

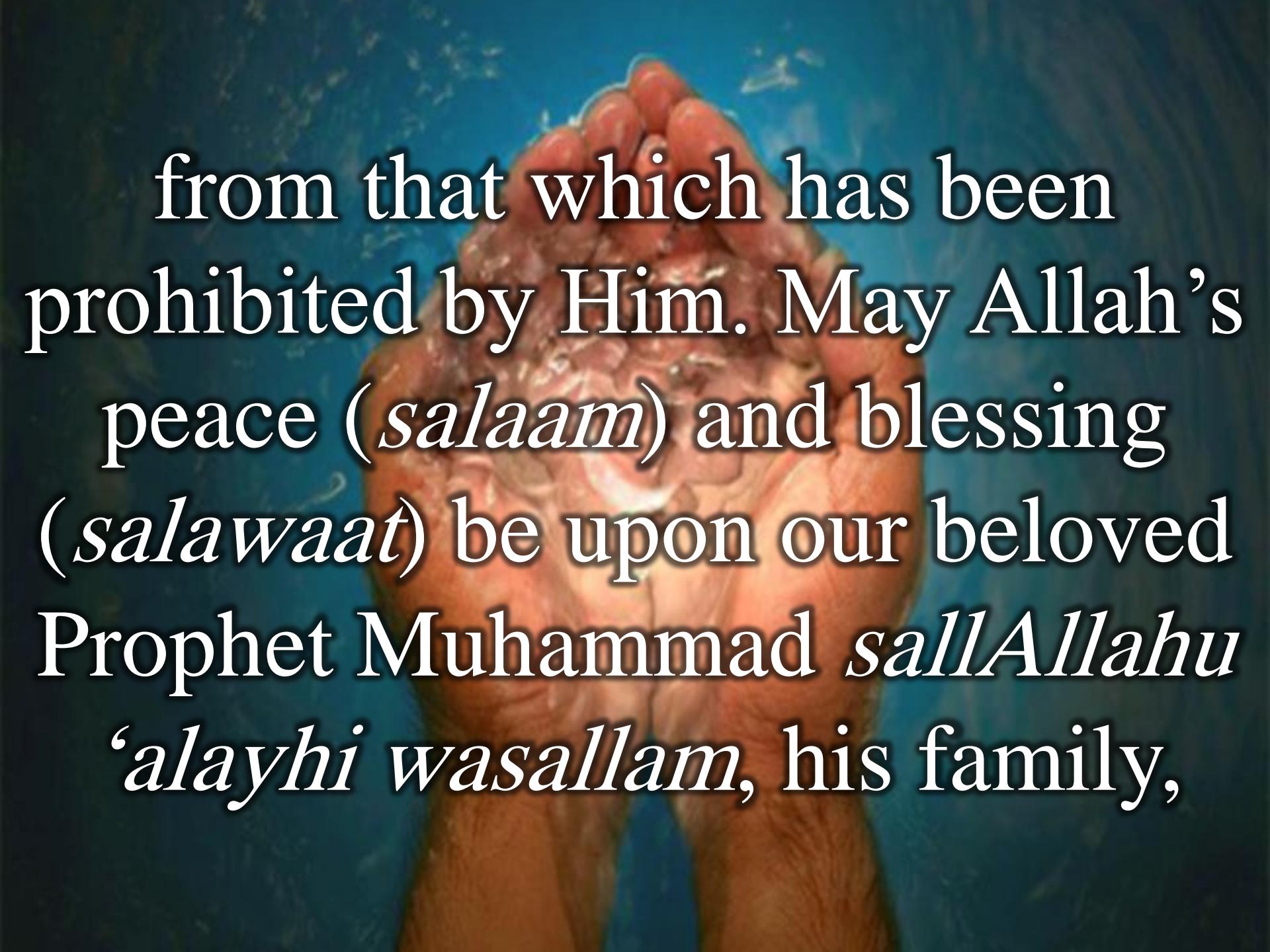


جامعة إسلامية سلاغور
JABATAN AGAMA ISLAM SELANGOR

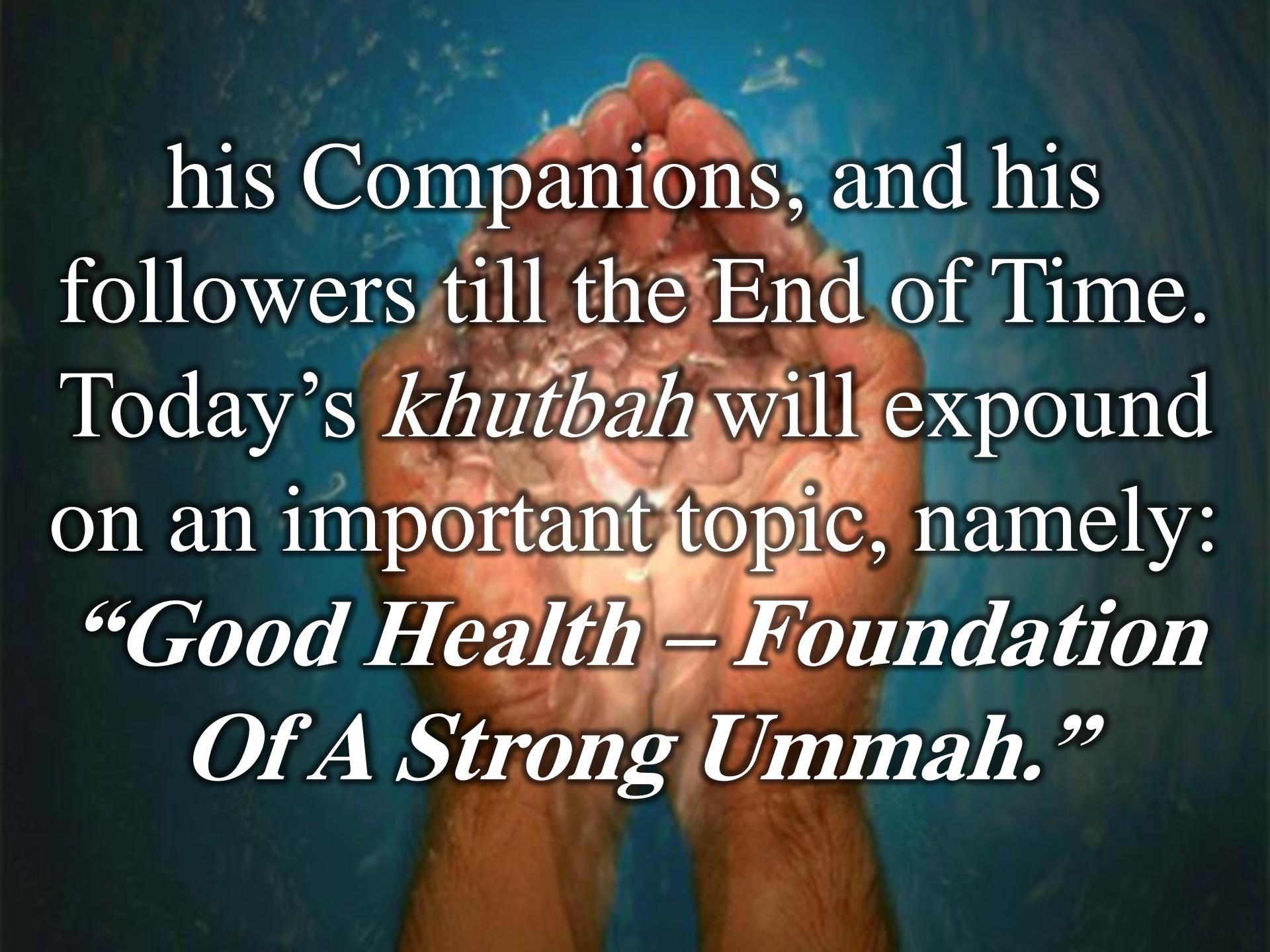
HEALTH MAIN STRENGTH OF UMMAH



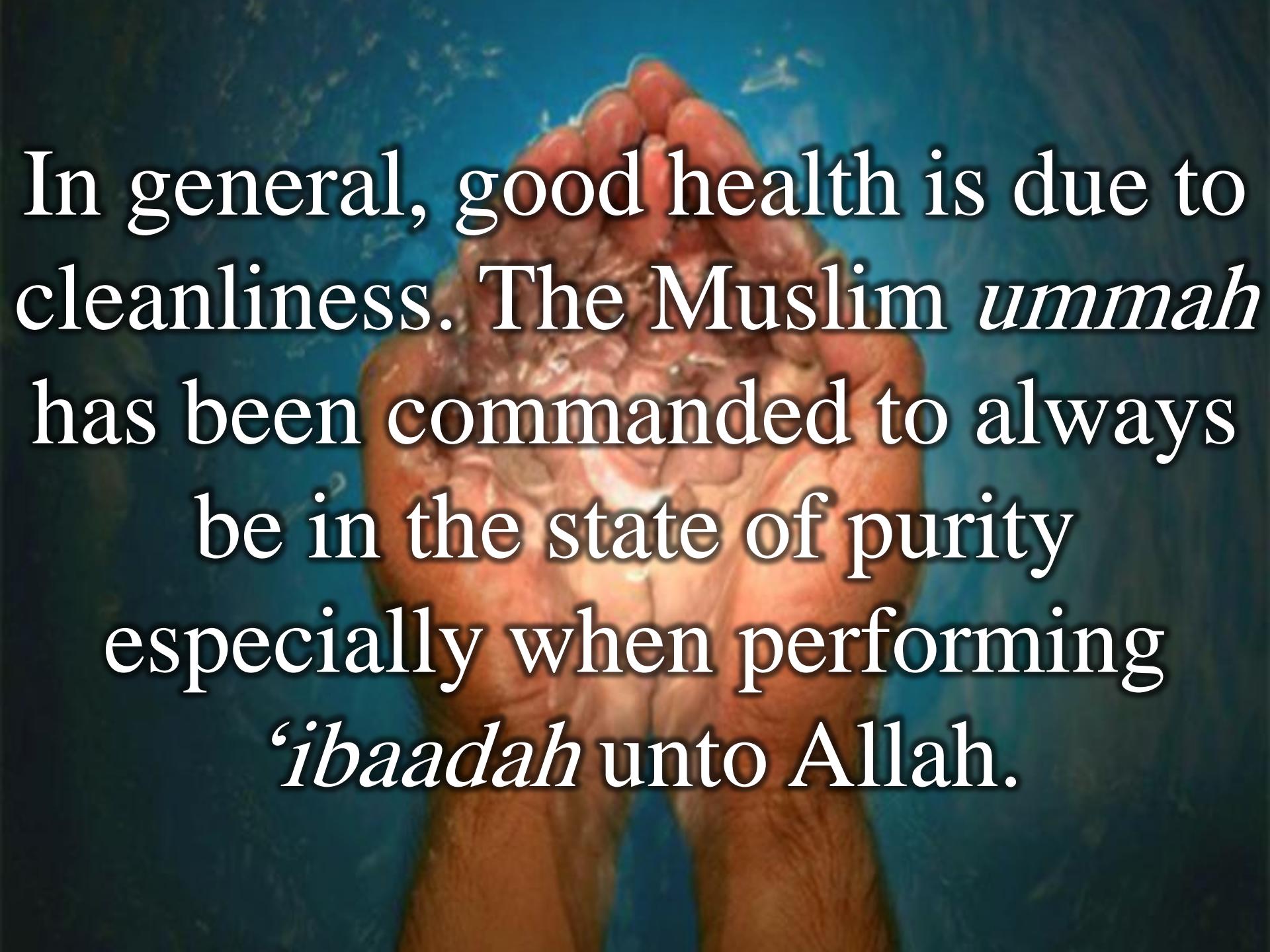
Let us all strive to increase our
taqwa of Allah Ta‘aala with the
true *taqwa* by practicing that
which has been ordained by
Allah and His Messenger
sallAllahu ‘alayhi wasallam,
and to abstain



from that which has been prohibited by Him. May Allah's peace (*salaam*) and blessing (*salawaat*) be upon our beloved Prophet Muhammad *sallAllahu 'alayhi wasallam*, his family,



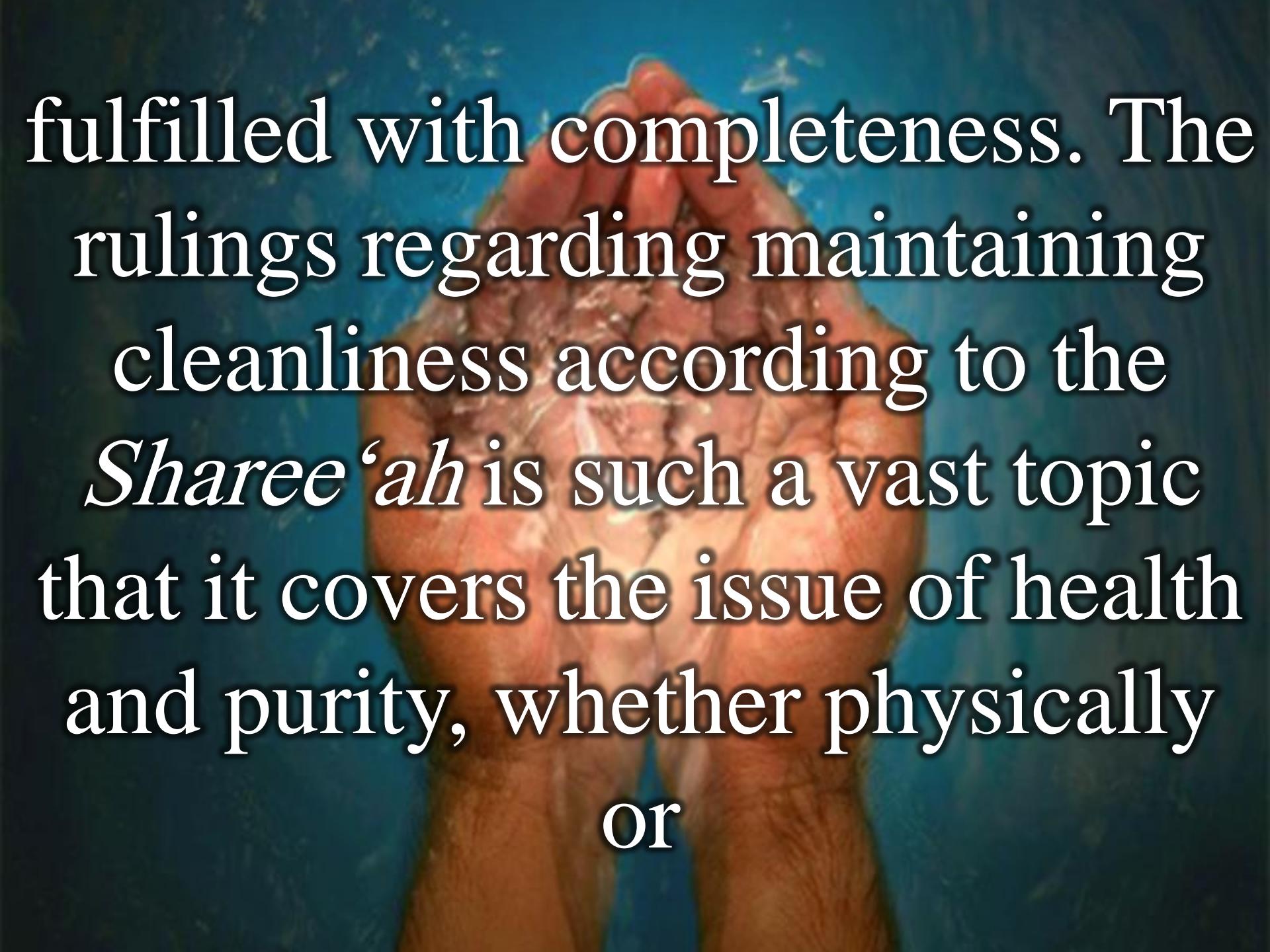
his Companions, and his
followers till the End of Time.
Today's *khutbah* will expound
on an important topic, namely:
***“Good Health – Foundation
Of A Strong Ummah.”***



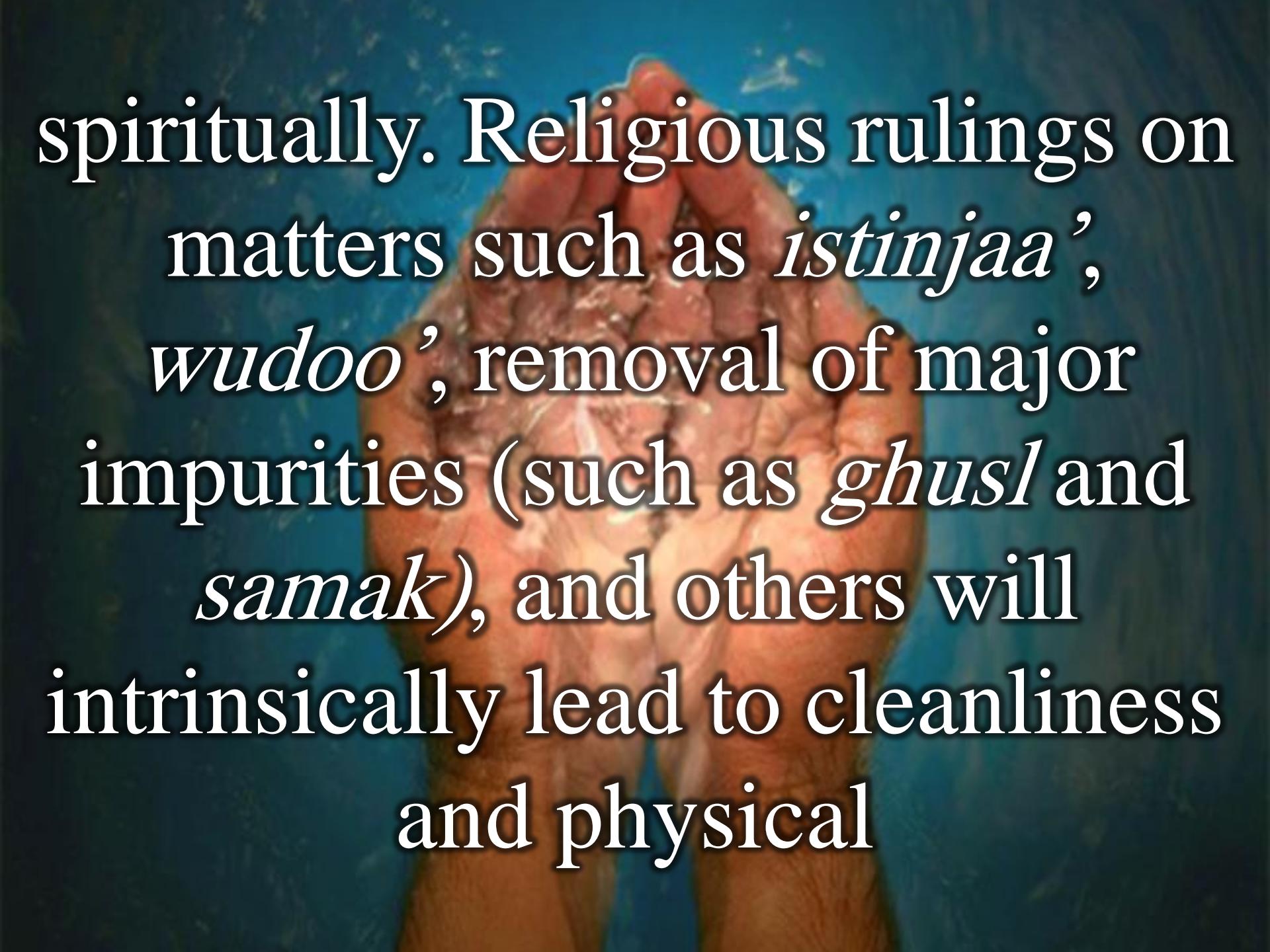
In general, good health is due to cleanliness. The Muslim *ummah* has been commanded to always be in the state of purity especially when performing ‘*ibaadah* unto Allah.



