



Multi-Knowledge Electronic Comprehensive Journal For
Education And Science Publications(MECSJ)

Issues 66 (2023)

ISSN: 2616-9185

Contemporary intellectual ethics in the health field (Islamic view)

Edited by: Ahlam Mohammad Akeel

Associate Professor

Islamic and ethical studies

King Saud bin Abdul Aziz for health sciences

akeela@ksau-hs.edu.sa

0531581917

Summary:

Work in the health field in our time has branched out a lot, and its specializations have expanded, so the workers in it face a variety of intellectual challenges as an employee, with patients and society, which resulted in the need to codify and strengthen the issue of intellectual ethics and provisions in health aspects and to confront deviations that may threaten the pillars of the health sector. This study is to achieve means of promoting intellectual ethics in the health field, including health ethical aspects from an Islamic legal perspective.

Keywords: health and intellectual security, jurisprudence rules, intellectual ethics.

ملخص:

تفرّع العمل في المجال الصحي وتنوعت تخصصاته في واقعا المعاصر ، لذلك يواجه العاملون فيه تحديات فكرية متنوعة كموظف ، مع المرضى والمجتمع ، مما يدعو إلى تقنين وتقوية المجتمع في قضية الأخلاق والأحكام الفكرية في الجوانب الصحية ومواجهة الانحرافات التي قد تهدد مرتكزات القطاع الصحي. وتهدف هذه الدراسة إلى تحقيق وسائل تعزيز الأخلاق الفكرية في المجال الصحي ، من منظور شرعي إسلامي.

الكلمات المفتاحية: الصحة والأخلاق، القواعد الفقهية ، الأخلاقيات الفكرية



**Multi-Knowledge Electronic Comprehensive Journal For
Education And Science Publications(MECSJ)**

Issues 66 (2023)

ISSN: 2616-9185

Introduction

The importance of intellectual ethics lies in the need for its applications in our contemporary reality more than ever, as some have moved away from the legal guidance in health field which we need to study; it's glitches and solutions.

There is no doubt that working in health field is one of the transgressive benefits that the health practitioner gets a great by God ^[1]. However, work in the health field in our time has diversified a lot, its specializations and departments have expanded, education and professions have different new strategies so that workers in it are facing legitimate intellectual challenges with patients or with others in the health field.

I find the need to legalize and enhance the intellectual ethics in contemporary health issues, to confront deviations that may threaten the pillars of the health sector, to carry out the duty in the required manner.

the study Problem:

Objectives:

- Providing the health practitioner with some jurisprudence rules to apply in his field.
- state some behavioral mistakes among some health workers, and how to repair them.

The first topic

Definition of intellectual ethics and its importance.

The first requirement:

the definition of intellectual ethics:

Intellectual ethics means consideration of behavioral acts, and sayings, in a legal manner. ^[4]
^[3]

The second requirement:

the importance of intellectual ethics in the health field^[5] :

1. Achieving intellectual ethics is a way to achieve competency, creativity, and efficiency in health work, and the most important result is to reach the pleasure of God Almighty, as He says: **And if the people of the towns had believed and feared God, We would have opened for them blessings from heaven and earth. ..** ^[6]



2. The Islamic law has come to preserve the five faculties, which are the mind, the soul, money, honor and religion.
3. Learn balancing between, flexibility and strictness with the changes in our contemporary reality.

The second topic

Factors of intellectual ethics deviation and their effects in the health field

First requirement:

factors of intellectual deviation in health field:

-1 wrong education or lack of experience and understanding of the consequences ^[7]. The closest example is what is happening in some countries with the events of Corona, administrative and health betrayals and corrupt. In the absence of knowledge, or fearless from God and punishment the health worker may commit mistakes that contradict his religion, morals and creed .

-2 Psychological and emotional disorders, whether tantrums, depression, in which he does not control himself, or arrogance, thinking that the hospital is his property, and may dominate patients by ordering him to have certain treatment.

Behavioral disturbances have traits and characteristics; For it is not just an anger or frustrations that is considered a disease until it is cute and recurring persistently, health practitioner should, whenever he encounters a behavioral defect, must stand with himself and look for a treatment, because his work in the health field requires his emotional balance to determine the treatment and care of patients. correctly and successfully ^[8].

-3 **Environmental factors** : working outside his area, difference in language and customs, and the social problems he may face, such as: difficulty of transportation, family disputes, insult from his official, non-receipt of his salaries, risk people's health and lives, he must get rid of the source of all tensions and distracted thought, or adapts to them, or finds another suitable job for him, as the Prophet, peace and blessings be upon him, said: "The judge does not judge between two people while he is angry ^[9] ". ..As Anger results a change in thought and not view case clearly, which disturbs credibility of judgment, ^[10] we measure the work of the worker in the health field in prior because he deals with people's lives, and health.



The second requirement:

Intellectual deviation effects in health field^[11].

1. Refusing coexistence with different nationalities and religions, due to envy and racism or lack of awareness and openness, lead him to treat patients carelessly or abuse them, the Almighty's says **∴ God does not forbid you on behalf of those who did not fight you on the basis of religion and did not expel you from your homes, that you make righteousness to them^[16]**, and some health workers think that religious person is prone to mental illness, and you find sarcasm on the mentally ill if he has relapsed is because he has started praying and supplicating God^[12].
2. Referring the patient upon his recovery to the doctor without thanking God Almighty by saying, "If it wasn't you, doctor, I wouldn't have been recovered".
3. cursing the disease and the time in which the patient fell ill, and in the hadith: "None of you curse time, for God is time^[13]".
4. Hanging amulets by patient or health practitioners, to bring good luck or banish evil like a watch or a bracelet, reading horoscopes, palm etc. The believer knows that no one knows the unseen except God, and HE has the control of every thing^[14].
5. Some health practitioners are pessimistic about some patient rooms due to increase of death number in patients.
6. preferring or favoring patients according to subjective criteria such as kinship and common interests, regardless of the patient's, beds, appointments, hotels, and transportation are booked accordingly.
7. Covering up medical errors, recklessly or intentionally.
8. Committing bribery, Froud, deception, etc.
9. dealing with corrupt pharmaceutical companies which dominate markets, in exchange for companies that are more efficient and beneficial to people, which means the poor quality of medicines in the market and patients not benefiting from them.
10. lack of interest in treating patients, delaying them because of getting busy or distracted by their mobiles or social media.
11. Some health practitioners feel oppressed and unwilling to treat their patients, due to the lack of highlighting their efforts and achievements.
12. Some patients fear from the health staff, and feel despair when health practitioner not responding morally, kindly or professionally, causing deterioration of patients' condition, some doctors even specify their time of patient's death. The Prophet, peace and blessings be upon him, said: "If you enter upon a sick person wish him long life, that does not change the destiny but cheer patient up , ^[17] ".and narrated that the Messenger of Allah , peace be upon him visited a patient, and said



