to utilize these resources by communicating with the Ministry of Awqaf, Islamic Affairs, and Holy Places.

Educational benefit: Observations and wrong practices

- Attending the mosque with inappropriate clothes and with an appearance that doesn't suit the holiness of the place, such as wearing unclean clothes.
 - Lack of body hygiene and an unpleasant smell, such as the smells of sweat and bad breath, or the smell of cigarettes and food leftovers.
 - Lack of caring of the cleanliness of the socks and the hereby caused spread of foot odor.
 - Scattered shoes in front of the entrances, due to them not being placed in the places designated for them.
 - Negligence in cleaning the toilets after use, which makes them more vulnerable to disease transmission and spreading bad odors.
 - Throwing toilet paper outside of the trash.
 - Writing on the walls and doors of the toilets.
 - Negligence of washing hands and using soap after using the toilets.
 - Excessive use of water.
 - Failure to close the faucets after usage.
 - Leaving toilets floors full of water and not wiped.
 - Getting into mosques with dirty shoes and not removing shoes before visiting the toilets.
 - Assaulting mosque facilities through vandalism or pollution.
-

Cleanliness of the study- and workplace

As Islam has called for the principle of "There should be neither harming (*darar*) nor reciprocating harm (*dirar*)"⁵², and that cleanliness is a part of the faith, it can be concluded that the preservation of cleanliness in places of study, such as schools, universities, institutes, and work places in different forms are things that should be considered by Muslims.

Hygiene is represented in the places of study through several behaviors, including:

- Caring for the cleanliness of classrooms, laboratories, libraries, corridors, stadiums, etc. and any other facilities of the school or university, and ensuring that waste is disposed of in places designated for that purpose.
- Maintaining the cleanliness of toilets by flushing or pouring water after each use, disposing of toilet paper in the waste basket, and making sure to wash hands with soap and water.
- Not writing on walls and doors of various facilities.
- Caring for the cleanliness of books, notebooks, school bags and other tools that students use.
- Taking care of the school garden or green spaces at the university.
- Encouraging students to clean the classrooms and providing trash bins in each classroom, paying attention to educating students about hygiene behaviors and urging them to implement them and adhere to them.

Benefit: The benefits of hygiene in the study- and workplace

Among the benefits of hygiene and tidiness in the study- and workplace are:

- Contributing to the provision of a safe and healthy educational and work environment, the reduction of risks associated to contaminants, or the spread of germs, which can cause respiratory diseases among others, or providing access to emergency exits which are easily accessible when needed.
- Having a positive effect on the physical and psychological health of the students, teachers, staff and visitors in these places, which positively reflects on their level of activity and productivity.
- Reflecting a bright image and good reputation for the visitors of these places and those working in them.
- Reducing financial costs and time wasted due to damage and malfunctions caused by poor hygiene and maintenance.

Students should be educated to consider hygiene behaviors in toilets in schools. Behaviors related to hygiene at mosques' toilets can be used for help.

Activity: Awareness sessions on hygiene in schools

The inclusion of interactive activities related to hygiene behaviors helps to educate the students about them and helps them integrate these values to be part of their everyday activities. Hygiene awareness sessions can be presented through school broadcasts, theater performances, and creative competitions.

⁵² Sunnan ibn Marja, Book of Rules, No. 2340



4.

