

Quality of life from an Islamic perspective

جودة الحياة من منظور إسلامي

Mansouri Abdelhak¹

Faculty of social sciences,
University of Oran 2, Algeria ,
mansouri13abdul@hotmail.com

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Abstract:

Achieving quality of life is one of the main objectives of Islamic law and the exemplar Muslim society is supposed to be continuously seeking life perfection and constantly moving towards higher levels of life quality. And whereas human beings are constantly called to change their reality for the better, overcome obstacles, remove from their life all aspects of embarrassment and never succumb to helplessness and weakness, they are also surrounded by a strong protection that enhances a dignified life in all its dimensions, preserves a stable living that enables them to self actualize and realize hopes and aspirations, and drives them into the path of honest competition to reconstruct society in a way that would help them reach high standard living. Quality of life therefore becomes a natural fruit in a religion whose main purpose of its laws is to bring benefits to people and keep them from evil and harm.

Keywords: Islam; quality of life; objectives; hardship; *monasticism*.

ملخص:

إن تحقيق نوعية الحياة و جودتها هو مقصد بارز من مقاصد الشريعة الإسلامية، والمجتمع المسلم المثالي يتحرك باستمرار نحو الكمال كما يتطلع أفرادها دوماً إلى مستويات أعلى من جودة الحياة. وفي حين أن هؤلاء الأفراد مدعوون باستمرار لتغيير واقعهم نحو الأفضل والتغلب على العقبات ، وإزالة كافة مظاهر الإحراج من حياتهم وعدم الاستسلام أبداً للعجز والضعف ، فإنهم محاطون كذلك بحماية قوية تعزز حياتهم الكريمة في جميع أبعادها ، وتحافظ على العيش المستقر الذي يمكنهم من تحقيق الذات وتجسيد الآمال والتطلعات، و يدفعهم إلى طريق المنافسة الصادقة في إعادة بناء المجتمع بطريقة تساعد في ترقية حياة الأفراد والجماعات. لذلك تصبح نوعية الحياة و ما ينعكس عنها ثمرة طبيعية في دين هدف قواعده الرئيسي هو جلب المنافع و دفع المفاسد.

الكلمات المفتاحية: الإسلام، جودة الحياة ، المقاصد ، الحرج، الرهبانية.

¹ - Sending author: Mansouri Abdelhak

Email: mansouri13abdul@hotmail.com

Introduction

Having built its law and jurisprudence on the basis of protecting people's interests and bringing benefits to them and on that of warding off evil that may be encountered in their forward as well as urgent time,(Ash-Shatiby,(d.1388), Al Mouafakat, vol.1), Islam, as confirmed in its reliable and authentic sources, wouldn't favor maintaining any state of weakness or disability at the individual or social level if the possibility of overcoming it is given, nor allow the manifestation of disability and weakness settle down in the Muslim community. Only when driving individuals and society towards more development, progress, prosperity, health, wellness, mastery, and ability that can Islam reflect its true meaning. In other words the exemplar Muslim society is supposed to be continuously seeking life perfection and constantly moving towards higher levels of life quality. For this reason it strongly maintains the necessity that individuals should exclusively direct their efforts to what positively can give more to the society and consequently help produce a better life, and never refuse to adapt to new elements or accept changes when they contribute to any improvement with relation to any life dimension, and at the same time to refrain from anything that may contribute to life disruption or destabilization, impede the march of the society and hinder its movement towards evolution.

This requirement is supposed to reinforce the stability of the society and principally ventilate and regulate its movements and actions in the direction of improvement, renewal and development. Islam simply refuses to give approval, legitimacy or justification to the people's state of helplessness and weakness as such so that they may not be attempted to accept it and passively coexist with it and thus making the possibility of changing it more difficult. And if, Islam would not sponsor or institutionalize this people's state as long as it is within their power to improve it, the initiative of changing the situation into a better one is the decision which the individual should inevitably take and for which he assumes full responsibility and is naturally held accountable. In fact, he is expected to take the initiative without waiting any change to miraculously happen in his life. It says in the Qur'an "Allah will not change the state of people until they change it themselves" ".(Al Qur'an, 13:11), and similarly we read in another verse "That is so because Allah will never change a grace which He has bestowed on a people until they change what is in their own selves".(Al Qur'an, 8:53; Ibn Baaz , Majmoo' Fataawa , 24/249)

If people don't do anything to remove from their lives: difficulties, hardship, poverty, weakness, famine, drought, disunity, these conditions won't change into favorable ones spontaneously.