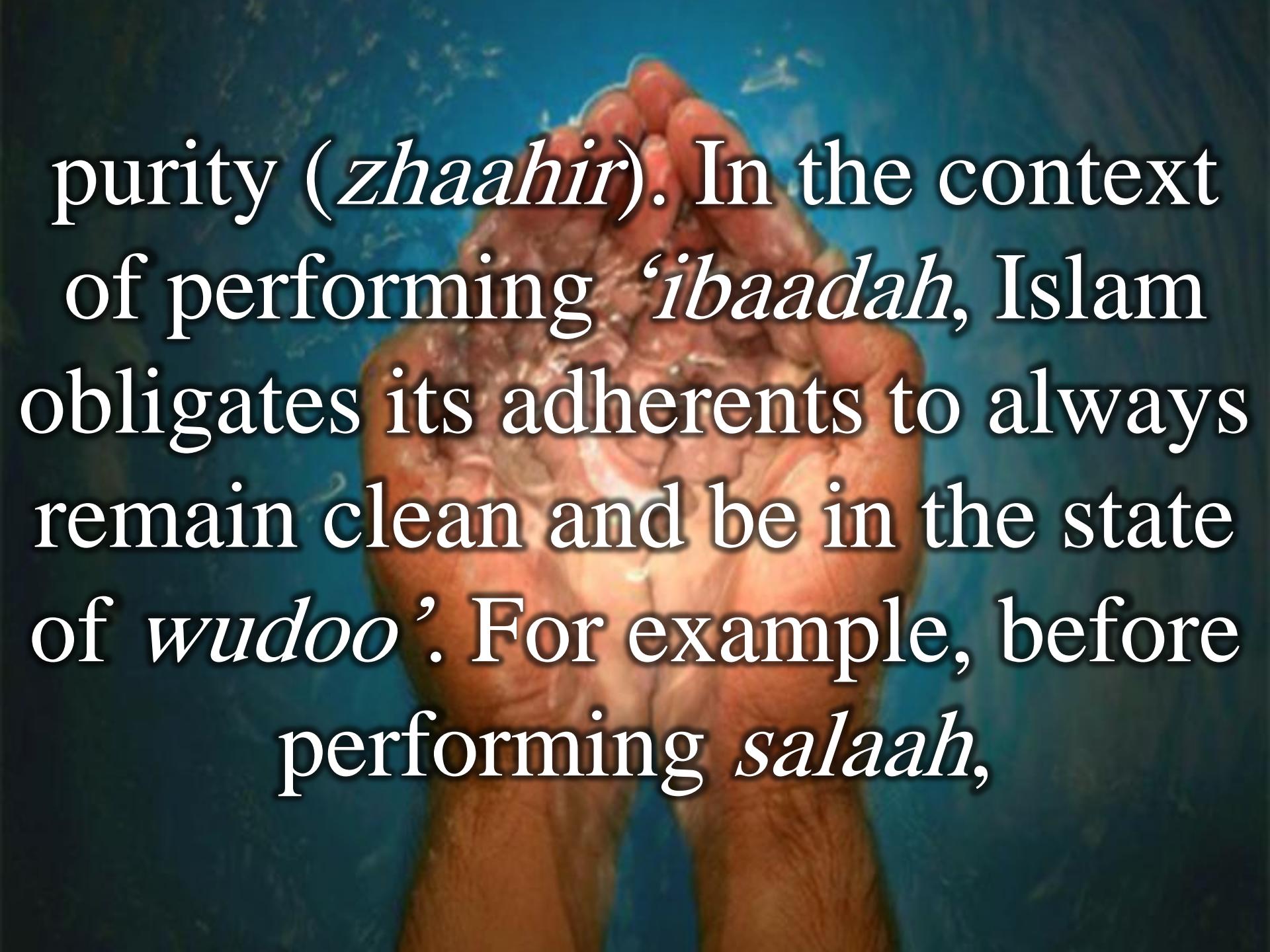
The healthy person can fulfill his religious obligations far better and comfortably. His *'ibaadah* will be more focused, and all the *fard* *'ayn* and *fard kifaayah* obligations will be



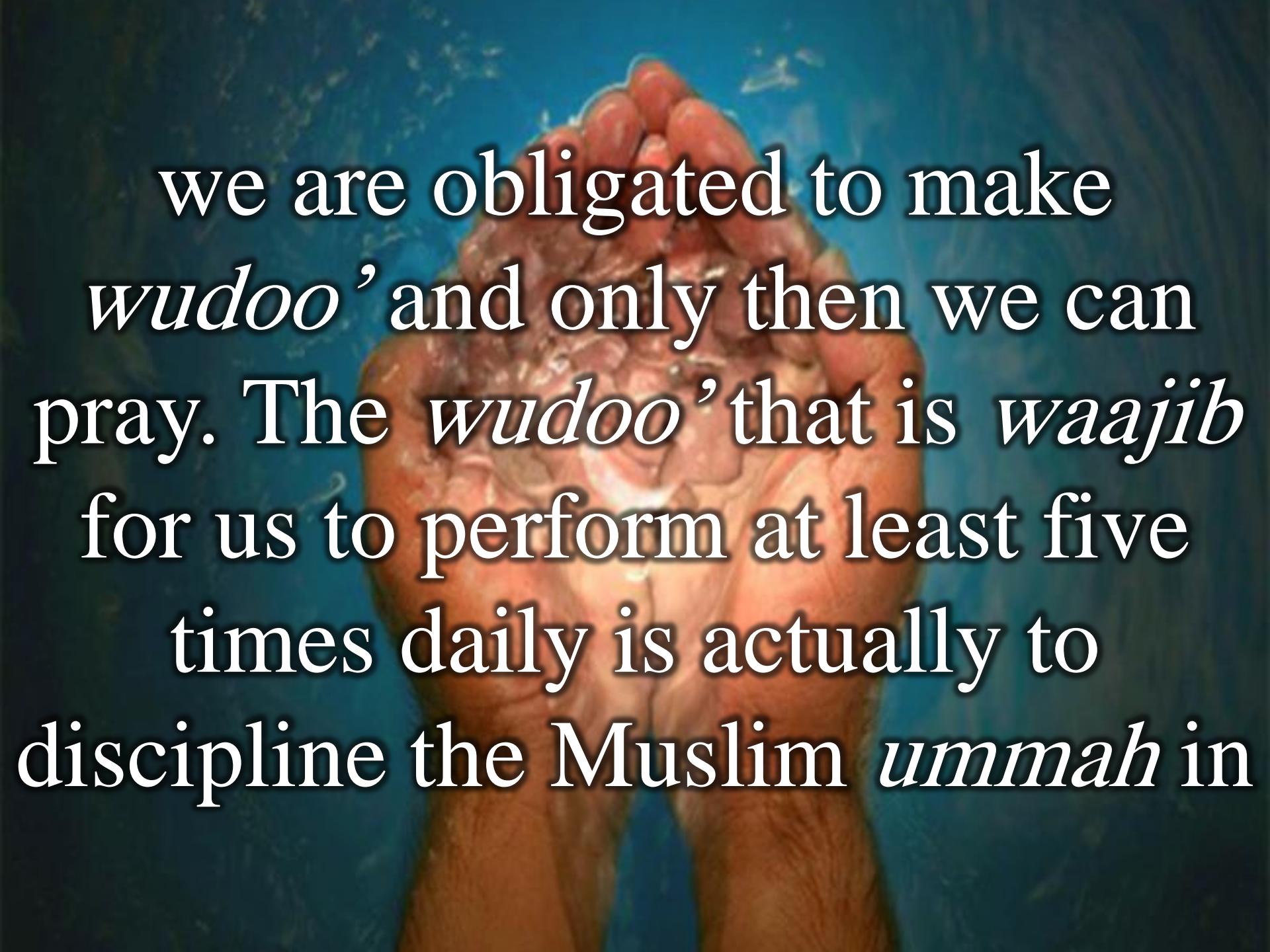
fulfilled with completeness. The rulings regarding maintaining cleanliness according to the *Sharee'ah* is such a vast topic that it covers the issue of health and purity, whether physically or



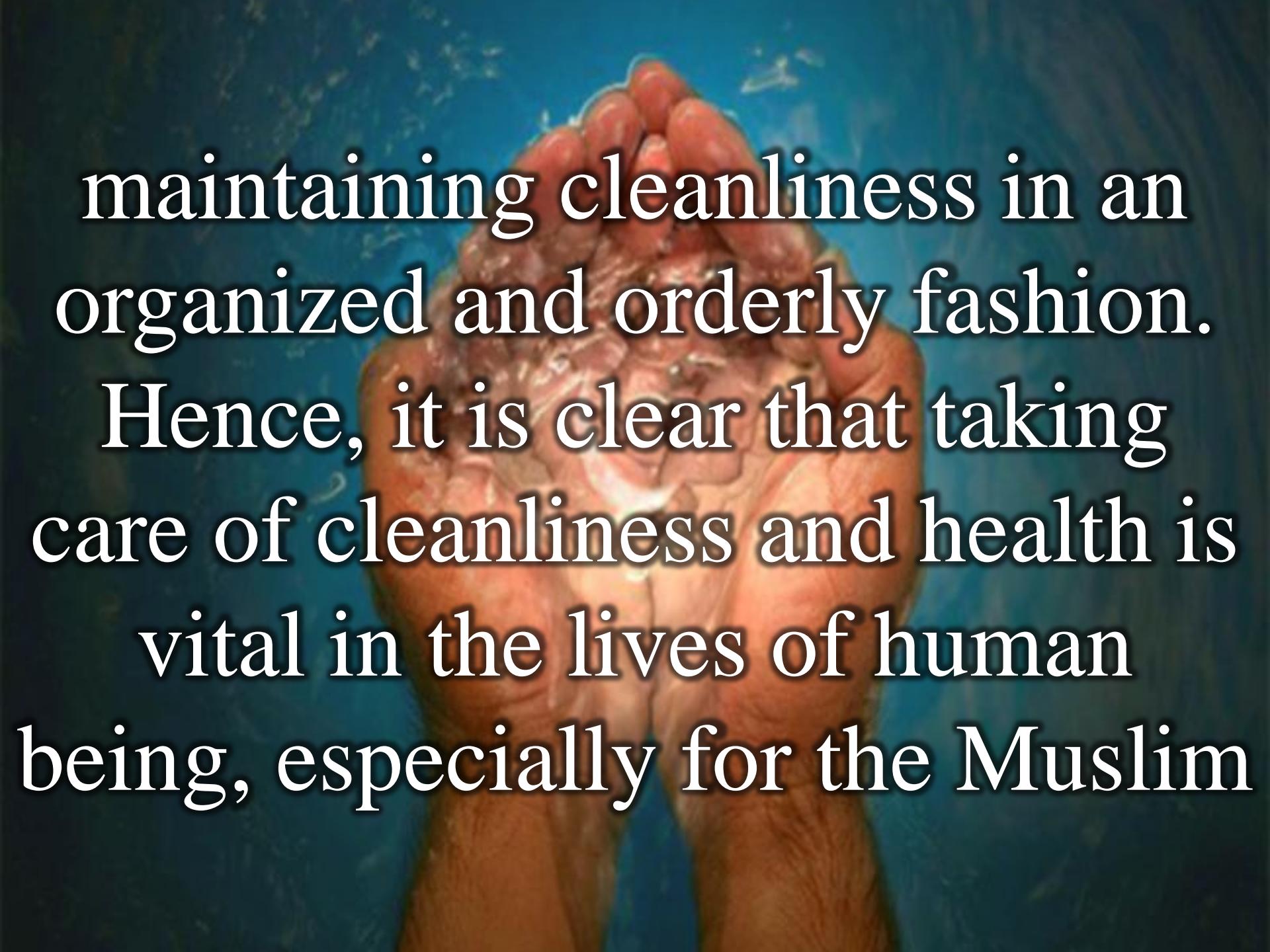
spiritually. Religious rulings on matters such as *istinja'*, *wudoo'*, removal of major impurities (such as *ghusl* and *samak*), and others will intrinsically lead to cleanliness and physical



purity (*zhaahir*). In the context of performing '*iibaadah*, Islam obligates its adherents to always remain clean and be in the state of *wudoo'*. For example, before performing *salaah*,



we are obligated to make *wudoo'* and only then we can pray. The *wudoo'* that is *waajib* for us to perform at least five times daily is actually to discipline the Muslim *ummah* in



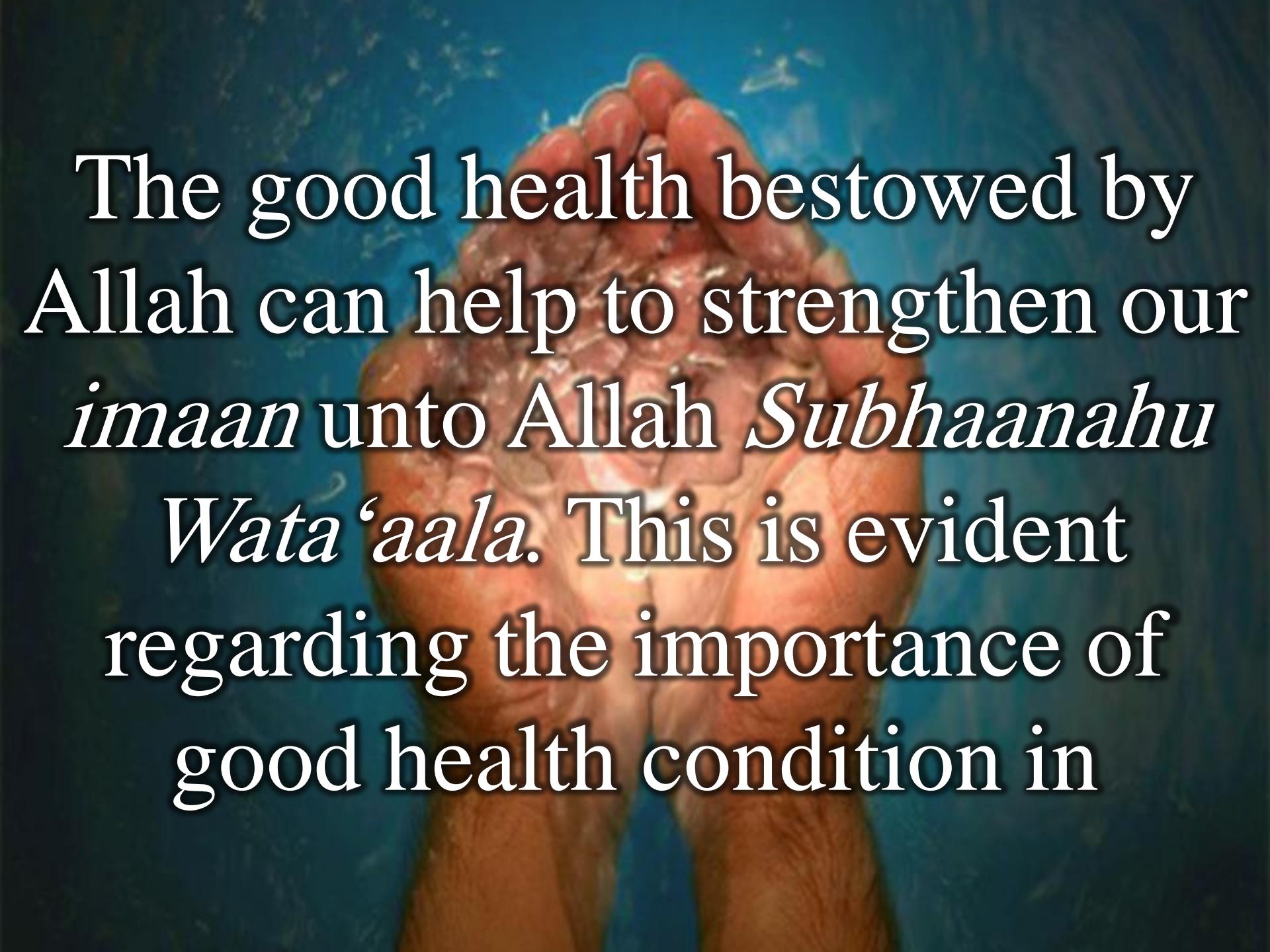
maintaining cleanliness in an organized and orderly fashion.

Hence, it is clear that taking care of cleanliness and health is vital in the lives of human beings, especially for the Muslim



ummah. In one hadeeth, Abu Maalik al-Ash'ari radiyAllaahu 'anh reported: Rasulullah sallAllahu 'alayhi wasallam said:

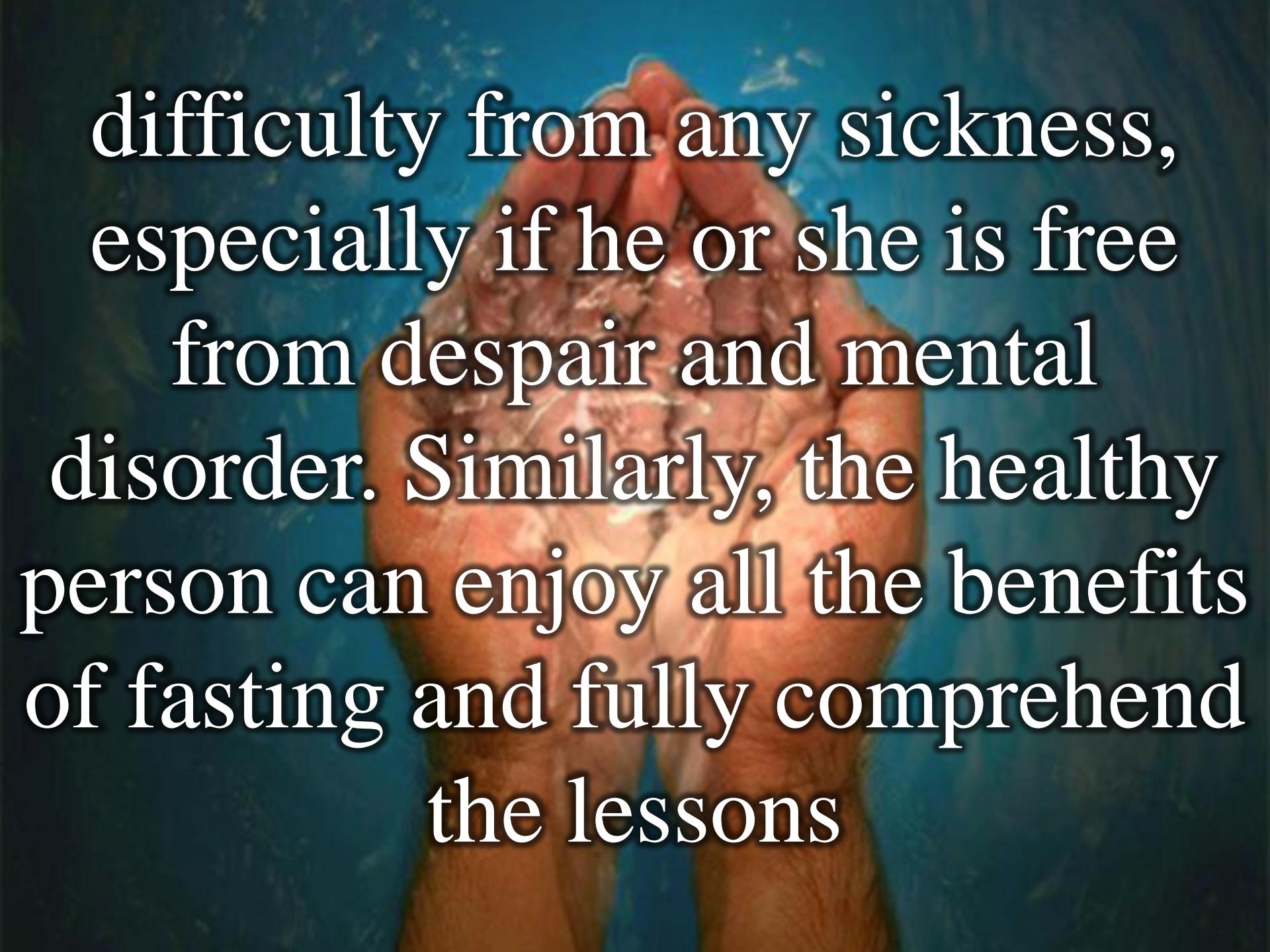
“Cleanliness is half of faith...”
(Muslim)



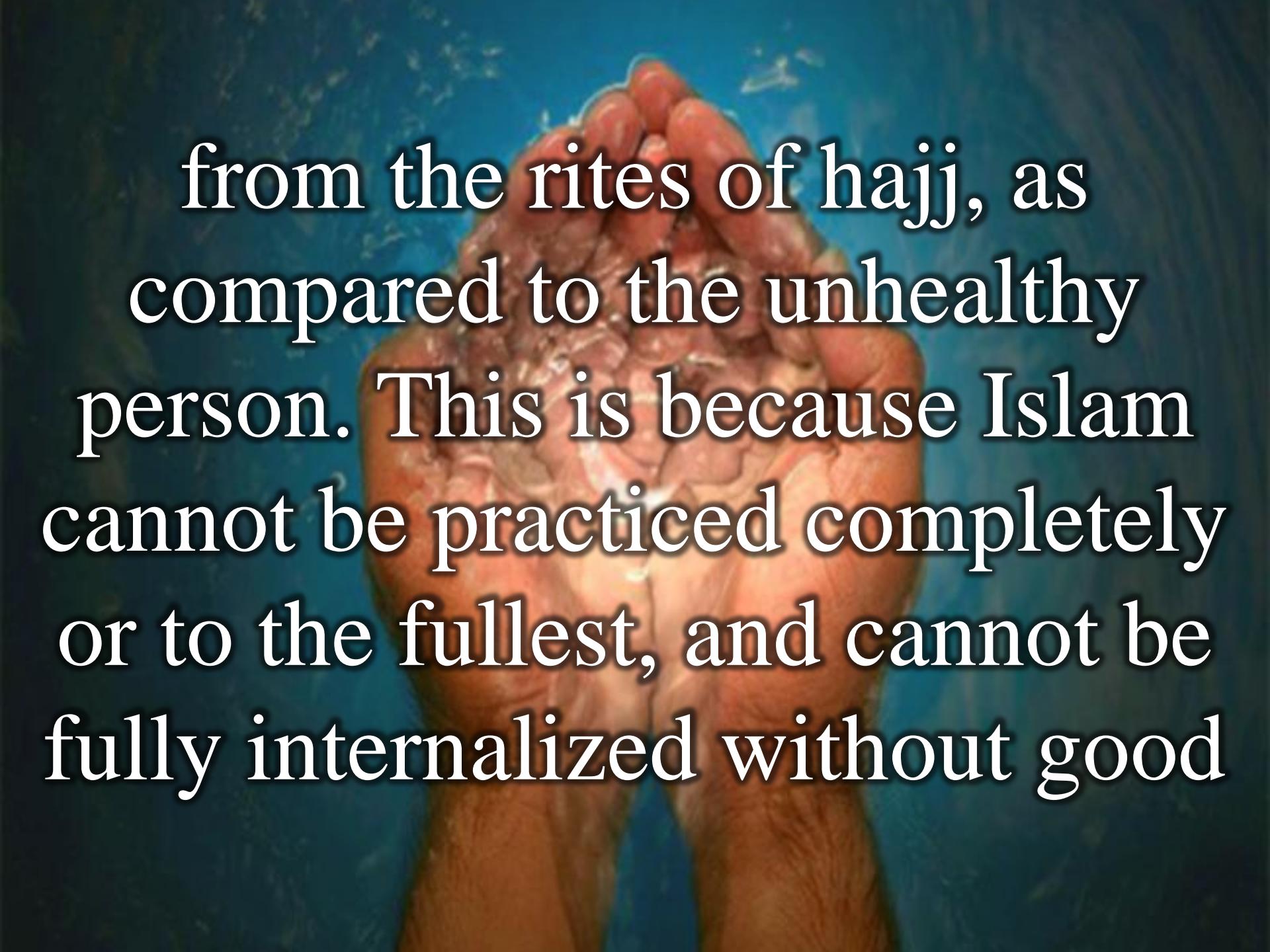
The good health bestowed by Allah can help to strengthen our *imaan* unto Allah *Subhaanahu Wata ‘aala*. This is evident regarding the importance of good health condition in