to him: no burden on you may God forgive all your sins, the patient said: No, it is a bad fever, for an elder man, taking him to the grave, the Prophet said , peace be upon him: okey then it is what you wished, the man died after the prophet peace be upon him left [\[18\]](#).

13. Committing legal and moral mistakes for not having enough knowledge as a health worker of how to deal with some cases, like: abortion, rape, organ transplantation, domestic violence, bribery, and so on.
14. Giving psychiatric patients hypnotic drugs to disrupt their activity and vitality in a way that is not required by the situation, belittling them and beating them and not giving them their human and religious rights, such as personal needs, mobile phones, wallets, brushes, carpets, and so on.
15. Recruiting and promoting the incompetent and the low quality of the health practitioners due to obtaining false certificates from conferences and seminars that the employee does not attend.
16. Giving some patients preference in treatment according to their position or kinship, not according to their health condition.
17. Believe that he has the right to enter patients' rooms and see their private parts without permission, and without upholding their dignity.
18. Illegal mixing and relationship of men with women, in health field. in the hadith: The fornication of the eye is the fornication of the sight, the fornication of the tongue is what said, and the soul desires, and the private part either make it true or false . [\[19\]](#)

The third topic

Means of enhancing intellectual ethics in the health field

First: The Role of Education in Enhancing Intellectual ethics in Health Field:

1. The need to study various human rights, especially related to patient, including the rights of women, children, elderly, etc. in Islamic and international covenants.
2. The need to Study the books of Arab Muslim doctors, and benefiting from them experimentally and practically. [\[52\]](#)
3. Deducing jurisprudential health rulings from the life of prophet Mohammad, may God bless him and grant him peace, and his companions to establish and support intellectual ethics in the health field [\[53\]](#).
4. Dissemination of moral values related to health field through curricula and policies, starting with integrity, conviction, prohibition of adultery, murder, Fraud rule and their punishment in this world and the hereafter.



5. Enriching the field of training in psychological, mental ethics according to the teaching of the prophet Peace be upon him. ^[54]

Second: the role of the media in promoting intellectual ethics in the health field:

1. Intensifying various media efforts in spreading health awareness, combating intellectual and moral decay, and strengthening moral discipline in content by specialists in the field, by preparing documentaries of penalties and defamation for those who violate health regulations, and publishing films that highlight the achievements of the health practitioner, inspiring and persevering personality who fears God and meets the needs of patients through a strong and effective scenario. ^[55] . Undermine pornography and corruption, such as the claim of mixing and gay rights, and the propaganda of drug dealers, and corrupt health supplies.
2. Opening different areas of dialogue, tv channels, social media, seminars and lectures, identifying young people's ideas, discussing them and responding to their inquiries.
3. Teaching health and fitness from the first stages, and it includes: first aid, obesity and its treatment, cold symptoms and its treatment, what to do in cases of fire or drowning, what to do if he finds his friend hiding a weapon in his bag, facing natural crises, so he is qualified from his childhood and is easier for him to control himself, his emotions, and facing the events around him.

Third: The role of government agencies in enhancing intellectual ethics in the health field ^[56] :

1. Officials must strictly implement the legal penalties and punitive measures to achieve intellectual ethics, in health field ^[57].
2. Officials should direct and warn students on scholarships abroad of matters that they may encounter violation of health ethics, and train them on ways to confront corruption.
3. Attention to ethics planning, which is based on strengthening the contributions of workers in the health field with ethics officers and social workers. ^[58]
4. Establishing specialized psychological committees to monitor the behavior of health practitioners and support them mentally, psychologically and spiritually, through direct and indirect counseling, guidance and counseling.
5. Establishment of specialized research institutes and centers for the study and teaching of prophetic, complementary medicine, and the employment of creative minds and loving thinkers to serve the country. Whoever monopolizes the



pharmaceutical market cannot be in charge of the drug department. The adoption of new medicines means that he will lose his market and thus will impede all fruitful efforts in that.

6. Hold accountable those who are legally subjected to the religious rights , such as wearing veil for woman and providing time and space to perform prayers.

Fourth: The role of religious institutions in strengthening intellectual ethics in health field:

1. Fear God Almighty, and follow the teaching of the Prophet, may God's prayers and peace be upon him ^[20], the Almighty's says: **(Those who believe and have not clothed their faith with wrongdoing, those will have peace and they are guided^[21])**.
2. Performance of the rituals to God, if they are represented by individuals in their lives. You can imagine the extent to which religiosity achieves : stability, tranquility and a safe life ;It is the effect of worship that must appear in the behavior of the health practitioner and benefit the whole of society.
3. Explain the advantages of true Islam to the public who need someone to guide them, and refute all that contradicts and distorted concept of Islam, and this is what distinguishes the Muslim health practitioner in the health field from others and will find his word more accepted and heard than others.
4. Work to apply the method of moderation away from excessive and negligence, in dealing with others: by establishing a balance between himself and the right of his Lord and between his work and his home, between the rights of women and men, young and old, as well as the right of individuals and the right of the group.
5. Openness to other cultures with legal controls, and accordingly we take from health sciences what is commensurate with religion and frame it with legal frameworks such as cloning, genetic engineering, etc.
6. Praising the importance of the role of health workers, their rights and duty towards patients and the duty of patients towards them, by holding seminars related to their rights.
7. The health worker should be gentle and kind counselor who takes into account people's conditions and does not rush them, and does not say I am busy or is none of my business^[27] How many doctor or nurse has had a beautiful effect on patient, so patient quit smoking or kept praying for him, **(And the believing men and women are guardians of one another, they enjoin good and forbid evil.)**.^[31] ^[29] . .