In the following chapters, we will be discussing Islam's conception of life in general, and how its teachings handle the life quality aspect in particular. We would be relying all along our discussion on Islam's two principal sources:

1-*Al Qur'an*: this sacred Book is regarded as the only absolute and final authority in any discussion which relates to Islam and contains as, Muslims believe, God's infallible Words revealed to the Prophet Mohammed.

2-The Prophetic traditions: the authentically reported Prophetic traditions, called *Sunnah*, which comes just after *Al Qur'an* in holiness, significance and importance. It contains the Prophet's authentically reported actions and words as well as actions from others which were either encouraged or not criticized. Since the Prophet Mohammed stands for Muslims as a perfect model in all spheres of life, they should therefore consider him as their highest exemplar (*Al Qur'an*,33:21) and respond with commitment to his commands.(*Al Qur'an*,59:7)

For objective reasons, however, we will pay less attention to the reality of Muslim societies. Many so called Muslim countries manifest a diversity but not exemplar in its relevance to Islam main objectives, an aspect which wouldn't facilitate better comprehension of Islam philosophy, and this is why we prefer leave to the reader the possibility to make his objective comparison and reach his proper judgment and build up his own opinion.

Islam the religion of quality of life

Considering that Islam is not just a religion in the conventional sense and cannot be reduced to some allowing - prohibiting rules dealing exceptionally with legal and illegal matters or to few regulating laws which are directly related to the individual and community conformity, but rather a complete way of life "catering to all facets of human existence: individual and social, material, moral, economic, political, legal, cultural, national and international as well as in protection and maintaining environment" (Deuraseh,2012, p.109) , it is within the legal expectations that the assessment of quality of life should cover all individual and collective life dimensions. Since doing that through an article of this size is practically impossible, we will limit ourselves to some indicators that highlight the importance given by the Islamic religion to the promotion of quality of life.

In principle, Islam calls for quality in all aspects of human life, a dimension that represents an important feature of this religion. In fact and for many considerations, it can only be conceived and as a religion enhancing quality of life for all living creatures. And these are some confirming examples:

1. Quality of life as an expression of the promised Universal mercy

As Muslims believe The Almighty Allah whom they worship introduces Himself in the Holy Qur'an as "...The Most-Merciful, The Dispenser of Mercy." (*Al Qur'an*, 1:2-3; 59:22). And in the performance of their daily prayers they recite at least seventeen times a day : " In

the Name of God, the Most Merciful, the Dispenser of Mercy. Praise be to God, the Lord of All the Worlds; the Most Merciful, the Dispenser of Mercy...” (Al Qur’an, 1:1-3)¹.

Sending Prophets and messengers to show human beings how to lead a successful and happy life, Muslims argue, is among the countless signs of God’s Mercy. And while the other prophets and Apostles were specifically sent as a mercy to their own people, the Prophet of Islam is introduced as a mercy to mankind. Al Qur’an clearly states: “And We (*Almighty God*) have sent you (*O Mohammed*) not but as a mercy for the Alameen.”²(Al Qur’an, 21:107)³, and as a special tribute to him as the last Prophet, all burdens put on people before he was sent, as mentioned in Qur’an, are during his time being removed.(Al Qur’an,7:157)

The Prophet Mohammed himself had repeatedly declared that he’s been sent as a mercy to mankind, and among his well-known reported sayings which are indicative of this mercy, “Allah has sent me a mercy and guidance to all peoples” (Al-Ṭabarani,(d.918),Mu‘jam al-kabir, Vol.8, No :7803) and “I am for you like the father for his child.” (*Abu Dawud*, (d.888) Vol.1 , No:8; An-Nasaa’i,(d.915),Vol.1, No: 40)

For many commentators, the mercy referred to in these verses includes not only humans, regardless of their race, color, language and religion, but all other creatures as well.

Assessing the quality of life Islam calls for and promotes is probably one of the more direct and objective way of testing its claim to be a mercy for people and other creatures. Basing on this, failure to reach at least a minimal level of well being and quality of life would give the impression that the promised mercy is but a dream and that such a claim has lost all credibility.