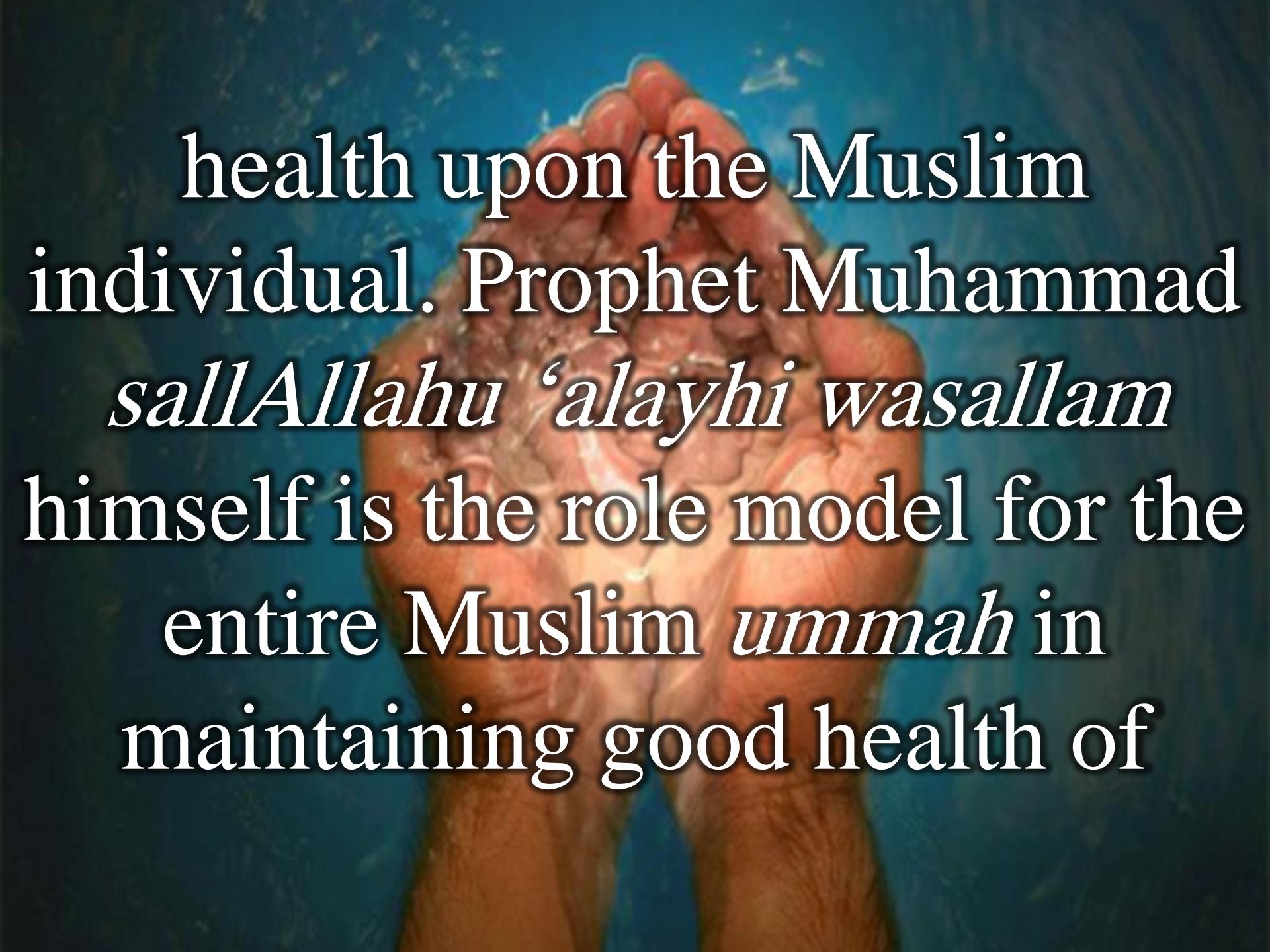
performing the ‘ibaadah of salaah, fasting, and jihaad in the path of Allah. The Muslim that has been bestowed with good health can perform his salaah with perfection, without pain and

A close-up photograph of a person's face, showing their eyes and forehead, with a warm, reddish-brown hue.

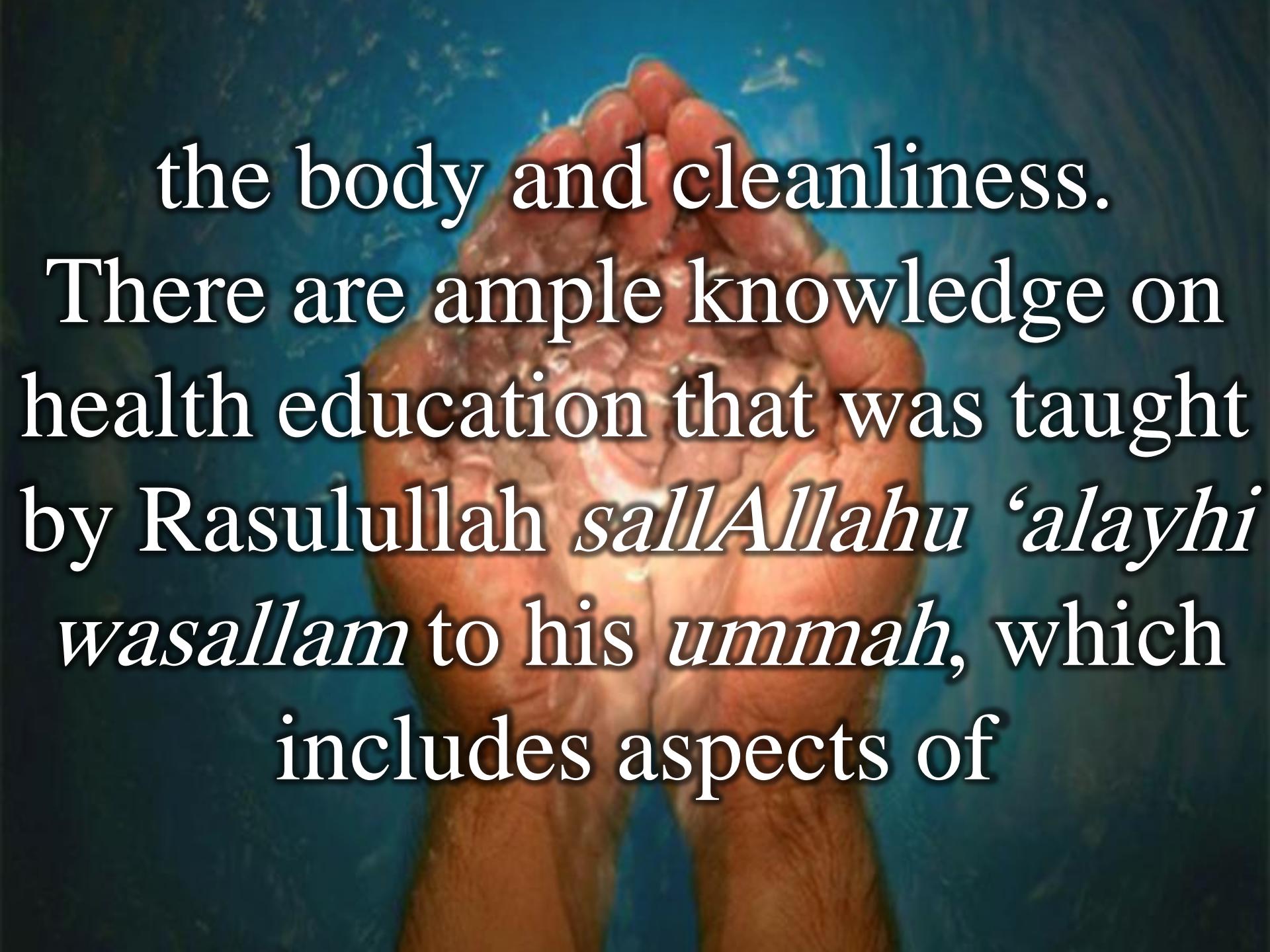
difficulty from any sickness, especially if he or she is free from despair and mental disorder. Similarly, the healthy person can enjoy all the benefits of fasting and fully comprehend the lessons



from the rites of hajj, as compared to the unhealthy person. This is because Islam cannot be practiced completely or to the fullest, and cannot be fully internalized without good

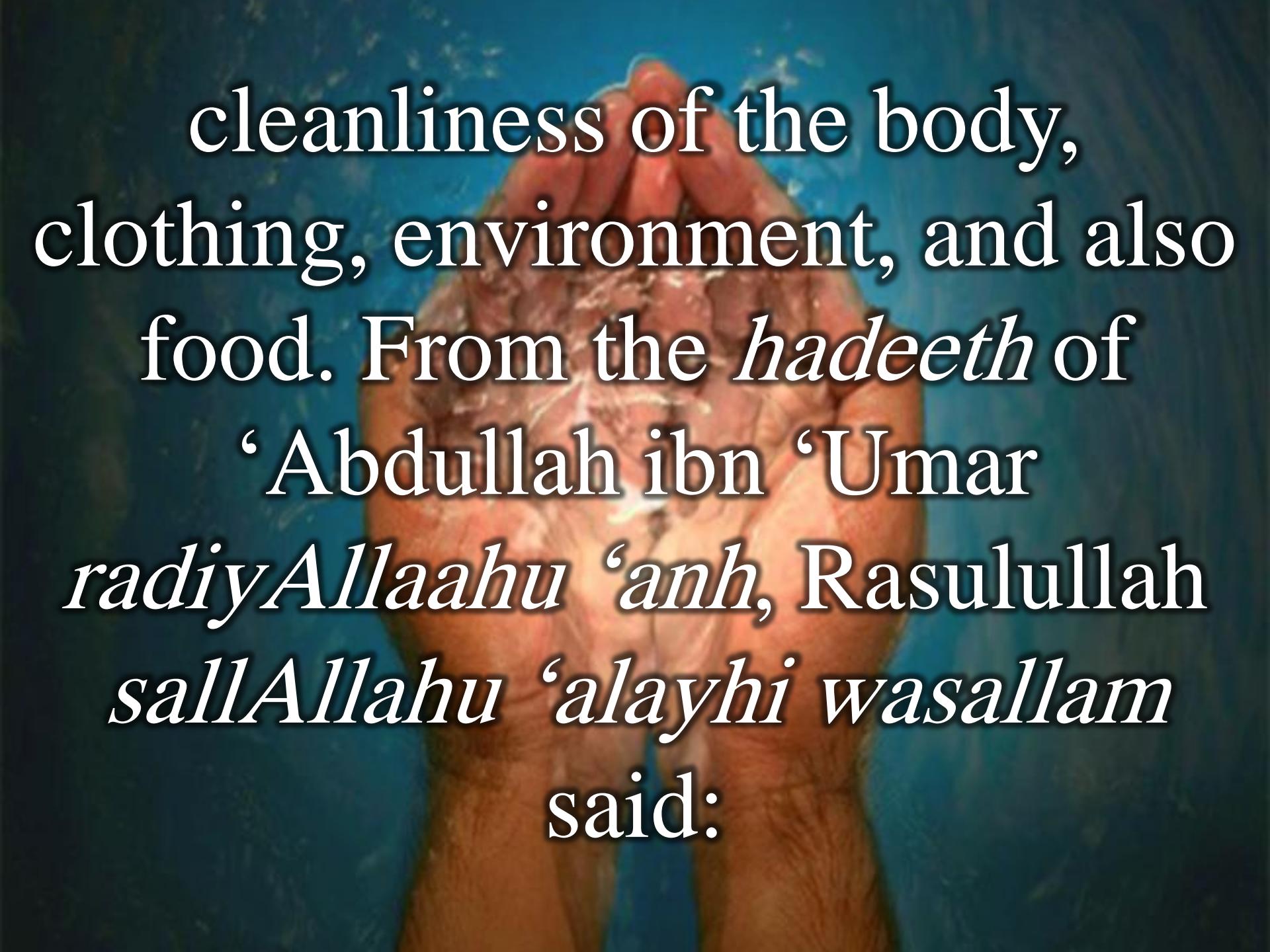


health upon the Muslim individual. Prophet Muhammad *sallAllahu ‘alayhi wasallam* himself is the role model for the entire Muslim *ummah* in maintaining good health of

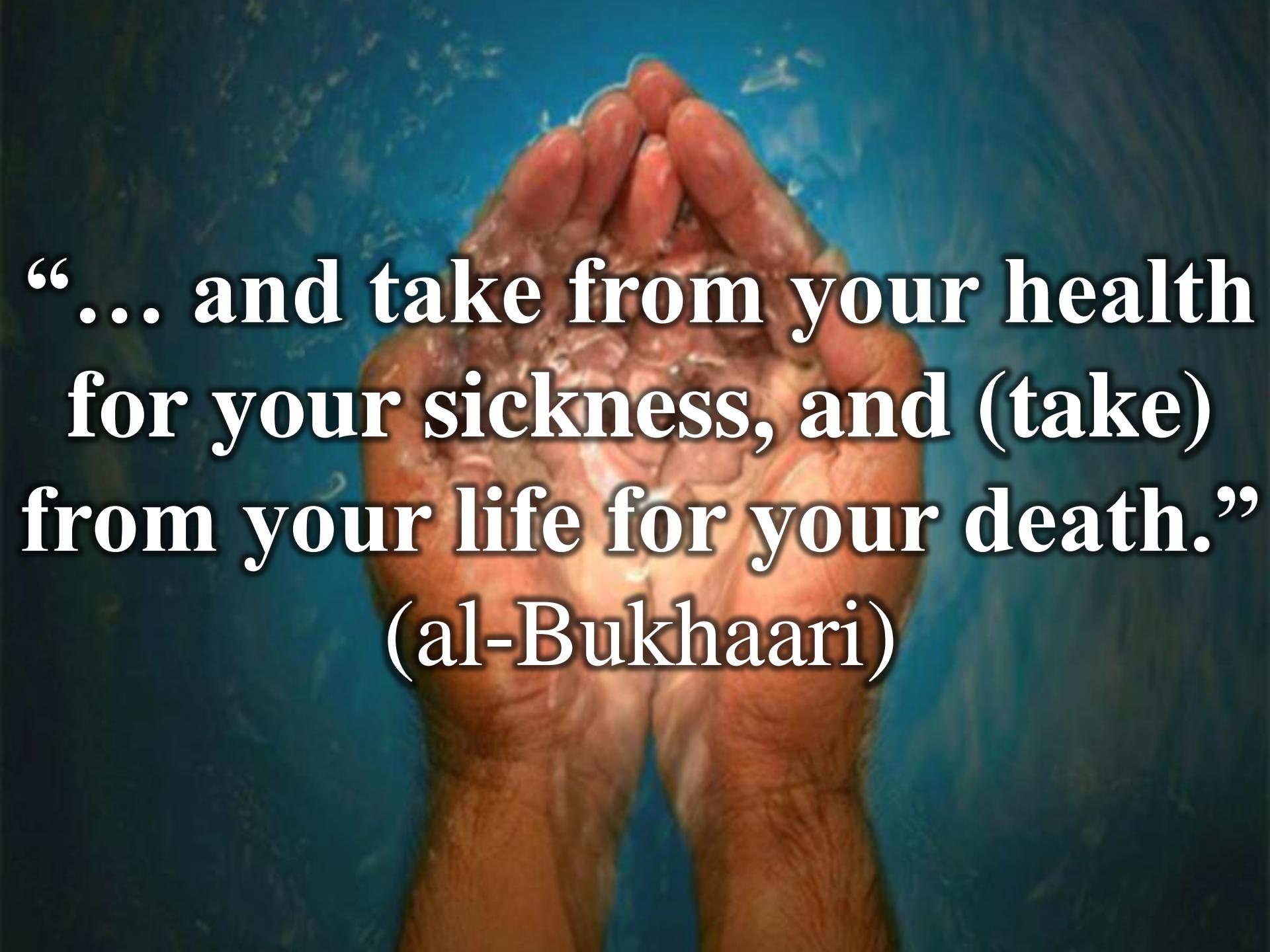


the body and cleanliness.

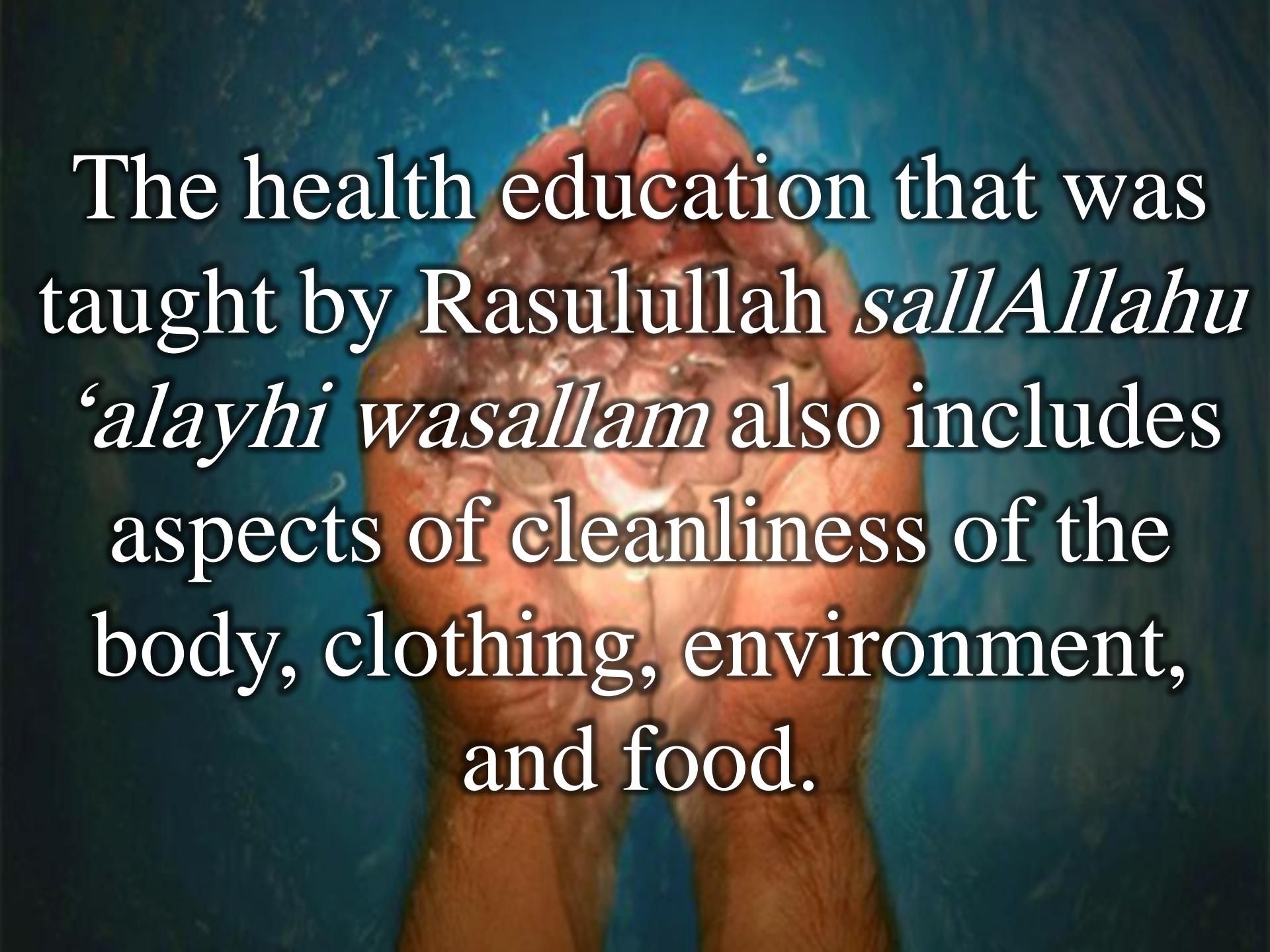
There are ample knowledge on health education that was taught by Rasulullah *sallAllahu 'alayhi wasallam* to his *ummah*, which includes aspects of



