



LIVE HEALTHY, LIVE WELL
(5 August 2016AD / 2 Zulkaedah 1437H)

الْحَمْدُ لِلَّهِ الَّذِي عَلَّمَ وَأَنْعَمَ، وَهَدَانَا بِالْقُرْآنِ لِلَّتِي هِيَ أَقْوَمُ،

قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَشْهَدُ أَنَّ

مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، يَا عِبَادَ اللَّهِ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Fellow Muslims blessed by Allah,

I would like to remind myself, and call upon this blessed congregation, to work together to increase the level of our devotion and conviction in Allah SWT with true religious duty, by performing all His commands and avoiding what has been prohibited. May we always be in the favour and protection of Allah SWT in our quest to receive His blessings in this world and in the Hereafter.

The *mimbar* today shall present a sermon entitled "**Live Healthy, Live Well**".

Fellow Muslims blessed by Allah,

Islam is a religion that is comprehensive and provides guidance to mankind in all aspects of life, including those relating to health. Allah SWT declared in Surah Al-Isra, verse 82, which was read at the beginning of the sermon, and has the following meaning:



"We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss."

Indeed, disease and treatment cannot be separated, because each disease basically needs to undergo a healing treatment. In fact, we find that the Al-Quran itself is an antidote for various diseases, whether physically or spiritually. Furthermore, Rasulullah SAW once performed treatment by looking at the cause of illness and selection of appropriate medications. As narrated by Jabir RA and recorded by Imam Muslim, Rasulullah SAW said:

لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ. (رواه مسلم)

Which means: *"Every disease has a cure, and when a compatible medicine is used to cure the disease, it will heal with the consent of Allah the Almighty."*

Fellow Muslims blessed by Allah,

Of late, treatment processes and procedures have grown rapidly along with the disturbing emergence of new infectious diseases. Therefore, various methods of disease prevention for maintaining the health of the community has also emerged. In Malaysia, methods of disease prevention is carried out through immunization / vaccination. It is aimed at preventing the community from being exposed to life-threatening and dangerous diseases.

However, there are still those who question whether such medical or preventive methods currently implemented are according to the requirements of the *Syariah* or otherwise. This concern arose following widespread news and rumours in the new media that the relevant vaccines contain illegal substances which endanger and threaten human health. The charges are allegedly directed towards the Government, with claims that such programs are aimed at weakening Muslims by exposing our



children and our community to the possibility of contracting life-threatening dangerous diseases.

In reality, immunizations or vaccinations are aimed at strengthening the antibody, or the resilience of the human body, against diseases. Vaccines can protect us from being infected by pathogens that cause diseases, and shield us from getting severe illness and complications arising from diseases such as measles, tuberculosis, whooping cough, diphtheria, tetanus or polio. History has shown that the Islamic world used the vaccination method to contain the spread of diseases during the 17th century reign of the Ottoman Empire in Turkey. This technology was then brought and introduced by the West to Great Britain. It was then examined and refined by the Western world to produce vaccines that were safe and had a high efficacy with low side effects.

Fellow Muslims blessed by Allah,

Many Islamic scholars agree that vaccination is permitted. However, if the vaccine is medically proven to cause harm to the body; or adverse effects of the vaccine exceeds the benefit in protecting humans from the disease, then the vaccine would be prohibited. This is consistent with what Rasulullah SAW had said, which was recorded by Imam Ahmad and narrated by Ibn Abbas RA:

لَا ضَرَرَ وَلَا ضِرَارَ. (رواه أحمد)

Which means: *"Do not do harm in any way to others or even ourselves and do not be a danger to others."*

In Malaysia, the National Child Immunization Program has been conducted by the Government since the 1950s. The program aims to prevent twelve (12) infectious diseases caused by bacteria and certain viruses from infecting infants and children, by administering free immunisation to infants and children at government clinics. As a result, child mortality rates have been reduced by **eighty-five (85) per cent** for the period from 1970 to 2000. In addition, it has also managed to eradicate smallpox and polio while protecting the recipients and preventing the spread of the disease.



