

# HEALTHY NUTRITION AS A KEY TO A BETTER LIFE

Nilufar Tuychiyeva Mahsutjanovna,

Dotsent (PhD) at the Department of Islamic Studies and Islamic Civilization,

ICESCO Chair, Uzbekistan International Academy of Islamic Studies

E-mail: nilufartuychieva79@gmail.com

---

## **Abstract**

This article explores the ethical dimensions of food consumption in Islam, focusing on the prophetic teachings that emphasize moderation, communal eating, and the avoidance of waste. Drawing on hadith literature and contemporary dietary concerns, the discussion highlights how the Islamic tradition offers a holistic framework for healthy and socially conscious nutrition practices.

**Keywords:** Healthy eating, Prophetic medicine, Islamic dietary ethics, Hadith and health, Preventive health in Islam, Moderate consumption, Fasting and well-being, Food etiquette in Islam, Physical health, Avoiding wastefulness.

## **Introduction**

In Islamic teachings, food is not merely a biological necessity but a moral and spiritual responsibility. Healthy nutrition is considered essential for a balanced life, yet excess and indulgence in consumption can lead to physical, moral, and societal harm. The Prophet Muhammad (peace be upon him) not only provided verbal guidance but also embodied a lifestyle that exemplified moderation and mindfulness in all aspects of eating.

Healthy eating is an essential means for a person to live a beautiful and balanced life. While nutrition is fundamentally important as a basis of life, improper consumption can seriously harm one's health. In fact, the root cause of many illnesses stems from unhealthy eating habits, leading to numerous problems within society.

To avoid such issues, it is recommended not only to be medically literate but also to become familiar with the examples found in Islamic sources and to take inspiration from the lifestyle of the Prophet Muhammad (peace be upon him). According to the principles of prophetic medicine, which promotes a healthy lifestyle, the well-being of the body depends on proper nutrition. The Prophet (peace be upon him) not only offered guidance in this field but also served as an exemplary model of a healthy way of life. His recommendations—emphasizing the importance of prevention over treatment—serve as evidence for our viewpoint.

In Islam, eating in moderation, consuming food only when hungry, and sharing pure food in the company of loved ones are all considered commendable practices. For example, the following hadith narrated by Jabir ibn Abdullah from the Prophet (peace be upon him) states: "The food of one person is enough for two, the food of two is enough for four." This hadith

teaches that food should be shared without fear of shortage, as blessings (barakah) will ensure there is enough for everyone.

Often, a person's eyes desire more than the body needs, which leads to consuming excessive amounts of food—ultimately causing harm. Modern dietitians also emphasize that taking smaller portions on smaller plates and eating while engaging in conversation helps a person feel full sooner.

Islam also emphasizes avoiding extravagance in eating and discourages eating merely for pleasure. At some ceremonies, it is disturbing to see food placed on the table in such large quantities that it could feed dozens, yet only a small portion is consumed and the rest goes to waste. This is both morally troubling and against Islamic ethics.

According to a hadith, the Prophet Muhammad (peace be upon him) said: “The worst vessel the son of Adam can fill is his stomach. It is sufficient for the son of Adam to eat a few mouthfuls to keep his back straight. But if he must (eat more), then let him fill one third with food, one third with drink, and one third with air.”

(This hadith is narrated by Tirmidhi, Ahmad, and al-Hakim.)

This makes it clear that overeating does not provide strength but instead leads to laziness, sluggishness, and drowsiness. Moreover, the Prophet (peace be upon him) described the worst kind of feast as one where only the rich and affluent are invited while the needy are left out. Behind this statement lies a call to feed the poor and hungry. In many cases, those who organize grand feasts for hundreds of guests would do more good—and gain greater spiritual reward—by also directing their attention to orphans, people with disabilities, the underprivileged, and needy neighbors.