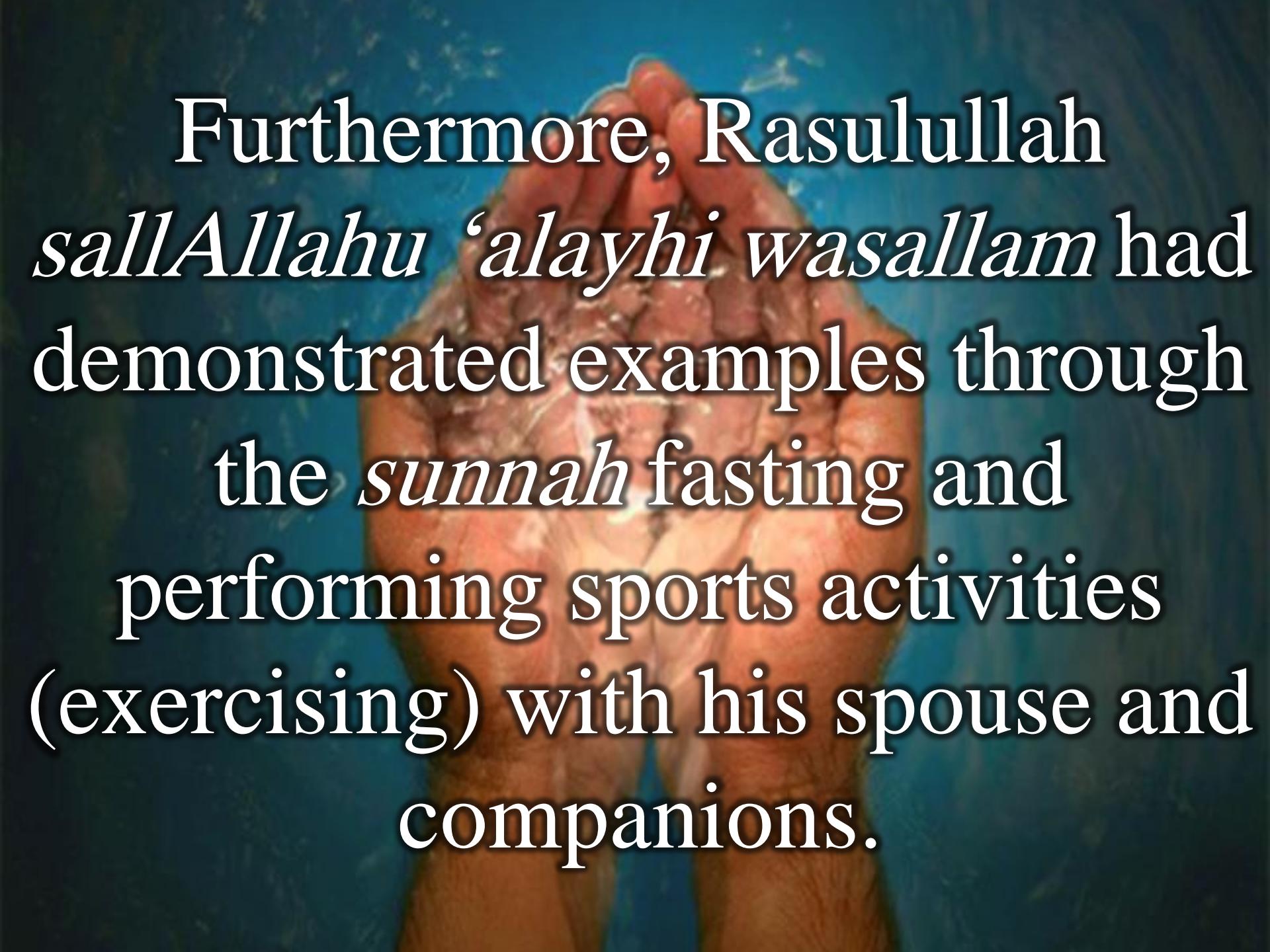
cleanliness of the body,
clothing, environment, and also
food. From the *hadeeth* of
‘Abdullah ibn ‘Umar
radiyAllaahu ‘anh, Rasulullah
sallAllahu ‘alayhi wasallam
said:



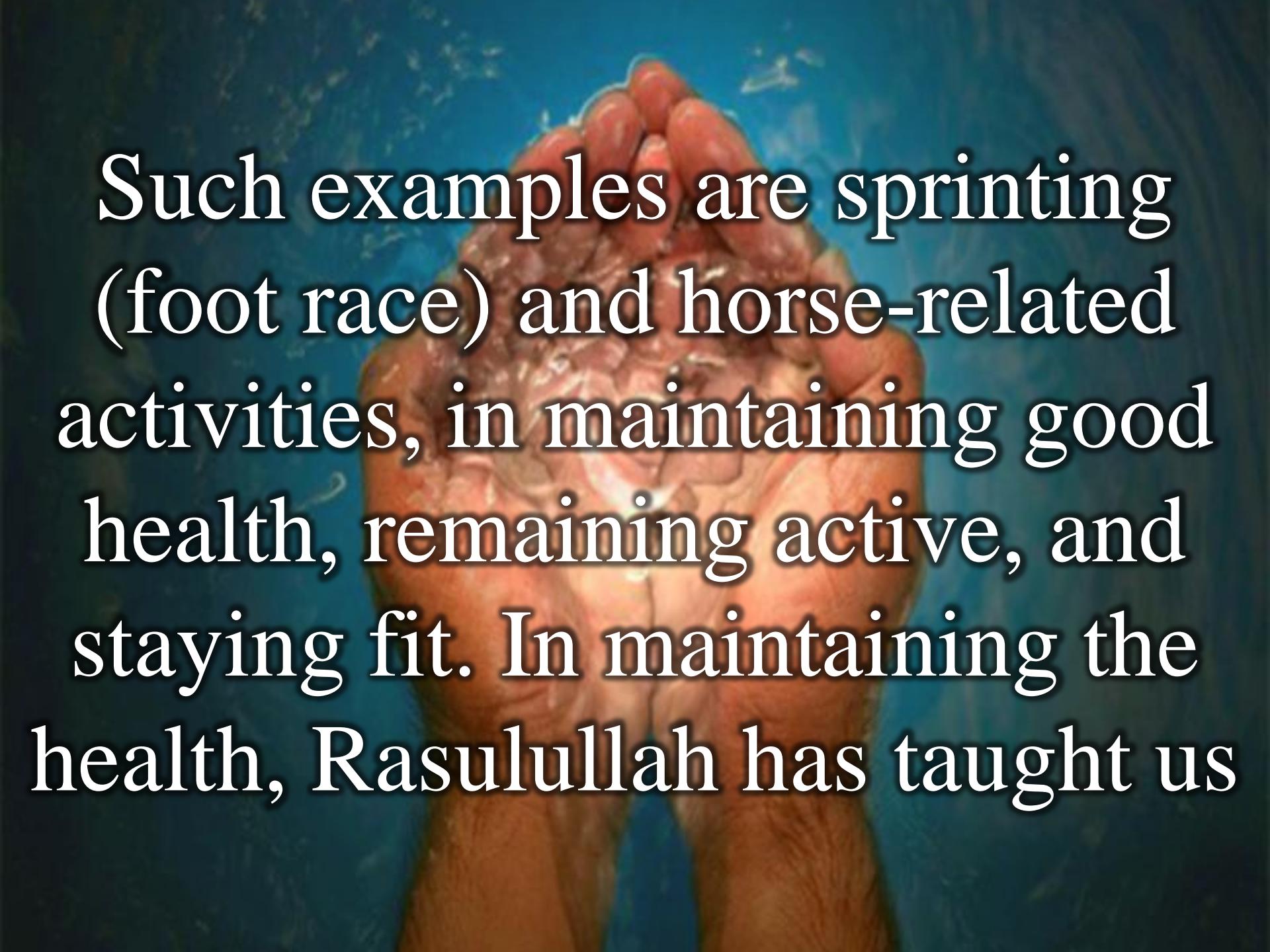
“... and take from your health
for your sickness, and (take)
from your life for your death.”
(al-Bukhaari)



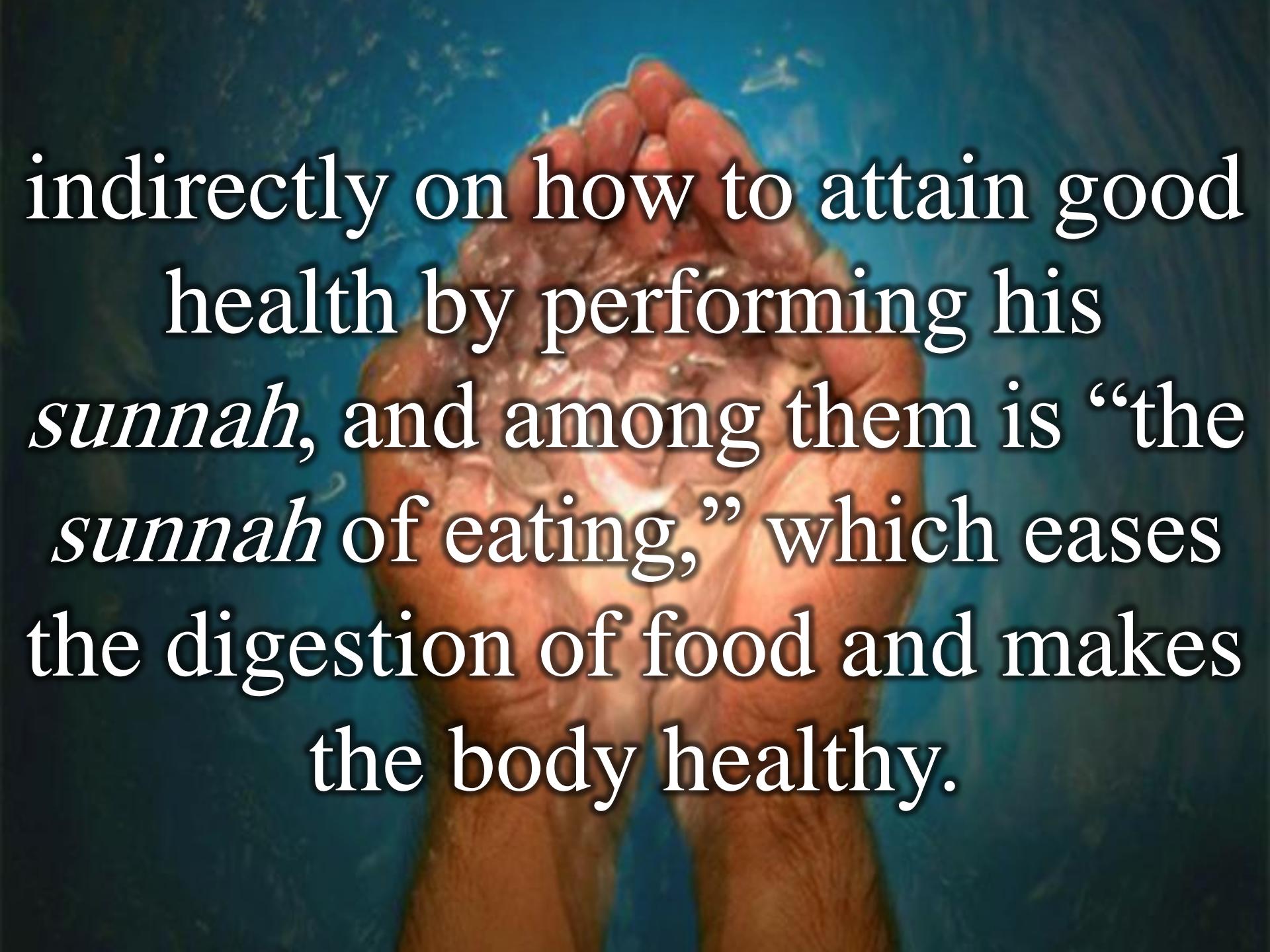
The health education that was taught by Rasulullah *sallAllahu 'alayhi wasallam* also includes aspects of cleanliness of the body, clothing, environment, and food.



Furthermore, Rasulullah *sallAllahu 'alayhi wasallam* had demonstrated examples through the *sunnah* fasting and performing sports activities (exercising) with his spouse and companions.



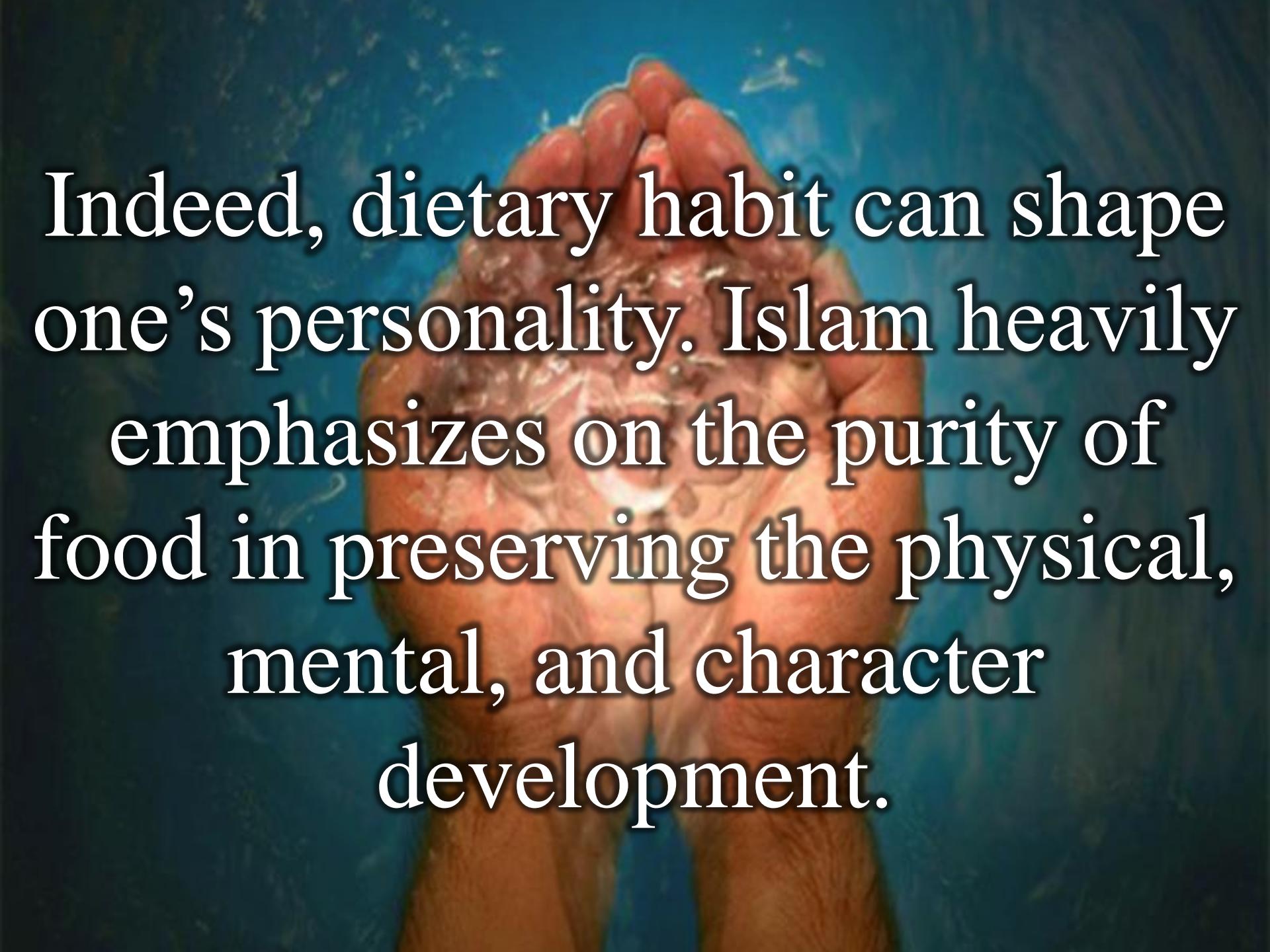
Such examples are sprinting (foot race) and horse-related activities, in maintaining good health, remaining active, and staying fit. In maintaining the health, Rasulullah has taught us



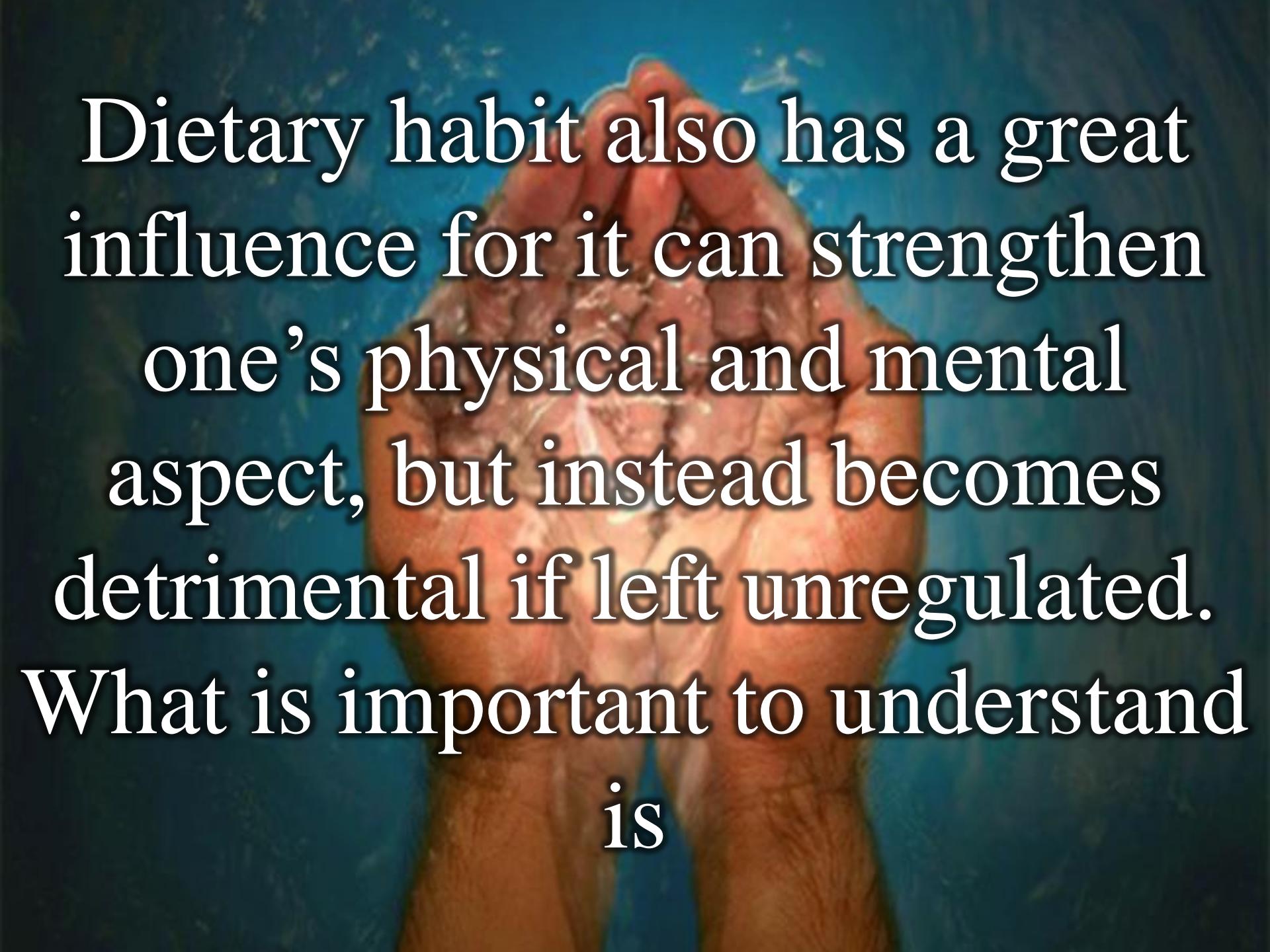
indirectly on how to attain good health by performing his *sunnah*, and among them is “the *sunnah* of eating,” which eases the digestion of food and makes the body healthy.



Allah *Subhaanahu Wata‘aala*
mentions in al-Qur‘an:
**“O mankind, eat from
whatever is on earth [that is]
lawful and good...”**
(al-Baqarah 2:168)

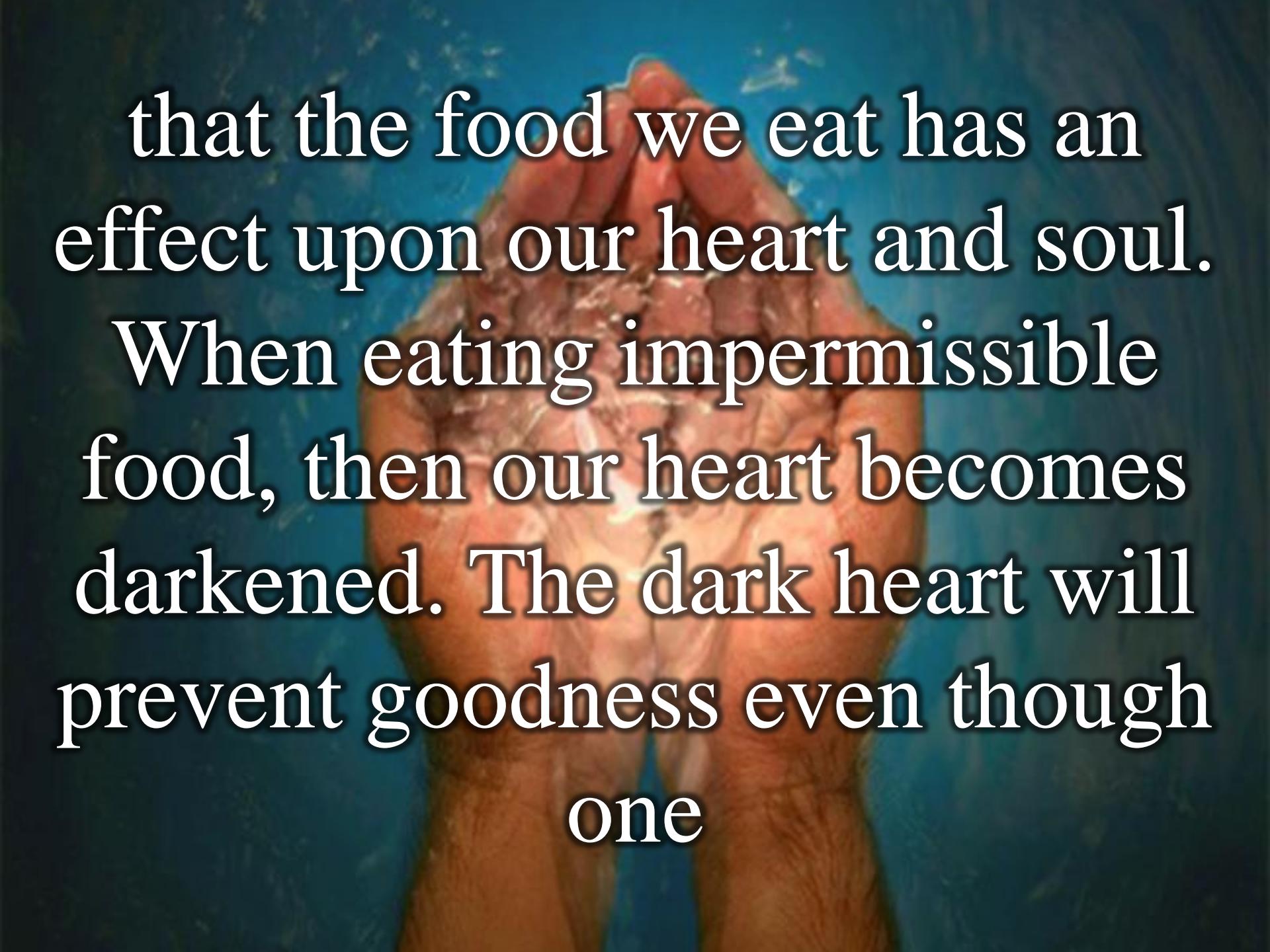


Indeed, dietary habit can shape one's personality. Islam heavily emphasizes on the purity of food in preserving the physical, mental, and character development.



