

## **A Fit Physical Lifestyle and Take Part in Jihad**

Fauzi Yusoh, Wan Mohd Khairul Firdaus Wan Khairuldin,  
Jamalluddin Hashim

Research Institute for Islamic Products & Civilization (INSPIRE), Universiti Sultan Zainal  
Abidin, Gong Badak Campus, 21300 Kuala Terengganu, Terengganu, Malaysia.

**To Link this Article:** <http://dx.doi.org/10.6007/IJARBSS/v8-i11/4995>

DOI:10.6007/IJARBSS/v8-i11/4995

**Published Date:** 17 December 2018

### **ABSTRACT**

Considering the deteriorating health condition of Malaysia society (Ministry of Health Malaysia, 2008), a new alternative should be sought after as a guideline for a better and improve health. This study is aiming at researching in details the practised of Allah's Apostle (PBUH) that contributed in developing the health of the Prophet (PBUH) as a role model for an ideal, simple and balance healthcare. This study is a qualitative study using library data. Library data are acquired by gathering hadiths related to the Prophet's (PBUH) healthcare practised from the books of hadiths, books of 'syama'il', history of the Prophet (PBUH) and any writings associated with this topic, reviewed and evaluated according to the suitability. The outcome establishes that the integration of 11 (eleven) healthcare principles was the solid core to the development of Allah's Apostle (PBUH) excellent health. Amongst them is a lifestyle which is fit, energetic and took part in jihad. The Prophet (PBUH) manner of walking in His daily life as if He was performing an exercise routine. The Prophet (PBUH) also performed routines suiting to its time, live according to innate nature and high life discipline which had encouraged ideal health development. This study also furnished an alternative model for a healthy yet complete lifestyle towards developing perfect health which should be an interest and a guideline to those who look for a model of a healthy lifestyle.

Keywords: Allah's Apostle Lifestyle, fit and jihad

### **INTRODUCTION**

It is well-known that physical exercises with various kinds of games or sports are very beneficial for health. Exercise is significant for health because muscle movements during exercising require more oxygen than usual. Hence, the heart will beat faster to pumps more oxygenated blood to the muscles. As a result, the heart will be able to pump blood more efficiently, the blood vessels will remain flexible and minimise clogging risk. Furthermore, the muscles and joints will become stronger and more efficient.

In the Prophet (peace be upon him) daily life, His routine which contributes to physical fitness can be classed into three main categories, which are body exercise, brisk walking (fast pace walking) and jihad for the Allah's cause.

**i. Performing body exercise**

The Prophet Muhammad (PBUH) insists on exercising in the name of Allah SWT for the health benefit and as a preparation for jihad. The essence of this principle referred to

words of Allah's (SWT) :

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ

Which means:

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy.” (al-Anfāl, 8:60).

Narrated from <sup>c</sup>Uqbah bin Amīr, the Prophet (PBUH) also said that:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ , أَلَا إِنَّ الْقُوَّةَ الرَّغِيَّ أَلَا إِنَّ الْقُوَّةَ الرَّغِيَّ

Which means:

"Prepare as you might to build the strength of war, know it the strength of the war lies in the archers, know it the strength of the war lies in the archers, know it the strength of the war lies in the archers." (Muslim, *Kitāb al-Imārah, Bāb Faḍl al-Ramy wa al-Hathth <sup>c</sup>alayh wa Dhamm man <sup>c</sup>alimahu thumma nasiyahu*, Hadith no.: 167: 1225).

Based on verses from the Quran and Hadith above, understandably that it is deemed as Fard al-Kifayah for the ummah to be ready with the physical strength, and appropriates weaponry of war. For it may terrify the enemy in the like of cavalry, a team of archers suitable to that era without denying the importance of other war equipment such as sword, spears and other weapons. The Prophet (PBUH) mentions the archers specifically in this hadith was like the hadith regarding the pilgrimage when he said:

الْحَجُّ عَرَفَةَ

Which means:

"The Hajj is standing in <sup>c</sup>Arafah (*wuquf in <sup>c</sup>Arafah*) "

(al-Tirmidhī, *Kitāb al-Ḥajj, Bāb mā jā'a fī man adraka al-Imām bi jam<sup>c</sup>in faqad adraka al-Ḥajj*, no. Hadis: 889: 215). This Hadith is 'Authentic' (*Sahih*), (al-Albānī, *Ṣaḥīḥ wa Da'īf Sunan al-Tirmidhī*; 2: 389).