Annex

The best ways to ration water consumption

Information	Rationing methods
Malfunctioning floating valve in water tanks causes a loss of 15 liters of water per minute during the summertime. Damage of any part of the internal water network causes between 10 – 13 liters of water wasted per minute.	<ul style="list-style-type: none"> • Checking the floating valve and regularly cleaning them every 6 months. • Checking the internal and external water network and fixing any leakage or damage.
Malfunction of the Niagara valve wastes 10 liters per minute, and damage of the faucet wastes between 5 – 7 liters per minute.	<ul style="list-style-type: none"> • Checking and maintaining the Niagara valve, as well as using water saving methods to minimize the volume of water in the Niagara box, so that the flow does not exceed 6 liters.
Car washing with hose consumes 200 – 250 liters a minute.	<ul style="list-style-type: none"> • Cleaning the car with a bucket requires less than 180 liters.
Washing the sidewalks and walls consumes 100 – 200 liters.	<ul style="list-style-type: none"> • Swiping the sidewalks requires approximately 90 – 190 liters.
Shaving or brushing teeth takes 15 liters per minute if the faucet is left open.	<ul style="list-style-type: none"> • Opening the faucet of water when shaving or brushing the teeth only when cleaning saves 13 liters in each case.
The automatic washing machine or dishwasher consumes about 50 liters in each operating case.	<ul style="list-style-type: none"> • Fully loading the washing machine or dishwasher before operating is more water efficient.
Washing vegetables or fruits consumes on average 70 – 90 liters per day.	<ul style="list-style-type: none"> • Using two bowls when washing fruits and vegetables save an average of 60 – 80 liters per day.
Waiting for hot water from the boiler and heaters wastes 5 – 7 liters.	<ul style="list-style-type: none"> • Collecting and using cold water from the boiler for other purposes (such as cleaning).
The use of water-saving-devices installed on faucets, showers and sinks saves 35 % of the consumption.	

Suggested ideas for lessons in mosques on the topic of hygiene

- Cleanliness is a value that a Muslim adheres to at all times and places, and that is linked to the ideal, i.e. resource efficient, consumption of water. It is hypocritical for a person to apply a high standard of hygiene and cleanliness in his or her home and then to throw waste in the street. It is required at both the personal level (cleanliness of body, clothes, food, and drink) but also at the level of the household, neighborhood, public sphere and the environment.

- Cleanliness is an expression of our responsibility towards ourselves (you have a duty to your body)⁵³ and an expression also of our social responsibility, respecting the rights of others and the rights of the environment around us.
- Focus on how the directions of our Prophet, peace be upon him, urge us to commit to the cleanliness at the level of our home, mosque, clothes and body, as the Prophet is the example that every Muslim should follow seeking reward from God. The Prophetic *hadiths* in this field are numerous, and some of them have been mentioned in this guide, supplemented by Prophetic biographical stories.
- Clarify areas of hygiene (personal, home, roads, public places, mosques, study and work places), the most important Sharia guidelines associated with them, and the present Sharia texts and *hadiths* in which these are mentioned. Most verses and reliable *hadiths* are mentioned in the guide.
- Explain *Sunnan Al-Fitrah* and clarify its importance. Explanations and evidences have been mentioned in this guide.
- Clarify Sharia provisions in the field of hygiene, and highlight its importance and benefits on the individual, family, and society. Also, emphasize that a Muslim's cleanliness gains God's blessing: "God loves those who repent and loves those who purify."⁵⁴
- Refer to the importance of cleanliness as it relates to the purposes of the Islamic Sharia. Sharia came to preserve the five necessities of Islam (ultimate benefits which man must enjoy in order to lead an honorable life), including life, religion and property. Hygiene is linked to Islamic Sharia directly, as all of our worship is linked to purity, a condition for self-preservation from disease.
- Through safe hygiene behavior we can save money, and save expenses caused through diseases and their treatment.
- Emphasize the importance and duty of parents in educating children from an early stage on the provisions of purity and cleanliness, as well as ideal methods for water use, and to make their children accustomed to a system at home for maintaining a clean home and to be role models for their children maintaining the cleanliness of public places; such as roads, public buildings, parks and others.
- During lessons conducted by female preachers, it is pivotal to refer to the importance of educating women, in particular concerning all things related to the female body and purity during menstruation, *janabah* (ritual cleansing to be performed after sexual intercourse) and ways to maintain a pure state.
- Refer to some negative behaviors that occur in the streets and public utilities, which are incompatible with the morals of Islam and the value of cleanliness urged by it. Some behaviors have been mentioned within the content of this guide.
- Emphasize the importance of health and hygiene practices required by a Muslim, and urge worshipers to follow them, as this will benefit them both in life and in the afterlife. Some of the points mentioned within this guide can be used for this, especially in the field of personal hygiene, and cleanliness of public places.
- Note: The sermon differs from the lesson in terms of its relatively short duration, and it does not accommodate detailed explanations, questions and public interventions. Therefore, space should be allowed for dialogue, questions, and suggestions by attending worshippers. It might be beneficial to use certain interactive methods, such as interactive illustrative pictures, brainstorming sessions, dialogue forums, discussion groups, or others.