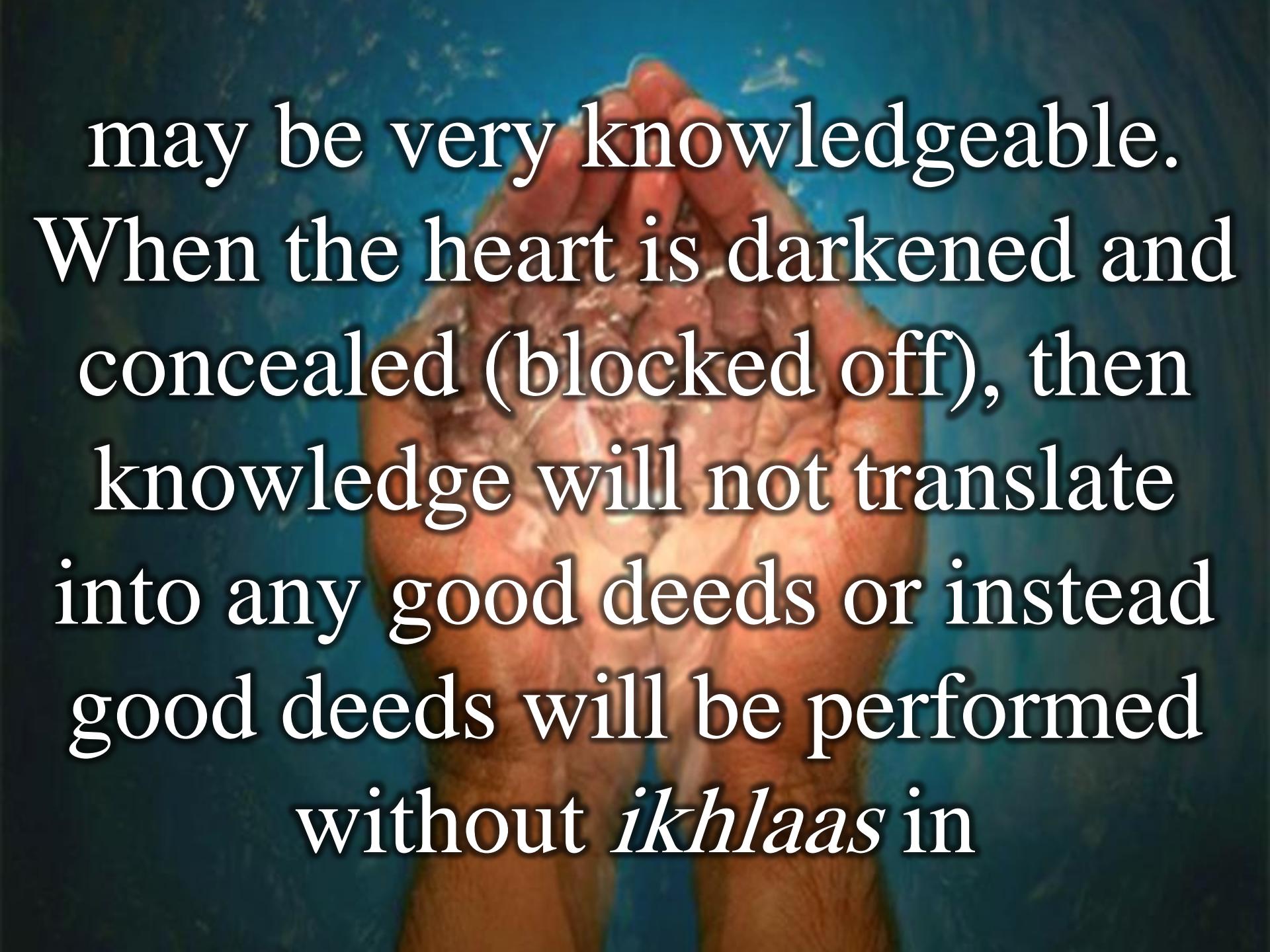
Dietary habit also has a great influence for it can strengthen one's physical and mental aspect, but instead becomes detrimental if left unregulated.

What is important to understand
is

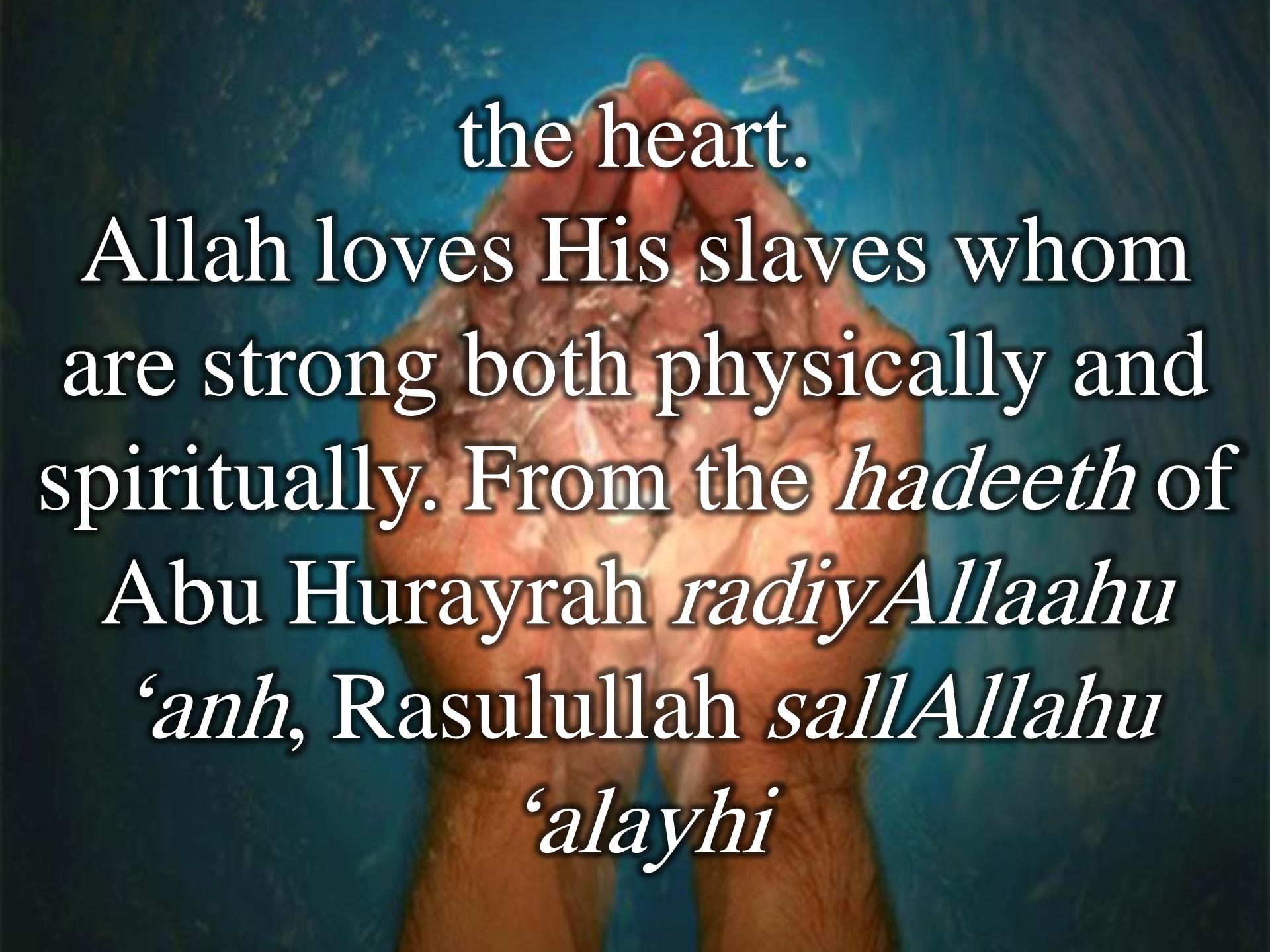


that the food we eat has an effect upon our heart and soul.

When eating impermissible food, then our heart becomes darkened. The dark heart will prevent goodness even though one

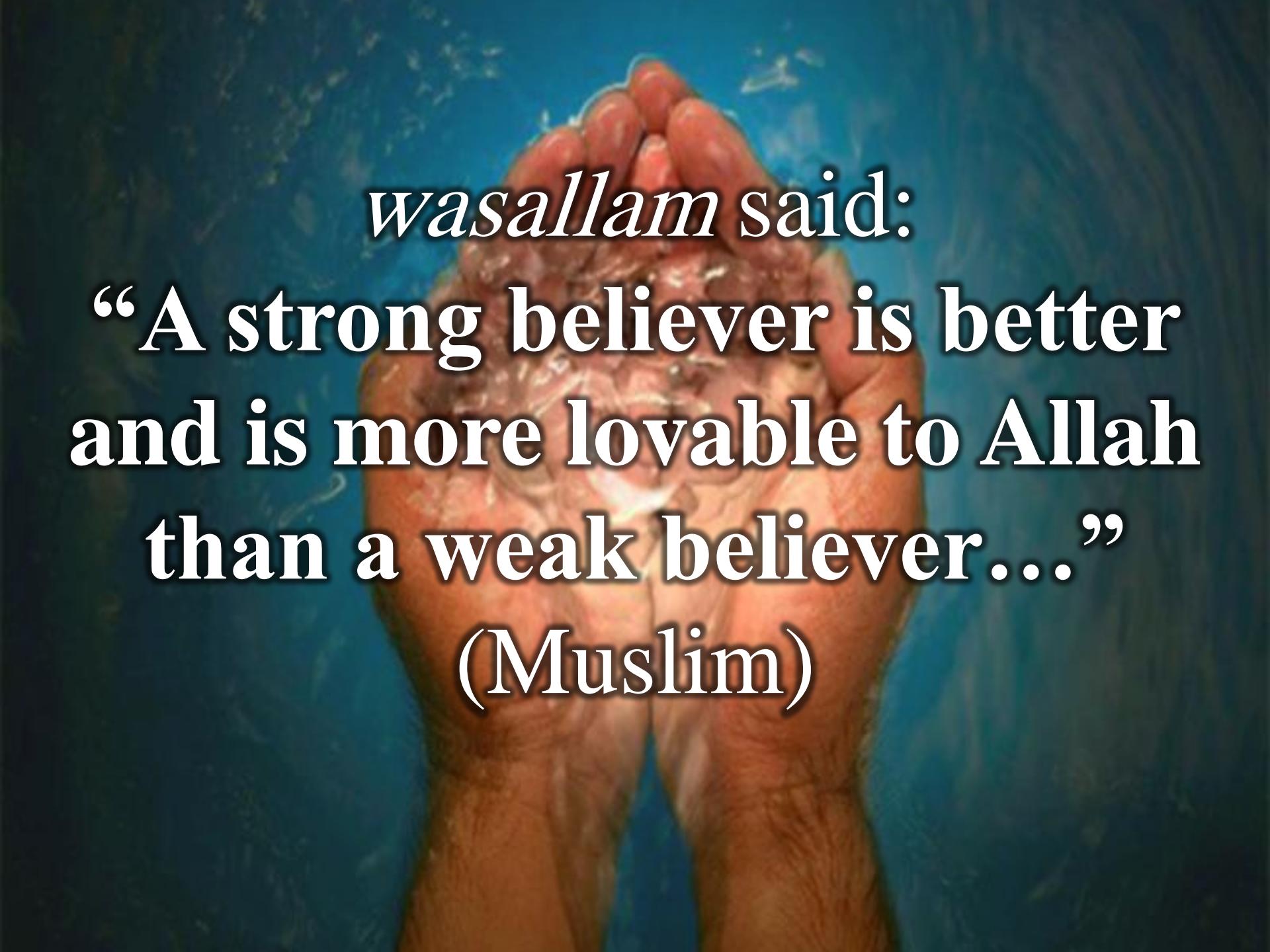


may be very knowledgeable.
When the heart is darkened and
concealed (blocked off), then
knowledge will not translate
into any good deeds or instead
good deeds will be performed
without *ikhlaas* in



the heart.

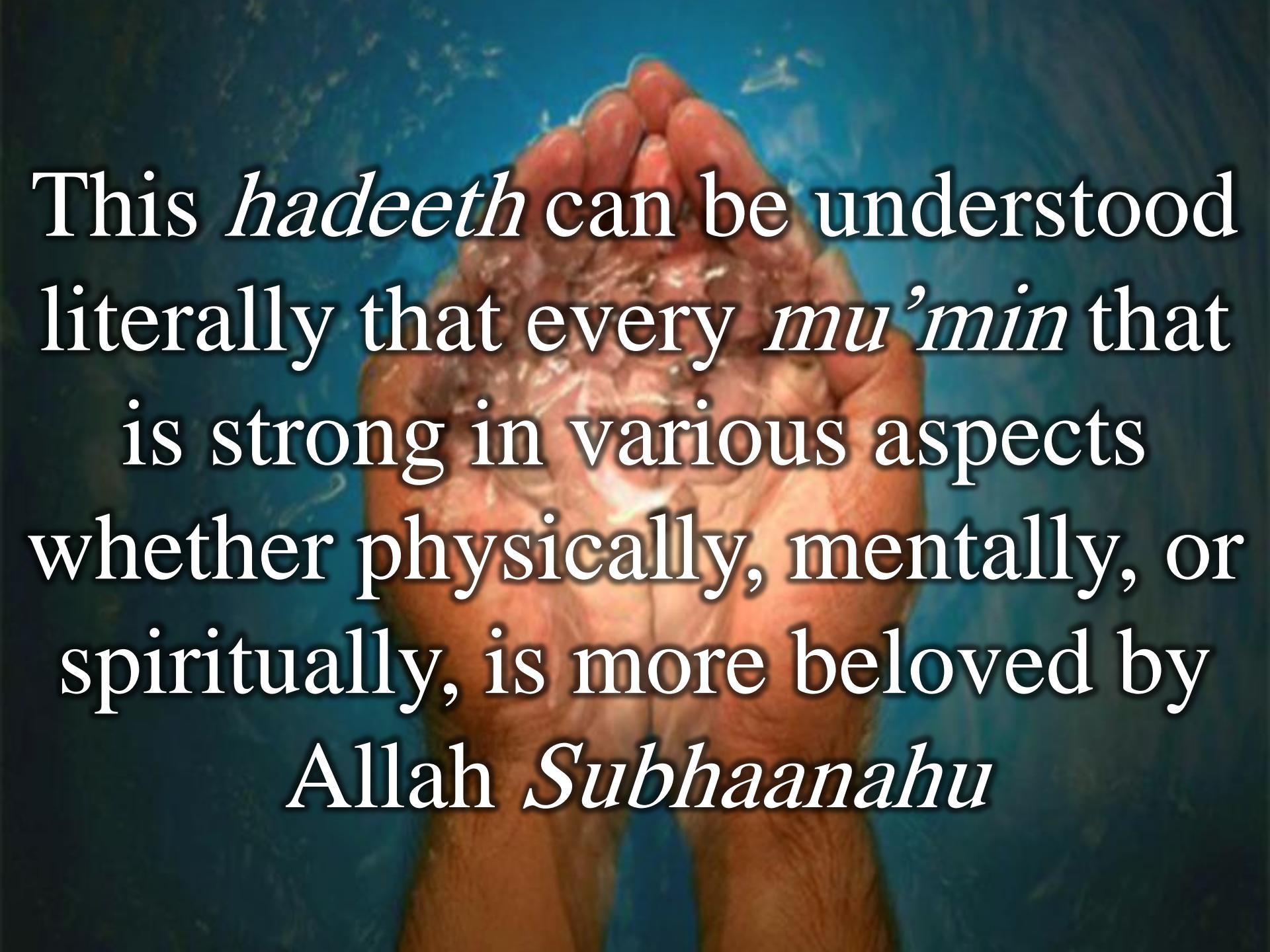
Allah loves His slaves whom
are strong both physically and
spiritually. From the *hadeeth* of
Abu Hurayrah *radiyAllaahu*
'anh, Rasulullah *sallAllaahu*
'alayhi



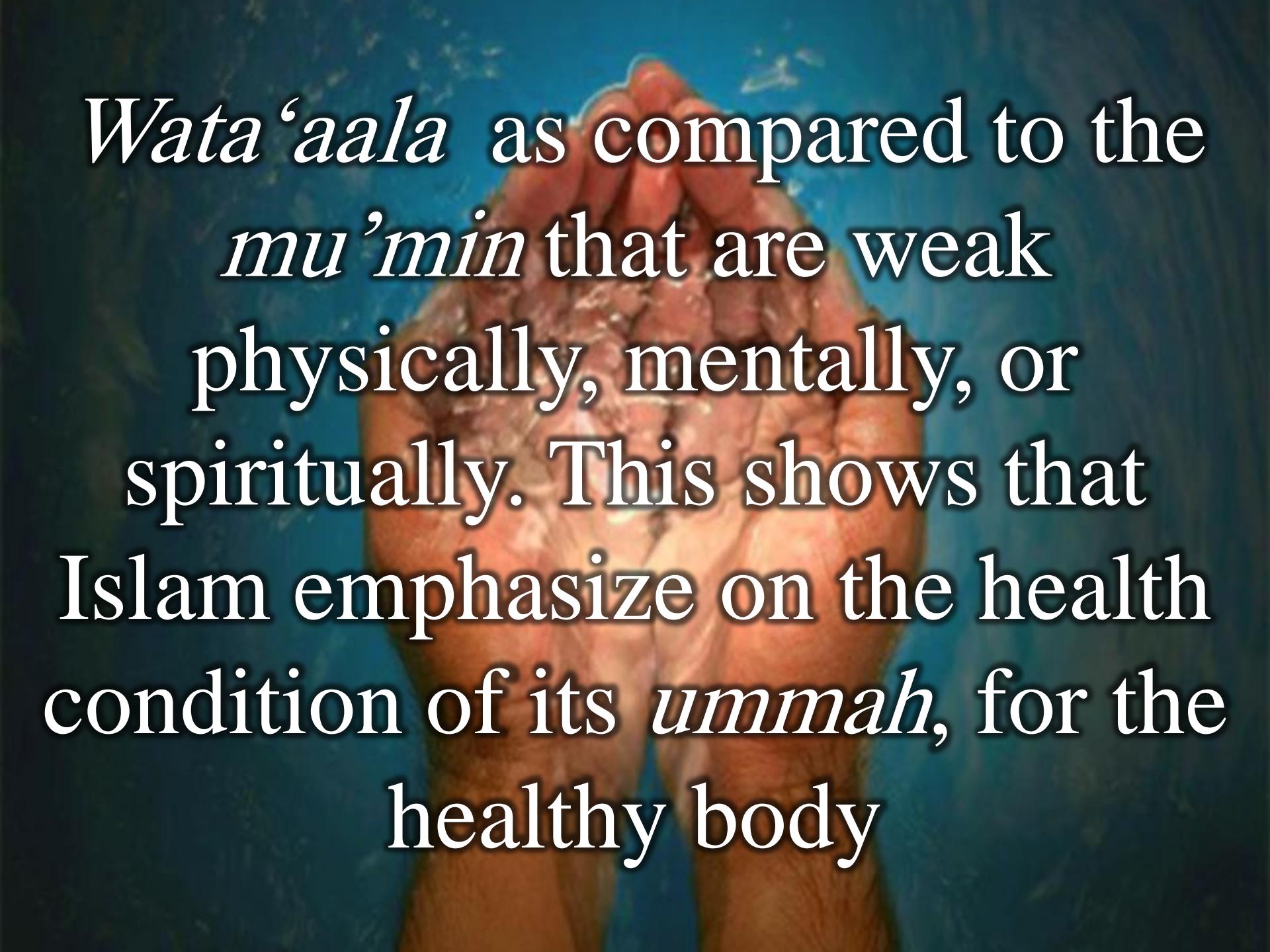
wasallam said:

