

نِعْمَةُ الصَّحَّةِ وَسَائِلُ حِفْظِهَا

أما بعد عبادالله: فَإِنَّ نِعَمَ اللَّهِ فَوْقَ الْعَدِّ وَالْإِحْصَاءِ ، وَبَيَّنَّ كُلَّ نَفْسٍ وَنَفْسٍ تَنْتَزِلُ نِعْمٌ وَتَنْهَمِرُ أَفْضَالَ (وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ) ابراهيم34. وَمِنْ أَجْلِ النِّعَمِ الَّتِي أَنْعَمَ اللَّهُ بِهَا عَلَى عِبَادِهِ نِعْمَةُ الصَّحَّةِ وَالْعَافِيَةِ ، بِهَا يَذُوقُ الْإِنْسَانُ لَذَّةَ الْعَيْشِ، وَبِهَا يَنْهَضُ بِشَتَّى الْحَقُوقِ وَالْوَاجِبَاتِ الدِّينِيَّةِ وَالدُّنْيَوِيَّةِ. وَمِنْ هُنَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرْبِهِ مَعَافَى فِي جَسَدِهِ عِنْدَهُ قُوَّةٌ يَوْمَهُ فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا» .

وقال رسولُ الله صَلَّى اللهُ عليه وسلم: «لا بأسَ بالغنَى لمن اتَّقَى اللهَ عزَّ وجلَّ، والصَّحَّةُ لمن اتَّقَى خَيْرَ مَنْ الغنى ، وَطِيبُ النَّفْسِ مِنَ النَّعِيمِ» .

وإذا كانت الصَّحَّةُ وَالْعَافِيَةُ بهذه المنزلةِ فَحَرِيٌّ بنا أن نرعاها حقَّ رعايتها وأن نجتهدَ في حفظها وحمائيتها بشتَّى الوسائل والأساليب.

عباد الله:

والوسيلةُ الأولى من وسائلِ حِفْظِ الصَّحَّةِ: الإِيمَانُ وَالْعَمَلُ الصَّالِحُ. إِنَّ الصَّحَّةَ وَالهُدُوءَ، وَالطَّمَأْنِينَةَ وَالسَّكِينَةَ ، وَالْقَنَاعَةَ وَالرِّضَى ، وَالغِنَى وَالْبِرْكَاتَةَ، وَسَكَنَ الْبُيُوتِ وَمَوَدَّاتِ الْقُلُوبِ، إِنَّ كُلَّ هَذَا فِي الإِيمَانِ وَالْعَمَلِ الصَّالِحِ. وَإِنَّ الْقَلْقَ وَالْاِكْتِنَابَ، وَالتَّخْبِطَ وَالْاضْطِرَابَ، وَالتَّكْدَّ وَالضَّنْكَ، وَالتَّدهورَ وَالانْحِطَاطَ، إِنَّ كُلَّ هَذَا أَثَرٌ مِنْ أَثَارِ غِيَابِ الإِيمَانِ.

قال تعالى في أثر الإيمان في طمأنينة القلوب: (الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ)الرعد28 .

وقال تعالى في أثر الإيمان في صنع الحياة الطيبة: (مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ)النحل97 . وقال رسولُ الله صَلَّى اللهُ عليه وسلم : «تَفَرَّغُوا مِنْ هُمُومِ الدُّنْيَا مَا اسْتَطَعْتُمْ ، فَإِنَّهُ مَنْ كَانَتْ الدُّنْيَا أَكْبَرَ هَمِّهِ أَفْشَى اللَّهُ ضَيْعَتَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَمَنْ كَانَتْ الآخِرَةُ أَكْبَرَ هَمِّهِ جَمَعَ اللَّهُ عَزَّوَجَلَّ لَهُ أُمُورَهُ ، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَمَا أَقْبَلَ عَبْدٌ بَقَلْبِهِ إِلَى اللَّهِ عَزَّوَجَلَّ إِلَّا جَعَلَ اللَّهُ قُلُوبَ الْمُؤْمِنِينَ َ تَفْدًا إِلَيْهِ بِالْوَدِّ وَالرَّحْمَةِ، وَكَانَ اللَّهُ عَزَّوَجَلَّ إِلَيْهِ بِكُلِّ خَيْرٍ أَسْرَعَ» .