⁵³ Sahih Ibn Majah, Book of Provisions, No. 2340

⁵⁴ Surah Al-Baqara, Verse 222

Appendix of researches, educational materials and purposeful activities

The appendix includes a brief summary of a set of researches and articles related to the content of the guide, which can be of great benefit. Such as:

- **Research** (Prophetic sunna caring for the aspects of public safety) by Dr. Muhammad Al-Hunaity - General Iftaa' Department website. <https://www.aliftaa.jo/Research.aspx?researchId>
- **Article** (Right of the Way) for Mufti Saeed Farhan - General Iftaa' Department website. <https://www.aliftaa.jo/Article.aspx?ArticleId>
- **Article** (Provisions pertaining to Muslim women) for the Grand Mufti Dr. Nidal Sultan - Website of the General Iftaa' Department. <https://www.aliArticleId>
- **Article** (The importance of hygiene in Hajj) for the Grand Mufti, Dr. Safwan Odaibat – General Iftaa' Department. <https://www.aliftaa.jo/Article.aspx?ArticleId>
- A **lesson** (from the merits of the Prophet: Hygiene) by Dr. Muhammad Ratib al-Nabulsi - the website. <http://www.muhammad-pbuh.com/ar/?p>

The appendix also includes a set of purposeful activities and educational games that can be used to raise awareness on hygiene behavior and its benefits.

Research: The Prophetic Sunnah concerning signs of public safety

Author: Mufti Dr. Muhammad Al-Hunaity

This research aims to shed light on the aspects of the prophetic Sunnah's care for people by preserving their security and safety, and how the Prophet, peace be upon him, drew the attention of Muslims to proper behavior in their everyday activities. Also, this research included three topics, and each topic includes a set of demands as follows:

The first topic: Safety from diseases and epidemics: This includes the prevention of diseases and ongoing epidemics, and preventive measures to reduce the risk of transmission of epidemics and infectious diseases.

The second topic: Security and public safety: This includes closing the doors when sleeping and mentioning the name of God Almighty before sleeping, extinguishing fires and lamps before sleeping, taking care and being cautious when dealing with sharp and dangerous tools, staying away from sports practices and activities that may cause harm to yourself or others, keeping children from playing after sunset, refraining from sleeping on a roof that is not fenced or on the street, and forbidding to drink from a broken cup.

The third topic: Removing harm from the way: Warning about anything that might harm others, following street etiquette, removing harmful things from the road.

Following are parts of the research on personal hygiene and public hygiene:

First Branch: Individual Personal Hygiene

Personal hygiene of the individual is very important in the prevention of diseases and epidemics; accordingly, we can find that the Islamic sharia has taken care of this aspect but addresses it within the context of purity, which is in fact a matter of personal hygiene. It is made a condition for the correctness of worship, as in the *hadith*: **“Do not accept silence without ritual purity.”**

Hence, it becomes clear to us that the cleanliness and purity of a Muslim are a condition of the correctness of his prayer.

The matter did not stop at this point, but rather the prophetic Sunnah numbered the personal hygiene as belonging to the *Sunnan al-Fitrah*; and it is things that Allah has made generally binding, that is, every human being, whether Muslim or non-Muslim, should follow these rules.