8. He is keen to know the legal rules and their applications in the field of health, and these rules include:
- Hardship brings ease^[32] : Inflicting hardship on people and increase their suffer is an intellectual defect that is contrary to morality and religion, as burdening the health practitioner beyond his capacity and not taking into account his circumstances, may affect the quality of care for the patient and may cause a medical error, or death of a patient .
 - No harm or damage^[33] .This should be taken into account towards patients. It is not conceivable that the medicine is the disease and the treatment is the cause of the harm, and the practitioner has taken an oath to treat patient and try to cure his illness by doing the best he can according to his knowledge and experience and if he is hesitant or doesn't know he shouldn't risk it.
 - original clearance :^[34] which means that person is innocent until there is clear evidence to incriminate him. This may help a lot in the matter of investigations into the medical error, when we hear a complaint from patient or a Colleague.
 - Necessities allow prohibitions^[35] .This includes treatments with prohibited drugs, or drugs that cause significant harm, cases such as the need of intervention in emergency cases without the patient's permission, CPR, or revealing patient private parts, or the limits of a practicing woman's dealings with a sick man and vice versa, all of which gives health workers a solid and strong base to move through in treating patients and be in safe side from legal and legitimate accountability. On the contrary, if the therapist did not intervene in critical cases and caused the patient to be disabled, or died, he will be responsible before God even if he escaped the law.
 - Habit is firm^[36] : The habit by repeating it becomes a custom, and a reference that people refer to in dealing among them, and rulings are administered according to it, and custom is legally permissible if it does not conflict with a legal text, such as: depriving women from education, forcing non-consensual marriages, circumcision of girls,^[37] Contempt for the work of health practice.

It is a part of health practitioner's duty to be oriented of the patient's custom to analyze correctly his condition as this might help in giving correct treatment, e.g. knowing environment and climate from which the patient came from helps diagnose the patient's condition, as there are certain diseases could spread in certain environments and have an impact on people's minds and moods, also by knowing their habits of food, whether it is healthy or unhealthy, beneficial or harmful, the pressures that they may face and their interactions with each other and their family gatherings, the extent to which emotional satiation and behavioral discipline are



achieved in the patient's community. Etc. All can give a clue in diagnosing patient disease. Also you find some societies blame the patient's complaint, because of a shame especially the girl, so they are afraid to express their pain likeness even if he suffers from a severe pain or find it difficult to speak out, and in the other way, some communities complain a lot without need. Lastly Knowing both types of people make it easier for the practitioner to deal and treat.

- Consider priorities and the preference of the virtuous over the favored ^[39]:health practitioner must set the priorities of his life in the right way in order for the development process to proceed properly. He should start with the duty that has a specific time, then the duty that has plenty of time, balance between, family and work, Emergency and usual times, e.g. girls who offer work on marriage is wrong, although there is no conflict between them, but the offer of marriage is at first when she finds the right person and cannot coincide, as career can be postponed until the opportunity becomes favorable, Or can find other ways to perform Her mission, therefore upbringing of her children and fulfilling the rights of her husband modify her work outside, and establish a strong and productive, health and religious society in future.

Among the priorities: presenting who needs treatment at first taking into considerations: the severity of the disease, his age, distance patient came from, and admin has to provide the patient with the best qualified and specialist according to the case, and when to report a colleague's mistake and when to cover it up.

- The health practitioner must separate home disputes from work and not vent his anger on the patient or the employees, and vice versa, when he arrives at home he must leave work problems outside home. He must try his best to find out appropriate solution, ^[40] if he cannot reconcile and combine between home and work, he or she can take leave or permission to address and solve the problem, there are many workers are great leaders in society, while they are parents, workers and good worshipers to their Lord, as the prophet peace be upon him said: "Your Lord has a right over you, your soul has a right over you, and your family has a right over you, so give everyone who has a right his right . ^[41]". The same applies to the issue of delaying prayers in order to care for the sick, and this needs to be balanced. When performing a process that takes long hours and specialists cannot be separated from it, they may combine the noon prayers for afternoon and evening prayers, and it is not permissible to leave them altogether. The case for the patient, such as someone who is undergoing an operation or is on a dialysis machine, for example .
- Gradual education ^[42], step by step, has beneficials and deep advantages, when telling patient about his condition, and the method of treatment which is going to be



applied, allowing patient to think and accept, no hatred, aversion or shock will occur, as the goal is to approach cure and satisfaction^[43] .

- **Differentiate between jurisprudence texts**^[44] : i.e. the distinction between presumptive and definitive, between arbitrator and ambiguous, and between what may have several interpretations, and what has one interpretation, and between what is in dispute and what is not in dispute, and between piety, asceticism and strictness.
- Awareness of^[45] rulings consequences: as it is not enough to only know the legal ruling, rather it is necessary to evoke the consequences of the actions in reality and whether it achieves the purpose of the legislator or does it result the opposite of its purpose, such as the need to change the form of the Muslim woman health practitioner veil outside and inside the hospital, complying with her modesty, and sterilization regulations, also with health insurance, treatment policies, giving permissible powers to some people who might exploit in corruption and extortion, including the prohibition of gifts to workers, bribery, or fraud.

Applying legal principles of the preservation of human necessities^[46] : which are preserving the religion, the mind, the offspring, the honor, the soul, and the money.

Some applications of the five necessities in health field:

-Preserving the religion: by allowing worship freedom in health field with respect and equality, wither praying or supplications, woman veiling, and so other rites.

-Preserving the mind: by teaching health practitioner psychological and mental health care development, rationalizing narcotic and hypnotic drugs, Spreading awareness among people and fighting ignorance in health matters.

-preserving wealth: it is prohibited for the health practitioners to abandon their work and find others to cover it for them for the sake of commercial transactions, or trade in hospital medicines or medical devices, or consuming the patient's money without need, adding to that buying forged certificates or false reports, to be promoted or get better job, which is considered as of a major sin by God.