وقال رسولُ الله صَلَّى اللهُ عليه وسلم : «عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ» .

والمعنى أنّ حياة المؤمن كلّها خيرٌ ، وأنّه في جميع أحواله مثابٌ من الله. إخوة الإيمان: ولا ريب أنّ الأعمال الصالحة وفي مقدمتها الصلاة والتهجد، والزكاة والصدقة، والصيام والاعتكاف، والحجّ والعمرّة، والجهاد، من أنفع الأمور في طبّ الأبدان والقلوب وحفظ صحتها ودفع أسقامها سوى ما فيها من حفظ صحة الإيمان وسعادة الدنيا والآخرة .

وَصَدَقَ اللهُ الْعَظِيمُ إِذْ يَقُولُ: (وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ) البقرة 45 .
وعن حُدَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ : «كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا حَزَبَهُ أَمْرٌ صَلَّى» . وَتَبَّتْ عَنْهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : « قُمْ يَا بِلَالُ أَقِمْ فَأَرْحَنَا بِالصَّلَاةِ » .

وعن أبي هريرة رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : «اغزوا تغنموا، وصوموا تصحوا، وسافروا تستغنوا» .

عباد الله:

والوسيلة الثانية من وسائل حفظ الصحة: الدعاء والتضرع. إنّ الدعاء سلاح المؤمنين، وعماد الدين، ومُخ العباد، ويُستدفع به البلاء، ويُستحب في الشدة والرخاء.

والله سبحانه وتعالى عفوٌ كريمٌ يُحبُّ من عباده أن يدعوه، وأن يسأله العفو والعافيةَ والمعافةَ الدائمة، وأن يستعينوا به من البليات والأمراض والأسقام وغير ذلك مما يضرُّ الإنسان في دينه ودنياه .

قال تعالى: (وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ) غافر 60 . وعن الحسن رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : « حَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ، وَدَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ، وَاسْتَقْبِلُوا أَمْوَاجَ الْبَلَاءِ بِالْدُّعَاءِ وَالتَّضَرُّعِ » . وَقَدْ قَامَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللهُ عَنْهُ عَلَى الْمَنْبَرِ ثُمَّ بَكَى فَقَالَ: قَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَامَ أَوَّلِ عَلَى الْمَنْبَرِ ثُمَّ بَكَى فَقَالَ: «سَلُوا اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فَإِنَّ أَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْعَافِيَةِ» .

وعن أبي هريرة رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : «مَامِنْ دَعْوَةٍ يَدْعُو بِهَا الْعَبْدُ أَفْضَلَ مِنْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ» وفي رواية: «اللهم إني أسألك المعافاة في الدنيا والآخرة» .

وعن عائشة رضي الله عنها قالت: قلت: يا رسول الله إني علمت ليلة القدر ما أقول فيها؟ قال: قل: «اللهم إني أسألك العفو فاعف عني» . وكان من دعائه صلى الله عليه وسلم : «اللهم إني أعوذ بك من زوال نعمتك وتحول عافيتك، وفجأة نفمتك، وجميع سخطك» .

وكان من دعائه صلى الله عليه وسلم أيضاً: «اللهم إني أعوذ بك من البرص والجنون والجذام ومن سيء الأسقام» .

عباد الله:

والوسيلة الثالثة من وسائل حفظ الصحة: الأكل والشرب من طيبات ما أحل الله في غير إسرافٍ يُفْضِي إلى التُّخْمَةِ ولا تَقْتِيرُ يُفْضِي إلى الهُزَالِ. إِنَّ اللهَ سبحانه وتعالى استخْلَفَنَا في الأَرْضِ ، وَجَعَلَ لَنَا فِيهَا مَعَايِشَ، وَأَحَلَّ لَنَا الطَّيِّبَاتِ النَّافِعَةَ الَّتِي تَصُونُ الحَيَاةَ وَتَبْنِي القُوَّةَ وَتَحْفَظُ الصِّحَّةَ، وَحَرَّمَ عَلَيْنَا الخَبَائِثَ الضَّارَّةَ الَّتِي تُشَكِّلُ خَطراً عَلَى الإنسانِ في عقله وجسمه ودينه ودُنياه. قال تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ [?] إِنَّمَا حَرَّمَ عَلَيْكُمُ المَيْتَةَ وَالدَّمَ وَلَحْمَ الخِنزِيرِ وَمَا أُهْلَ بِهِ لِغيرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ) البقرة 172-173. وقال تعالى في وَصْفِ نَبِيِّنا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : (وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الخَبَائِثَ) الأعراف 157 .

