

# AL - MUHAJIROON

Rabi'ul Awwal - Rabi'uth Thani - 24 -2 - 1442 A.H

## **A Great Glad Tidings** The Believer's Fever is his Share of the

*Fire*



The Prophet (Salla-Allaahu Alayhi wa sallam) said:

*“the Holy Qur’an is a proof on your behalf or against you.”*

[Muslim no.223]

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## OUR DAWAH

Our Dawah is to return to the sublime Qur'an and the authentic Sunnah of the Prophet (ﷺ) and to comprehend them both according to the understanding and the way of the pious predecessors (as-Salaf as-Saalih), may Allaah (ﷻ) be pleased with them all. We aim to act in accordance with the saying of Allaah: **"O you who believed Obey Allaah and obey the Messenger (ﷺ), and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allaah and His Messenger (ﷺ) if you believe in Allaah and the Last Day. That is better and more suitable for final destination."**

[Surat an-Nisa 4:59]

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## WHY AL – MUHAJIROON

Al-Muhajirron is derived from the word Hajara, which means to migrate. Hijrah refers to the migration from the land of Kufr (where it may be difficult to adhere to Islamic injunctions) to the land of Islam.

Hijrah also refers to the abandoning of sins – all that Allaah has declared unlawful, whether it be connected to the Rights of Allaah, or to the rights of individuals.

The Prophet (ﷺ) said: **"The Muslim is the one who the Muslims are safe from – his tongue and his hand – the Muhaajir is the one who abandons that which Allaah has declared unlawful."**

[Collected: Al- Bukhari ( 6484), Kitab ar-Riqaaq; Muslim (41), Kitab al-Imaan]

Al- Muhajiroon magazine stands for the migration from evil deeds, the abandoning of sins, and the migration to Allaah, Almighty, the Most High, through sure knowledge.

**"Say (O Muhammad ﷺ): 'This is my way; I call to Allaah with sure knowledge, I and whosoever follows me (also must invite other to Allaah) with sure knowledge.'"**

[Surat Yusuf 12: 108]

May the peace and blessings of Allaah, Almighty, be upon our beloved Prophet Muhammad (ﷺ).

# The Affirmation of the *Shin of Allaah* (Ta'ala)

It is obligatory for us to believe in the Shin of Allaah and not to deny it, because He – the Exalted – has told us about it.

Allaah (Ta'ala) says:

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

**(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allaah), but they (hypocrites) shall not be able to do so.** [Surat Al-Qalam (68:42)].

There are reports in Al-Bukhaari and Muslim which explain this Ayah (verse) and make it clear. It is narrated that Abu Sa'eed Al-Khudri (Radia-Allaahu 'anhu) said: "I heard the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) say:

***'Our Lord will lay bare His Shin, and every believing man and believing woman will prostrate to Him. There will be left those who used to prostrate in the world in order to show off and gain a good reputation. Such a one will try to prostrate, but his backbone will become a single (solid) piece (and he will not be able to prostrate).'***"

[Al-Bukhaari no. 7439]

We must note here that affirming that Allaah has a Shin is like affirming that He has a Hand, Hearing, Sight and any other Attribute.

What has been narrated from Ibn 'Abbaas (*Radia-Allaahu 'anhuma*), who interpreted laying bare the Shin as referring to the seriousness of the matter, contradicts what is proven from Ibn Mas'oud, that our Lord lay bare His Shin. [Fat-h Al-Qadeer by Ash-Shawkani]

Ibn Jareer At-Tabari and Ibn Katheer (*Rahimahumullaah*) narrated the *Tafseer* of Ibn 'Abbaas (*Radia-Allaahu 'anhuma*), just as they also narrated the *Hadeeth* which explains the text of the Qur'an. They did not interpret the *Hadeeth* in any way different than its apparent meaning, which indicates that they did not see any contradiction between the *Hadeeth* and the view of Ibn 'Abbaas (*Radia-Allaahu 'anhuma*). The matter will indeed be serious on the Day of Resurrection, and this does not contradict the idea that Allaah will lay bare His Shin.

Shaikh As-Sa'dee (*Rahimahullaah*) explained this verse saying:

“When the Day of Resurrection comes and troubles, earthquakes and calamities begin to unfold such as cannot be imagined, and the Creator comes to judge between His slaves and requite them, He will uncover His Noble Shin

which nothing resembles. All creatures will see of the Majesty and Greatness of Allaah that which cannot be expressed. At that point, they will be called to prostrate to Allaah.

The believers, who used to prostrate to Allaah willingly and by choice, will prostrate, and the evildoers and hypocrites will try to prostrate, but they will not be able to do so, for their backs will be as solid and inflexible as the horns of cattle, unable to bend.

This is a requital that will match their deeds, for in this world they were called to prostrate to Allaah, affirm His Oneness and worship Him when they were whole and sound with no physical defects, but they were too arrogant and refused to do that. So do not ask about their situation and bad fate on that day, for Allaah will be angry with them and the punishment will have become inevitable for them. They will be utterly helpless, and no regret or excuse will benefit them on the Day of Resurrection.

This should serve as a deterrent against committing sins and should make one strive to make up for what one has missed out on whilst it is still possible to do so.”

#### Sources:

- 1- **Believing in Allaah** by Shaikh 'Umar Al-Ashaqar
- 2- **Tayseer Al-Kareem** by Shaikh As-Sa'dee.

# A Great Glad Tidings

## The Believer's Fever is his Share of the

# Fire

Abu Hurairah (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) visited a man who had been ill, so he said: "Receive good news, for indeed Allaah (*Ta'ala*) said: 'It is My Fire which I impose upon My sinning slave as his portion of the Fire.'" [At-Tirmidhi no. 2088 and authenticated by Al-Albaani who graded it Saheeh]. Al-Hasan said: "They would hope that the fever that occurred at night would atone for any deficiency caused by sins."

Sickness for a believing servant of Allaah is not only pain and adversity; it is also a blessing in disguise since it wipes out some of his sins. It makes up for the loss in one's rank with Allaah that he suffered because of his misdeeds, and it is a source of salvation from Hellfire.

Ibn Abi Ad-Duniya reported on the authority of 'Uthmaan ibn 'Affaan (*Radia-Allaahu 'anhu*) that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Fever is the share of every believer of the Fire on the Day of Resurrection." [Saheeh Al-Jamie' no. 3187]

Ibn Rajab (*Rahimahullaah*) said: "Bear in mind that Allaah (*Ta'ala*) created Paradise and Hell. Then He created sons of Adam, and He made for each of these (i.e. sons of Adam), two abodes (dwellings, i.e. Paradise and Hell). He (*Ta'ala*) then sent Messengers as givers of glad tidings of Paradise for those who believe and do righteous deeds; and warned of Hellfire for those who disbelieve

and disobey. He (*Ta'ala*) set proofs and evidences that prove the truthfulness of His Messengers for what they have taught about their Lord and what He (*Ta'ala*) said about that (final recompense). He (*Ta'ala*) makes His slaves witness the impact of Paradise in this world as well as the impact of Hellfire (i.e. Allaah gives examples so we can imagine how Hell and Paradise will be).

**1** The severest of what the people find of heat is from the heat of Hellfire, and the severest cold that they experience is from the *Zamhareer* of *Jahannam* (Hellfire). *Zamhareer* is the severe coldness which Allaah has prepared as punishment for the disbelievers on the Day of Judgment.

Abu Hurairah (*Radia-Allaahu 'anhu*) narrated that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "The (Hell) Fire complained to its Lord saying: '**O my Lord! My different parts eat up each other.' So, He allowed it to take two breaths, one in the winter and the other in summer, and this is the reason for the severe heat and the bitter cold you find (in weather).'**" [Al-Bukhaari no. 3260]

**2** It is reported that the coldness of the *Sahar* (predawn), which people witness every night, is from the coldness of Paradise when it opens at the time of *Sahar* every night.

'Abdullaah ibn 'Amr (*Radia-Allaahu 'anhuma*) reported that Paradise is hung with two horns of the sun, spreads every year (during spring) what appears in it of flowers, fruits and good weather, moderate in coldness and heat. [Reported by Al-Haithami in *Majma' az-Zawa'id*]

**3** Moreover, Allaah has made His servants witness in their own selves, the impacts of Paradise and Hell:

From the impact of Paradise is what appears in the hearts of believers of the light of *Iman* (faith); the witnessing of the unseen with their hearts. Paradise could even appear to some of them as if they see it with their eyes and smell its fragrance. On the day of Uhud, Anas ibn an-Nadr (*Radia-Allaahu 'anhu*) said: "Woe (to you)! I find the smell of Paradise beside the Uhud mountain." [Muslim no. 1903]

**4** As for the impact of Hellfire, it is what they experience of fever which is from the heat of Hellfire. Rafi' ibn Khadij (*Radia-Allaahu 'anhu*) narrated: "I heard the Prophet (*Salla-Allaahu 'alayhi wa sallam*) saying: **'Fever is from the heat of the (Hell) Fire; so cool it with water.'**" [Al-Bukhaari no. 3262]

Ibn Rajab (*Rahimahullaah*) said: "The meaning -and Allaah knows best- is that the heat of the fever in this world expiates the sins of the believer and purifies him by it till he meets Allaah without a sin. Purified from every filth (evil deed), the slave becomes suitable for the nearness of his Lord in the abode of His dignity, the abode of *as-Salaam* (safety and security) and he will not need to be purified in Hellfire tomorrow. This is regarding the believer who has fulfilled *Iman* and has no sins except that which is expiated and purified by the fever."