-Self-preservation: as the goal of working in health field to maintain human health rights and neglecting it threatens the health work system, e.g. neglecting patient's treatment and care due to busyness with his mobile and his private issues, or lack of knowledge,^[47] Also delay in following-up, or sending students for examination, diagnosis and giving medication to patient without personally diagnosing or checking the case, causing patient's health to deteriorate or he dies. Health practitioner should always bear in mind that he will be questioned for all of his deeds before God.



-Preserving offspring: by protecting patients' dignity, and applying the regulations of moral crimes by reporting it, and not defaming them.

12. Make use of mosques and places of worship in spreading health awareness as this is a part of worship ^[48]. The prophet may God bless him and grant him peace, said: (He who helps his brother, God helps him) ^[49]. This goes since the time of the Messenger of God, and all along with the Islamic civilization serving science and educating people, seminars were held in the mosque to study medicine and other sciences that universities are doing now ^[50]. Also tents used to be stroked beside mosques to receive delegations, and to nurse the wounded ^[51].
13. Health student workers should be linked to religious scholars and scientific centers, to discuss and find answers to updated medical issues.
14. The need for Qualified judges and investigation committees to consider emerging health and moral provisions.
15. Make use of youth gatherings and residential and commercial compounds to spread health rights, and direct them to support health mission treatment.

Fifth: The role of women in enhancing intellectual ethics in the health field:

There is no doubt that activating the role of women in health care helps in balancing and developing of intellectual ethics, and reduces the factors of inequality that begets malice, hatred, and marginalization. Adhering to modesty and chastity, taking care of her husband and children as best as she can, the prophet peace and blessings of God be upon him, said: "All of you are a guardian and all of you are responsible for who under you, and the woman in her husband's house is a guardian and responsible for her flock. ^[59]".

The issue of enhancing women's intellectual ethics can be summarized as follows:

- a_ -Her role as a mother in achieving intellectual ethics for her children:
1. Enhancing the importance of health profession, and the efforts made by the health staff, urging to pray for them.
 2. Not handing over their upbringing to others, if must, then whom you trust with supervision and follow-up.
 3. Teaches them about their religion and the fear of God, without exaggeration and extremism.
 4. Teaches them first aid, and discuss their social problems. ^[60]



-B Her roles as a health worker:

1. A woman's work in the health field sometimes is considered urgent duty in some specialties, such as obstetrics and gynecology.
2. Learn and study rights of women and legal aspects in health field.
3. Islamic rules obligated woman to cover up her body from men and and to observe her decency meanwhile she is can practice any job as long as the legal regulations are abided. ^[63]As the basic rule in dealings and working in any job is permissible unless there is a reason of prohibition. ^[64]
4. Women are required to work in women's departments, or departments where women do not need to reveal men's private parts or their physical dependence on them, such as rehabilitation or surgeries need private parts exposure. Unless there is a necessity, and necessity must be estimated accordingly. E.g., no male workers or shortness of male workers. ^[66]
5. She has to be professional in her talk with male patient and staff not make her style laughing or soften her speech, this does not mean that she is impolite and disrespectful to them.
6. Her uniform in hospital must be compatible with her profession and religion, not attracting attentions, this means several tips: her uniform should not be too wide or too long, so it pulls out the germs and dirt, or the tools around it, or tripping over and at the same time this does not mean that she shows her arms, hair and neck, or she wears tight pants or coats, high heels, long nails, adorned by neckless and bangles, as adornment is not in the workplace: Allah Almighty says: **Nor should they strike their feet so that what they conceal of their adornment may be known .And do not be soften your voice, lest he who has a disease in his heart be covetous** (sexual desire) . ^[71]
7. Health practitioner must understand that urbanization is not by merely imitation and dependence on others without distinguishing between right and wrong, but by strong personality and depending on one's skills and religion, ^[69] and if he or she disrespects his or her religion or other religion, Conversely he or she might not be treated with respect.
8. A Muslim woman should not put herself in places of suspicion, ^[70] hospital in itself is not a place for suspicion, as long as she adheres to her modesty and keeps herself away from what might cause Shameless acts and malicious talk, a girl may not think of anything that goes against her decency, but people judge her from her actions, such as: the way she walks and talks with men, participating in mixed parties of medical staff, **(And whoever fears God, He will make for him a way out)** .. ^{[61] [68]}

All of this must be taken into account by Muslim woman when working in health field, and if a weak-minded dare her with a dishonorable word or behavior, she responds calmly and



firmly, as her silence means a consent, and her screaming may harm her and draw attention to her.

C- The role of society towards women to achieve intellectual ethics:

1. It is necessary to fight ignorant social customs and traditions that contradict with legal and Islamic rules which oppress women's rights.
2. Activate The role of the courts to extract the rights of women as a patient or health worker.
3. Educating youth about the rights of women employees, whether citizens or residents in the health sector, and educate them with the consequences of penalties in the event of unfairness, violence or negligence^[62] .

Recommendations

- The need to strive for the benefit of the patient, reassuring him, placing hand on him if possible, and devoting himself to serving him without being harsh and showing him his fear for his interest .The Prophet, peace and blessings be upon him, said: “The most beloved of people to Allah is the most beneficial to people, and the most beloved of deeds to Allah is the pleasure you bring to a Muslim. ^[72]” .
- Health practitioner must learn to confess if he makes a mistake, he must confess: “I made a mistake.” If he was wronged, do you see how I can help him if he is wronged? He said: You should keep him or prevent him from oppression, for that is his victory^[73]” .
- Respecting patient, by not to speak other than his language in front of him or make clear of what he said, and avoids backbiting and ridicule in all cases.^[74]
- Not being distracted by modern technology, like looking at the computer screen to read patient’s condition, and the patient greets and asks questions but does not find an answer .The doctor should greet the patient and ask about his condition, then ask him for permission to look at the screen, and then reassure him and lastly tells him that the visit is over. Patient’s reassurance sometimes is more important than treatment, also he should not spend most of his time on mobile and social media, forgetting his patients, delaying them or reducing the number of patients` visits. Because of his preoccupation with the mobile .
- Students who take the case shouldn't repeat the same boring or even embarrassing questions to the patient, as this may agitate or distress him.
- Mistakes that some health practitioners may make:
- Never be in hurry in diagnosing the patient, without tests or examinations, due to excessive number of visitors to the doctor, so he gets confused, or misdiagnoses



patients, and there is no time to adequately hear the patient's complaint, or reassuring him.