وقال تعالى: (وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ المُسْرِفِينَ) الأعراف 31 . وقال رسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ في كلماتٍ نُورَانِيَّةٍ تُعْتَبَرُ دُسْتُوراً خَالِداً في الطَّبِّ والحِكْمَةِ: «مَامَلاً آدَمِيٌّ وَعَاءَ شِراً مِنْ بَطْنٍ بِحَسَبِ ابْنِ آدَمَ أَكْيَلَاتُ يُقَمِّنُ صُلْبَهُ فَإِنْ كَانَ لِامْحَالَةِ فَتُلْتُ لِطَعَامِهِ وَتُلْتُ لِشِرَابِهِ وَتُلْتُ لِنَفْسِهِ » .

عباد الله:

والوسيلة الرابعة من وسائل حفظ الصِّحَّةِ: تَجَنُّبُ السَّهَرِ الَّذِي يُرْهِقُ البَدَنَ، وإِعْطَاءُ الجَسَدِ حَقَّهُ مِنَ النُّومِ والراحة والاستجمام.

إِنَّ الجَسَدَ البَشَرِيَّ يَحْتَاجُ إلى النُّومِ حاجتَهُ إلى الطَّعامِ والشَّرَابِ، إِنَّهُ يَحْتَاجُ إلى سَاعَاتٍ مَعِينَةٍ يَنَامُ فِيهَا وَيَسْتَعِيدُ قُوَّاهُ الَّتِي بَدَّلَهَا في حَالَةِ الصَّحْوِ والانشغالِ بِأُمُورِ الحَيَاةِ.

وقد لَفَتَ القرآنُ الكَرِيمُ أنظارنا إلى سُنَّةِ اللهِ تَعَالَى في اللَّيْلِ والنَّهَارِ، وَبَيَّنَّ لَنَا أَنَّ اللهَ جَلَّ جلالُهُ بِرَحْمَتِهِ جَعَلَ اللَّيْلَ لِيَاساً يَتِمُّ فِيهِ السُّكُونُ والسُّبَاتُ، وَجَعَلَ النَّهَارَ مَعاشاً يَتِمُّ فِيهِ العَمَلُ والنشاط.

قال تعالى: (وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ) .

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وقال تعالى: (وَجَعَلْنَا نَوْمَكُمْ سُباتاً [?] وَجَعَلْنَا اللَّيْلَ لِيَاساً [?] وَجَعَلْنَا النَّهَارَ مَعاشاً) النبا 9-11. عَنِ صَخْرِ العَامِديِّ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: « اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا ». وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشاً بَعَثَهُمْ فِي أَوَّلِ النَّهَارِ، وَكَانَ صَخْرٌ رَجُلًا تاجِراً وَكَانَ يَبْعَثُ تِجَارَتَهُ مِنْ أَوَّلِ النَّهَارِ فَأَثَرِي وَكَثُرَ مَالُهُ .

إِنَّ يَوْمَ المُسْلِمِ يَبْدَأُ مع الفَجْرِ، وَكُلُّ سَهَرٍ أَوْ سَمَرٍ تَضِيْعُ مَعَهُ صَلَاةُ الفَجْرِ لَا خَيْرَ فِيهِ.

وفي الحديث الشريف: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ اللَّيْلَ كُلَّهُ» .

عباد الله:

والوسيلة الخامسة من وسائلِ حِفْظِ الصِّحَّةِ: الأخذُ بأسبابِ الوقاية. إِنَّ الإنسانَ الصحيحَ المعافى مُعَرَّضٌ للخطرِ إذا كانَ الخَطَرُ يَحْفُتُ به من كُلِّ جانب، وإذا نحن لم نتخذ أسبابَ الوقايةِ وَلَمْ نَبْقَ على حَذَرٍ مَسَّنَا الضَّرُّ وَأَصَابَنَا المَكْرُوهُ، والعِيَاذُ باللهِ ، وقد قالت الحكماء: دِرْهُمٌ وَقَايَةُ خَيْرٌ مِنْ قِنْطَارٍ عِلَاجٍ! وأسبابُ الوقايةِ في الإسلامِ تتمثلُ في تَرْكِ ما نهى اللهُ تعالى ورسوله صلى اللهُ عليه وسلم عنه من الفواحشِ والموبقاتِ كالخمرِ والمخدَّراتِ والمفترَّاتِ والزَّنا وغير ذلك من الرذائلِ التي تُؤدِّي إلى البلياءِ والطَّامَّاتِ التي تُهدِّدُ الأفرادَ والجماعاتِ في كيانها الماديِّ والروحيِّ والخلقيِّ (وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ) البقرة 211 .