**There are many authentic narrations that mention the expiation of sins through**

**sicknesses and afflictions, such as:**

**1** Jabir ibn 'Abdullaah (*Radia-Allaahu 'anhu*) reported that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) visited Umm As-Sa'ib or Umm Al-Musayyib and said: **"Umm As-Sa'ib or Umm Al-Musayyib, why is it that you are shivering?"** She said: "It is fever and may it not be blessed by Allaah," whereupon he [the Prophet (*Salla-Allaahu 'alayhi wa sallam*)] said: **"Do not curse fever, for it expiates the sins of the children of Adam just as a furnace removes the alloy of iron."** [Muslim no. 2575]

**2** 'Abdur-Rahmaan ibn Azhar (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: **"The example of a believer who is afflicted with fever is like an iron heated in the fire; its scum is removed and that which is good remains."** [Al-Haakim and authenticated by Al-Albaani in *Saheeh At-Targheeb* no. 3439 and graded Hasan]

**3** Ubayy ibn Ka'b (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: **"The good deeds will be written for the person who has been afflicted with a flickering in his feet or stricken in a vein."** Ubayy (*Radia-Allaahu 'anhu*) said: "O Allaah! I ask you for a fever which does not prevent me from going out in Your Cause nor prevent me from going to Your House (in *Umrah* or *Hajj*), nor going out to the *Masjid*." It is said that he (Ubayy) was not touched but he had fever. [Saheeh At-Targheeb no. 3444 and Al-Albaani graded it Hasan li Ghairihi]

**4** Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) paid a visit to a sick bedouin. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to say when visiting a patient: **"No harm will befall you! May Allaah cure you! May Allaah cure you!"** So the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said to the bedouin: **"Tahoor Laa Baas Alayk" "No harm will befall you. May Allaah cure you!"** The bedouin said:

“You say, may Allaah cure me? No, for it is a fever which boils in (the body of) an old man and will lead him to the grave.” The Prophet (Salla-Allaahu ‘alayhi wa sallam) said: **“Yes, then may it be as you say.”** [Al-Bukhaari no. 3616]

The Prophet (Salla-Allaahu ‘alayhi wa sallam) used to become severely sick with fever due to his great status and dignified position with Allaah, and Allaah’s will to elevate his rank with Him.

‘Aishah (Radia-Allaahu ‘anha) narrated: “I never saw anybody suffering so much from sickness as Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam).” [Al-Bukhaari no. 5647]

‘Abdullaah (Radia-Allaahu ‘anhu) narrated: I visited the Prophet (Salla-Allaahu ‘alayhi wa sallam) during his ailments and he was suffering from a high fever. I said: “You have a high fever. Is it because you will have a double reward for it?” He (Salla-Allaahu ‘alayhi wa sallam) said: **“Yes, for no Muslim is afflicted with any harm but that Allaah will remove his sins as the leaves of a tree fall down.”** [Al-Bukhaari no. 5647]

Abu Sa’eed Al-Khudri (Radia-Allaahu ‘anhu) said: “I entered upon the Prophet (Salla-Allaahu ‘alayhi wa sallam) when he was suffering from a fever. I placed my hand on him and felt heat with my hand from above the blanket. I said: ‘O Messenger of Allaah, how hard it is for you!’ He said: **‘We (Prophets) are like that. The trial is multiplied for us and so is the reward.’** I said: ‘O Messenger of Allaah, which people are most severely tested?’ He said: **‘The Prophets.’** I said: ‘O Messenger of Allaah, then who?’ He said: **‘Then the righteous, some of whom were tested with poverty until they could not find anything except a cloak to put around themselves. One of them will rejoice at calamity as one of you would rejoice at ease.’**” [Ibn Maajah no. 4024 and authenticated by Al-Albaani who graded it Saheeh]

Accordingly, fever expiates sins and elevates the believer in degrees.

The Prophet (Salla-Allaahu ‘alayhi wa sallam) made the headache and fever a sign of a believer, and the opposite case a sign of the people of Hell.

Abu Hurairah (Radia-Allaahu ‘anhu) narrated that the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) asked a bedouin: **“Have you ever been afflicted**

**by Umm Mildam?”** He enquired: “What is Umm Mildam, O Messenger of Allaah?” He (Salla-Allaahu ‘alayhi wa sallam) said: **“A kind of heat a person feels between the blood and the skin (i.e. fever).”** The bedouin said: “I have never felt that.” The Prophet (Salla-Allaahu ‘alayhi wa sallam) said: **“Have you ever suffered from a headache?”** The bedouin asked: “O Messenger of Allaah! What is a headache?” He (Salla-Allaahu ‘alayhi wa sallam) replied: **“A vein which strikes a man in his head.”** The bedouin said: “I have never experienced it.” When he left, the Prophet (Salla-Allaahu ‘alayhi wa sallam) said: **“If anyone wants to see a man of Hell, he should look at this man.”** [Reported by Ahmad in his Musnad]

The Prophet (Salla-Allaahu ‘alayhi wa sallam) chose the fever for his Ummah (nation) generally and for the people of Al-Madinah specifically and for the Ansaar from the residence of Qubaa specifically.

The evidence for the first one: Abu Qilaabah (Radia-Allaahu ‘anhu) narrated that he was told that one night while offering night prayer, the Prophet (Salla-Allaahu ‘alayhi wa sallam) said in his Du’aa thrice: **“Then let it be fever or plague.”** In the morning one of his family members asked him about it. He (Salla-Allaahu ‘alayhi wa sallam) said: **“I asked Allaah for three things. He granted me two and withheld one for me. I asked Him that my Ummah not be destroyed by drought. He granted that. I asked Him that they not be overcome by enemies from other than them. He granted that. And I asked Him that some of them not suffer from the harm of others, and He withheld that. So I said: ‘Let it then be fever or plague’ three times.”** [Musnad Imaam Ahmad no. 5/248]

The evidence for the second: Abu Aseeb -the freed slave of the Prophet (Salla-Allaahu ‘alayhi wa sallam)- narrated that the Prophet (Salla-Allaahu ‘alayhi wa sallam) said: **“Jibreel [Gabriel (‘Alayhis-salaam)] came to me with fever and plague, so I withheld (kept) the fever for Al-Madinah and sent the plague to Ash-Shaam. And the plague is a martyrdom for my Ummah, a mercy for them and a punishment for the disbelievers.”** [Saheeh Al-Jamie’ no. 60 and Al-Albaani graded it Saheeh]

This does not contradict what is reported in the Saheeh on the authority of ‘Aishah (Radia-Allaahu ‘anha): “When Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam) reached Al-Madinah, Abu Bakr and Bilal (Radia-Allaahu ‘anhuma) became ill. When Abu Bakr’s fever got worse, he would recite (this poetic verse): ‘Everybody is staying alive with

his people, yet death is nearer to him than his shoelaces.' And Bilal, when his fever deserted (left) him, would recite: 'Would that I could stay overnight in a valley wherein I would be surrounded by *Idhkhir* and *Jalil* (kinds of good smelling grass). Would that one day I could drink the water of the *Majanna* and would that (the two mountains) *Shama* and *Tafil* would appear to me!' The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: **'O Allaah! Curse *Shaibah ibn Rabi'ah* and *'Utbah ibn Rabi'ah* and *Umayyah ibn Khalaf* as they turned us out of our land to the land of epidemics.'** Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) then said: **'O Allaah! Make us love *Al-Madinah* as we love *Makkah* or even more than that. O Allaah! Give blessings in our *Saa'* and our *Mudd* (food measurements) and make the climate of *Al-Madinah* suitable for us and divert its fever towards *Al-Juhfa*.'** 'Aishah (*Radia-Allaahu 'anha*) added: When we reached *Al-Madinah*, it was the most unhealthy of Allaah's lands, and the valley of *Bathan* (the valley of *Madinah*) used to flow with impure colored water." [Al-Bukhaari no. 1889]

The fever that is meant by this *Hadeeth* is the plague; the unhealthy land and the impure water and air which cause sicknesses, and it was diverted from *Al-Madinah* to *Al-Juhfa*.

'Abdullaah (*Radia-Allaahu 'anhu*) narrated: The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: **"I saw (in a dream) a black woman with unkempt hair going out of *Al-Madinah* and settling at *Mahya'ah*, i.e. *Al-Juhfa*. I interpreted that to be an indication that the epidemic of *Al-Madinah* had moved to that place (*Al-Juhfa*)."** [Al-Bukhaari no. 7038]

The evidence for the third one which particularizes the *Ansaar* is reported in *Al-Musnad* by *Imaam Ahmad* on the authority of *Jaabir* (*Radia-Allaahu 'anhu*): "The fever sought permission from the Prophet (*Salla-Allaahu 'alayhi wa sallam*). He (*Salla-Allaahu 'alayhi wa sallam*) said: **"Who is it?"** It said: "Umm *Mildam*." So he (*Salla-Allaahu 'alayhi wa sallam*) ordered for her to go to the people of *Qubaa'*. So they were afflicted with it. They came to the Prophet (*Salla-Allaahu 'alayhi wa sallam*) complaining about it. He (*Salla-Allaahu 'alayhi wa sallam*) said: **"If you wish I will invoke Allaah to remove it from you, and if you wish it will be a purification for you."** They said: "Does it do that (i.e. purify one from the sins)?" He (*Salla-Allaahu 'alayhi wa sallam*) said: **"Yes."** They said: "Then leave it." [Musnad Ahmad no. 14393, *Shu'aib Al-Anaoot* said its narrators are

the narrators of the *Saheeh* and its *Matn* (text) a strangeness]

Many of the *Salaf* used to choose fever for themselves, as is mentioned by *Ubayy ibn Ka'b* (*Radia-Allaahu 'anhu*), who invoked for the fever.