- Avoid talking to another health practitioner by whispering in front of the patient.
- The prophet may God bless him and grant him peace, said: Two people do not talk to each other without the third, because that makes him sad. (Al-Tirmidhi, 1998, vol. 2, p. 128, 2825).
- Believe in the effect and the forbidding of the evil eye, magic, and hanging charms or amulets, therefore it is advised to discuss his condition with a religious scholar if he doubts a case affected by magic and noticed some signs and symptoms of magic, in order to ask for treating him with legal ruqyah (supplication).
- The health practitioner needs to know the provisions of purity and prayer, in cases of sickness or legal excuses.
- The health practitioner needs to know the signs of dying and what is the teaching of prophet Pease be upon him to apply when the patient dies, and the Sunnah regarding washing and shrouding the dead and how to deal with their relatives .
- The need to establish offices for religious affairs in hospitals to educate health practitioners in jurisprudence and to support patients spiritually and guide them in legal rulings and ruqyah.

References:

1. Ibn al-Qayyim al-Jawziyya, Muhammad, The Prophet's Medicine, Dar al-Fikr, Beirut.
2. Ibn Taymiyyah, Taqi al-Din, Majmoo' al-Fatwas, reviewed by: Abd al-Rahman Qasim, Knowledge Library, Morocco, e1, 1998, and King Fahd Complex edition, Saudi Arabia, rev: Abd al-Rahman Qassem.
3. Ibn Hibban, Muhammad, reviewed by: Shoaib Al-Arnaout, Al-Resala Foundation, Beirut, e2, 1414.
4. Ibn Hajar Al-Asqalani, Ahmad, Al-Amali Al-Mutlaq, and said its chain of transmission is authentic according to the conditions of Muslim .The Islamic Office, Beirut, e1, 1416 AH
5. Ibn Hajar Al-Asqalani, Ahmed, Takhreej Mishkat Al-Masbah, editor: Ali Al-Halabi, Dar Ibn Al-Qayyim, Dammam, e1, 1422 A.H.
6. Ibn Hajar, Ahmad al-Asqalani, Fatth al-Bari, Sharh Sahih al-Bukhari, Salafi Library, Cairo, 3rd edition, 1407.
7. Ibn Ashour Muhammad al-Taher, Maqasid al-Shariah, Dar al-Kitab al-Masry, Alexandria, 1st edition, 2011.
8. Ibn Abd al-Salam, The Purposes of Sharia, Dar Al-Nafais, Jordan, 1, 2003.



9. Ibn Faris, Ahmed .the entirety of the language .Beirut: Al-Resala Foundation..
10. Al-Albani, Muhammad, Sahih At-Targheeb, Knowledge Library, 1, 1421 AH
11. Al-Bar, Dr. Muhammad Ali, The Circumcision, Dar Al-Manara, Jeddah, e1, 1414.
12. Al-Bukhari, Muhammad bin Ismail, Sahih Al-Bukhari, Dar Sader, vol .And Edition: rev: Moheb Al-Khatib, Salafi Library, Cairo, 1, 1400.
13. Al-Borno, Dr. Muhammad, Al-Wajeez fi clarification of jurisprudence, Al-Risala, Beirut, 4th edition, 1416.
14. Al-Turki, Abdullah, Intellectual Ethics and the Care of the Kingdom of Saudi Arabia.
15. Al-Tirmidhi, Muhammad, Sunan Al-Tirmidhi, Mustafa Al-Halabi, editor: Shaker, Abdel-Baqi, Atwah, 2nd ed, 1397.
16. Al-Khuzaim, Saleh, The Impact of the Application of Islamic Law on Crime Prevention, Public Ethics, Makkah, 1st Ed, 2016.
17. Al-Dhahabi, Muhammad, Biography of the Flags of the Nobles, Al-Risala, Beirut, 3rd Ed, 1404.
18. Al-Razi, Abu Bakr, The Ethics of the Doctor, rev: Abdul Latif Muhammad, Dar Al-Turath, Cairo, 1st Ed, 1397.
19. Al-Zuhaili, Muhammad Mustafa, Fiqh rules and their applications in the four schools of thought, Dar Al-Fikr, Damascus, 1427.
20. Al-Zarqa, Ahmad, Explanation of the Fiqh Rules, Dar Al-Qalam, Damascus, 2nd Ed, 1409.
21. Al-Zarkashi, Badr Al-Din, Al-Manthur, Ministry of Awqaf, Kuwait, 2nd ed, 1405.
22. Al-Sudais, Dr. Abdulrahman, Islamic Sharia and its Impact on Enhancing Intellectual Ethics, Prince Nayef Academy for Ethics Sciences, Saudi Arabia, 2014.
23. Al-Suyuti, Muhammad, Al-Shabah and Al-Nazaer, Dar Al-Kutub Al-Ilmiyya, Beirut, e1, 1411.
24. Al-Tarifi, Abdulaziz, The Hijab in Sharia and Fitra, Dar Al-Minhaj, 1st Edition, Riyadh, 1436.
25. Al-Ghazali, Muhammad, Al-Mustafa, Beirut, rev: Abd al-Salam Shafi, 1, 1413.
26. Al-Fawzan, Dr. Badria, The Importance of Building Intellectual Ethics, Al-Alukah Network, 1/9/2018.