In reality, vaccines do not contain ingredients that can damage the human body. In fact, all vaccines used by the Ministry of Health (MOH) are registered with the Drug Control Authority (DCA) and have been evaluated in accordance with the requirements of international standards, including the World Health Organization (WHO) for their quality, safety and effectiveness (or efficacy).

Fellow Muslims blessed by Allah,

Scientific evidence has proven that the vaccine and immunization program is a public health intervention initiative that is most cost-effective. Immunization is a valuable investment for the health of future generations and it is the responsibility of the society to ensure that all our children are healthy. Public health in general is very important and every individual has a role in maintaining it.

In line with the *Syariah*, immunization is considered a preventive practice that is required in Islam, in accordance with the *Usul Fiqh* method which is *Saddu az-Zari'ah*. In this issue, the vaccine is no longer a need, but a requirement to the obligations of the community in general. Thus, the action of some people who refuse to be immunised can be considered as exposing themselves unnecessarily to the danger of diseases. This is not only harmful to children, but may also be a source of widespread transmission of dangerous diseases.

In view of this, based on the provisions and guidelines of the *Syariah*, since 1988 Malaysia has issued several juristic opinions that are directly related to immunization, which should be a guide for all Muslims. Among them, '*Hepatitis B Immunization According to Islam*', '*An Islamic View of Measles, Tuberculosis, Whooping Cough, Diphtheria, Tetanus and Polio*', '*Rubella Vaccination*', '*An Edict relating to the Inoculation Against Meningococcal Meningitis by Muslims*', '*An Edict relating to the receipt of Human Papilloma Virus (HPV) Vaccine*' and '*The Edict on the use of Menveo Meningitis Vaccine*'. It also in line with the 107th session of the National Fatwa Council with regards to the law involving the use of *Menactra* vaccine (which is a vaccine used to protect infants aged nine months) with a formal statement as follows:



"Having examined the facts, arguments and views expressed, the Council stresses that, in principle, scholars agree that food, including medicines, allowed to be used by Islam must be composed of materials that are beneficial (toyyib) and lawful, and does not have elements that bring harm to the health of the body and the human mind."

Fellow Muslims blessed by Allah,

Basically, Islam forbids the use of medicine from illegal sources for the treatment of disease, based on the hadith of Rasulullah SAW, as recorded by Imam Abu Dawud and narrated by Abu Darda RA:

إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالِدَوَاءَ وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوَوْا وَلَا تَدَاوَوْا بِحَرَامٍ

Which means: *"Allah has sent down the disease and the cure, and He has made for every disease a cure, so seek treatment but not with (things) that are illegal".*

However, in emergencies where no other medicines can be used effectively to treat a disease, and that disease needs to be prevented and treated to maintain health and save lives, medicine derived from forbidden sources or ingredients is permissible, as long as medicine from admissible sources continues to be unavailable, and it is used only at its required rate.

To conclude, these are some of the gist of the sermon this week:

First: Islam has provided an important guide for health care through the utilisation of good and *halal* sources of treatment.

Second: Islam allows its followers to treat ailments using materials that are permitted for the welfare of the *Ummah* and in compliance with *Maqasid as-Syariah*.



Third: If in doubt, consult the relevant parties to validate and confirm information in order to be spared from any slander or persecution.

Reflect on the words spoken by Allah SWT in Surah al-Baqarah, verse 168:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

يَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

Which means: “O you people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.”

بَارَكَ اللَّهُ لِي وَلَكُمْ بِالْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ 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.



SECOND SERMON

الْحَمْدُ لِلَّهِ وَبِالصَّالِحِينَ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ، وَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ، وَالصَّلَاةُ
وَالسَّلَامُ عَلَى إِمَامِ الْمُرْسَلِينَ، وَقُدُوةِ النَّاسِ أَجْمَعِينَ، وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ
بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، الْمَلِكُ الْحَقُّ الْمُبِينُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَادِقُ الْوَعْدِ الْأَمِينِ.

أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ، وَحَافِظُوا عَلَى الطَّاعَةِ
وَحُضُورِ الْجُمُعَةِ مَعَ الْمُصَلِّينَ. وَاعْلَمُوا أَنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى أَمْرُهُ بِأَمْرٍ بَدَأَ فِيهِ
بِنَفْسِهِ وَثَنِي بِمَلَائِكَتِهِ الْمُقَرَّبِينَ. فَقَالَ اللَّهُ تَعَالَى مُخْبِرًا وَآمِرًا بِالْمُؤْمِنِينَ :

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا





اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى
آلِ سَيِّدِنَا إِبْرَاهِيمَ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُجِيدٌ.

وَارْضَ اللَّهُمَّ عَنِ الْأَرْبَعَةِ الْخُلَفَاءِ الرَّاشِدِينَ سَادَاتِنَا أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ،
وَعَنْ أَزْوَاجِ نَبِيِّنَا الْمُطَهَّرَاتِ وَعَنْ أَهْلِ بَيْتِهِ وَقَرَابَتِهِ وَسَائِرِ الصَّحَابَةِ وَالتَّابِعِينَ وَمَنْ
تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. وَارْضَ عَنَّا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ. اللَّهُمَّ
أَنْزِلِ الرَّحْمَةَ عَلَى السَّلَاطِينِ الْكِرَامِ وَوُلَاةِ الْمُسْلِمِينَ الْعِظَامِ الَّذِينَ قَضَوْا بِالْحَقِّ وَبِهِ
كَانُوا يَعْدِلُونَ، وَخُصُوصًا عَلَى سِرِي قُدُوكِ بِكَيْنِدَا يَغِ دَفَرْتَوَانِ اِكُوغِ الْمُعْتَصِمِ بِاللَّهِ
مُحِبِّ الدِّينِ تَوَانِكُو الْحَاجِّ عَبْدِ الْحَلِيمِ مُعَظَّمِ شَاهِ ابْنِ الْمَرْحُومِ سُلْطَانِ بَدَلِي شَاهِ،
وَعَلَى سِرِي قُدُوكِ بِكَيْنِدَا رَاجِ فَرْمَايسُورِي اِكُوغِ تَوَانِكُو حَاجِهِ حَمِينِهِ.

اللَّهُمَّ أَطْلُ عُمْرَهُمَا مُصْلِحِينَ لِلْمُؤْمِنِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ مَقَاصِدَهُمَا لِطَرِيقِ
الهُدَى وَالرَّشَادِ. اللَّهُمَّ اجْعَلْ مَالِيزِيَا وَسَائِرِ بِلَادِ الْمُسْلِمِينَ طَيْبَةً آمِنَةً مُطْمَئِنَّةً رَخِيَةً،
يَا رَوْفُ بِالْعِبَادِ.



اللَّهُمَّ انصُرْ مَنْ نَصَرَ الدِّينَ، وَاخْذُلْ مَنْ خَذَلَ الْمُسْلِمِينَ، وَأَعْلِ كَلِمَتَكَ إِلَى يَوْمِ الدِّينِ، وَدَمِّرْ أَعْدَاءَكَ أَعْدَاءَ الدِّينِ.

O, Allah, You are the Most Gracious and the Most Merciful, we are thankful for all the favours and blessings that You have bestowed upon us, grant to us and to our leaders guidance and direction, strengthen the unity among us, join our hearts to act in Your way, facilitate all our affairs, enrich us with beneficial knowledge, invigorate our souls with good morals, lead us to the path which You approve of, strengthen our faith when faced with all forms of trials and tests from You, preserve the peace, security and tranquillity of our nation Malaysia, especially the area of our Federal Territories. Protect us from any form of upheaval, turmoil and chaos.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ. رَبَّنَا
آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.
عِبَادَ اللَّهِ،

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ، وَاشْكُرُوا عَلَىٰ نِعْمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ
وَلَذِكْرُ اللَّهِ أَكْبَرُ، وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.