'Aishah (*Radia-Allaahu 'anha*) narrated: Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: **"No calamity befalls a Muslim but that Allaah expiates some of his sins because of it, even if it were the prick he receives from a thorn."** [Al-Bukhaari no. 5640]

However, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) ordered to ask Allaah for *Al-'Afiyah* (well-being) and urged the Companions upon that, and to not ask Him for affliction.

*Anas* (*Radia-Allaahu 'anhu*) reported that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) visited a person from amongst the Muslims to inquire (about his health) who had grown feeble like a chicken. Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: **"Did you supplicate for anything or beg of Him about that?"** He said: "Yes. I used to utter (these words): 'Impose punishment upon me earlier in this world, that which You are going to impose upon me in the Hereafter.'" Thereupon Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: **"Blessed be Allaah, you have neither the power nor forbearance to take upon yourself (the burden of His punishment). Why did you not say this: 'O Allaah, grant us good in the world and good in the Hereafter, and save us from the torment of the Fire.'** He [the Prophet (*Salla-Allaahu 'alayhi wa sallam*)] made this supplication (for him) and he was cured. [Muslim no. 2688]

And the Prophet (*Salla-Allaahu 'alayhi wa sallam*) heard a man while he was saying: "O Allaah, indeed, I ask You for patience (***Allaahumma, inni as 'alukas-sabr***)." He (*Salla-Allaahu 'alayhi wa sallam*) said: **"You have asked Allaah for trial, so ask him for *Al-'Afiyah*."** [At-Tirmidhi no. 3527 and graded Hasan]

*Abu Hurairah* (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: **"Do not wish to meet the enemy, but when you meet (face) the enemy, be patient."** [Al-Bukhaari no. 3026]

Some of the *Salaf* used to say in their supplication: "O Allaah! Reduce the pain and do not reduce the reward."

It is disliked to wish for death, because it entails hastening the affliction before its befalling.

Ibn 'Umar (*Radia-Allaahu 'anhuma*) said to a man who heard him wishing for death:

**“Do not wish for death, for you are going to die, but ask Allaah for Al-'Afiyah (the well-being).”**

Harithah ibn Mudarrib (*Radia-Allaahu 'anhu*) said: “We went to visit Khabbab who had himself cauterized in seven places on his body.” He said: “I have been ill for so long, and if it was not that I heard the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) saying: **‘None of you should wish for death’** then I would have wished for it, and he said: **‘A man is rewarded for (all of) his spending except for the dust’ - or he said - ‘in the dust.’**” [At-Tirmidhi no. 2483 and authenticated by Al-Albaani who graded it Saheeh]

Fever can lead to death, so wishing for it is like wishing for death.

Source:

Al-Busharah al-Uthma lilmu'min bi Anna hadhdhahu in an-nar Al-Humma

By Ibn Rajab (*Rahimahullaah*)

# QUIZ CORNER

**Q1** What is the ruling of celebrating the **Mawlid** (birthday) of the Prophet (Salla-Allaahu 'alayhi wa sallam)?

**A1** It is *Bid'ah*

**Q2** Did the Prophet (Salla-Allaahu 'alayhi wa sallam), the **Companions, the four Imaams of the Muslims, Abu Haneefah, Maalik, Ash-Shaafi'i, Ahmad, Al-Hasan Al-Basri, Ibn Sireen** celebrate the **Mawlid**? Did they command others to do it or say it was good?

**A2** The celebration of the Prophet's (Salla-Allaahu 'alayhi wa sallam) birthday appeared many centuries later after many of the features of the true religion vanished and *Bid'ah* had become widespread.

In a *Saheeh Hadeeth*, the Prophet (Salla-Allaahu 'alayhi wa sallam) said: "The best of mankind is my generation, then those who come after them, then those who come after them. Then there will come a people who will not care if their testimony comes before their oath or vice versa (i.e. they will not take such matters seriously)." [Reported by Al-Bukhaari, Muslim and At-Tirmidhi]

**Q3** Those who celebrate the **Mawlid** claim that their celebration is a sign of their love for the Prophet (Salla-Allaahu 'alayhi wa sallam). How one can refute this claim?

**A3** **First:** Is it possible that the *Sahaabah*, the *Imaams* and the people of the best three centuries were unaware of it? Was it only those who came later who were aware of its importance?

**Second:** Is it possible that the *Sahaabah*, the *Imaams* and the people of the best three centuries did not love the Prophet (Salla-Allaahu 'alayhi wa sallam) more than those who came later?

**Third:** The Qur'an tells us that love of the Prophet (Salla-Allaahu 'alayhi wa sallam) is demonstrated by following the guidance he brought. Allaah says (interpretation of the meaning):

"Say [O Muhammad (Salla-Allaahu 'alayhi wa sallam)]: 'If you (really) love Allaah, then follow me, Allaah will love you and forgive you

your sins. And Allaah is Oft-Forgiving, Most Merciful.' Say: 'Obey Allaah and the Messenger. But if they turn away, then Allaah does not like the disbelievers.'" [Surat Aal 'Imraan (3:31-32)]

The first *Ayah* explains that love is just a claim, but the proof of sincerity is following what the Prophet (Salla-Allaahu 'alayhi wa sallam) brought. The second *Ayah* reaffirms the importance and necessity of obeying Allaah and His Messenger. Allaah then ends the *Ayah* with a very stern warning to those who refuse to obey. They are described as *Kaafirs*, and Allaah does not like the disbelievers.

**Q4** Can one conduct Qur'an competitions, quizzes and debates and teach the *Seerah* [biography of the Prophet (Salla-Allaahu 'alayhi wa sallam)] with the intention of spreading awareness and knowledge (preach *Da'wah*) by choosing a day like the Prophet's birthday when people have already gathered for the celebration?

**A4** It is preferred that one choose a different day because people may think that the contests and competitions on that day is a part of their celebration. [Ibn Battah with his chain of narration] to Amr ibn Qais who said: "It was said [in the past]: 'Do not sit with the person of deviation for he will deviate your heart.'"

**Q5** Why do Muslim countries declare **Mawlid An-Nabi, Isra wa Miraj** and the 1st day of **Muharram** as holidays and celebrate them even though there is no basis for that in Islam? Muslim countries even declare the Gregorian new year and Christmas public holidays.

**A5** If something did not originate in the Qur'an or it was not a practice of the Prophet (Salla-Allaahu 'alayhi wa sallam), then it is an innovated practice. Furthermore, declaring a holiday on Christmas or new year does not mean they affirm that Allaah had begotten a son.

Seeking knowledge removes oneself from the darkness of ignorance to the light of *Tawheed*. Celebrating *Mawlid* is an innovation as Prophet Muhammad (Salla-Allaahu 'alayhi wa sallam) said: "Beware of newly invented things, for every newly invented matter is an innovation and every innovation leads one astray."

# Daughters

## of the Prophet ﷺ

### in the Noble Qur'an and Sunnah

The Noble Qur'an is the Book of Allaah – the eternal miracle which cannot be affected by falsehood in any way. Falsehood cannot come to it from before or behind it; preserved from changes and distortion as Allaah (*Ta'ala*) says in [Surat Al-Hijr (15:9)]:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

**“Indeed, it is We Who sent down the Qur'an and indeed, We will be its guardian.”**

Perhaps, the most clear and evident proofs of the filiations (family descent) of Zaynab, Ruqayyah and Umm Kulthum to the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*), that they are like Fatimah (*Ridhwanullaahi 'alayhunna*), is what Allaah says in Surat Al-Ahzaab (33:59):

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَلِكَ آدَبٌ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

**“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves (part) of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allaah Forgiving and Merciful.”**

The expression, ‘your daughters’ in the plural form indicates that there are more daughters of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) – apart from Fatimah (*Radia-Allaahu 'anha*), and this alone is sufficient proof to settle this issue.

Al-Qurtubi (*Rahimahullaah*) said in his *Tafseer* of this verse: “Amongst his female children were:

## Fatimah az-Zahra bint Khadijah

Khadijah (*Radia-Allaahu 'anha*) gave birth to Fatimah (*Radia-Allaahu 'anha*) when the Quraish were building al-Bayt, five years before Prophethood, and she is the youngest of his daughters. She was married to 'Ali (*Radia-Allaahu 'anhu*) in the second year of *Hijrah* in *Ramadan* and the marriage was consummated in *Dhul-Hijjah*. It is said that she was married in *Rajab* (in the second year after *Hijrah*) and she passed away shortly after the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) (in the tenth year after *Hijrah*). She was the first one from his family to pass away after him.

## Zaynab bint Khadijah

Zaynab (*Radia-Allaahu 'anha*) was married to Abul-'Aas ibn ar-Rabi', the son of her maternal aunt. The mother of Abul-'Aas was Haala, daughter of Khuwaylid, Khadijah's sister. It is said that the name of Abul-'Aas was Laqet, and it is said "Hashim", and it is said "Hushaim", and it is said that his name was "Muqsim".

She was the eldest daughter of the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*), and she died in the eighth year after *Hijrah* and the Prophet climbed down into her grave.