The Messenger of God, peace be upon him, has set a time which Muslims should not exceed without doing certain things.

On the authority of Anas bin Malik, may God be pleased with him, it was narrated that the Prophet, peace be upon him, said: **“I set forty nights for them to clip the nails, to cut the moustache, and to shave the pubic hair.”**

As for bathing and washing, the prophetic Sunnah speaks about this issue in detail and calls on every Muslim not to go more than one week without bathing and cleaning his or her body, in addition to the washing that is obligatory for the Muslim man and the Muslim woman due to impurity or menstruation and postpartum bleeding.

On the authority of Jabir, may God be pleased with him, that the Prophet, peace be upon him, said: **“Every Muslim should perform ghusl every seven days, which is on Friday.”** On the authority of Abu Hurairah, may God be pleased with him, the Prophet, may God’s prayers and peace be upon him, said: **“It is a duty upon every Muslim to perform ghusl once every seven days, by washing his head and body”**.

So, my Muslim brother or sister, see how God Almighty has commanded you to be clean by washing your body and head every seven days; because cleanliness is the Muslim’s obligation.

Furthermore, the Sunnah of the Prophet regarded cleanliness as a reason for the forgiveness of sins and the forgiveness of angels towards the people. On the authority of Ibn Omar, may God pleased with him, it was narrated that Prophet, peace be upon him, said: **“Purify these bodies, may Allah purify you, for there is no servant who spends the night in a state of purification except an angel spends the night with him, in the garment which is closest to his body [and] he does not turn over at any time during the night except that the angel says, ‘O Allah! Forgive Your servant for he went to sleep in a state of purification.’”**

Second branch: Public Hygiene

The Prophetic Sunnah didn’t neglect the society’s general hygiene while it was focusing on the individual personal hygiene. A Muslim should react to the cleanliness within his society the same way as to the cleanliness of his or her house, therefore he or she is required to maintain cleanliness within their neighborhood, society, and the streets that they walk on. On the authority of Amer Bin Sa’ed bin Abi Waqqas, may God be pleased with him, the Prophet, peace be upon him, said: **“Clean your yards”**. Nobody can imagine that Muslim take care of his house’s cleanliness on the inside and then throws garbage and waste on the public street and in front of his house.

Due to this, a lot of Sunnah texts urge people to remove harmful things from the street and consider this to be one of the branches of faith and a reason for the forgiveness of sins. On the authority of Abu Dharr, may God be pleased with him, the Prophet, peace be upon him, said: **“Your removal of a rock, a thorn or a bone from the road is considered charity from you.”**

On the authority of Abu Burza Al-Aslami, may God be pleased with him, a man said: **“O Messenger of Allah, teach me something of which I could derive benefit from. The Prophet, peace be upon him, said: Remove the troublesome thing from the paths of the Muslims”**.

And on the authority of Abi Al-Dardaa, may God be pleased with him, the Prophet, peace be upon him, said: **“Whoever removes something harmful from the road of the Muslims has a good deed written to him. Anyone who has his good deed accepted will enter the Garden (i.e. paradise)”**.

We notice, hear, and see the size of traffic accidents that result from throwing stones or waste on the road. It is a basic rule of public safety that the Muslim does not throw anything that may lead to causing harm to others and their vehicles.

Article: Right of using the roads

Author: Mufti Saeed Farhan

The article deals with the rights related to the road as one of the public facilities that the Islamic sharia has paid considerable attention to. Also, the article included the clarification of the following topics of interest:

- Maintaining cleanliness of the road and committing to repair them.
- Prohibiting bad behavior in the streets or committing any kind of violations.
- Regulating the provisions of the road as written in the books of jurisprudence.

Article: Provisions for Muslim women

Author: Mufti Dr. Nidhal Sultan

Given the importance of the topic of menstruation, and puerperium, and the association of some acts of worship and provisions with it (be it right or wrong, permitted or not permitted), and due to the large number of questions received by the Iftaa' Department connected to it, the author decided to collect and to clarify the most important provisions related to this topic. These set general rules that facilitate learning and application of these rules to women.