Considering the facts at least during the life of the Prophet, the claim had effectively become a reality felt by everyone who had the opportunity to live in that ideal Muslim society. And so we found children⁴,orphans⁵, and parents⁶, young and old people⁷, males and females⁸, friends and enemies⁹, Muslims¹⁰, Jews and Christians¹¹...all of them had witnessed such a mercy. In

¹-For more details see “The Mercy of Allah”. <http://www.thedeenshow.Com/the-mercy-of-allah-part-1-of-2/>

²-The Arabic word “Alameen” often translated as “the worlds” and includes mankind, jinns and all that exists.

³- See for further details “Some Signs of Allah’s Mercy” <http://aboutislam.net/reading-islam/understanding-islam/the-mercy-of-allah/>

⁴- Al [Bukhari](#), M., Sahih, Vol.1, Book11,No: 675; Vol.3, Book47, No:760; Vol.8, Book 73, No: 26; Muslim, ibn al-Hajjaj (d.875), Sahih, Book 012, No:3965, 3970.

⁵ - Al Qur’an, 93:9-10; Al [Bukhari](#), M., Sahih, Vol.5, Book81, No:5659; Vol.6, Book 90, No: 6465; Vol. 8, Book 73, No: 34; Muslim,(d.875), Sahih, Book 042, No: 7108.

⁶ - Al Qur’an, 17:23; Al-Bukhari (d.870) , Al-Adab Al Mufrad (Manners In Islam), No:1 to 45.

⁷- Abu Dawud, (d.888), Sunan, Vol.5, No:4943; At-Tirmidhi, (d.892) , Jami' At-Tirmidhi, Vol.4 , No:1920; Ibn Hanbal, (d.855), Al Musnad (Arabic version), Vol. 6, No:6733.

⁸ - Abu Dawud , Vol.1, book 1No: 236 ; Al-Tirmidhi , Vol.1, No:113 .

⁹ - Ibn Ishaq (d.767) Sirat Rasul Allah (The life of Muhammad), p.553; Al-Ghazali, (1999) Fiqh-Ul-Seerah (Understanding of the life of the Prophet Muhammad),2nd Ed , p.416.

¹⁰ - Al Bukhari, Sahih, Vol.1, Book 2, No:10; Vol.3, Book 43, No:622, 626;Vol.8, Book73, No:40: Muslim, Sahih,Chap.15, Book 032, No: 6257,6258.

¹¹-Abu Dawud, Sunan,Vol.3, No:3052, No:3094; Al Bukhari, Arabic version,Vol.6, Book 91, No :6516;Al Bukhari,Vol.2, Book 23, No :475;Vol.4,Book 57,No :50;Vol.5,Book 53, No:388.

fact, this latter reached even animals¹ and plants² and perhaps this is why a lot of fair-minded minded non-Muslim thinkers, intellectuals and researchers throughout history, did not hide their admiration for the Prophet of Islam and their fascination by his achievements.(see Islamhouse (2011)“Muhammad, the Prophet of Merc” pp.64-77; Dirks.,& Parlove, Eds.,2003)

It is not without comment to observe deep life changing just after the coming of the Prophet. In fact when the question was to rank the people who were more influential in history, Michael Hart stated:“My choice of Muhammad to lead the list of the world most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels”. He concluded that "It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad to be considered the most influential single figure in human history." (Hart, M. H ,1978)

2. Quality of life through securing human survival in all conditions:

The unanimously accepted Muslim scholars’ order of priorities³ aiming to secure the human survival, represents a solid platform which undoubtedly helps create favorable conditions that give rise to a high degree of quality of life, rich in opportunities for human and social development. This will certainly reinforce coexistence, cooperation and all sorts of constructive relations between citizens which will in turn give them more reassurance and enhance their sense of security and peace of mind, as well as their optimism and confidence in themselves and in their future. This can be easily witnessed through the following dispositions:

The people’s interests have been arranged in a certain order which takes into account, in a more or less convenient, flexible and beneficial manner, the requirements of the individual's life. Therefore providing for such a life what is complementary should not come before ensuring what is needed and this latter should not be required before having secured the essential. In that, As Abd-Allah puts it, “needs and complements must be sacrificed for necessities” when it is only possible to secure necessities and “complements have to be sacrificed for needs.”(Abd-Allah,U.F, 2007) when it is only possible to consider necessities and needs. It is interesting to add that this ranking of priorities is applied at the individual and community level simultaneously. It is not in the spirit of Islam, therefore, to move into the gratification of necessities before making sure that all members of the community have had their essentials satisfied⁴. Similarly the complementary entertainment cannot become a priority until all members of the community have had their essentials as well as their needs satisfied⁵. We should remark, however, that what the religion of Islam wants is quite different

¹-Abu Dawud, Sunan ,Vol 3, No: 2549; Al Bukhari, Sahih ,Vol. 3, Book 40, No:553; Muslim, Sahih, Chap 35, Book 032, No: 6348; Chap 37, Book 026, No:5573.