27. Al-Kabbaa, Dr. Abdel Aziz, Health Professions Ethics website, Imam Muhammad bin Saud Islamic University. <http://www.med-ethics.com/Identify.asp?id=1>
28. Al-Qusi, Abdulaziz, Psychological Problems and Pictures, Cairo, Dar Al-Maaref, 1980
29. Al-Nahlawi, Abdul Rahman, The Fundamentals of Islamic Education, Dar Al-Fikr, Egypt, 25th Ed, 2007.
30. Al-Wakeili, Muhammad, The Jurisprudence of Priorities, The International Institute of Islamic Thought, Virginia, 1st ed, 1419.
31. Khallaf, Abd al-Wahhab, The Science of Fundamentals of Jurisprudence, Dar al-Hadith, Cairo, e1, 1423.
32. Zahran, Hamed, Mental Health and Psychotherapy, Cairo World of Books, e1, 1997.
33. Abdul Latif, The Sharia Text, Its Characteristics and Controls, Conference: Dealing with Sharia Texts for Contemporaries, Gezira University, Sudan.
34. Fajjan, Nasr, MA Thesis: The Role of Education Administration in Enhancing Intellectual Ethics, University of Gaza, 2012.
35. Fahmy, Mustafa, Personal and Social Compatibility, Al-Khanji Library, Cairo, 1979.
36. Mubaraki, Ahmed, Custom and its Impact on Sharia and Law, Imam Muhammad bin Saud University, Riyadh, 1391.
37. Center for Ethics Research and Studies, The Role of Social Institutions in Achieving Intellectual Ethics, King Khalid University, Saudi Arabia, 1430.

[1] - Al-Dhahabi, Muhammad, The Life of the Flags of the Nobles, 10/57, Al-Resala, Beirut, 1404 AH, 3rd Edition.

[3] Ibn Faris, Ahmed .the entirety of the language .Volume i 1 .Beirut: Al-Resala Foundation, 1404 AH.

[4] - Al-Turki, Abdullah, Intellectual Ethics and Intention of the Kingdom of Saudi Arabia, Public Ethics, Makkah, 1422, p. 66.

[5] - Al-Sudais, Dr. Abdulrahman, Islamic Sharia and its Impact on Enhancing Intellectual Ethics, Prince Nayef Academy for Ethics Sciences, Saudi Arabia, p. 17.

[6] Ala`araf 96.

[7] - Al-Fawzan, Dr. Badria, The Importance of Building Intellectual Ethics, Al-Alukah Network, 1/9/2018. Ibn Taymiyyah, Taqi Al-Din, Majmoo' Al-Fatwas, investigation: Abdul Rahman Qassem, Knowledge Library, Morocco, 1, 1998, 7/582.



**Multi-Knowledge Electronic Comprehensive Journal For
Education And Science Publications(MECSJ)**

Issues 66 (2023)

ISSN: 2616-9185

[8] - Al-Qusi, Abdulaziz, Psychological Problems and Pictures, Cairo, Dar Al-Maaref, 1980, Fahmy, Mustafa, Personal and Social Compatibility, Al-Khanji Library, Cairo, 1979.

[9] - Bukhari in his Sahih ,7158).(

[10] - Zahrn, Hamed, Mental Health and Psychotherapy, Cairo World of Books, 1997, 1st Edition.

[11] - Al-Turki, Intellectual Ethics, p. 66.

[12]The evidence is many, the best of which is the hadith of Aisha about the magic of the Messenger of God, may God's prayers and peace be upon him. Narrated by Al-Bukhari in his Sahih (3268) and Muslim narrated in his Sahih(2189). .Likewise, there are many hadiths about the evil eye and envy, the most prominent of which is the hadith: "The eye is true." Narrated by Muslim in his Sahih.(5666)

[13] Narrated by Muslim in his Sahih.(2247) :

[14] - Including what was narrated by Muslim in his Sahih: "On the authority of the Prophet, may God's prayers and peace be upon him, who said: Whoever goes to a fortune-teller and asks him about something, you do not say it .(4255) ".

- [16] Almutahenah 8.

[17] - Narrated by Ibn Hajar al-Asqalani, Ahmad, graduation from Mishkat al-Masabih, 2/171, and a good hadeeth was said about him, T: Ali al-Halabi, Dar Ibn al-Qayyim - Dammam Edition 1, 1422 AH

[18] - Narrated by Al-Bukhari in his Sahih: (5662), Ismail Al-Bukhari, Muhammad, Salafi Library - Cairo, 1, 1400 AH

[19] - Narrated by Al-Bukhari in his Sahih.(6612) :

[20] - Al-Sudais, Islamic Sharia and its Impact, p. 19. Al-Razi, Abu Bakr, T: Abdul Latif Muhammad, Dar Al-Turath, Cairo, 1397, 1st Edition.

[21] – Alana`am 82.

[27] - Al-Turki, Intellectual Ethics, p.

[29] Attobah 71.

[32] - Al-Shatby, Ibrahim, Al-Muwafaqat, Volume 2, pg. 207, 279,

[33] - Al-Suyuti, Al-Shabah and Al-Nazaer, Dar Al-Kutub Al-Ilmiyya, Beirut, 1, 1411, p. 83, Al-Zarkashi, Badr Al-Din, Al-Manthour, Ministry of Endowments, Kuwait, 2, 1405, p. 72.

[34] - Al-Suyuti, The Similarities and Isotopes, Dar Al-Kutub Al-Ilmiyya, Lebanon, p. 53.

[35] - Al-Borno, Dr. Muhammad, Al-Wajeez fi clarification of jurisprudence, Al-Risala, Beirut, 4th edition, 1416, p. 242.

[36] - Al-Suyuti, Al-Ashabah and Al-Nazaer, p. 89, Al-Zarqa, Ahmad, Explanation of Fiqh Rules, Dar Al-Qalam, Damascus, 2, 1409, p. 219. Al-Zuhaili, d .Muhammad Mustafa, Fiqh rules and their applications in the four schools of thought, Dar Al-Fikr - Damascus, 1427 AH, vol. 1, p. 25.

[37] - See: Dr. Al-Bar, Muhammad Ali, Circumcision, Dar Al-Manara, Jeddah, 1414, 1st Edition, Mubarakif Ahmed, Custom and its Impact on Sharia and Law, Imam Muhammad bin Saud Islamic University, Riyadh, 1391, p.