وأسبابُ الوقايةِ تتمثلُ أيضاً في نظافةِ البدنِ والأيديِ والأسنانِ والأظفارِ والشَّعرِ، ونظافةِ الطعامِ والشرابِ ، ونظافةِ البيوتِ والشوارعِ والمدنِ.

وفي التنزيلِ العزيزِ: (إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ) البقرة 222 . وفي الحديث الشريف : «الطُّهُورُ شَطْرُ الْإِيمَانِ» . وأسبابُ الوقايةِ تتمثلُ أيضاً في اتقاءِ مواطنِ الوباءِ والخطرِ والهلاكِ مما يُطلَقُ عليه الآنَ "الحَجْرُ الصَّحِي" وفي الحديث الشريف: «إِذَا سَمِعْتُمْ بِالطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا» .

وأسبابُ الوقايةِ تتمثلُ أيضاً في ممارسةِ الرياضةِ من العَدْوِ عَلَى الأقدامِ والسَّباحةِ والرِّمَايةِ ورُكُوبِ الخيلِ وغير ذلك من أنواعِ الرياضةِ التي تحفظُ الصِّحَّةَ وتبني القوَّةَ. وفي الحديث الشريف: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ أَحْرَصٌ عَلَى مَا يَنْفَعُكَ وَاسْتَعْنِ بِاللَّهِ وَلَا تَعْجِزْ» .

وأسبابُ الوقايةِ تتمثلُ أيضاً في استعمالِ الرُّقى الشرعيةِ والدواءِ. وفي الحديث عن أبي خُرَامةَ عن أبيه قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ رُقَى نَسْتَرُقِيهَا وَدَوَاءً نَتَدَاوَى بِهِ وَتَقَاةً نَتَّقِيهَا هَلْ تَرُدُّ مِنْ قَدْرِ اللَّهِ شَيْئًا قَالَ «هِيَ مِنْ قَدْرِ اللَّهِ» .

ولا رَيْبَ أَنَّ القرآنَ العظيمَ هو ربيعُ القُلُوبِ، ونورُ الأبصارِ، وجِلاءُ الأحزانِ، وذهابُ الهُمومِ، وهو الشِّفاءُ التَّامُ من جميعِ الأدواءِ القلبيةِ والبدنيةِ وأدواءِ الدنيا والآخرةِ (وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ) الإسراء 82.

عباد الله:

قال رسول الله صلى الله عليه وسلم: «نِعْمَتَانِ مَعْبُودٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الصَّحَّةُ وَالْفَرَاعُ»

فاشكروا الله على هذه النعمة الغالية بالحمدِ والثناءِ عليه بها، والمحافظةِ عليها والتصرفِ بها فيما يحبه ويرضاه لأنها من النعيم الذي سنسأل عنه يوم القيامة، فعن ابن مسعود رض عن النبي صلى الله عليه وسلم في قوله: (ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ) قال : «الْأَمْنُ وَالصَّحَّةُ» .

أقول قولي هذا وأستغفر الله العظيم لي ولكم.

Islam and Healthy Living

From an Islamic perspective health is viewed as one of the greatest blessings that Allah (swt) has bestowed on mankind. It should be noted that the greatest blessing after belief is health, as narrated in the following Hadith:

The final messenger of Allah (swt), Prophet Muhammad (saas) mounted the pulpit, then wept and said, "**Ask Allah (swt) for forgiveness and health, for after being granted certainty, one is given nothing better than health.**"

Health is indeed a favour that we take for granted. We should express gratitude to Allah (swt) for bestowing us with health, and we should try our utmost to look after it. Allah (swt) has entrusted us with our bodies for a predestined period of time. He will hold us to account on how we looked after and utilised our bodies and good health.