²- Abu Dawud, Sunan ,Vol.5, chap 158, 159, No:5239 ; At-Thirmidhi, Jami at-Tirmidhi, Vol.3, chap.40 , No:1382; Al-Bukhari , Sahih ,Vol. 3, Book 39, No: 513; Muslim, Sahih , Chap 23 ,Book 010, No: 3764-3767, 3769; Ibn Hanbal , Musnad, Arabic Version, Vol 11, No: 12837, 12916.

³ - including all Muslim schools of thought

⁴- The essentials vary in nature and type from case to case , depending on the circumstances.

⁵- A Muslim is religiously expected to have positive regards to the needy people and should not go on gratifying secondary needs while others are deprived of decent life.

different from what the ideal egalitarianism has been after. This latter wants us to be equal while in reality we are not, and since people are different from each other, as Murray argues, "...in tastes, talents, aspirations, industriousness, kindness, or any other human quality." (Murray, 1991, p.240)

2.1. Pursuing happiness through the attempt of making people equal is not the right path and will not end in encouraging results. Islam is rather preoccupied by insuring the dignity of every individual, regardless of being rich or poor, male or female, young or adult, ruler or ruled. Satisfying people's essentials, needs and complements will certainly rise their quality of life to its highest level. But unfortunately, setting such an objective remains unrealistic, and in reality human justice is achieved by means of practical solutions built principally on rather balanced sacrifices, and where the person who may achieve a certain level of quality of life is not necessarily free from feelings of frustration and anxiety and his happiness could only be a relative one, and he would therefore continue to make further sacrifices in order to achieve better level of quality of life. These same sources of distress become sources of motivation which could push the person to set up other objectives and go on achieving them and thus nicely improving his life.

2.2. Since benefits and harms have both a possible presence and in nature are mutually incompatible, Islam considers that any act which has a potential benefit less or equal to its potential harm is being prohibited. In such situation the general maxim "warding off detriments takes priority over the acquisition of benefits" must be taken into account and protection from harm becomes the priority before paying attention to what can bring benefit. If we were to question which of the two choices may improve the quality of life: considering the source of gaining new benefits or working to eliminate the source of harm? I suppose that the second choice is more beneficial that is when harm takes place it may easily spread and the victims, as a result, would be pushed steps back and many of what was acquired may be lost.

2.3. Harm must be avoided as far as possible but when facing it becomes fatal, avoiding the greater and facing the lesser is what Islam wants his followers to do. This choice is based on an established guiding principle which says: "necessity renders prohibited things permissible", and on a more directly related maxim expressed by scholars as "adopting the lightest harm" or "taking the lesser of the two evils", without, of course, "wilful disobedience nor transgressing limits" as stipulated in Al Qur'an (Al-Qur'an, 2:172; 6:146; 16:115).

As a harm, its negative consequences are still there, but- compared to the alternative options- it remains the best offer, and as for quality of life, instead of being assessed by positive effects as in normal circumstances, it would be measured here by the degree and nature of suffering and hurt caused to individuals and communities, without forgetting, of course, that it is not an exception that people find themselves in situations where they have to choose between the bad and the worst.