## Ruqayyah bint Khadijah

Ruqayyah (*Radia-Allaahu 'anha*) was married to 'Utbah ibn Abu Lahab before Prophethood. When the Prophet (*Salla-Allaahu 'alayhi wa sallam*) was granted Prophethood and the following verse was revealed unto him: **"May the hands of Abu Lahab be ruined, and ruined is he."** [Surat Al-Masad (111:1)] – Abu Lahab told his son: "My head is *Haram* for your head if you do not divorce her." This expression means that he would never talk to him if he did not divorce her. So, he ('Utbah) left her before consummating the marriage. She accepted Islam when her mother Khadijah (*Radia-Allaahu 'anha*) accepted Islam, and she and her sisters pledged allegiance to the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) when the women pledged allegiance. She was married to 'Uthmaan ibn 'Affaan (*Radia-Allaahu 'anhu*)

and the women of Quraish would talk about the couple, saying:

"The best (most beautiful) couples that man has seen were Ruqayyah and her husband 'Uthmaan." [Suwar min Hayaat As-Sahabah]

She migrated with 'Uthmaan (*Radia-Allaahu 'anhu*) to Habasha (Abyssinia), where she suffered a miscarriage. Then she gave birth to 'Abdullaah – hence, 'Uthmaan (*Radia-Allaahu 'anhu*) was nicknamed Abu 'Abdullaah. 'Abdullaah was six years of age when a rooster pecked his face, and he passed away as a result of it. Ruqayyah (*Radia-Allaahu 'anha*) did not give birth to any children after that. She migrated to Madinah and fell sick while the Prophet (*Salla-Allaahu 'alayhi wa sallam*) was preparing for Badr. When he left for Badr, he (*Salla-Allaahu 'alayhi wa sallam*) left her in the care of 'Uthmaan (*Radia-Allaahu 'anhu*). Ruqayyah (*Radia-Allaahu 'anha*) passed away while the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) was in Badr – seventeen months after *Hijrah*. When Zayd ibn Harithah (*Radia-Allaahu 'anhu*) arrived from Badr bearing the good news (of victory in the battle of Badr), Ruqayyah (*Radia-Allaahu 'anha*) was being buried and the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) did not witness her burial.

## Umm Kulthum bint Khadijah

She was married to 'Utaybah ibn Abu Lahab, brother of 'Utbah before Prophethood. His father ordered him to separate from Umm Kulthum (*Radia-Allaahu 'anha*) for the same reason mentioned in the case of Ruqayyah (*Radia-Allaahu 'anha*) and their marriage was never consummated. She stayed with Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) in Makkah, and accepted Islam when her mother accepted Islam, and she pledged allegiance to the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) with her sisters when the women pledged allegiance. She migrated to Madinah when the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) migrated. When Ruqayyah (*Radia-Allaahu 'anha*) passed away, 'Uthmaan (*Radia-Allaahu 'anhu*) married her sister Umm Kulthum; hence he was called: '*Dhun-Noorain*'. Umm Kulthum (*Radia-Allaahu 'anha*) passed away during the lifetime of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) in *Sha'baan* in the ninth year of *Hijrah*. The Prophet (*Salla-Allaahu*

'alayhi wa sallam) sat at her grave and her body was descended by 'Ali, Al-Fadhl and Usamah (Radia-Allaahu 'anhum).

Az-Zubayr ibn Bakkar mentioned that the eldest son of the Prophet (Salla-Allaahu 'alayhi wa sallam) was Al-Qasim, then Zaynab, then 'Abdullaah - it is said that he was called At-Tayyab and At-Tahir - 'Abdullaah was born after the Prophethood and he died young, then Ruqayyah. Al-Qasim died in Makkah and then 'Abdullaah died." [Tafseer Al-Qurtubi for verse 59 of Surat Al-Ahzaab]

Al-Aaloosi said: "In this verse is a refutation of the one who claims that he (Salla-Allaahu 'alayhi wa sallam) did not have any daughter except Fatimah (Radia-Allaahu 'anha) and that Ruqayyah and Umm Kulthum were the *Rabaa'ib* of the Prophet (Salla-Allaahu 'alayhi wa sallam), i.e. stepdaughters under his guardianship, born of his wife Khadijah." [Rooh Al-Ma'ani]

## Daughters of the Prophet

(Salla-Allaahu 'alayhi wa sallam)

### in the Prophetic Sunnah

There are numerous *Ahadeeth* in the books of *Saheeh* and *Sunan* and *Masaaneed* and other books of *Ahadeeth* which prove that Zaynab, Ruqayyah, and Umm Kulthum (Radia-Allaahu 'anhunna) were the daughters of the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) just like Fatimah az-Zahra (Radia-Allaahu 'anha).

The *Ahadeeth* mentioned below explain this matter:

Al-Bukhari and Muslim have reported in their two *Saheehs* from Abu Qatadah al-Ansaari (Radia-Allaahu 'anhu) that the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) would pray while carrying Umama bint Zaynab, the daughter of Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) and she (i.e. Umama) was the daughter of Abul-'Aas ibn ar-Rabi'a ibn 'Abd Shams. When he (Salla-Allaahu 'alayhi wa sallam) prostrated, he would put her down and when he stood up, he carried her (on his neck).<sup>[1]</sup>

Al-Bukhaari and Muslim reported from Umm

Zaynab - the daughter of the Messenger of Allaah - died, Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) told us: "Wash her an odd number of times, thrice or five times, and put camphor, or some camphor in the fifth wash. And when you have finished washing her, inform me." She said: "We informed him, and he gave us his waist-wrap and said: '(Ash'irnaha) Shroud her in it.'" <sup>[2]</sup>

The saying of the Prophet (Salla-Allaahu 'alayhi wa sallam): "(Ash'irnaha) Shroud her in it." - (Ash'irnaha) comes from the word, 'Ish'ar' and it is to cover the skin of the human with it, and it is called 'Shi'aaran' because it touches the *Sha'r* (hair) of the body.

Al-Bukhaari reported with a *Sanad* (chain of narrators) that Ibn 'Umar (Radia-Allaahu 'anhuma) said: "Uthmaan did not join Badr battle because he was married to one of the daughters of Allaah's Messenger and she was ill. So, the Prophet (Salla-Allaahu 'alayhi wa sallam) said to him: 'You will get a reward and a share (from the war booty) similar to the reward and the share of one who has taken part in the Badr battle.'" <sup>[3]</sup>

Al-Bukhaari said in his *Saheeh* with a *Sanad* from Az-Zuhri, who said: Anas ibn Maalik (Radia-Allaahu 'anhu) informed me that he saw Umm Kulthum (Radia-Allaahu 'anha), the daughter of the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) wearing a red silk garment. <sup>[4 & 5]</sup>

In most of these *Ahadeeth*, it is quite clear and apparent that Zaynab, Ruqayyah and Umm Kulthum (Radia-Allaahu 'anhunna) were daughters of the Messenger of Allaah - and they were not his *Rabaa'ib* (stepdaughters).

And similarly, for Fatimah (Radia-Allaahu 'anha): Al-Bukhaari and Muslim reported from 'Aishah as-Siddique - daughter of Abu Bakr as-Siddique - (Radia-Allaahu 'anhuma): "The Prophet (Salla-Allaahu 'alayhi wa sallam), in his fatal illness, called his daughter Fatimah and told her a secret whereupon she wept. Then he called her and told her another secret, and she started laughing. When I asked her about that, she replied: 'The Prophet (Salla-Allaahu 'alayhi wa sallam) told me that he would die in his fatal illness, so I wept. Then

he secretly told me that from amongst his family, I would be the first to join him, so I laughed.”<sup>[6]</sup>

Al-Bukhaari also reported with a *Sanad* (chain of narration) from Miswar ibn Makhramah that the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) said: “*Fatimah is a part of me, and he who makes her angry, makes me angry.*”<sup>[7]</sup>

Yes, Fatimah is a part of the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*), and her sisters share with her these virtues, except that Fatimah was afflicted with the death of her father [the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*)] – and it is established in the texts (of the Deen) that she is the leader of women in Jannah.<sup>[8]</sup>

1. Saheeh Al-Bukhaari: Book of Salaat, Chapter: If a small girl is carried on one’s neck during the Salaat – no. 516. Saheeh Muslim, The Book of Mosques and Places of Prayer, Chapter: The permissibility of carrying children during prayer - no. 543c.
2. Saheeh Al-Bukhaari, Book of Funerals, Chapter: Washing the dead no. 1254. Saheeh Muslim, Book of Prayers, Funerals, Chapter: Washing the dead no. 939 – and the wordings are of Muslim.
3. Saheeh Al-Bukhaari: Book: One-fifth of Booty to the Cause of Allaah. Chapter: If the Imam sends some messenger to carry out a certain duty, or orders one to stay at home, will he be given a share from the booty? no: 3130 and the one who was married to ‘Uthmaan at that time, was Ruqayyah, daughter of the Messenger of Allaah. See the Ahadeeth in Mustadrak al-Hakim, “Mention of Ruqayyah, daughter of the Messenger of Allaah”, nos. 6851 and 6856.
4. The word, ‘Burd’ – means a square robe/cloth. ‘Seera’ means it contains stripes of silk.
5. Saheeh Al-Bukhaari: The Book of Dressing, Chapter: Silk for Women no.5842 and in Sunan Abu Dawoud no. 4058. Sunan An-Nasaa’i, the Book of Dressing up - Chapter: Allowance for Women to wear Silk. Sunan Ibn Maajah, Book of Dress, Chapter: Wearing of Silk and Gold for Women. In it is mentioned that she was Zaynab – daughter of Allaah’s Messenger. Al-Albaani said this Hadeeth is ‘Shaadh’ (i.e. weak), no.3598.
6. Saheeh Al-Bukhaari no. 3715 and Saheeh Muslim no. 2450.
7. Saheeh Al-Bukhaari no. 3714 and Saheeh Muslim no. 2449a, The Virtues of Fatimah – the daughter of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*), with these words: “Fatimah is a part of me, He who disturbs her in fact disturbs me, and whosoever hurts her, hurts me.”
8. Sunan At-Tirmidhi, Book of Virtues, Chapter: Virtues of Al-Hasan and Al-Husain no. 3781 and Musnad Ahmad (23377) – Authenticated by Al-Albaani.