Saying <sup>c</sup>Arafah in this hadith is by no means denying the other pillars of the hajj, but mainly because it symbolises the hajj and that is the focus. It is also worth mentioning that nowadays, in term of effectiveness in defeating the enemy, the archer's throw is not as powerful as a bomb attack.

The Prophet (PBUH) highly encourage exercising for the cause of Allah, as to boost healthiness and also as a preparation for jihad. Allah's Apostle demands in learning various exercise techniques that can develop body strength for that purpose.

The Prophet (PBUH) used to race horses with friends from al-Hafya 'to Thaniyyat al-Wadāc, of about eight miles (al-Bukhārī, *Kitāb al-Jihād Ḥal Yuqālu Banī Fulān Mosque*, Hadith no.: 403: 188), wrestled with friends, encouraged his followers to practice

swimming, archery and others games for that purpose. That is why Rasulullah's body is sturdy as a warrior (AbūShahbah, 1988: 2: 611).

Umar r.a once stated: " You will always be healthy by practising archery and horseback riding " (al-Andalusī, 1983: 2: 495). Ibn Abbās r.a once said: "Umar r.a used to ask him a for a contest to find out who can stay longer under water" (al-Andalusī, 1983: 2: 495).

In the glorious days of the Islam civilisation, Muslim of that times not only renown for knowledge and inventions, but also give utmost attention in strengthening self-healthiness and military ability as to safeguard the nation from enemy attacks. Nowadays, Muslims seems to neglect this responsibility, becoming more fascinated with the joy of living hence all Muslim are carrying the burden of this sin.

## ii. Walking With a Swift and Energetic Stride

In daily life, most of the time Allah's Apostle (PBUH) walked to where he wants to go. For instances, he walked to a mosque, to a market, to visit companions, to a battlefield of jihad and so forth. Whenever The Prophet (PBUH) walked, usually His steps were swift and energetic. Alī r.a stated that:

إِذَا مَشَى تَقَلَّعَ كَأَنَّمَا يَمْشِي فِي صَبَبٍ

Which means:

"When walking, the steps of Prophet (PBUH) was energetic and firm like a person who walked downhill " (al-Tirmidhī, Sunan al-Tirmidhī, Kitāb al-Dacawāt, Bāb mā jā'a fī Sifat al-Nabiy Ṣallā Allah calayh wasallam, Hadith no.: 3638: 13). This hadith is 'Good' (Hasan) (al-Albānī, Mukhtaṣar al-Syamā'il: 1: 5).

The stride of His steps during walking in fulfilling His daily chores as if He was performing body exercise by walking<sup>1</sup>.

## iii. Jihad for the cause of Allah

Jihad and fight on the path of Allah SWT, indirectly produce healthiness for the body. An act such as jihad requires a lot of body movement and a determined effort which are a basis for physical and mental health. Throughout ten years in Medina, the Prophet (PBUH) fought twenty-seven times. (al-Wāqidī, n.d: 8).

Narrated from Ubādah bin Ṣāmit, the Prophet s.a.w said:

جَاهِدُوا فِي سَبِيلِ اللَّهِ فَإِنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ تَبَارَكَ وَتَعَالَى بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ يُنَجِّي اللَّهُ تَبَارَكَ وَتَعَالَى بِهِ مِنَ الْهَمِّ وَالْغَمِّ

Which means:

"Do jihad for the cause of Allah, because it is a door to heaven; Allah saves jihadist from sadness and despair. (Aḥmad, *Musnad Al-Imām Aḥmad*, *Hadis Ubādah bin Ṣāmit r.a*, 17: 355). This hadith is 'Authentic due to others' (Ṣaḥīḥ li Ghairih) (al-Albānī, 1998, *Ṣaḥīḥ al-Targhīb wa al-Tarhīb*: 2: 54).

Jabīr r.a explained an example of a struggle of Prophet (PBUH) and his companions in the battle of Khandaq:

إِنَّا يَوْمَ الْخَنْدَقِ نَحْفِرُ فَعَرَضَتْ كُدْبَةٌ شَدِيدَةٌ فَجَاءُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا هَذِهِ كُدْبَةٌ عَرَضَتْ فِي الْخَنْدَقِ فَقَالَ أَنَا نَازِلٌ ثُمَّ قَامَ وَبَطْنُهُ مَعْصُوبٌ بِحَجَرٍ وَلَبِئْنَا ثَلَاثَةَ أَيَّامٍ لَا نَذُوقُ ذَوَاقًا فَأَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِعْوَلَ فَضَرَبَ فَعَادَ كَثِيرًا أَهْيَلًا أَوْ أَهْيَمَ

Which means:

"When we dug a trench (*khandaq*) there was a big hard boulder blocking our way, we told the Prophet (PBUH) and then the Prophet (PBUH) came down to break the stone and, it was noticeable that a cloth filled with small rocks tied around His stomach in order to avoid feeling hungry for not eaten for three days. The Prophet (PBUH) took a sledgehammer and hit the boulder until it broke out." (al-Bukhārī, *Kitāb al-Maghāzī, Bāb Ghazwah al-Khandaq wa hiya al-Ahzāb*, Hadith no.: 3875: 1011).