3. Quality of life through alleviating hardship and embarrassment:

Arguing that embarrassment has been lifted of this nation and hardship on people is not an objective of Islamic legislation, and that the aim, on the contrary, is to alleviate or simply remove it, *Shatibi* in his book "Mouafakat" presents as evidence- supporting his opinion- the following:

3.1. The Authentic texts which explicitly declare that religion of Islam wasn't revealed to annoy people, cause them trouble or suffering or bring them poverty, need or misery, but with the aim of lifting from their life all sorts of embarrassment and hardship. We read in Al Qur'an :

- *"Those who follow this Messenger, ...He enjoins them to follow virtue and forbids them from evil, he makes pure things lawful for them and impure things unlawful. He relieves them of their burdens and frees them from the shackles that bound them".* (Al Qur'an, 7:157)

- *"Allah does not burden any human being with a responsibility heavier than he can bear".* (Al Qur'an, 2:286)

- *"Lord! lay not on us the kind of burdens that You had lain on the people before us. Lord, lay not on us the kind of burden that we have not the strength to bear".* (Al Qur'an, 2:288)

- *"Allah desires to show leniency to you and does not want hardship for you".* (Al Qur'an, 2:184)

- *"He has chosen you for His service and has not laid on you any hardship in your religion".* (Al Qur'an, 22:76)

- *"Allah wills to make your restrictions light, for Man has been created weak by nature".* (Al Qur'an, 4: 28)

- *"Allah does not will to make life hard for you, but He wills to purify you and complete His blessing upon you so that you may show gratitude".* (Al Qur'an, 5: 7)

Similar position is held by the Prophet's reported *Sunnah* which also calls people to lift any embarrassment or hardship that may challenge their life, and to consider these conditions and circumstances as obstacles and handicaps that should be removed and not as fixed targets or objectives they may seek to achieve. Many authentic Prophetic traditions have addressed this issue and these are few examples:

- The Prophet said, *"Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the nights."*¹ He has also been reported to have said: *"Allah sent me only as one who conveys (Muballigh), He did not send me as one causing hardship"*.²

It is clear from these authentic texts that religion of Islam does not invest in hardship and difficulties for their own sake and choosing hardship and embarrassment as a model of life will not find any support or encouragement in its teachings. Many followers of Islam mistakenly believe that the absence of distress in any religious practice undermines the value of the devotion act and according to them, as Abd-Allah argues, "Islam doesn't seem authentic if it is not hard" (Abd-Allah, 2007, p.30).

3.2. The introduction of legal authorizations and licenses which exempt or dispense people in certain conditions from some obligations or accord them some alleviations, attenuations, mitigations or facilitations (e.g. eating during the month of fasting for sick people, combining

¹ -Al Bukhari ,Vol.1, book 2, No: 38

² -At-Tirmidhi (d.892), Vol.6, chap 64 ,No :3318.

prayers during travel, exempting from using water in ablution in case of use inability,...) and thus allowing them to face their life demands and challenges in those particular situations as normally as possible.

3.3. Muslim scholars' general consensus which consider hardship and embarrassment not part of the intended targets of Islamic law. The nature of this consensus and the scope of its implications require that it should be based on the teachings of *Al Qur'an* and *Sunnah*, as the main sources of legislation. Among the statements on which scholars have particularly relied to formulate such a common position, that of Aisha (the Prophet's wife) who has been reported to have said: "Whenever Allah's Apostle was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it."¹

Among the many Islamic general rules that clearly and unequivocally urge people to lift hardships or embarrassments and remove unintended difficulties from their life:

3.3.1. "*Harm must be removed*". As far as Islam is concerned, it is not a true devotion to try to live with harm if there is a possibility to remove it. It is unacceptable to simply adapt passively to detriments.

3.3.2. "*Hardship is alleviated*". It is stated in the Qur'an that by the coming of the Prophet Mohammed all burdens which were on people before will be removed, which means that quality of life would be better than it was before.(Al Qur'an, 7:157)

4- Quality of life by refuting *monasticism* or monkhood

While the teachings of Islam explicitly enjoin individuals and communities in all times to regulate and rationalize their consumption and avoid all forms of wastefulness and extravagance to the extent that Al Qur'an links prodigal people with devils, when it says "*Verily, the squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord.*"(Al Qur'an,17:27), but at the same time it doesn't encourage them, without objective reasons, to adopt austerity in life. The best example which may clearly reflect the position of Islam in this matter is the story of the three men who came to the houses of the wives of the Prophet, as Bin Malik reported, asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Apostle came to them and said, "*Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me* (not one of my followers)."²

Each one of the three men in this incident was convicted that by renouncing to satisfy his natural desires - which is harmful to the mind and the body, and prevents the performance of

¹- Al-Bukhari, Sahih ,vol. 4, book 56, No:760. The Arabic version In Sahih Al Bukhari under the number :3367 and in Sahih Muslim under the number: No. 2327 .