**Source:**

**Zainab, Ruqayyah, and Umm Kulthum are daughters of the Messenger of Allaah**  
(*Salla-Allaahu ‘alayhi wa sallam*) **and not his Rabaa’ib**



## The Prophetic Sunnah at the time of

# Rainfall

‘Aishah (Radiya-Allaahu ‘anha) narrated: Whenever Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam) saw the rain, he used to say:

اللَّهُمَّ صَيِّبًا نَافِعًا

**“O Allaah! Let it be a strong fruitful rain.”**

[Al-Bukhaari no. 1032]

She also narrated that when the Prophet (Salla-Allaahu ‘alayhi wa sallam) saw a cloud approaching from any horizon, he would stop what he was doing, even if he was praying, and turn to face it. Then he would say:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شَرِّ مَا أُرْسِلَ بِهِ

**Allaahumma innaa na’udhu bika min sharri  
ma ‘ursila bihi**

**“O Allaah we seek refuge with You from the  
evil with which it is sent.”**

Then if it rained, he would say:

اللَّهُمَّ صَيِّبًا نَافِعًا

**Allaahumma sayyiban nafi’an**

**“O Allaah, a beneficial rain” two or three  
times**

And if Allaah dispelled it and it did not rain, he would praise Allaah for that. [Ibn Maajah no. 3889 and Al-Albaani graded it Saheeh]

The Prophet (Salla-Allaahu ‘alayhi wa sallam) used to love good for the people; thus, he was invoking for it profusely. And he (Salla-Allaahu ‘alayhi wa sallam) used to love the rain because it brings good. However, he (Salla-Allaahu ‘alayhi wa sallam) was afraid of the clouds when they came together lest it would be a torment. He would leave the work that he was doing, even if it was prayer, out of his intense fear, although Allaah promised him that He would not punish his people as long he is among them. However, the believers never feel secure from Allaah’s plot.

Therefore, whenever he (Salla-Allaahu ‘alayhi wa sallam) saw the rain, he invoked Allaah for it to be a beneficial downpour; beneficial to the land and its people, and not to be a rain of torment or destruction or drowning, as Allaah had destroyed the people of Nuh (‘Alayhis-salaam).

There is rain which is beneficial, and rain which is not beneficial. It is reported by Muslim that the Prophet (Salla-Allaahu ‘alayhi wa sallam) said: “The famine would not break out because of drought, but there would be famine despite heavy rainfall, as nothing would grow from the earth.” [Muslim no. 2904]

This is because the whole matter belongs to Allaah, and if He does not put the *Barakah* in something, it will not benefit it. Sometimes the rain is little, but a lot of fruitfulness and production is attained.

### What should be said after rainfall

Zain ibn Khalid al-Juhani (Radiya-Allaahu ‘anhu) narrated: The Prophet (Salla-Allaahu ‘alayhi wa sallam) led us in the *Fajr* prayer at Hudaibiyah after a rainy night. On completion of the prayer, he faced the people and said: “Do you know what your Lord has said (revealed)?” The people replied: “Allaah and His Messenger know better.” He said: “Allaah has said: ‘In this morning, some of My slaves remained as true believers and some became non-believers.’ Whoever said:

مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ

**‘The rain was due to the blessings and the mercy of Allaah,’**

had belief in Me and he disbelieves in the stars, and whoever said that it rained because of a particular star, had no belief in Me, but believes in that star.” [Al-Bukhaari no. 846]

‘Aishah, Umm Al-Mu’mineen (Radiya-Allaahu ‘anha) narrated: When the Prophet (Salla-Allaahu ‘alayhi wa sallam) saw a cloud formation in the sky, he left work, even if he were at prayer, and then he would say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّهَا

**“O Allaah! I seek refuge in You from its evil.”**

If it rained, he would say:

اللَّهُمَّ صَيِّبًا هَنِيئًا

**“O Allaah! Send a beneficial downpour.”**

[Abu Dawoud no. 5099 and Al-Albaani graded it Saheeh]

### What he (Salla-Allaahu ‘alayhi wa sallam) would do when it rained

Anas ibn Maalik (Radiya-Allaahu ‘anhu) reported that it rained upon them as they were with the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam). The Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) removed his cloth (from a part of his body) till the rain fell on it. We said: “Messenger of Allaah, why did you do this?” He said: “It is because it (the rainfall) has just come from the Exalted Lord.” [Muslim no. 898]

❁ The *Sahabah* (Radiya-Allaahu ‘anhum) asked the Prophet (Salla-Allaahu ‘alayhi wa sallam) in order to learn the wisdom from the action of the Prophet (Salla-Allaahu ‘alayhi wa sallam), because he did something new when it rained. And his actions are *Sunnah* to be followed. So his answer was that “it has recently been with its *Rabb*” i.e. it is newly created by Allaah.

❁ The *Hadeeth* also mentions the *Sunnah* of uncovering part of the body (and not the *Awrah*) at the time of rainfall to touch the body, such as to uncover the shoulder or back (for men) or to remove his head cover to make the rain fall on his head. The Prophet (Salla-Allaahu ‘alayhi wa sallam) did it sometimes but did not command to do it; therefore, it is a recommended action.

❁ The *Hadeeth* emphasizes that if the less superior person sees a more superior person doing something which he does not know, he should ask him about it in order to learn it and act upon it and teach it to others.

❁ The action of the Prophet (Salla-Allaahu ‘alayhi wa sallam) does not indicate that he was seeking the *Barakah* (blessing) from the rain although the rain is a blessed water as Allaah states in the Qur’an. He (Salla-Allaahu ‘alayhi wa sallam) meant that he loved it to touch his body because it had just come from the beloved One.

❁ The *Hadeeth* also indicates that Allaah has created and remains creating.

### The Du’aa at the time of abundant rainfall that could be destructive

Sharik narrated that Anas ibn Maalik (Radiya-Allaahu ‘anhu) said: “A person entered the mosque on Friday through the gate facing the *Daril-Qada’*”

and Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) was standing, delivering the *Khutbah* (sermon). The man stood in front of Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) and said: 'O Allaah's Messenger, the livestock are dying, and the roads are cut off; please pray to Allaah for rain.' So Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) raised both his hands and said: 'O Allaah! Bless us with rain. O Allaah! Bless us with rain. O Allaah! Bless us with rain!'"

Anas (*Radia-Allaahu 'anhu*) added, "By Allaah, there were no clouds in the sky and there was no house or building between us and the mountain of Sela. Then a big cloud like a shield appeared from behind it (i.e. Sela Mountain) and when it came in the middle of the sky, it spread and then rained. By Allaah! We could not see the sun for a week. The next Friday, a person entered through the same gate and Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) was delivering the Friday *Khutbah* and the man stood in front of him and said: 'O Allaah's Messenger! The livestock are dying, and the roads are cut off; please pray to Allaah to withhold the rain.'" Anas (*Radia-Allaahu 'anhu*) added, "Allaah's Messenger raised both his hands and said:

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا ، اللَّهُمَّ عَلَى الْآكَامِ  
وَالظَّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ

**'O Allaah! Round about us and not on us. O Allaah! On the plateaus, on the mountains, on the hills, in the valleys, and on the places where the trees grow.'"**

Anas (*Radia-Allaahu 'anhu*) added, "The rain stopped, and we came out walking in the sun." Sharik asked Anas (*Radia-Allaahu 'anhu*) whether it was the same person who had asked for rain the previous Friday. Anas replied that he did not know. [Al-Bukhaari no. 1014]

This *Hadeeth* shows the preferred (right) manners when invoking Allaah - for the Prophet (*Salla-Allaahu 'alayhi wa sallam*) did not ask for the rain to be removed completely; this is because the people may need its continuity. The *Hadeeth* also indicates that invoking Allaah for the removal of distress does not contradict *Tawakkul*.

**Sources:**  
**Narration from Sunnah.com**  
**The comments from Dorar.net**

# Conditions of the Salaat Facing the Qiblah

All the 'Ulama are in consensus that facing the *Qiblah* is a required condition for the validity of the *Salaat*. This is based on Allaah's Statement in Surat AL-Baqarah (2:150):

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا  
كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

"And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-al-Haram* (at Makkah), and wheresoever you are, turn your faces towards it (when you pray)."

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) and the Muslims used to pray towards Bayt al-Maqdis in Jerusalem. When he (*Salla-Allaahu 'alayhi wa sallam*) emigrated to Al-Madinah, they prayed for 16-17 months towards *Bayt Al-Maqdis*, then the *Qiblah* changed to *Al-Ka'bah*.

Al-Bukhaari and Muslim reported in their *Saheehs* on the authority of Al-Baraa' ibn 'Aazib (*Radia-Allaahu 'anhu*), that he said: Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) prayed facing *Baytul-Maqdis* for sixteen or seventeen months but he loved to face the *Ka'bah* (at Makkah) so Allaah revealed: "**Verily We have seen the turning of your face to the heaven!**" (2:144). So the Prophet (*Salla-Allaahu 'alayhi wa sallam*) faced the *Ka'bah* and the fools amongst the people, namely the Jews, said: "What has turned them from their *Qiblah* (*Baytul-Maqdis*) which they formerly observed." (Allaah revealed): "**Say: 'To Allaah belongs the East and the West. He guides whom He wills to the Straight Path!'**" (2:142).