**Multi-Knowledge Electronic Comprehensive Journal For
Education And Science Publications(MECSJ)**

Issues 66 (2023)

ISSN: 2616-9185

- [39] - Al-Wakeili, Muhammad, Jurisprudence of Priorities, International Institute of Islamic Thought, Virginia, 1, 1419, p. 39.
- [40] - Al-Ghazali, Al-Mustafa, Beirut, T.: Abd al-Salam Shafi 1413, i 1, vol 1, p. 179 .Ibn Taymiyyah, Majmoo' al-Fatwas, T.: Abd al-Rahman Qassem, Saudi Arabia, King Fahd Complex, vol. 1, p. 256, vol. 28, p. 240, Ibn Abd al-Salam, Maqasid al-Shari'ah, Dar al-Nafais, Jordan, 2003, 1, p. 225.
- [41] Narrated by Al-Bukhari in his Sahih.(1968)
- [42] - Al-Shatby, Al-Muwafaqat, Volume 2, 149, Disagreement, Abdel Wahab, The Science of Fundamentals of Jurisprudence, Dar Al-Hadith, Cairo, 1, 1423, p. 255
- [43] - See: Ibn al-Qayyim al-Jawziyya, Muhammad, The Prophet's Medicine, pp. 38-40, Dar al-Fikr, Beirut, bt, bt.
- [44] - Abdul Latif, The Sharia Text, Its Characteristics and Controls, p. 17, Conference: Dealing with Sharia Texts for Contemporaries, Gezira University, Sudan.
- [45] - Shatby, approvals, 5/178
- [46] - Ibn Ashour Muhammad al-Taher, Maqasid al-Shariah, Dar al-Kitab al-Masry, Alexandria, 2011, p. 19, 25.
- [47] - Bukhari in his Sahih) ,5977)Shall I not inform you of the greatest of sins? He said: False testimony.(
- [48] - Al-Nahlawi, Abdul Rahman, The Fundamentals of Islamic Education, p. 132, 133, Dar Al-Fikr, Egypt, 25th edition, 2007.
- [49] Narrated by Muslim in his Sahih.(4996)
- [50] - Adam Metz ,Islamic Civilization in the Fourth Hijri Century, Translated by Muhammad Abd al-Hadi Abu Rida, General Egyptian Book Organization, Cairo, 2008., p .276 .Julio Rabera ,Islamic Education in Andalusia: Its Eastern Origins and Western Influences, translated by Dr .Al-Taher Ahmed Makki, 2nd ed., Dar Al-Maaref, Cairo, 1997, p.109 .
- [51] - Ibn Hajar, Ahmad Al-Asqalani, Fath Al-Bari, Sharh Sahih Al-Bukhari, Book of Maghazi, the tent door in the mosque for the sick and others .The Salafi Library, 3rd floor, 1407 AH
- [52] - Al-Sudais, Islamic Sharia, p. 40 .Fajjan, Nasr, Master Thesis entitled: The Role of Education Administration in Enhancing Intellectual Ethics, pp. 66, 69, University of Gaza, 2012.
- [53] - Al-Nahlawi, Abdul Rahman, Origins of Education, p. 141.
- [54] - See the website of: Al-Kabbaa, Dr. Abdel Aziz, Ethics of Health Professions, Imam Muhammad bin Saud Islamic University ,<http://www.med-ethics.com/Identify.asp?id=1>
- [55] - Abdullah Al-Turki, Intellectual Ethics, p. 66, 101.
- [56] - Al-Khuzaim, Saleh, The Impact of the Application of Islamic Law on Preventing Crime, Dar Ibn Al-Jawzi, 2001, 1st Edition, Adapted, p. 20.
- [57] - Albaqarah 179.
- [58] - Center for Ethics Research and Studies, The Role of Social Institutions in Achieving Intellectual Ethics, King Khalid University, Saudi Arabia, 1430.



**Multi-Knowledge Electronic Comprehensive Journal For
Education And Science Publications(MECSJ)**

Issues 66 (2023)

ISSN: 2616-9185

[59] - Narrated by Al-Bukhari in his Sahih, Narrated by Al-Bukhari (2554), and narrated by Muslim in his Sahih.(1829)

[60] - See: Al-Turki, Intellectual Ethics, p. 51.

[61] - Al-Tarifi, Abdulaziz, The Hijab in Sharia, Fitra, and Intruder Words, Dar Al-Minhaj, Riyadh, 1436, 1st ed.

[62] - Suleiman, Muhammad, Intellectual Ethics... Societal Immunity in the Face of Incoming Currents, Al-Madina newspaper,
date of publication: 3 March 2018.

[63] - Narrated by Muslim, in Sahih Muslim, on the authority of Umm Attia Nusaibah Al-Ansariah, (1812)

[64] - Narrated by Muslim, in Sahih Muslim, on the authority of Jabir bin Abdullah, on the authority of a woman who was picking and selling the fruits of her cultivation.(1483) ,(Narrated by Ibn Hibbaan in his Saheeh, from Rath woman Abdullah bin Masood mother and son, she was working in the handicraft works ,(4247) Ibn Hibban, Muhammad, Tel: Shoaib al - Arna'oot ,letter, Beirut, Foundation ,1414 i 2 .

[65] - Al-Taghabun 16.

[66] - Murad Suhail, Women's work in the health field between necessity and harm, College of Sharia and Law, Gaza, 1428

[67] - Ibn Hajar Al-Asqalani, Ahmad, Al-Amali Al-Mutlaqa (119), and he said its chain of transmission is authentic according to the conditions of Muslim .The Islamic Office, Beirut, 1 1416 ,AH

[68] - Attlaq 2-3.

[69] Almunafiqon 8.

[70] - Muslim narrated in his Saheeh from Safiah, said: The Prophet, peace be upon him was late in the mosque so I went to him, and he accompanied me to the house, and on the way we passed by two men from Ansar, the Prophet peace be upon him said: she is my wife Sfiah, they replied: O Messenger of God, how come we never doubt you, he said: the devil being of the human blood stream, and I was afraid to shoot in your hearts evil)" .4158.(

[71] Annor 31.