In another hadith, it is reported: A group of people once said: “O Messenger of Allah, we eat but we are not satisfied.” He said: “Perhaps you are eating separately?” They replied, “Yes.” He said: “Gather together for your meals, mention the name of Allah, and there will be blessing (barakah) in it for you.”(This hadith is narrated by Abu Dawood.)

The Prophet (peace be upon him) also advised those who eat a lot but do not feel full to begin their meals by saying “**Bismillah**”, to eat with the **right hand**, and to do so **in the company of family or friends**. This practice, it has been observed, fosters closeness and affection among family members and helps a person feel full more easily.

Such eating habits undoubtedly contribute to strengthening social cohesion and harmony in the community.

According to hadiths, it is recommended that a person eat no more than twice a day for optimal health. Prophetic traditions reported in Jami' at-Tirmidhi emphasize the importance of not skipping breakfast or dinner, stating that neglecting the evening meal may lead to premature aging. The Prophet Muhammad (peace be upon him) is also known to have periodically fasted, demonstrating that intermittent fasting can be beneficial for the digestive system and overall health. Modern medical research supports this notion, suggesting that fasting at certain times of the year helps to cleanse the digestive tract and eliminate toxins from the body.

Another major factor contributing to poor health is irregular eating habits and the consumption of incompatible food combinations. Eating without structure—alternating between periods of

overeating and extended fasting, and combining fatty and sugary foods—places stress on the stomach and weakens the digestive system. For example, although dishes containing seafood and butter-based sauces may be perceived as delicious by many, they can negatively affect the stomach. An excessive intake of proteins can overburden the kidneys and impair their function. Moreover, consuming food or drink while standing is discouraged in Islamic etiquette. Standing while eating does not allow the body to be in a relaxed state, which reduces the efficiency of digestion and the benefit derived from the food. There is also the risk of spilling, resulting in wastefulness—an act discouraged in Islam. If examined thoroughly by medical professionals, further negative health consequences of such behavior could likely be revealed. Another aspect of Prophetic etiquette includes allowing hot food to cool before consumption. It is considered impolite and unhealthy to eat extremely hot or cold food, to blow on it, to sniff it, or to eat in a noisy and disorderly manner. These guidelines are not only a matter of etiquette but also have clear health benefits. For instance, consuming overly hot or cold food can damage the teeth and gastrointestinal tract.

It is narrated from Asma' bint Abu Bakr (may Allah be pleased with her): "When a dish of tharid (a meat and bread stew) was brought to her, she would cover it until its steam subsided, and she would say, 'I heard the Messenger of Allah (peace be upon him) say, "Great blessing lies therein."'" (Sunan al-Darimi)

In recent times, overeating has become culturally associated with wealth and abundance. However, both Islamic teachings and modern science emphasize the importance of consuming nutritious foods in appropriate amounts and at designated times. Overeating and constant satiety can negatively affect not only one's physical health but also one's temperament and mental state.

In conclusion, a balanced diet rich in essential nutrients and consumed in moderation serves as a preventive measure against many chronic illnesses and contributes significantly to maintaining a healthy lifestyle. Embracing these Prophetic principles of eating supports physical well-being, encourages ethical consumption, and fosters social harmony.

## **References**

1. Сайфуллаева Д.Т. Соғлом овқатланиш асослари. – Тошкент: “Фан”, 2019.
2. Имом ан-Нававий. Риёзус солихин. – Тартиб этган: Яхё ибн Шароф ан-Нававий. – Тошкент: «Ҳилол», 2016.
3. The Qur'an, Surah Al-A'rāf (7:31)
4. The Qur'an, Surah Al-Isrā' (17:27)
5. Al-Tirmidhi, Jāmi' at-Tirmidhi, Hadith 2380
6. Abu Dawood, Sunan Abi Dawood, Hadith 3764
7. Al-Bukhari, Sahih al-Bukhari, Hadith 5177
8. Musnad Ahmad, Hadith 16618
9. Al-Hakim, Al-Mustadrak 'ala al-Sahihain