A man prayed with the Prophet (*Salla-Allaahu 'alayhi wa sallam*) (facing the *Ka'bah*) and went out. He saw some of the *Ansaar* praying the 'Asr prayer with their faces towards *Baytul-Maqdis*. He said: "I bear witness that I prayed with Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) facing the *Ka'bah*." So all the people turned their faces towards the *Ka'bah*. [Al-Bukhaari no. 399]

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) loved to turn to the *Ka'bah* because it is the *Qiblah* of Ibraheem Al-Khaleel (*'Alayhis-salaam*), and because the Jews used to say: "Muhammad opposes us, yet he follows our *Qiblah*."

There are many *Ahadeeth* quoted in the *Sunnah* which emphasize the importance and the great status of the *Qiblah*. For example, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) forbade facing the *Qiblah* or turning one's back to it while defecating or urinating.

Abu Ayyub Al-Ansari (*Radia-Allaahu 'anhu*) narrated that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "While defecating, neither face nor turn your back to the *Qiblah* but face either east or west." Abu Ayyub (*Radia-Allaahu 'anhu*) added: "When we arrived in Sham we came across some lavatories facing the *Qiblah*; therefore we turned ourselves while using them and asked for Allaah's forgiveness." [Al-Bukhaari no. 394]

Al-Bukhaari reported in his *Saheeh*, "Chapter of the Superiority of facing the *Qiblah*". He (*Rahimahullaah*) quoted the *Hadeeth* of Anas ibn Maalik (*Radia-Allaah 'anhu*) in which he said that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "Whoever prays like us and faces our *Qiblah* and eats our slaughtered animals is a Muslim and is under Allaah's and His Messenger's protection. So do not betray Allaah by betraying those who are in His protection." [Al-Bukhaari no. 391]

In another narration, he (*Salla-Allaahu 'alayhi wa sallam*) said: "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allaah.' And if they say so, pray like our prayers, face our *Qiblah*, and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allaah." [Al-Bukhaari no. 392]

Al-Hafidh Ibn Hajar (*Rahimahullaah*) said: "In this *Hadeeth* is an indication of the greatness of the matter of the *Qiblah*. The Prophet (*Salla-Allaahu*

*'alayhi wa sallam*) mentioned facing the *Qiblah* after the *Salaat* to draw attention to its importance, although it is entailed in the *Salaat* and it is one of its conditions.

### The people are of two kinds regarding facing the *Qiblah*:

**First:** Those who are obliged to face the exact building of the *Ka'bah*

**Second:** Those who are only obliged to face the direction of the *Ka'bah* and not the actual building.

As for the first kind, this is for the one who is close to the *Ka'bah* and can see it. The *'Ulama* are in consensus regarding this matter. Therefore, it is a mistake on the part of those who pray in *Masjid Al-Haram* and can see the *Ka'bah* yet do not face it in their prayers, and they only face its direction. Some of them even turn to the right of the *Ka'bah* or the left of it. So, as for these people, they have violated one of the conditions of the validity of *Salaat* which is the condition of facing the *Qiblah*. [End quote]

As for those who are far from the *Ka'bah*, it is required from them to pray towards the direction of the *Qiblah*. This is because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "What is between the east and west is *Qiblah*." [At-Tirmidhi no. 342 and Al-Albaani graded it *Saheeh*]

Accordingly, a slight turn from the *Qiblah* will not harm because the obligation in this case is to face the direction of the *Qiblah*. A slight turning which is known customarily to the right or left does not come out of the direction of the *Qiblah*.

One of the issues related to this condition is that whoever prays in a place higher (above) or lower than collimation (the ground level) of the *Ka'bah*, his *Salaat* is still valid. This is because it is obligatory to face the *Ka'bah* and that which aligns it from above or below.

#### Source:

**Fiqh Al-'Ebadat - Book of Salaat by Shaikh Sa'd ibn Turki Al-Khatlan**



# B

## EWARE

of praising one another, for it is  
**slaughtering**  
(one another)."

It was narrated that Mu'awiyah (*Radia-Allaahu 'anhu*) said: "I heard the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) say: **'Beware of praising one another, for it is slaughtering (one another).'**"

[Ibn Maajah no. 3743 and authenticated by AL-Albaani who graded it Hasan]

Zaid ibn Aslam narrated on the authority of his father that he said, "I heard 'Umar say: 'Praising is slaughtering.'" Muhammad added, "If he (the praised person) accepted it." [Saheeh AL-Adab al-Mufrad no. 336 and authenticated by AL-Albaani who graded it Saheeh]

### Commentary:

**1** AL-Qurtubi (*Rahimahullaah*) said in "AL-Mufhim": "This is because if the praised person was overpraised, then one fears self-conceit and arrogance for him, so he will destroy his religion by these two great sins. Praising is a means of one's religious destruction; therefore, it is forbidden. However, it will not occur except when a person is over-praised, but if the praise is little, it won't be the cause

of one's destruction. Accordingly, it is permissible:

- If it is the truth
- And if one did not intend to over-praise the person with one's statement
- And the praised person is safe from being deceived by it.

This explains the verbal and written praise between the Companions of the Prophet (*Salla-Allaahu 'alayhi wa sallam*). The Prophet (*Salla-Allaahu 'alayhi wa sallam*) was also praised orally in a poem, and he (*Salla-Allaahu 'alayhi wa sallam*) praised certain Companions verbally. This is all permissible because of their correct intentions and safety from the aforementioned sickness (sins of the hearts)." [AL-Mufhim 6/627]

**2** The Prophet (*Salla-Allaahu 'alayhi wa sallam*) heard a man praising another person excessively (exaggerating in his praise). He (*Salla-Allaahu 'alayhi wa sallam*) said: **"You have ruined or cut the man's back (by praising him much).'**" [AL-Bukhaari no. 2663]

### 3 Excessive praising is a cause of loss of one's religion

*Imaam Ahmad* reported from *Abu Dawoud* on the authority of *'Abdullaah ibn Mas'ud (Radia-Allaahu 'anhu)*: "A man may leave his house in the morning and with him is his religion. He meets another person who is in need of something from him, so he (the former) says to him: 'You are such-and-such (person)', i.e. praising him. Perhaps he gets from him what he needs, so he makes Allaah angry with him and he may return to his house and have nothing of his religion with him." [Reported by *At-Tabarani* with a chain of narrators who are men of *as-Saheeh*]

*Shaikh 'Abdur-Razzaq al-Badr (Hafidhahullaah)* said: "A man praises another person, saying: 'You are such and such.' He praises him with characteristics which are not in him, (saying) 'You are the most generous person, you are...' hoping to get his need fulfilled. Accordingly, Allaah's wrath will befall him and he will return to his house with nothing of his religion with him. Perhaps nothing of his worldly matters will be with him. So, he did not attain his worldly matter and he lost his religion.

In another version, "He meets a person who possesses no harm or benefit for his own self, and he (the former) swears by Allaah that he (the other person) is such and such (of good character). Allaah's wrath will incur upon him." This is really a great affliction. It is incumbent upon a Muslim to be honored in his own self with his religion, let his neediness be to Allaah only, and take the legal means. Allaah (*Ta'ala*) says in *Surat At-Talaq (65:2-3)*:

**"And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).  
And He will provide him from (sources) he never could imagine."**

[Explanation of the Book of Major Sins by *Shaikh Muhammad ibn 'Abdul-Wahhab*]

### 4 How to approach those who praise:

*Hammam ibn Al-Haarith* narrated that a man started to praise *'Uthmaan*, and *Al-Miqdad* went and sat on his knees, and he was a large man, and he started to throw pebbles in his face. *'Uthmaan* said to him: "What is the matter with you?" He

*'alayhi wa sallam*) said: **"If you see Al-Maddahoon (those who praise others), throw dust in their faces."** [Muslim no. 3002]

*Al-Khattabi (Rahimahullaah)* said: The *Maddahoon* are those who are in the habit of praising people and who make it a way of earning (eating) by it from the praised person, or they praise with falsehood. However, praising a person for his good action as an encouragement for him and urging others to follow his example is not considered "*Maddah*."

*Al-Miqdad (Radia-Allaahu 'anhu)* acted upon the *Hadeeth* by taking dust and throwing it in the face of the '*Maddah*' who praised *'Uthmaan (Radia-Allaahu 'anhu)*. The statement of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) can be interpreted in another aspect that means disgrace and deprivation; i.e. whoever meets you with praise do not give him, rather, deprive him of what he seeks. The dust is interpreted metaphorically with deprivation, such as when some people say, "There is nothing in his hand except dust," or like the statement of the Prophet (*Salla-Allaahu 'alayhi wa sallam*): **"If someone comes to ask for the price of a dog, fill his hand (palm) with dust."** [Abu Dawoud no. 3482 and *Al-Albaani* graded it *Saheeh*]

Thus, the praised person should disappoint the praising person and not give him anything for his praise. It is said that the statement indicates exaggeration in giving little to them and disregarding them.

*Al-Manawi* said "Throwing dust is like scolding the praising person and discouraging him from praising because of showing arrogance or he is disgraced by not being given what he seeks, or to be given little like the dust (for its littleness and meanness) or cut off their tongues by money which is a despised thing like dust." [Faid al-Qadeer]

In conclusion: Praising for the sake of encouraging the praised one or performing good deeds is permissible, as *Al-Khattabi* mentioned, because it is quoted as an affirmed action of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) on many occasions with the *Sahabah*.