Article: The importance of hygiene during Hajj (pilgrimage)

Author: Mufti Dr. Safwan Odaibat

The article focuses on the importance of hygiene during Hajj, which is one of the greatest acts of worship in Islam.

Lecture: From the merits of the Prophet: Hygiene

Author: Dr. Muhammad Ratib Al-Nabulsi

In his lecture, Dr. Al-Nabulsi talks about the cleanliness of the Prophet, peace be upon him, and the prophetic directions on hygiene.

Set of purposeful activities and educational games that can be used for children

Hygiene game

Objective: To teach children about hygiene and health basics.

1. Ask the children to form two teams, the “People” team and the “Germs” team.
2. Ask the People to stand in one side of the room and the Germs to stand opposite to them.
3. Help the children distinguish between the two teams by making each of them wear a uniform color or by assigning a particular scarf to be worn by each team.
4. Raise questions about germs and health for children, for example, ask children if they should wash their hands before eating food.
5. If children answer correctly, the germs will remain in place.
6. Each time the children answer incorrectly, one of the germs should move towards the people.
7. Every correct answer keeps the germs away.
8. Complete a round of 8 to 10 questions and count the number of germs mixed with people.
9. Explain to the children that hygiene and healthy practices keep germs away from people and protects them from diseases caused by germs.

Colorful hands

Objective: To teach children the time required to wash hands and the effectiveness of soap and water while washing hands.

1. Bring a set of safe colors used for face and hand painting.
2. Draw on the children hands with these colors and tell them that these colors represent germs.
3. Divide the children into two groups.
4. Ask the first group to wash their hands with water only and ask the second team to wash their hands with water and soap and count the time needed by each group to clean their hands.
5. Show the children that washing hands with soap and water is more effective than washing them with water only and keep telling them the importance of not wasting water when washing hands.

Hygiene habits competition

Objective: To teach children about good hygiene habits and behaviors and to educate them on bad habits

1. Write down 10 good healthy habits on a set of papers such as: washing hands with soap and water for twenty seconds, or covering the mouth when sneezing, brushing teeth, combing hair.
2. Write down bad habits on the other 10 papers.
3. Fold the papers and put them in a bag or a box.
4. Distribute the children into two teams.

5. Ask each team to draw a paper and consult with each other to determine whether the habit written on the paper is good or bad.
6. Score points for the correct answers.
7. Explain to the children the importance of acquiring good habits and make them aware of bad habits and how they can replace them with good habits.

Hygiene without words

1. Write down the healthy habits and hygiene practices on paper, for example: brushing teeth with brush and toothpaste, using a handkerchief when sneezing, washing hands, combing hair, trimming nails, perfuming, ...
2. Ask a child to choose a sheet, and he or she must represent the healthy habit written on the paper without speaking.
3. The rest of the children should guess what their friend is describing.
4. Explain to them and talk to them about the hygiene and health practices they know.

Drawings and coloring

1. Print drawings related to hygiene and distribute them to children for coloring.
2. Ask each child to speak to the group and to tell them about the hygiene behavior that he colored, and discuss with them the behaviors, its importance and benefits.

The Ladder and Snake Game – related to hygiene

1. Distribute the Ladder and Snake game (the version that includes hygiene behaviors and directions) to children.
2. Discuss hygiene behaviors and related questions during and after the game.

Hygiene ABC

Choose one of the letters of the alphabet and ask the children to name a hygiene behavior that begins with this letter. Then discuss with them the importance of this action, its benefits, and clarified to them how to practice it. You can refer to the section related to this behavior within the content of this guide for guidance. Example: the letter C: Cleaning teeth.

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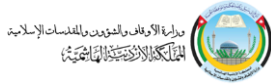
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