Digging a trench reaching 5,544m in length, which is 4.62m wide and 3.234m deep as a defence to a city of Madinah from enemy attacks was part of the jihad in Allah's cause went through by Allah's Apostle (PBUH). (Khalīl, 2003: 236).

Whereas, in the battle of Tabūk the Prophet (PBUH) and His companions travelled for 750km to the Tabūk battlefield, which was undoubtedly a very great experience of exercise for the whole body (Khalīl, 2003: 247).

Also in such struggle of jihad a jihadist's heart must be sincere and surrender fully to Allah SWT. It makes a jihadist very strong, very brave, feeling at peace due to his total submission to Allah SWT.

On that basis people who take part in jihad and strive in Allah's cause, his body is healthy and steady while his heart is also healthy as a result from his unshakable bond to Allah SWT.

## CONCLUSION

It is apparent that the daily life of the Allah's Apostle (PBUH) was always fit and active, which became one of the most important contributing factors towards developing the health of the Prophet (PBUH). The three basic principles of movement practised by the Prophet (PBUH) practised was a great deal of walking with a swift and firm strides, performing physical exercise and take part in jihad. For the jihadists, their heart always attached to Allah SWT. A physical movement improves blood circulation to internal organs which forms a healthy balance that will eventually help develop perfect health.

## ACKNOWLEDGEMENT

Special appreciations to the Research Management, Innovation & Commercialization (RMIC), University of Sultan Zainal Abidin (UniSZA) & the Faculty of Islamic Contemporary Studies (FKI, UniSZA) for sponsoring the project.

**REFERENCES**

- Abulsa, M. (n.d.), *Sunan al-Tirmizi*, al-Riyad: Dar al-Ma'arif.
- AbuAnas, S. (2011). *Sembuh dan Sihat dengan Solat*. Terj: Abidi Rahmat & M. Ag. Selangor: Jasmin Publition
- AbuDawud, (n.d.), *Sunan Abi Dawud*, Jil. 2, 3, 5 & 8, °Amman: Bayt al-Afkar al-Dawlah.
- AbuShahbah, M., (1988), *al-Sirah al-Nabawiyyah fi Daw'i al-Qur'an wa al-Sunnah*, jil. 2, Dimashq: Dar al-Qalam.
- Hashman, A. (2009). *Mengapa Rasulullah Tidak Pernah Sakit*. Selangor: PTS Millennia Sdn. Bhd.
- Ahmad, H. (2001), *Musnad Al-Imam Ahmad*, jil. 37&43, Bayrut: Mu'assasah al-Risalah.
- Ibrahim, A.S. (2012). *Hidup Sihat Dengan Keajaiban Al-Quran*. Selangor: Pustaka Ibnu Katsir Sdn. Bhd.
- Al-Albani, M.N., (n.d.) ( a), *Sahih wa Dhaif Sunan Nasa'i*, jil. 1, 3, 9 & 11, Iskandariah: Markaz Nur al-Islam.
- Al-Albani, M.N., (n.d.) (b), *Sahih wa Dhaif Sunan Abi Dawud*, jil. 1, 3, 5 & 8, Iskandariah: Markaz Nur al-Islam.
- Al-Albani, M.N., (n.d.) ( c), *Sahih wa Dhaif Sunan al-Tirmizi*, jil.1, 2, 3, 4, 5, 7 & 8, Iskandariah: Markaz Nur al-Islam.
- Al-Albani, M.N., (n.d.) ( d), *Sahih wa Dhaif Sunan Ibn Majah*, jil. 2, 7 & 9, Iskandariah: Markaz Nur al-Islam.
- Al-Albani, M.N., (n.d.) (e), *Silsilah al-Dhaifah*, jil. 4&6 al-Riyadh: Maktabah al-Maarif.
- Al-Albani, M.N. (1985a), *Arwa al-Ghalil.*, jil. 5 & 8, Beirut: al-Maktab al-Islami
- Al-Albani, M.N., (1985b), *Silsilah al-Ahadis al-Sahihah*, jil 1, 2, 3, 4, 5, 6 & 9, al-Riyadh: Maktabah al-Maarif.
- Al-Albani, M.N. (1987). *Sahih wa Dhaif Sunan Abi Daud*, jil. 1, 3, 5, 7, 8, 9 & 11, Riyadh: Maktabah al-Maarif.
- Al-Albani, M.N. (1998a), *Sahih wa Dhaif al-Jami' al-Shoghir*, jil 1, al-Riyadh: al-Maktab al-Islami
- Al-Albani, M.N. (1998b), *Sahih al-Tarhib wa al-Tarhib*, jil. 1, 2 & 3, Riyadh: Maktabah al-Maarif.
- Al-Albani, M.N. (1999) *Mukhtasar al-Syama'il*, jil. 1, Amman: al Maktabah al-Islamiyyah.