**“A strong believer is better
and is more lovable to Allah
than a weak believer...”**

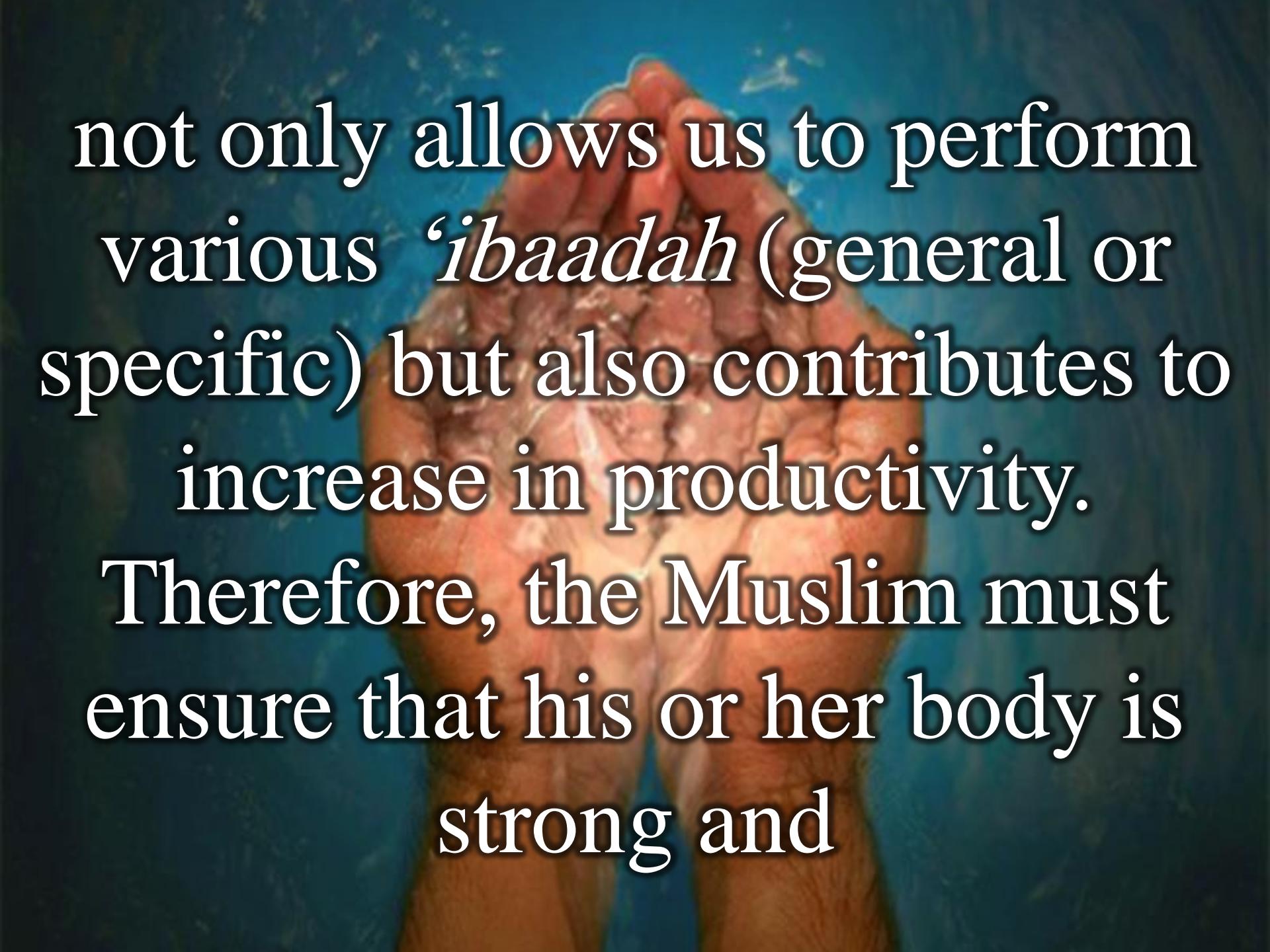
(Muslim)



This *hadeeth* can be understood literally that every *mu'min* that is strong in various aspects whether physically, mentally, or spiritually, is more beloved by Allah *Subhaanahu*



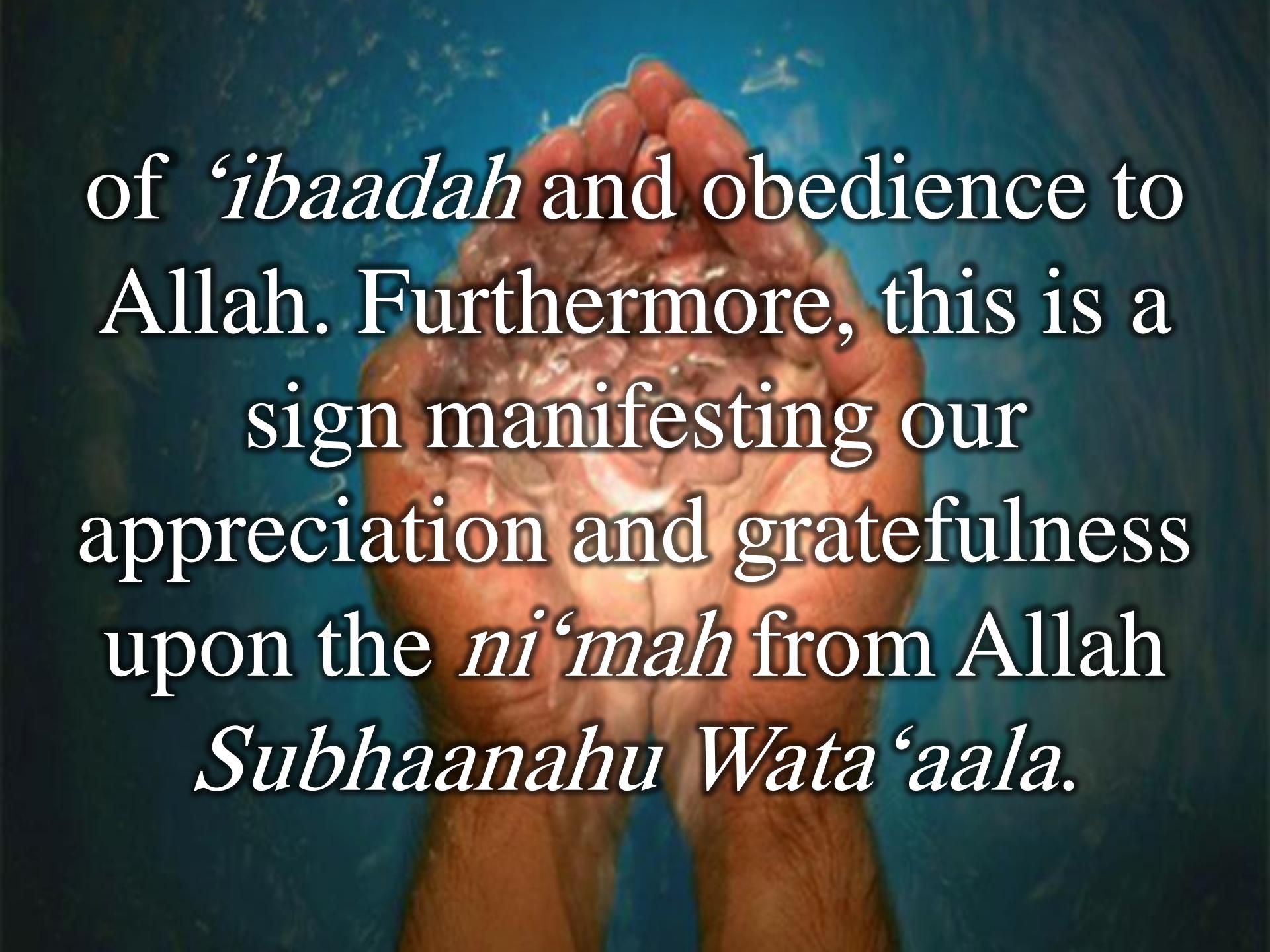
Wata ‘aala as compared to the *mu’min* that are weak physically, mentally, or spiritually. This shows that Islam emphasize on the health condition of its *ummah*, for the healthy body



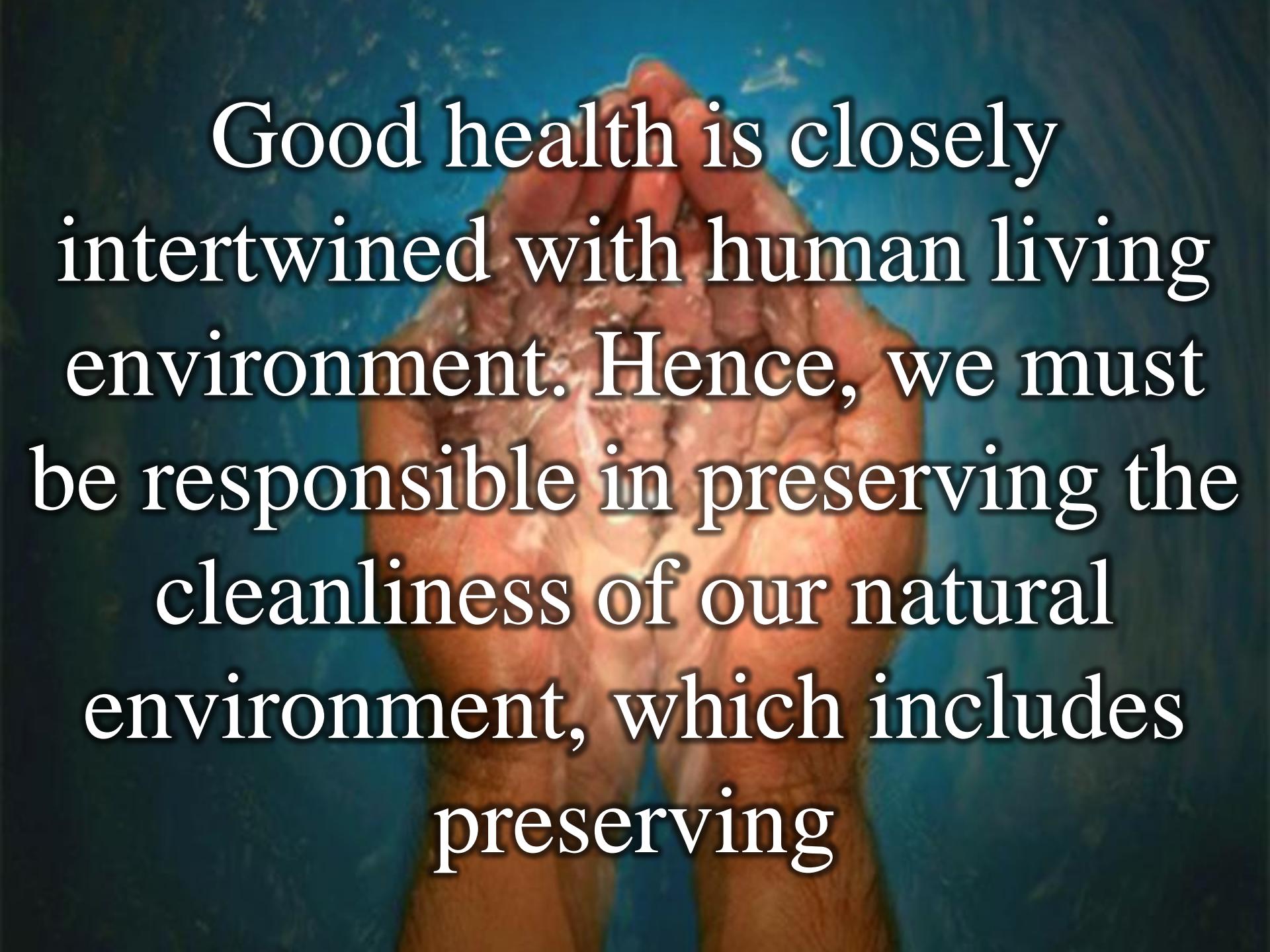
not only allows us to perform various ‘ibaadah (general or specific) but also contributes to increase in productivity.

Therefore, the Muslim must ensure that his or her body is strong and

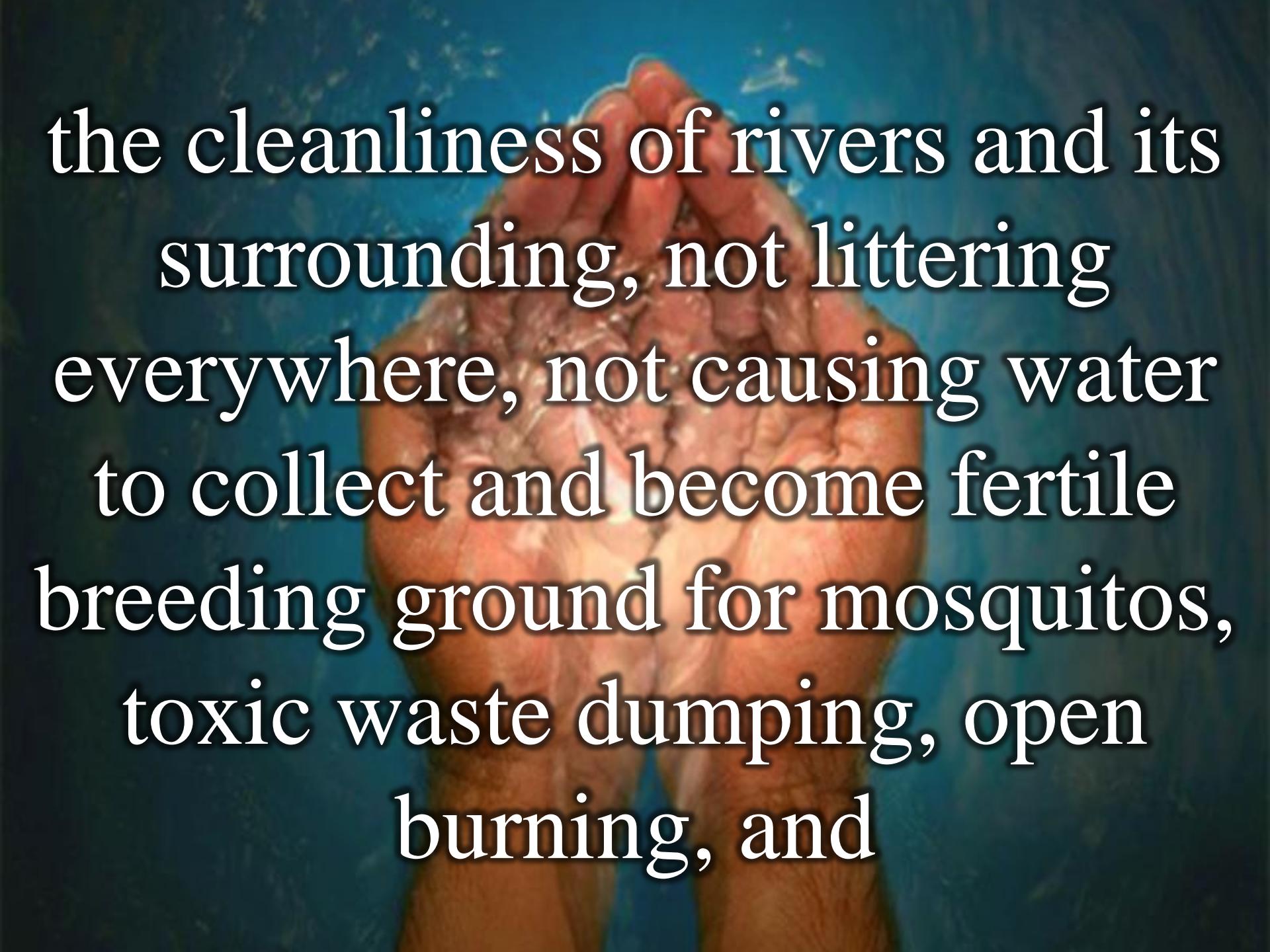
healthy, and at the same time not deny the need for the mental and spiritual to be strong as well. Definitely those having strong *imaan* and physical body would have better perfection



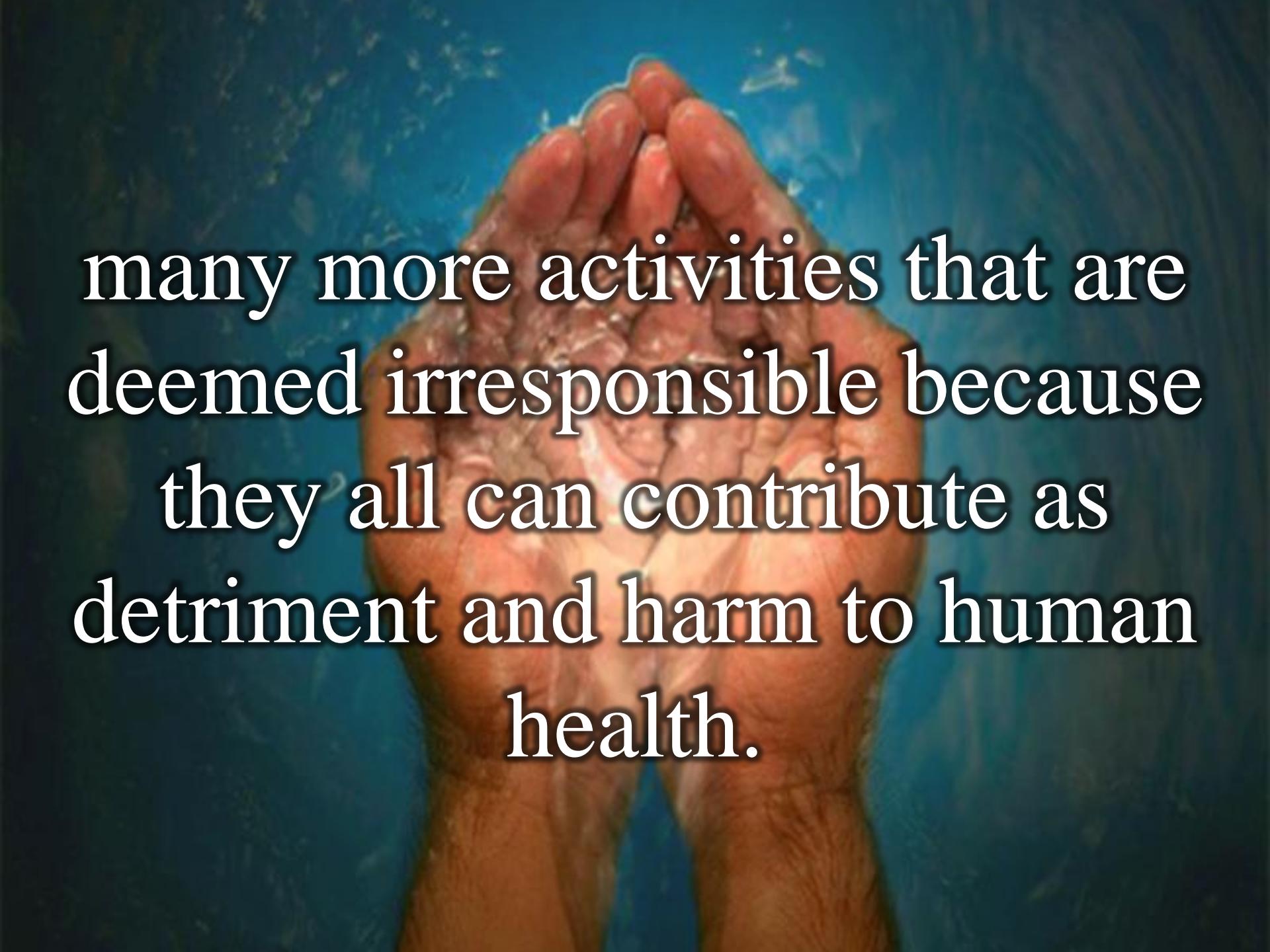
of ‘ibaadah and obedience to Allah. Furthermore, this is a sign manifesting our appreciation and gratefulness upon the *ni‘mah* from Allah *Subhaanahu Wata‘aala.*