The disliked praise is that which one fears for the praised person to fall into the *Fitnah* of self-conceit, or the praise by which one seeks adulation or flattery and eats (earns) the money of others with falsehood. Since the difference between them is so obscure, it is better to avoid it, as Al-Baghawi (*Rahimahullaah*) said in *Sharh as-Sunnah*.

**5** What to say when praising:  
It was narrated from ‘Abdur-Rahmaan ibn Abu Bakrah that his father said: A man praised another man in the presence of the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*). The Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) said: **“Woe to you, you cut the neck of your companion,”** several times. Then he (*Salla-Allaahu ‘alayhi wa sallam*) said: **“If anyone of you praises his brother, let him say:**

أَحْسِبُ فُلَانًا ، وَاللَّهُ حَسِيبُهُ ، وَلَا أَرْكَبُ عَلَى اللَّهِ أَحَدًا

**‘I think he is like this, but I do not sanctify anyone before Allaah.’”**

[Ibn Maajah no. 3744 and Al-Albaani graded it Saheeh]

**Source:**

**Ahkam at-Tamadduh by group of scholars**

عَنْ أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . مَرَّ بِهِ وَهُوَ يَغْرِسُ غَرْسًا فَقَالَ “ يَا أَبَا هُرَيْرَةَ مَا الَّذِي تَغْرِسُ ” . قُلْتُ غِرَاسًا لِي . قَالَ “ أَلَا أَدُلُّكَ عَلَى غِرَاسٍ خَيْرٍ لَكَ مِنْ هَذَا ” . قَالَ بَلَى يَا رَسُولَ اللَّهِ . قَالَ “ قُلْ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ يُغْرِسُ لَكَ بِكُلِّ وَاحِدَةٍ شَجْرَةً فِي الْجَنَّةِ ” .

It was narrated from Abu Hurairah (*Radia-Allaahu ‘anhu*) that the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) passed by him when he was planting a plant, and said: “O Abu Hurairah, what are you planting?” I said: “A plant for me.” He said: “Shall I not tell you of a plant that is better than this?” He said: “Of course, O Messenger of Allaah.” He said: “Say:

**‘Subhan-Allaah, wal-hamdu-lillah, wa la ilaha illallah, wa Allaahu Akbar**

(Glory is to Allaah, praise is to Allaah, none has the right to be worshiped but Allaah and Allaah is the Most Great.)’ For each one a tree will be planted for you in Paradise.”

[Ibn Maajah no. 3804, and authenticated by Al-Albaani]

**Virtue of Tasbeeh**



# Fatwa regarding Hair Transplants

## First: Hair Extensions

The scholars are in consensus regarding the general prohibition of hair extensions. It is quoted in the *Hadeeth* of Ibn ‘Umar (*Radia-Allaahu ‘anhuma*) that Allaah has cursed the lady who lengthens (her or someone else’s) hair artificially. [AL-Bukhaari no. 5937]

There is another stricter *Hadeeth* regarding this matter in which ‘Aishah (*Radia-Allaahu ‘anha*) narrated: “An Ansaari woman gave her daughter in marriage and the hair of the latter started falling out. The Ansaari woman came to the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) and mentioned that to him and said: ‘Her (my daughter’s) husband suggested that I should let her wear false hair.’ The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: **‘No, (do not do that) for Allaah sends His curses upon such women who lengthen their hair artificially (by wearing false hair).’**” [AL-Bukhaari no. 5205]

The scholars disputed regarding the reason

behind this prohibition, but the most preponderant opinion is what is mentioned in the following *Hadeeth* reported by Muslim: Humaid ibn ‘Abdur-Rahmaan ibn ‘Auf (*Radia-Allaahu ‘anhu*) said that he heard Mu’awiyah ibn Abi Sufyan (*Radia-Allaahu ‘anhu*) during the season of *Hajj*, (saying) as he sat upon the minbar holding a bunch of hair in his hand, which was (previously) in the hands of his guard: “O people of Madinah, where are your scholars? I heard Allaah’s Messenger (*Salla-Allaahu ‘alayhi wa sallam*) forbidding this and saying: **‘The people of Bani Israa’eel were ruined at the time when their women wore such hair.’**” [Muslim no. 2127a]

In another version: “[Mu’awiyah (*Radia-Allaahu ‘anhu*)] brought out a bunch of hair and said: ‘I did not think that anyone did this but the Jews. The Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) heard of this and he called it deceitful.” [Muslim no. 2127c]

The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) called it *Zoor* (i.e. forgery or falsehood). That is

because the woman increases the volume of her hair by using a cloth or bunch of hair or any extension. Therefore, *Al-Wasl* (hair extensions or lengthening the hair) is forbidden because it is a kind of forgery, cheating, and deception. This is the preponderant opinion.

Similarly, it is strictly forbidden for a woman to extend her hair with human hair.

However, if she extends her hair with non-human hair:

1. If this hair does not look like natural hair, such that one who sees it would realize that it is not real, then it is permissible to be used (such as wool, or fur and so forth).
2. If the extended hair resembles natural hair, such that whoever sees it thinks it is real hair, then this is forbidden, whether it is hair, wool, fur, artificial hair or the like.

## Second: Hair Transplants

Hair transplants are done for those who suffer from baldness and falling hair of the head, eyebrow, eyelashes, beard, moustache, or other parts of the body.

A hair transplant refers to moving the hair follicles from one area of a person's head to another. The *Ulama* have two different opinions regarding its permissibility:

1. The first group said that it is permissible to transplant the hair [like Shaikh Ibn 'Uthaimeen (*Rahimahullaah*)].
2. The second group said that it is forbidden.

Those who said it is permissible based this opinion on the story of the three people from *Bani Israa'eel*. One of them was bald and Allaah (*Ta'ala*) willed to test him, so He (*Ta'ala*) sent an angel who asked him what he wished for. The bald man said that he wished that Allaah would restore his hair, so the angel touched him and Allaah restored his hair and gave him beautiful hair. [The Hadeeth is reported by Al-Bukhaari no. 3464]

The story proves that seeking the removal of a defect to restore or get beautiful hair is permissible. This is because if it was forbidden, the angel would not do it.

Additionally, the original basis of the things is that they are allowable, and a hair transplant is not regarded as changing the creation of Allaah. Rather it is restoring something that is lacking or removing a defect. If this is the case, then the *Shari'ah* would not prevent it. Baldness is considered a defect in the human body which causes a person mental pain, and it is permissible in the *Shari'ah* to use medicine and means to remove defects.

As for those who said that hair transplants are forbidden, they based their opinion on the prohibition of using hair extensions.

However, the most correct and preponderant point of view is that it is permissible because of the evidences that prove that, and because in hair extensions, the original hair is extended by another hair, whereas in hair transplants, the hair that is transplanted is of the person's original hair, and the follicle is just transferred from one part of the head to another part.

**Source: Contemporary Fiqh Issues by Shaikh Sa'd ibn Turki al-Khathlan**



# Health Benefits of Sumac

With its tangy, lemon-like flavor and vibrant red hue, sumac spice deserves a spot in every spice cabinet. Besides adding flavor and color to dishes, this powerful spice also has many benefits. Thanks to Allaah for its rich content of polyphenols (micronutrients) and flavonoids, adding a dash of sumac into your diet may help lower cholesterol levels, stabilize blood sugar and even reduce bone loss. Listed below are some of the health benefits of sumac.

## 1. Boosts heart health

The concentration of omega-3 fatty acids and docosahexaenoic acid (DHA) in heart, kidney and brain cell tissue was increased with supplementation of thyme. DHA is commonly used for heart disease and high cholesterol. (webmd.com) Other studies looking at effects of thyme on the brain cells found that it had significant changes in brain development of rats under study. However, research is still undergoing to determine if sumac has positive effects on the brain.

## 2. Aids in digestion

The sumac herb is helpful in the treatment of common digestive disorders, including stomach upset, acid reflux, constipation, feverish symptoms, and irregular bowel movements. It is supposed to contain both antimicrobial and antioxidant effects.

## 3. Fight with Cancer

Some studies have shown that the sumac plant has anti-cancer properties. As a result, sumac has been regarded as a promising chemotherapeutic agent for cancer chemotherapy.

## 4. Powerful Antioxidant

Sumac has powerful antioxidants that fight against bad cells that damage healthy cells. According to a scientific study, antioxidants fight against bad cells responsible for heart diseases, premature aging, stomach disorders, and many other adverse events.

## 5. Beneficial for Women's Health

Sumac juice, sumac tea, sumac bark is traditionally used to treat women's diseases. Sumac is also applied externally for extreme vaginal discharge. Also, the mother's milk also increases. It helps treat menstrual disorders, cramps, menstrual burns, and pain by acting like estrogen.

## 6. Good for Diabetes

Research has shown that the sumac plant is effective in the treatment of diabetes and obesity. According to laboratory results, sumac, a very powerful antioxidant, helps to reduce cholesterol and blood sugar levels.

## 7. Antimicrobial

Sumac is known to have naturally occurring compounds with antimicrobial activities. Research has shown that it has been found to work against several pathogens, including salmonella bacteria. The rich water-soluble tannins found in it are well documented for their antimicrobial properties and have been used for these benefits since primitive times.

## 8. Reduces the chance of bone depletion

Bone loss, or osteoporosis, is a common condition exhibited by weak bones, increasing the risk of fractures caused by loss of bone mass. The risk of bone loss increases progressively with age, and the Centers for Disease Control and Prevention estimate that close to 25% of women over the age of 65 suffer from this phenomenon in the neck and lumbar spine. Although research into the possible effects of sumac on bone health is very limited, one study found some promising and encouraging results.