- Al-Andalusi, A. (1983) *al-ʿAqd al-Farid*, jil. 2, Beirut: Dar al-Kutub al-Islamiyyah.
- Al-Baijuri, I. (2002) *al-Mawahib al-Ladunniyyah*, al-Kaherah: Dar al-Basa'ir.
- Al-Bayhaqi, A. (2003a), *al-Sunan al-Kubra li al-Bayhaqi*, jil. 4, Beirut: Dar al-Kutub al-ʿIlmiyyah.
- Al-Bayhaqi, A. (2003b), *Shaʿb al-Iman*, jil. 3 & 7, al-Riyad: Maktabah al-Rushd li al-Nashr wa al-Tawziʿ,
- Al-Bukhari, M.I. (1999M/1414H), *al-sahih*, Riyadh: Dar al-Salam.
- Al-Bukhari, M.I. (2002) *Sahih al-Bukhari*, Beirut: Dar Ibn Kathir.
- Al-Dahlawi, A. (1995) *Hujjatullah al-Balighah*, jil 2, Beirut: Dar al-Ilmiah.
- Abidin, D.Z. (2003). *Perubatan Islam dan Bukti Sains Moden*. Selangor: PTS Millennia. Hlmn 92.
- Abidin, D.Z. (2007). *Quran Saintifik: Meneroka Kecemerlangan Quran daripada Teropong Sains*. (Edisi pertama). Kuala Lumpur: PTS Millenia Sdn. Bhd.
- Al-Ghazali, M. (1996) *Ihya' ʿUlum al-din*, jil. 1, 2 & 3, Mansurah: Maktabah al-Iman.
- Al-Ghazali, M. (1965) *Fiqh al-Sirah*, Kaherah: Dar al-Kutub al-Hadis.
- IbnHibban, M. (1993) *Sahih Ibn Hibban*, jil. 4, 13, Beirut: Mu'assasah al-Risalah.
- IbnHajar, A. (n.d) *Fath al-Bari Bi Sharh Sahih al-Bukhari*, jil 10, ʿAmman: Bayt al-Afkar al-Dawlah.
- Gray, J.D. (2013). *Rasulullah Is My Doctor*. Terj: Amiratul Awatif Ghazali. (Edisi keempat). Selangor: PTS ISLAMIKA SDN. BHD.
- Joan, S.B. (2012). *Nutrition and You*. Pearson Benjamin Cummings, h. 6.
- IbnKathir, I. (1999) *Tafsir al-Quran al-Azim*, jil 2, Riyadh: al-Malik Fahd li al-Tob`
- IbnMajah, M. (1996M/1416H), *Sunan Ibn Majah*, , jld 1, 2, Beirut: Dar al-Maʿrifah.
- IbnManzur, (n.d.) *Lisan al-ʿArab*. Kaherah: al-Dar al-Misriyyah li al-Ta'lif wa al-Turjumah.
- Khairuldin, W.M.K.F.W. (2010), *Metode Fatwa Sheikh ʿAli Jumaa'ah dalam Kitab al-Kalim al-Tayyib- Fatawa ʿAsriyyah*. Unpublished Master Thesis. University of Malaya.

Khairuldin, W.M.K.F.W. (2016), *Konsep Fatwa dalam Islam*. Kuala Terengganu: Penerbit Universiti Sultan Zainal Abidin.

Khairuldin, W. M. K. F. W., Embong, A. H., Anas, W.N.I.W.N., Mohd, H. & Ismail, D. (2018). The Application of Technology in the Dissemination of Fatwas: A Study on Religious Institutions in Malaysia, *International Journal of Civil Engineering and Technology*, 9(7), 2018, pp. 1590–1596.