² - Al Bukhari, Vol.7, Book 62, No:1; Muslim, Book 008, No: 3236

duties- he will get closer to God. These actions were on their eyes representing high level of human sacrifices. However, since raising the embarrassment and hardship is part of the religion and one of its purposes and that its commands and prohibitions are not intended to inflict torture on human beings, going through a monasticism or monkhood of any type is certainly inadmissible because it doesn't go in line with the objectives and purposes of this religion. The tradition indicates that the Prophet didn't link between the practice of monastic and worship or fear of God. This denial attitude towards monasticism, asceticism and self-torture has its origin in the Al Qur'an itself which states:

"And (as for) monkery, they innovated it, We did not prescribe it to them, only to seek Allah's pleasure, but they did not observe it with its due observance"(Al Qur'an,57:27),and was confirmed by the Apostle's strong warning with regard to the adverse effects that may result from any extremist position and exaggeration that leads to excessive hardship. The Prophet is reported to have said :*"Ruined, were those who indulged in hair-splitting"*(meaning: ruined are the extremists), and as has been reported by Abdullah , the Holy Prophet repeated this thrice", as a way to draw attention to the seriousness of the matter. ¹.

Besides *Al Qur'an*, *Al Sunnah*, and all the other authentic Islamic references have emphasized the blameworthy nature of excessiveness, hairsplitting, and fanaticism and the praiseworthy nature of moderation and balance. And while Al Qur'an states : *" Likewise, We have made you a mid-most nation "* (Al Qur'an, 2:143), *"And (as for) monkery, they innovated it- We did not prescribe it to them- only to seek Allah's pleasure, but they did not observe it with its due observance."* (Al Qur'an, 57:26), the Prophetic traditions warn :

- *"Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way..."*²

- *"Do not be harsh with yourselves lest you be dealt with harshly, for some people were harsh with themselves, and Allah dealt with them harshly, and their remnants are to be found in the monasteries and hermitages. But the monasticism which they invented for themselves, We did not prescribe for them."*³

- *"O people, beware of exaggeration in religion for those who came before you were only destroyed because of exaggeration in religion."*⁴ And in Ibn Hanbal's version:

- *"Beware of excessiveness in religion for those before you only perished due to excessiveness in religion."*⁵

From these and other Quranic verses and Prophetic traditions, monasticism in all its forms and images has no place in Islam, because not only it is incompatible with the human's natural disposition but it stands in opposition with the most basic values and principles of Islam concerning care and maintenance of the health of individuals.

This monasticism, which Islam rejects, should not be associated with some people's desire to lead simple and humble lives with partial or total absence of luxuries and extravagance, and which may rather fall within what is called *Zuhd* (abstemiousness or asceticism) and which is not necessarily blamed as long as it doesn't negatively affect the person's physical and psychological health nor does it urge him to stay away from the group and not to engage in people's lives.

¹ - Muslim, book 34, No: 6450. The Hadith in the Arabic version under the number: No. 2670 .

²- Al Bukhari ,vol.1, book 2, No: 38.

³- Abu Dawud, Vol.5, No:4904.

⁴- Ibn Majah, Vol.4, No: 3029.

⁵- Ibn Hanbal, Vol.2, No: 1851.

5- conclusion

If we consider Islamic law in general and how it insists on building human life on virtues and on cleansing it of vices and with regard to guidelines concerning the everyday life of individuals and groups (ritual cleanliness, food, and drinks, work habits, dietary) we will certainly expect that its application, as Deuraseh claim, would undoubtedly lead “to the real happiness, prosperity, progress, glory, and fraternity between all components of society”.(Deuraseh, 2012, p.110)

A religion - based on rules such as “Harm must be removed” and “Hardship must be alleviated” with a fundamental objective to lift all kinds of embarrassment and distress charging humans therefore with what is within their capacity (*Al Quran*,2:286), accepting in time of overall crises the lightest damages, which considers the preservation of life religiously settled and not left to debate (*Al Qur'an*,2:195;5:33; 17:27), and which has taken all precautions and measures to protect the mind against destruction (*Al Qur'an*, 5: 90-91; Badri,1976 ; Zahi,1976) and freedom of belief and of religious practice (*Al Qur'an*, 2 :256), and which aims to ensure for all members of society the necessary sustenance - can only be deeply concerned with high quality of life standard .

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