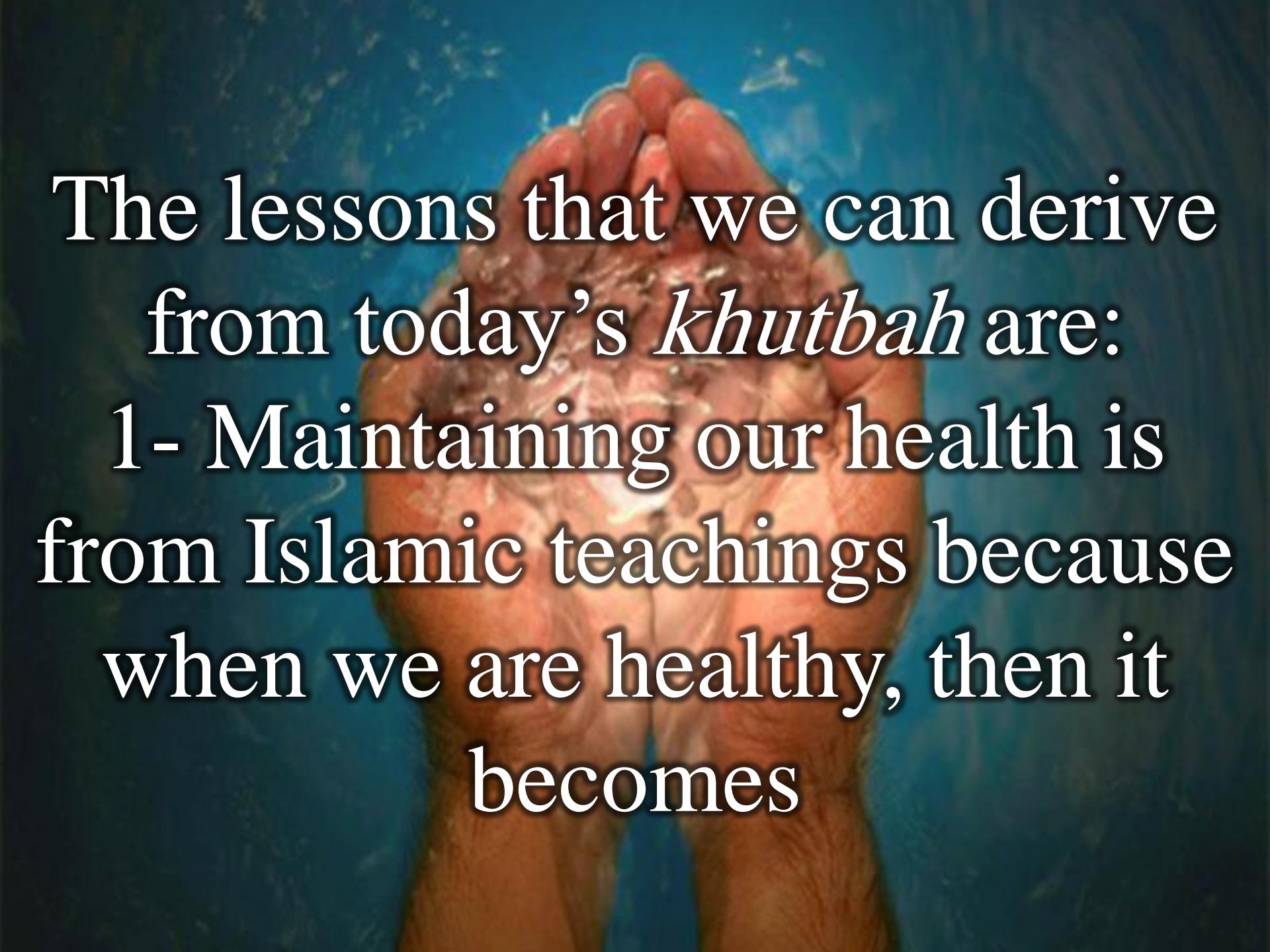
Good health is closely intertwined with human living environment. Hence, we must be responsible in preserving the cleanliness of our natural environment, which includes preserving



the cleanliness of rivers and its surrounding, not littering everywhere, not causing water to collect and become fertile breeding ground for mosquitos, toxic waste dumping, open burning, and

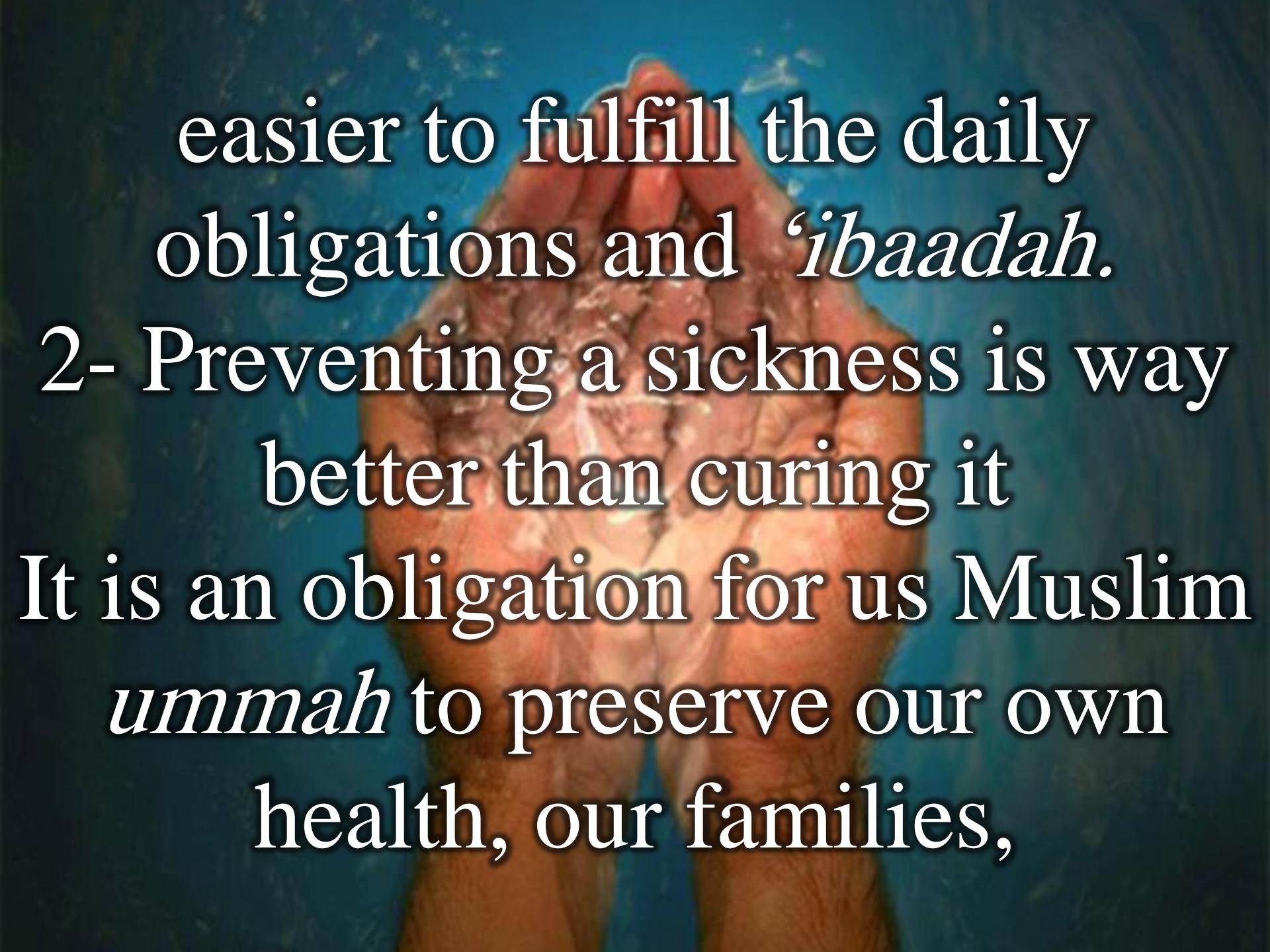


many more activities that are deemed irresponsible because they all can contribute as detriment and harm to human health.



The lessons that we can derive from today's *khutbah* are:

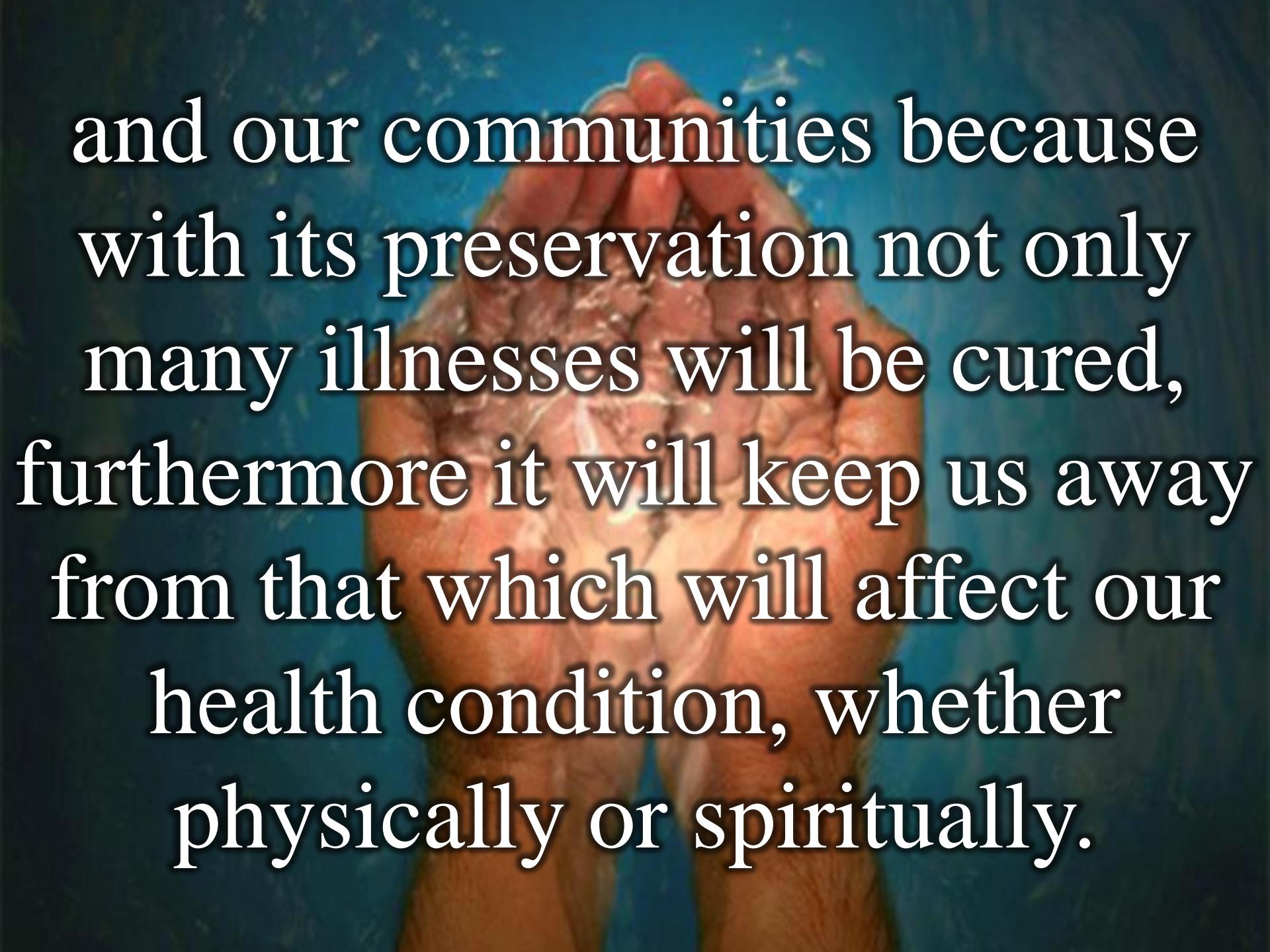
1- Maintaining our health is from Islamic teachings because when we are healthy, then it becomes



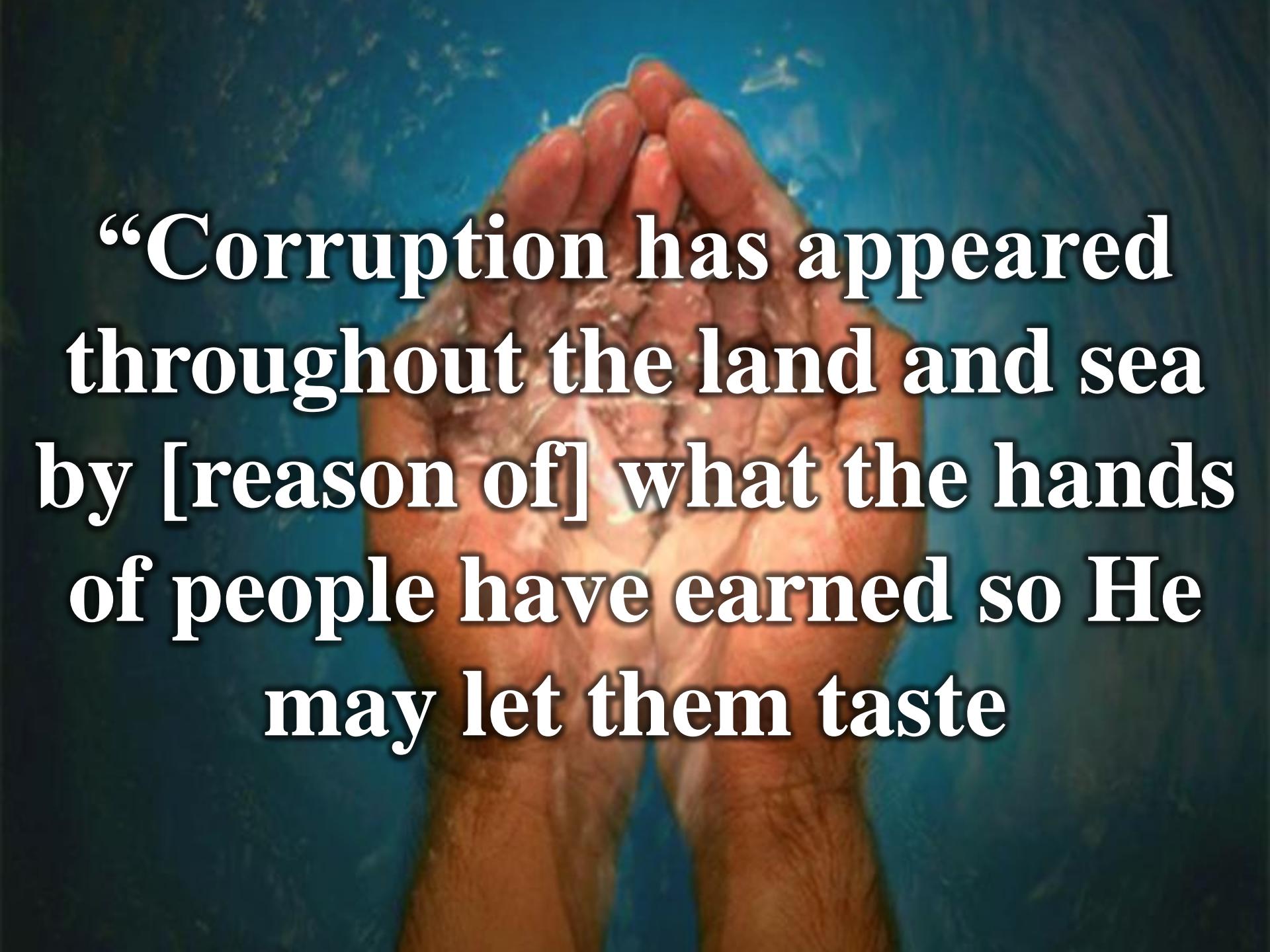
easier to fulfill the daily obligations and ‘ibaadah.

2- Preventing a sickness is way better than curing it

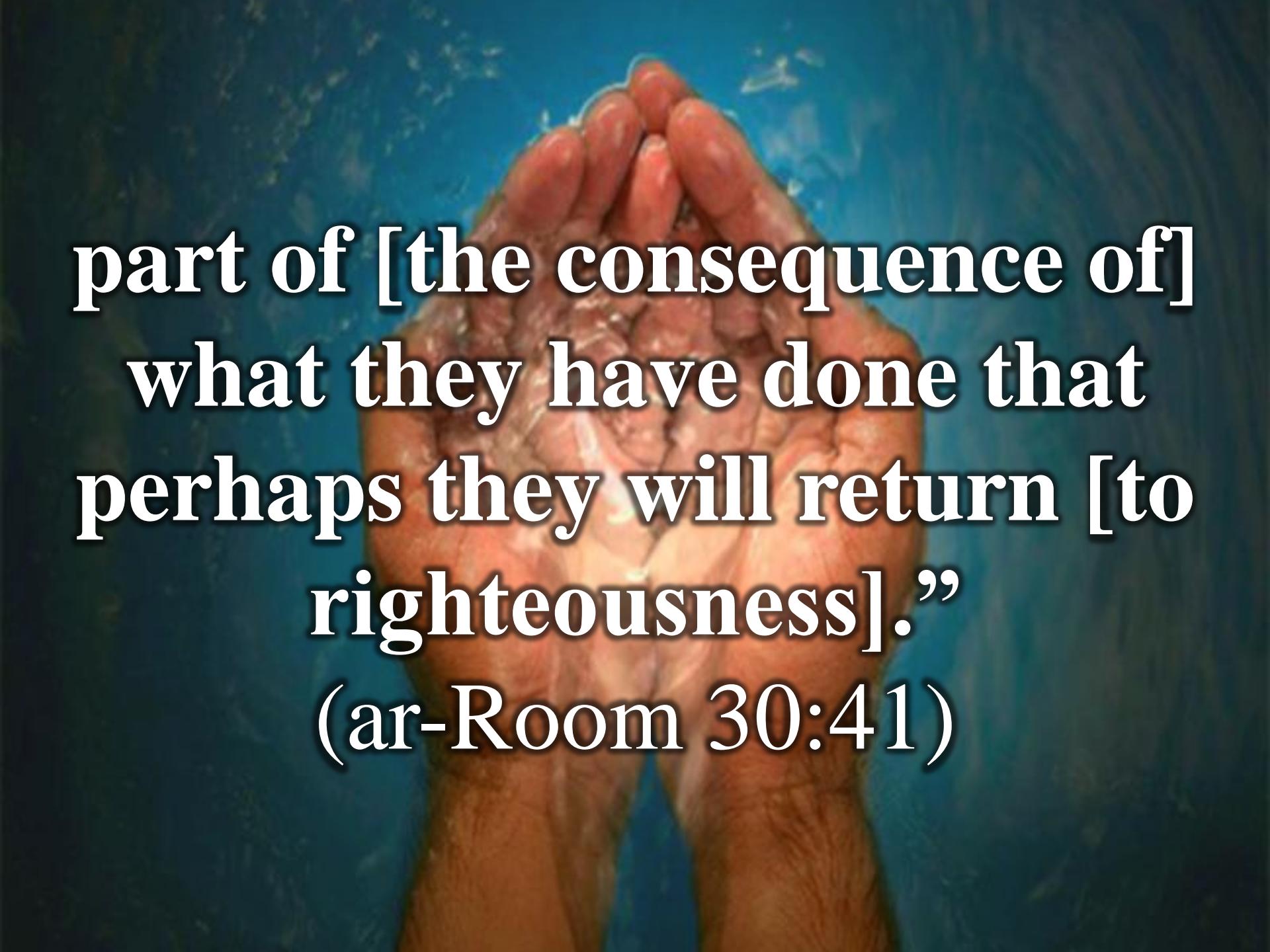
It is an obligation for us Muslim *ummah* to preserve our own health, our families,



and our communities because with its preservation not only many illnesses will be cured, furthermore it will keep us away from that which will affect our health condition, whether physically or spiritually.



“Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste

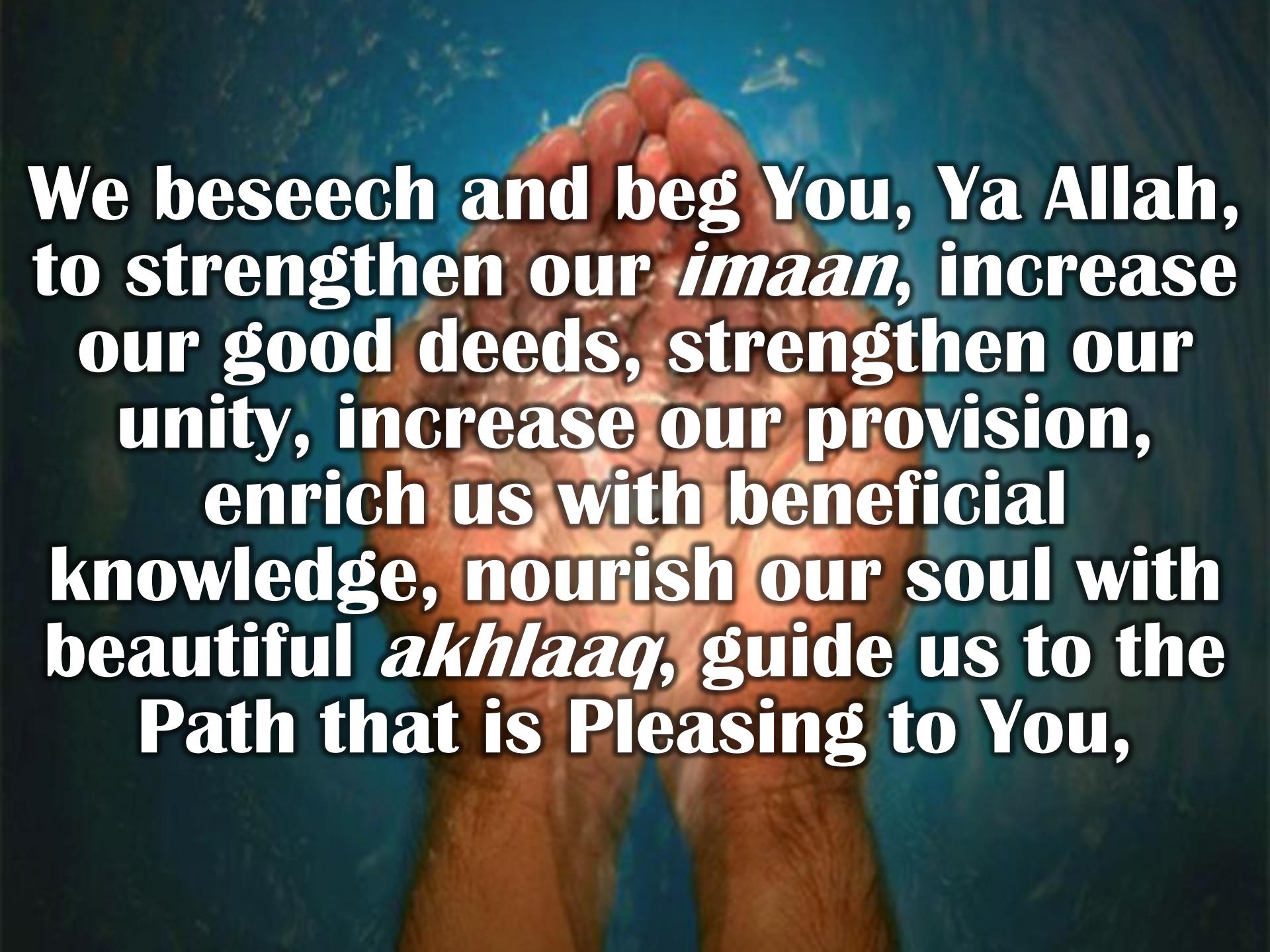


part of [the consequence of]
what they have done that
perhaps they will return [to
righteousness].”