[72] - And the continuation of the hadith: You relieve him of distress, or you pay off his debt, or you repel him from hunger, and helping my brother who needs meis better for me then l'tikaf in this mosque, i.e., the mosque of Medina- for a month, and whoever suppresses his anger, and if he wants to vent ; God will fill his heart on the Day of Resurrection with contentment, and whoever walks with his brother in need until he fulfills it ;God will make his feet stand firm on Sirat", Al-Albani, Muhammad Nasir, Sahih Al-Targheeb, Al-Maaref Library, 1, 1421 .

[73] - Narrated by Al-Bukhari in his Sahih.(6952)

[74] - Alhujorat 12.

References:

Al-Qayyim al-Jawziyyah, Muhammad, The Prophet's Medicine, Dar al-Fikr, Beirut
Taymiyyah, Taqi al-Din, Majmoo' al-Fatawa, Al-Maarif Library, Morocco, 1998.



**Multi-Knowledge Electronic Comprehensive Journal For
Education And Science Publications(MECSJ)**

Issues 66 (2023)

ISSN: 2616-9185

Hibban, Muhammad, Al-Risala Foundation, Beirut, 2nd ed, 1414.

Hajar Al-Asqalani, Ahmed, Al-Amali Al-Mutlaqah, and he said its chain of transmission is authentic according to the condition of Muslims. The Islamic Office, Beirut, 1416.

Hajar Al-Asqalani, Ahmed, Takhrij Mishkat Al-Masabih, Dar Ibn Al- Qayyim. Dammam, 1422.

Hajar, Ahmed Al-Asqalani, Fath Al-Bari Explanation of Sahih Al-Bukhari, The Salafi Library, Cairo, 3rd ed, 1402.

Ashour Muhammad al-Taher, Maqasid al-Sharia, Dar al-Kitab al-Masri Alexandria, 2011.

Abd al-Salam, Maqasid al-Sharia, Dar al-Nafais, Jordan, 2003.

Faris, Ahmed. the entirety of the language. Beirut: Al-Resala Foundation.

Al-Albani, Muhammad, Sahih Al-Targheeb, Al-Maarif Library, 1421.

Al-Bar, Dr. Muhammad Ali, Al-Khitan, Dar Al-Manara, Jeddah, 1414..

Al-Bukhari, Muhammad bin Ismail, Sahih Al-Bukhari, Dar Sader, Moheb Al-Khatib, Al-Maktaba Al-Salafiyyah, Cairo, 1400..

Al-Borno, Dr. Muhammad, Al-Wajeez in Explanation of Fiqh, Al-Risala, Beirut, 4th ed. 1416.

Al-Turki, Abdullah, Intellectual Security and Care of the Kingdom of Saudi Arabia.

Al-Tirmidhi, Muhammad, Sunan Al-Tirmidhi, Mustafa Al-Halabi, 2nd Ed, 1397..

Al-Khazim, Salih, The Impact of the Application of Islamic Law in Crime Prevention, Public Security, Mecca, 2016

Al-Dhahabi, Muhammad, The Life of the Flags of the Nobles, Al-Risala, Beirut, 3rd ed 1404.

Al-Razi, Abu Bakr, Ethics of the Doctor, Dar al-Turath, Cairo, 1st ed 1397.

Al-Zuhaili, Muhammad Mustafa, Jurisprudential rules and their applications in the four schools of thought, Dar Al-Fikr, Damascus, 1427.

Al-Zarqa, Ahmad, Explanation of Jurisprudential Rules, Dar Al-Qalam, Damascus, 2nd ed, 1409.

Al-Zarkashi, Badr Al-Din, Al-Manthoor, Ministry of Awqaf, Kuwait, 2nd ed, 1405.

Al-Sudais, Dr. Abdul Rahman, Islamic law and its impact on enhancing intellectual security, Prince Nayef Academy for Security Sciences, Saudi Arabia, 2014.

Al-Suyuti, Muhammad, Similarities and Isotopes, Dar Al-Kutub Al-Alami, Beirut, 1411.



**Multi-Knowledge Electronic Comprehensive Journal For
Education And Science Publications(MECSJ)**

Issues 66 (2023)

ISSN: 2616-9185

Al-Tarifi, Abdulaziz , Hijab in Sharia and Fitra, Dar Al-Minhaj, Riyadh, 1436.

Al-Ghazali, Muhammad, Al-Mustafa, Beirut, 1413.

Al-Fawzan, Dr. Badriya, The importance of building intellectual security, Al-Aluka Network, 9/1/2018.

Al-Qabbaa, Dr. Abdelaziz, Health Professions Ethics website, Imam Muhammad bin Saud Islamic University. <http://www.med-ethics.com/Identify.asp?id=1>

Al-Qusi, Abdelaziz, Psychological problems and images, Cairo, Dar Al-Maarif, 1980.

Al-Nahlawi, Abdul Rahman, The Fundamentals of Islamic Education, Dar Al-Fikr, Egypt, 25th Edition, 2007.

Al-Wakili, Muhammad, Jurisprudence of Priorities, International Institute of Islamic Thought, Virginia, 1419.

A disagreement, Abdel Wahab, The Science of Fundamentals of Jurisprudence, Dar Al-Hadith, Cairo, 1423.

Zahran, Hamed, Mental Health and Psychotherapy, Cairo, The World of Books, 1997.

Abdul Latif, The Legal Text, Its Characteristics and Controls, Conference: Dealing with the Legal Texts of Contemporaries, University of Gezira, Sudan.

Fahjan, Nasr, Master Thesis: The Role of Education Administration in Promoting Intellectual Security, Gaza University, 2012.

Fahmy, Mostafa, Personal and Social Compatibility, Cairo, Al-Khanji Library, 1979.

Mubarak, Ahmed, custom and its impact on Sharia and law, Imam Muhammad bin Saud University, Riyadh, 1391.

Center for Research and Security Studies, The Role of Social Institutions in Achieving Intellectual Security, King Khalid University, Saudi Arabia, 1430..

Journals:

Al-Jamri, Jaafar, Violence and National Chaos, Al-Sharq Al-Awsat Newspaper, Issue- Friday, May 16, Suleiman, Muhammad, Intellectual Security., Al-Madina Newspaper.