## 9. Calms muscle aches

If you suffer from chronic muscle pain, sumac can help to treat the problem. A study conducted at the University of Mansoura in Egypt revealed that sumac juice, which can be brewed from tanner's sumac (a deciduous shrub or small tree in the cashew family), can help reduce muscle pain during aerobic exercise in healthy adults. Thanks to Allaah for the rich antioxidant content

of sumac. It can also help reduce the risk of inflammation and thus provide additional relief from pain. Studies conducted in 2009 show that inflammation not only contributes to the development of various diseases and plays a major role in the development of autoimmune disease – cell death and destruction of tissues in the body in different areas, but also contributes to the sense of strong pain.

## 10. Alleviates Common Respiratory and Digestive Issues

The sumac herb has been widely used to treat chest and respiratory issues, including cough, chest congestion and bronchitis. This is due to its potent volatile oils (thymol, carvacrol, borneo, and geraniol) that have been scientifically proven to work.

The berries of the popular herbal plant can also reduce fever. Mixing the potent herbal remedy with honey will make a super effective yet natural cough syrup. Sumac can treat various common digestive issues. These include constipation, irregular bowel movements, acid reflux, and upset stomach. The potent herb can also be mixed with onion to form a delicious appetizer.

### Traditional uses and benefits of Sumac

- ✿ The leaves and seeds are astringent, diuretic, styptic and tonic.
- ✿ They are used in the treatment of dysentery, hemoptysis and conjunctivitis.
- ✿ Sumac seeds are eaten before a meal in order to aggravate an appetite.
- ✿ It is traditionally used and has been clinically investigated for lipid lowering effects.
- ✿ Sumac fruits consist of tannins and are astringent.
- ✿ Powdered sumac fruits are eaten as a treatment for diarrhea.
- ✿ This plant has been used in the treatment of diarrhea, dysentery, ulcers, hemorrhoids, hemorrhage, wound healing, hematemesis, hemoptysis, leucorrhea, sore throat, ophthalmia, conjunctivitis, diuresis, animal bites, poison, pain, and liver diseases.
- ✿ Traditional medical practitioners have also used sumac for cholesterol reduction, in the treatment of sore throat, and as an abortifacient (induces abortion).
- ✿ Powder of sumac bark is effective for cleaning the teeth.

- ✿ Bark infusion is useful at the onset of viral eye infections.
- ✿ Bark is bruised in water and applied on the forehead for the first-aid treatment of epistaxis (nose bleeds).
- ✿ Powdered sumac fruits are sprinkled on boiled egg and eaten for the treatment of diarrhea.
- ✿ Decoction of fruits is prepared and administered orally for the treatment of liver disease, diarrhea and urinary system disorders.
- ✿ Sumac seeds will provoke hunger when consumed before the intake of food.
- ✿ Culinary Uses
- ✿ Immature sumac fruits are used as caper.
- ✿ Crushed sumac fruit, mixed with organum syriacum is a principal ingredient of 'Zatar', a popular spice mixture used in the Middle East.
- ✿ Sumac seed is used as an appetizer in a similar manner to mustard.
- ✿ Fruits (drupes) of sumac are ground into a reddish-purple powder used as a spice in Middle Eastern cuisine to add a tart, lemony taste to salads or meat.
- ✿ Immature fruits and seeds are also eaten.
- ✿ Sumac seeds and fruits are used as a flavoring in many traditional dishes in Kurdistan, and as a spice in Anatolia.

### Things to keep in mind

Despite all the benefits of consuming sumac on our bodies, it is important to know some facts and warnings about its consumption:

**Source: [Healthbenefitstimes.com](http://Healthbenefitstimes.com)**

### Allergic reactions

Since sumac comes from the same plant family of cashews and mangoes, one should consult a doctor if necessary before ingesting sumac; as those who are allergic to cashews and mangoes will probably suffer from similar symptoms after consuming sumac.

### Unwanted weight loss

For those who are underweight or have a problem maintaining normal body weight, it is recommended to avoid eating sumac daily. The reason for this is anti-lipase activity – an enzyme that speeds up the breakdown of oils and fats, which partly blocks the absorption of fat in the small intestine.

### Safety in pregnancy

Some herbs and spices are best avoided during pregnancy because some include uterine stimulants that may disrupt menstruation, which may increase the risk of miscarriage. The powerful antioxidant in it, quercetin, which has been found to help treat cancer, can lead to complications in pregnancy and childbirth. Thus, it is recommended during pregnancy, to avoid the consumption of sumac, at least until studies on the subject claim otherwise.

## DISCLAIMER:

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## The Ruling on Using **Alcohol** as a Medicine

**Q** Sometimes, alcohol is added during the process of making some medicines and drugs. If it is confirmed that alcohol has been added in the process of making certain medicines, is it permissible to use it if it is described as a treatment for a certain illness?

**A** If the amount of alcohol that is mixed with the medicine is little and it is essential to preserve the substance, then it is permissible to use the medicine with it. But if it is a lot and it is not essential, then it is not permissible, no matter what the treatment is. **Shaikh Ibn Jibreen**

### **Alcohol is not a Cure**

**Q.** What is the ruling on the person who was about to die and it was not possible to cure him with anything except alcohol?

**A** Seeking treatment is something which is lawful, but it must be by something which Allaah, the Almighty, the All-Powerful and His Messenger (*Salla-Allaahu 'alayhi wa sallam*)

have legislated. Because it is only in this that it is possible to find a cure therein. As for that which Allah has forbidden, there is no cure therein. Among the proofs for the prohibition of seeking treatment with prohibited medicines in general, and alcohol in particular, is the narration by Al-Bukhaari in his *Saheeh* in disconnected form, on the authority of Ibn Mas'ud (*Radia-Allaahu 'anhu*):

**“Verily, Allaah has not made a cure for you in that which He has forbidden to you.”**

It was attributed to the Prophet (*Salla-Allaahu 'alayhi wa sallam*) by At-Tabarani with a chain of narrators who are all reliable. It was also narrated by Ahmad, Ibn Hibban in his *Saheeh*, Al-Bazzar, Abu Ya'la, and At-Tabarani, and the men in Abu Ya'la's chain of narrators are all reliable, reporting on the authority of Umm Salamah (*Radia-Allaahu 'anha*).

Abu Dawoud narrated in his *Sunan*, from the *Hadeeth* of Abu Ad-Dardaa' (*Radia-Allaahu 'anhu*) in which he said that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said:

***“Verily, Allaah sent down the disease and the cure and He created a cure for every disease, so seek treatment, but do not seek treatment with that which is forbidden.”***

It is also reported in Saheeh Muslim, that Tariq ibn Suwaid AL-Ja’fi (*Radia-Allaahu ‘anhu*) asked the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) about *al-Khamr* and he forbade him. The Prophet also expressed dislike that he should make it, so he (Tariq) said: “I only make it as a medicine.” The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) replied:

***“It is not a medicine, but it is a sickness.”***

It is worth pointing out that when Allaah commands something, it is either for some manifest benefit, or because the benefit of it outweighs the harm. When He forbids something, it is either due to some manifest harm or because the harm outweighs the benefit.

And Allaah, the All-Powerful, Most High is Most Wise and All-Knowing. And the belief that this disease cannot be cured except by drinking alcohol is pure fantasy, because medicines are plentiful, both religious and natural. Also, the medicine does not cure the disease, it is only from Allaah, the All-Powerful, Most High that wellness is obtained when one takes medicine. So undertaking the lawful means (to achieve something) might be accompanied by one depending on it, and it might be associated with making it the means while depending upon Allaah, the All-Powerful, Most High along with the belief that the means might benefit or it might not. This is what is required by the Islamic Law. As for absolutely relying upon the means, this is *Shirk*.

May peace and blessings be upon our Prophet Muhammad, and upon his family and Companions.

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The Prophet (peace be upon him) said: **“When you pass by the gardens of Paradise, then feast.”** They said: “And what are the gardens of Paradise?” He said: **“The circles of remembrance.”**

[Reported by Imam Ahmad in his Musnad 3/150 and At-Tirmidhi no. 3510]

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# Worshipping the Grave of the Prophet ﷺ is Idol Worship (Paganism)

The Prophet (Salla-Allaahu 'alayhi wa sallam) said: **“O Allaah! Do not let my grave become an idol that is worshipped. Allaah’s Wrath is immense against those people who take the graves of their Prophets as Masajid.”** [Reported by Maalik and authenticated by Al-Albaani who graded it Saheeh in Mishkat al-Masaabeeh no. 715]

This *Hadeeth* indicates that if the Prophet’s grave was worshipped, it would turn into an idol. However, Allaah (Glorified be He) protected it and kept it away from the people’s reach.

In this *Hadeeth*, the Prophet (Salla-Allaahu 'alayhi wa sallam) combined the mention of the means (that lead to *Shirk*), the deterrence from it and the severity of the anger of Allaah upon whoever commits it. He (Salla-Allaahu 'alayhi wa sallam) also mentioned the result of what this means would lead its practitioners to, which is that the graves would become idols that are worshipped besides Allaah.

## Transgression with regards to the graves occurs by:

1. Writing upon them
2. Elevating them
3. Building structures over them
4. Placing lights at them
5. Taking them as *Masajid* (Places of worship)
6. Making the grave a means of drawing nearer to Allaah
7. Making the grave or the dead person in the grave a means of intercession for them with Allaah
8. Giving the grave the right to be vowed to, or sacrificed to
9. Believing that it is a means of mediation with Allaah

**These actions lead to glorification of the graves’ inhabitants, very similar to the glorification of idols by those who make them.**