It has been narrated that Prophet Muhammad (saas) said: "**No one will be allowed to move from his position on the Day of Judgement until he has been asked how he spent his life, how he used his knowledge, how he earned and spent his money and in what pursuits he used his health**"

The preservation of this blessing can only be achieved through taking good care of one's health and taking every measure to maintain and enhance it. With this in mind every Muslim should make sure they undertake all necessary actions which are conducive to the preservation of good health. Healthy living is part and parcel of Islam, introduced with the inception of Islam more than 14 centuries ago. Furthermore, the Quran and the Sunnah outline the teachings that show every Muslim how to protect his health and live life in a state of purity. Numerous examples in Islam instruct its followers to live a healthy life, a selection are summarised below.

Islam is full of instructions on how to maintain your physical health. Allah (swt) has created the provision of food and drink for our benefit. Whatever is permissible, is to our benefit and whatever is not, is harmful, and we should keep away from it. "**O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy.**" [2:168]

A healthy nutritious diet must also be balanced, in order to maintain the balance that Allah (swt) has established in all things, this is addressed in the Quran when Allah (swt) says: "**And He enforced the balance. That you exceed not the bounds; but observe the balance strictly; and fall not short thereof.**" (55:7-9)

As we know, eating excessively causes harm to our systems. Many ailments are related to uncontrolled eating habits such as, diabetes, vascular diseases, stroke, heart attack etc. It has

been said that the 'stomach is the home of ill health' and is usually responsible in some way to ill health. Islam teaches us to eat moderately: "**Eat and drink, but avoid excess.**" (20:81)

Over indulgence and wasting of food are further dissuaded in the Hadith of the Messenger of Allah (swt): "**No human being has ever filled a container worse than his own stomach. The son of Adam needs no more than a few morsels of food to keep up his strength, doing so he should consider that a third of his stomach is for food, a third for drink and a third for breathing**".

Islam strictly forbids indulgence in intoxicants such as alcohol and drugs for good reason. The limited pleasure of such vices causes immense long-term damage to both mind, body and the social fabric of society. Particular schools of thought include smoking within the list of prohibitions because of its harmful affects on the body. It seems that if Muslims adhere to the teachings of Islam, they would automatically lead a healthier lifestyle. Allah (swt) says in the Quran: "**Satan's plan is (but) to excite enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of Allah (swt) and from prayer, will ye not then abstain?**" (5:90)

Spending on eatables and drinks that cause harm to the body is a form of extravagance like eating when one is already full. It is harmful to eat on a full stomach and it is a waste. However, spending upon those things, which are good for the body, is permitted.

The Muslim community suffers disproportionately from the effects of obesity, diabetes and heart disease, and it has been observed that Muslim children often go to school without breakfast, and rarely take fruit with them to school. This is a sad reflection of the situation in which we find ourselves, where we neglect our health and that of our children, sowing the seeds for illness and suffering later in life.

The over-reliance on fast food, processed meat and fried food, as well as the tendency for Asian and Middle Eastern food and sweets to be high in cholesterol, is also a recipe for disaster to which we should be alert. We should use the car less and walk or even cycle when possible, as we need every opportunity to keep our bodies in shape. It's unfortunate that amongst the joggers in the parks and the people working out in the gyms, there are hardly any Muslims. Women in particular are affected by this culture of neglect, resulting in high levels of obesity and the consequent illnesses that accompany this.

Many of these trends can be reversed simply by taking our health seriously and by prioritising it in our day to day activities. For example, for those who have taken the conscious decision to look after themselves, it isn't difficult to stick to the "5 a day" fruit and vegetable portions and to ensure our children do the same. And just as we read the labels on the food we buy, looking out for haraam ingredients, we should be just as vigilant about unhealthy ingredients such as high salt levels or saturated fats.

In conclusion, we have been entrusted by Allah (swt) to look after these bodies, and we should be thankful to Allah (swt) for the blessing of health for it is one of the greatest bounties we can have. The Prophet (saas) set us the best example in how to look after one's health and how to live a life of moderation, following the Quranic guidance. As we learn more about the effects of diet on our wellbeing, we owe it to ourselves and to our children to look after ourselves better and become more conscious of both the quality and quantity of what we eat and the amount of exercise we get.

We ask Allah (swt) to guide our hearts to His path, and to enable us to follow the footsteps of our beloved Prophet (saas) in the best possible way. Ameen.

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