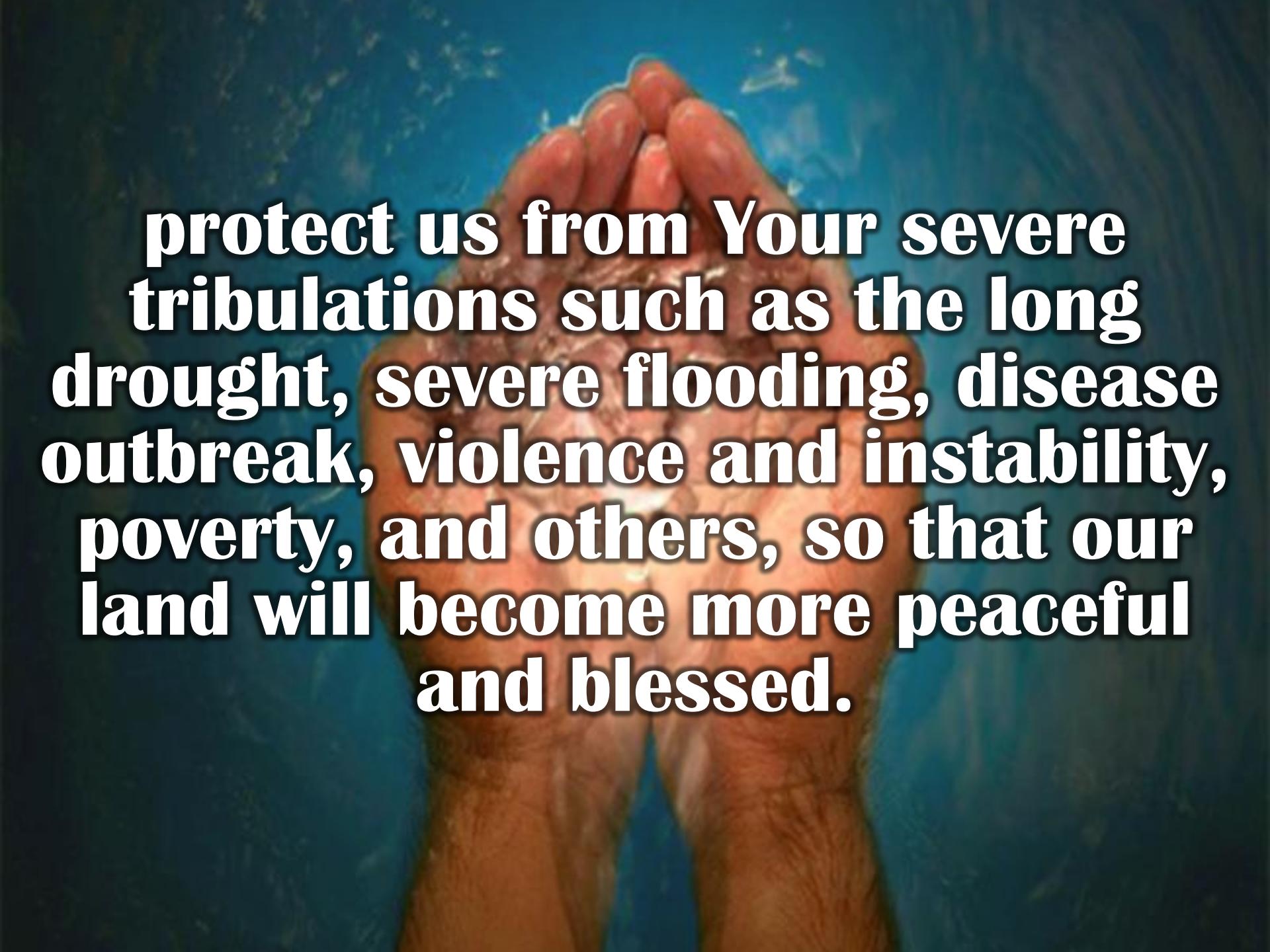
(ar-Room 30:41)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ
مِنِّي وَمِنْكُمْ تِلَاوَتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

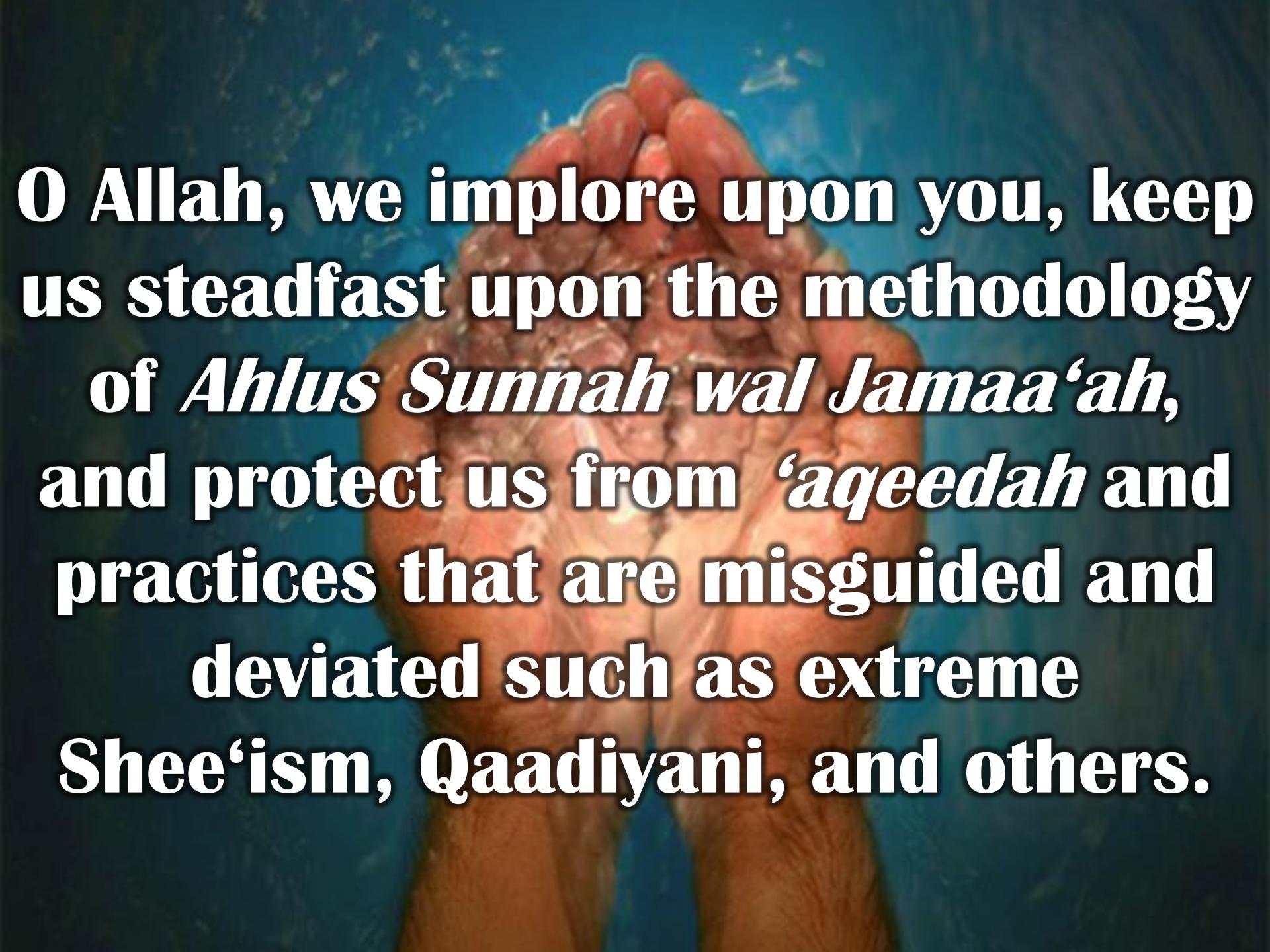
**O Allah, You are the Almighty Lord,
we are grateful unto You for
having bestowed upon us Mercy
and Blessings, nourishing us to
strive to continue in strengthening
the Muslim nation especially the
state of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**



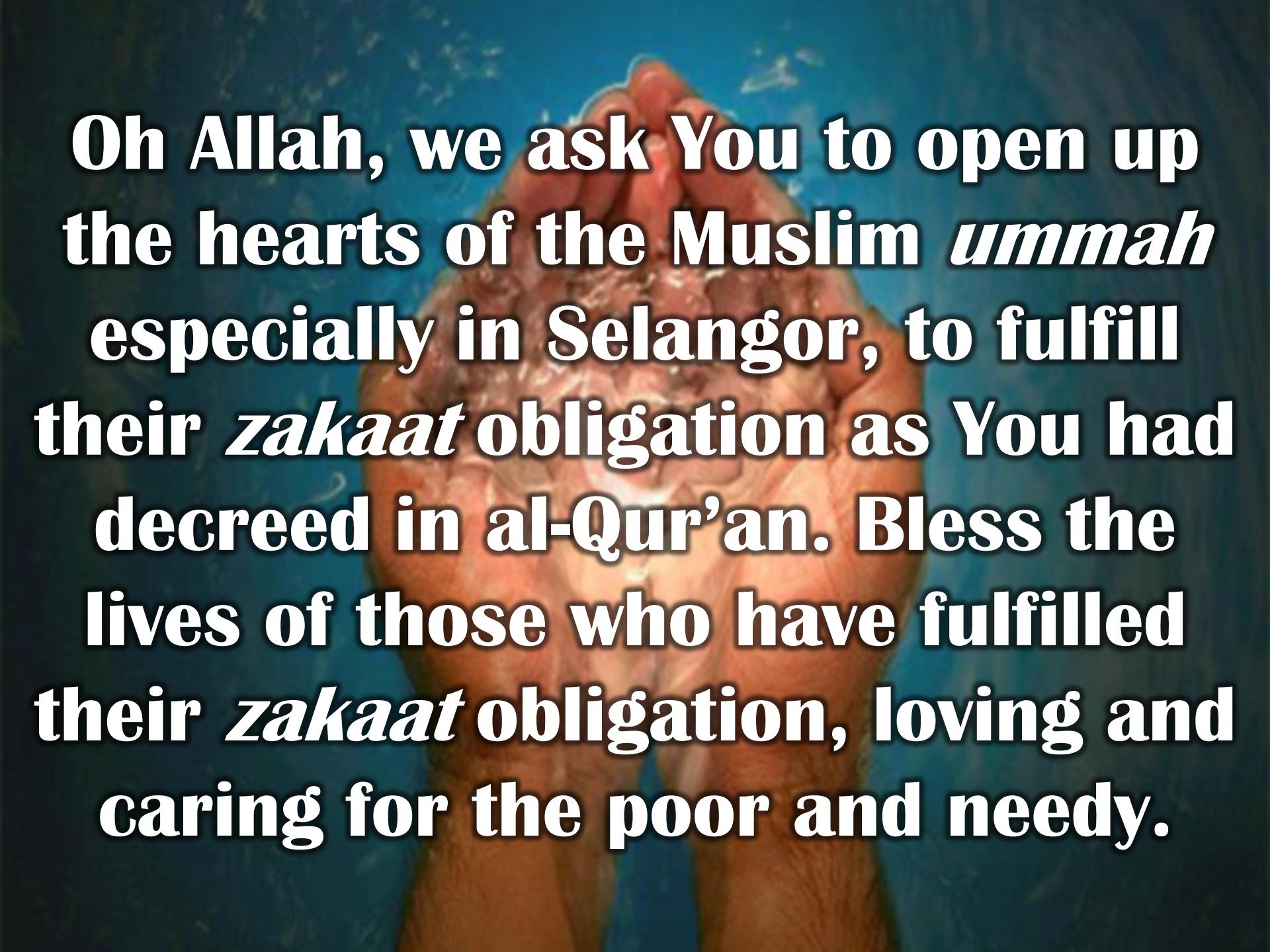
We beseech and beg You, Ya Allah,
to strengthen our *imaan*, increase
our good deeds, strengthen our
unity, increase our provision,
enrich us with beneficial
knowledge, nourish our soul with
beautiful *akhlaaq*, guide us to the
Path that is Pleasing to You,



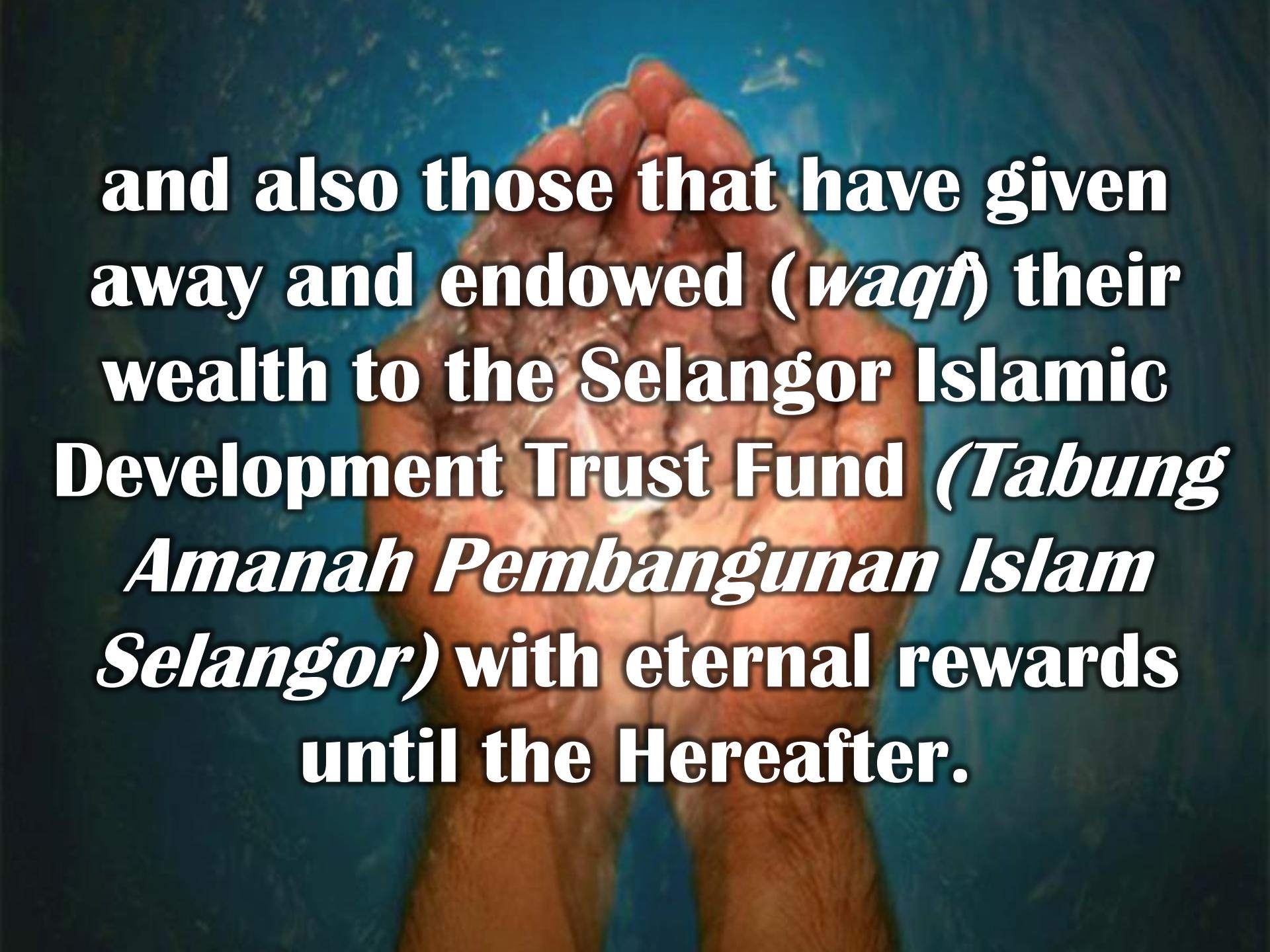
protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.



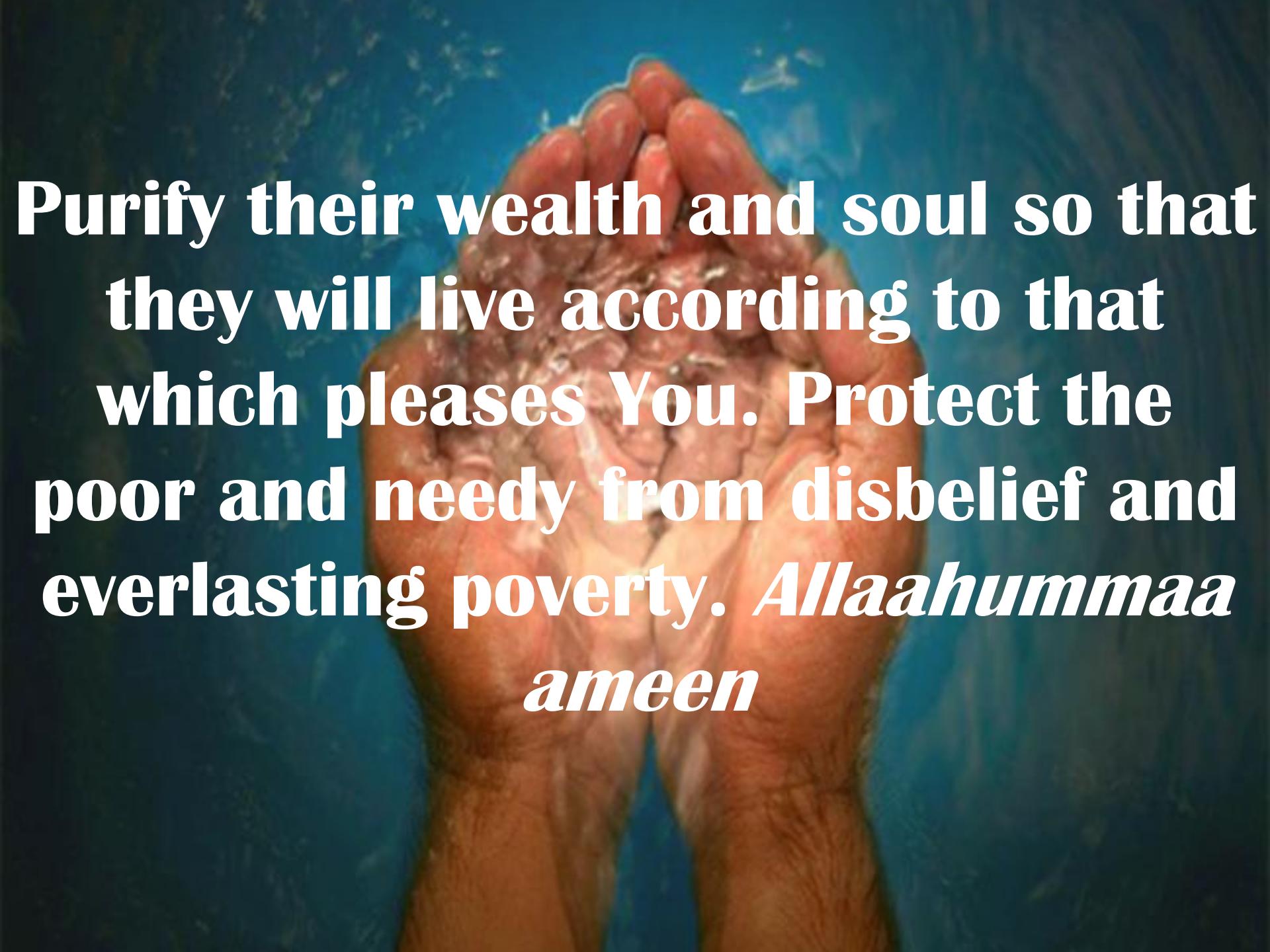
O Allah, we implore upon you, keep us steadfast upon the methodology of *Ahlus Sunnah wal Jamaa'ah*, and protect us from 'aqaedah and practices that are misguided and deviated such as extreme Shee'ism, Qaadiyani, and others.



**Oh Allah, we ask You to open up
the hearts of the Muslim *ummah*
especially in Selangor, to fulfill
their *zakaat* obligation as You had
decreed in al-Qur'an. Bless the
lives of those who have fulfilled
their *zakaat* obligation, loving and
caring for the poor and needy.**

A close-up photograph of a person's hands clasped together in a traditional Islamic greeting or prayer position. The hands are dark-skinned and resting on a light-colored, textured surface, possibly a book or a piece of cloth. The background is slightly blurred.

and also those that have given away and endowed (*waqf*) their wealth to the Selangor Islamic Development Trust Fund (*Tabung Amanah Pembangunan Islam Selangor*) with eternal rewards until the Hereafter.



**Purify their wealth and soul so that
they will live according to that
which pleases You. Protect the
poor and needy from disbelief and
everlasting poverty. *Allaahummaa
ameen***



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR