

World Pandemic Covid-19

VS

Humanity

Compiled by

Muhammad Gaffer Ibn Abdul Goffur

**In The Name of Allah,
the Most Gracious, the Most Merciful**

"And your Lord said: "Invoke Me, [i.e., believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!" [Al-Qur'an | 40:60](#)

"Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any ilah (god) with Allah? Little is that you remember!" [Al-Qur'an | 27:62](#)

The Amir al-Mu'minin Abu Hafs 'Umar Ibn al-Khattab (RA) said: "I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying, 'Actions are only by intentions, and each man has only that which he intends. Whoever's emigration is for Allah and His Messenger, then his emigration is for Allah and His Messenger. Whoever's emigration is for some worldly gain which he can acquire or a woman he will marry, then his emigration is for that which he emigrates.'" [al-Bukhari & Muslim](#)

Mentioned With	Transliteration	Meaning
Allah's Name	Subhanahu wa ta'ala	He is exalted above weakness and indignity
Allah's Name	'Azza wa-Jal	He is exalted and glorified
Allah's Name	Jalla Jalaluh	Exalted is His glory
Prophet Muhammad	Salla 'Llahu 'alayhi wa sallam	May Allah's peace and blessings be on him
Prophets and Angels	'Alayh is-Salam	Peace be on him
A Male Companion	Radiya 'Llahu 'anhu	May Allah be pleased with him
A Female Companion	Radiya 'Llahu 'anha	May Allah be pleased with her
Two Companion	Radiya 'Llahu 'anhuma	May Allah be pleased with them
More Than Two Companions	Radiya 'Llahu 'anhum	May Allah be pleased with them
A Past Scholar or Righteous Muslim	Rahimahu 'Llah	May Allah have mercy on him

Acknowledgement

All Praise and thanks be to Allah! We praise and thank Him, ask Him for His Help and Forgiveness, and we seek refuge in Allah from the evils of our souls and the mischief of our deeds. He whom Allah guides will not be misled, and he whom Allah misleads will never have a guide. I testify that there is no deity but Allah alone, without any partners, and that Muhammad is His 'Abd (worshiper) and Messenger.

Putting together a work of this nature is a monumental task that obviously takes more effort than that of a translator and editor. As is always, to mention all those who aided me with their various input would be an equally lengthy task. But, of course, a few people stand out for their significant commitment in making this book a success. Special thanks to my Parents, Wife & Abul Khayer Uncle.

Of course, first and last, all praise and thanks are due to Allah (SWT), may He forgive us for any mistakes and show us the right path. Aameen.

Muhammad Gaffer Ibn Abdul Goffur

January 04, 2022

PART - 1

I respond to You, my Lord. I respond to You as You have no partner. All praise is due to You, all grace comes from You; all dominion is Yours. You have no partner. I respond to You, my Lord.

My Lord, give me neither too much nor too little of the riches of this world, so that I may neither overstep my limits nor forget my responsibilities. A small but sufficient amount is better than what is plentiful but causes distraction.

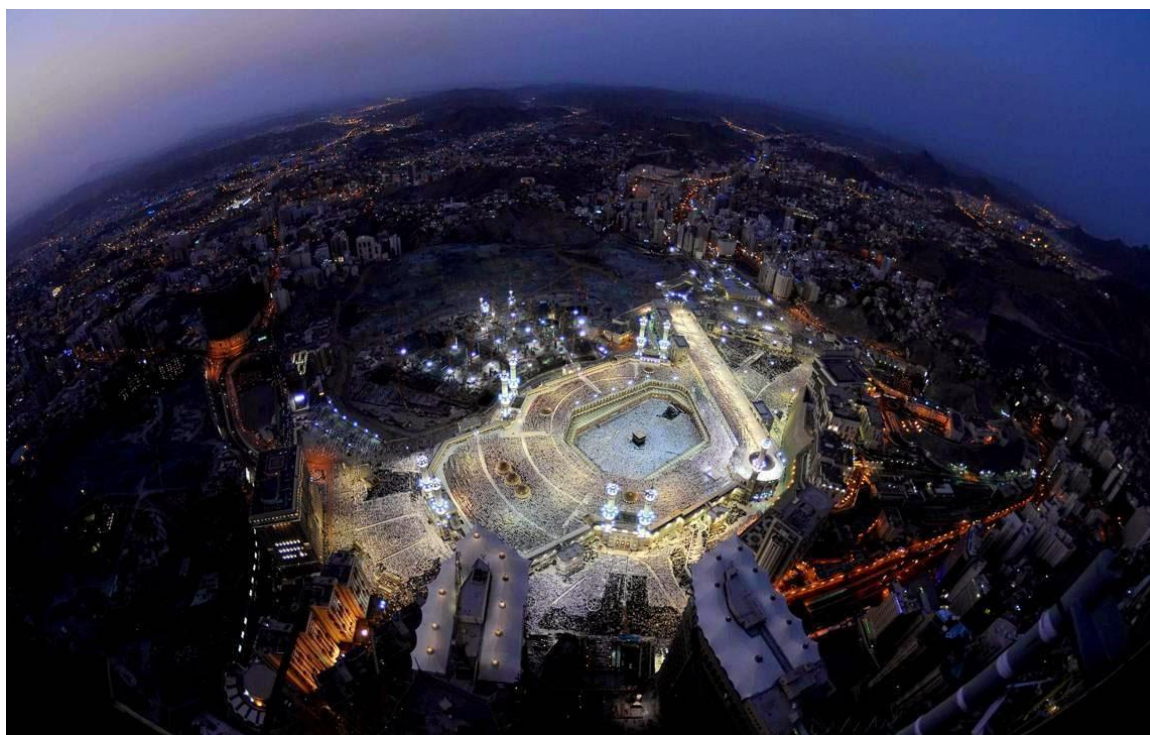
My Lord, I am advancing in age and losing much of my strength, while my subjects and responsibilities have increased. Gather me to You while I am able to fulfil my responsibilities, abandoning none.



PART - 2

Indeed, we have denied much; The Almighty says:

“Then which of the Blessings of your Lord will you both (jinns and men) deny?” *al-Qur’an* | 55:13



and we are certainly the ungrateful; the Most-High says:

“... Indeed, mankind is ungrateful.” *al-Qur’an* | 22:66

And now we - the mankind - are down on our knees – Allah, Exalted be He, says:

“...And fear Allah; indeed, Allah is severe in penalty.” [al-Qur'an | 5:2](#)

May the Almighty forgive and protect us.

PART - 3

Allah, Exalted be He, says:

“But Allah would not punish them while you, [O Muhammad], are among them, and Allah would not punish them while they seek forgiveness.” *al-Qur’an* | 8:33

In this Ayat Allah has given us two glad tidings:

‘We shall not be punished by Him while (1) the Prophet (peace and blessings of Allah be upon him) is in the midst of us and (2) the people who seek (genuine) forgiveness to the Almighty.



*The glad tidings from the point (1) is - Though Prophet (peace and blessings of Allah be upon him) is not in the midst of us - alive, walking on earth - yet he (peace and blessings of Allah be upon him) left the true Knowledge (revelations) and insight for our way out from the wrath and punishment of the Almighty.

The Messenger of Allah (peace and blessings of Allah be upon him) said:

“I have left you with two matters which will never lead you astray, as long as you hold to them: the Book of Allah and the Sunnah of his Prophet.” *al-Muwatta*

Allah, the Most-High says:

“...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.” *al-Qur’an | 59:7*

And He, the Exalted, says:

“Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." *al-Qur’an | 3:31*

*The glad tidings from the point (2) is - as long as we are seeking (genuine) forgiveness from the Almighty and staying far away from the Shirk (associating partner with Almighty) then we shall be protected from His wrath and punishment.

He, the Mighty, says:

“Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful." [al-Qur’an | 39:53](#)



Abu Huraira (RA) reported: The Prophet (peace and blessings of Allah be upon him) said:

“Allah Almighty says: I am as my servant expects me and I am with him as he remembers me. If he remembers me in himself, then I will remember him in myself. If he mentions me in a gathering, then I will mention him in a greater gathering. When he draws near to me by the span of his hand, I draw near him by the length of a cubit. When he draws near me by the length of a cubit, I draw near him by the

length of a fathom. When he comes to me walking, I will come to him running.” **al-Bukhari**

On the authority of Anas (RA), who said: ‘I heard the Messenger of Allah (peace and blessings of Allah be upon him) say:

“Allah the Almighty said: O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it.” **at-Tirmidhi, Ahmad Ibn Hanbal**

May the Almighty forgive and protect us.

PART - 4

Zina and Usury play a big role in terms of Plagues to be spreading on earth and causing mankind's destruction.



Allah, Exalted be He, says:

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.” [al-Qur'an | 17:32](#)

And He, the Mighty, says:

“And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.” [al-Qur’an | 25:68](#)

The matter of concern in this Ayat is that the Almighty has mentioned the Zina along with shirk and murder, two of the greatest sins in Islam.

SIN

Allah, the Mighty, says:

“Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So, whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein.” [al-Qur’an | 2:275](#)



And, the Lord of the mighty throne, says:

“Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever.” [al-Qur’an | 2:276](#)

And,

“O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful.” [al-Qur’an | 3:130](#)

And,

“And [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And we have prepared for the disbelievers among them a painful punishment.” [al-Qur’an | 4:161](#)

And,

“And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakah, desiring the countenance of Allah - those are the multipliers.” [al-Qur’an | 30:39](#)

Ka’b al-Ahbar (may Allah be please with him) said:

“If you see that the plague has spread then know that fornication has spread.”

Hilyatul Awliyah, 6\42

Ibn al-Qayyim (R) comments on widespread and continuous plagues, saying that they are the result of unlawful mixing of both sexes and the spread of Zina amongst them.

Punishment Of Zina

He also mentions that prostitution occurred amongst some of the army of Musa (AS) and up to 70,000 perished in one day. He concludes with an athar of Ibn Mas’ud (RA):

‘If zina and usury become present in a people, Allah will command for their destruction’. *al-Turuq al-Hukmiyyah 2/724*

We all should keep ourselves from these two grave sins - Zina and Usury and release us from it immediately if engaged in any way. And then seek Allah's forgiveness and protection from the pandemic of our time.

May the Almighty forgive and protect us.

PART - 5

There is a misinterpretation circulating related to some of the Hadiths in line with the current affair of the world pandemic Covid-19 virus. Here is the actual interpretation and the understanding of the wise scholars of Islam on those Hadiths.

*What did the Prophet (peace and blessings of Allah be upon him) mean by “No contagion (‘adwa)”?

*What is the original text of the hadeeth “There is no ‘adwa in religion” and what is meant by that?

| Answer |

Praise be to Allah. There are several versions of this hadeeth. Al-Bukhari (5776) and Muslim (2224) narrated from Anas Ibn Maalik (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said:

“There is no ‘adwa (transmission of infectious disease without the permission of Allah) and no tiyarah (superstitious belief in bird omens), but I like good omens.”
They said: “What is a good omen?” He said: “A good word.”

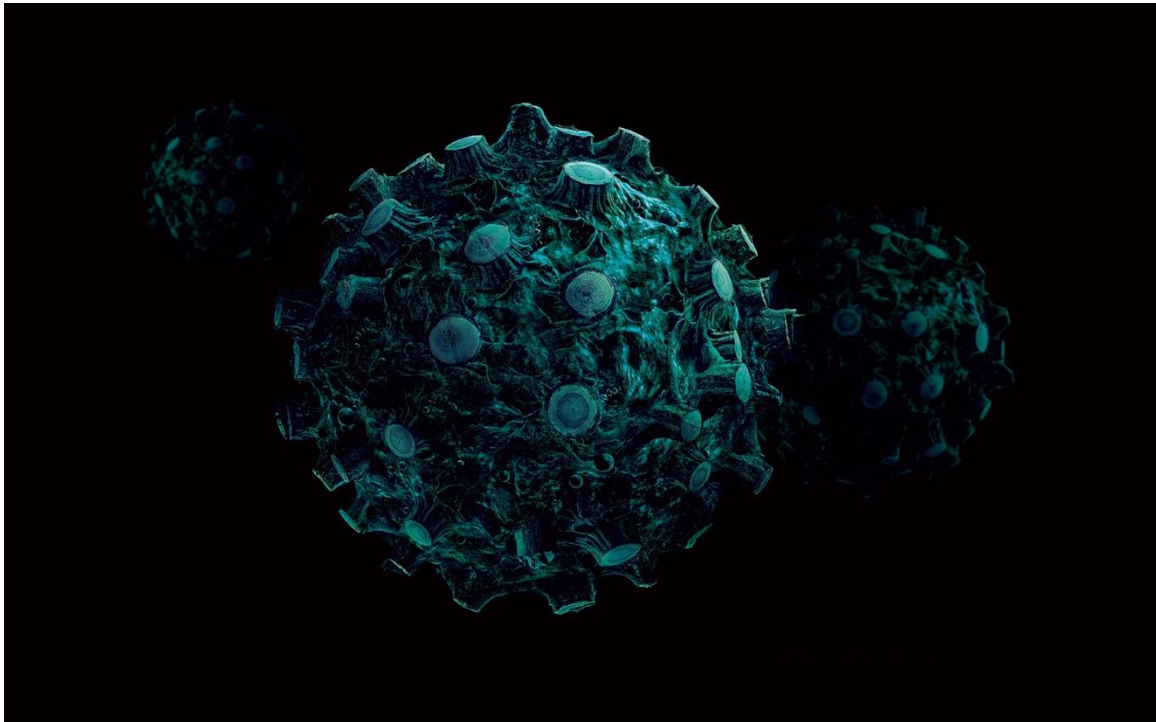
Al-Bukhaari (5316) narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said:

“There is no ‘adwaa [contagion, transmission of infectious disease without the permission of Allah], no tiyarah [superstitious belief in bird omens], no haamah

[refers to a Jaahili Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], and no Safar [the month of Safar was regarded as “unlucky” during the Jaahiliyyah].”

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) said:

The words of the Prophet (peace and blessings of Allah be upon him) “There is no ‘adwa” are general in meaning, thus the Prophet (peace and blessings of Allah be upon him) states that there is no contagion (without the permission of Allah).



‘Adwa (contagion) refers to the spread of a disease from a sick person to a healthy one. What happens in the case of physical diseases may also happen in the case of psychological diseases. Hence the Prophet (peace and blessings of Allah be upon him) said that a bad companion is the like one who operates the bellows: Either he will burn your clothes, or you will notice a bad smell from him.

The words “there is no ‘adwa” include both physical and psychological diseases, even though it is more apparent with regard to physical disease.

The words “no tiyarah (lit. Superstitious belief in bird omens)” refers to feeling superstitious because of something that you see, hear or know.

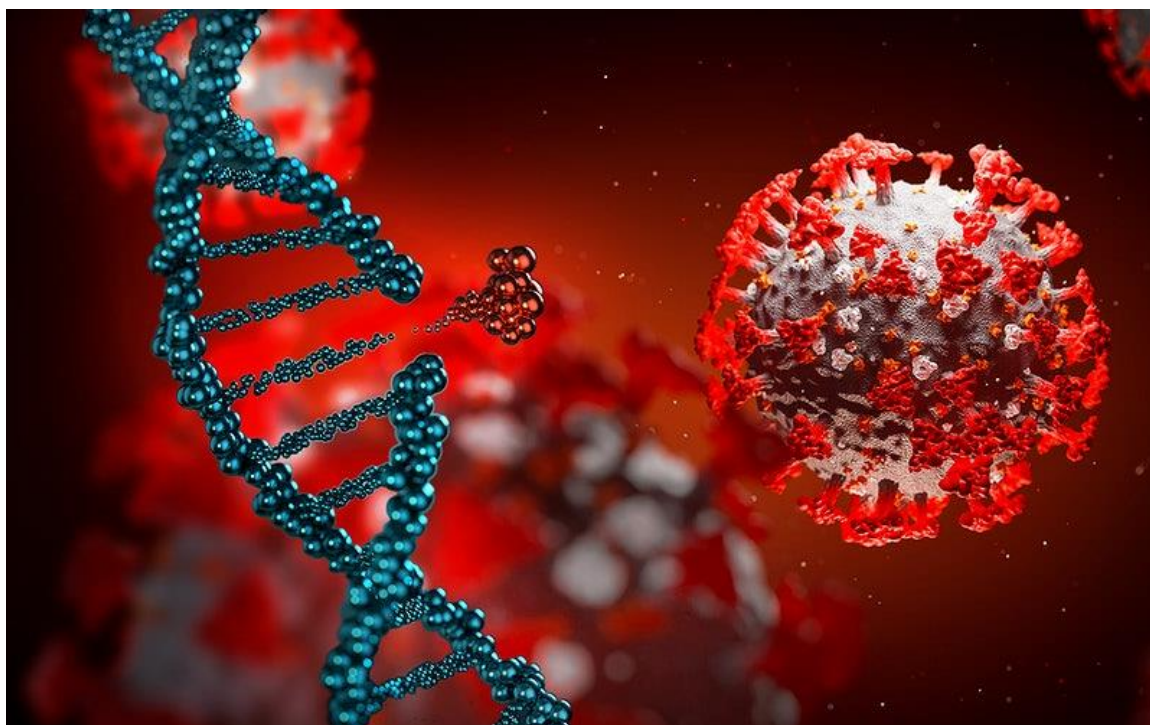
With regard to the words “no haamah”, haamah is interpreted in two ways:

1 – That it is a bird similar to an owl, or an owl. The Arabs believed that if a person was killed, his bones became a haamah that could fly and shriek until he was avenged. Some of them believed that the haamah was the soul of the slain person.

2 – Some of the Arabs said that the haamah was a particular bird, which they regarded as a bad omen. If it landed on the house of one of them and made a sound, they said that it was predicting a death. They believed that this was a sign that that person would die soon. All of these are undoubtedly false beliefs.

The words “No Safar” refers to the month of Safar, which the Arabs used to regard as inauspicious, especially for marriage.

And it was said that it was a stomach disease that affected camels and was transmitted from one camel to another; based on this, mentioning it after ‘adwa (contagion) comes under the heading of mentioning something specific after something general.



It is more likely that what is meant by Safar here is the month, and that what is meant by saying “No Safar” is that it is not to be regarded as inauspicious, rather it is like any other time, during which good or bad things may be decreed.

This does not mean that these things do not happen, because they do happen. Rather it is a statement that they do not have any effect. The One Who causes things to happen is Allah. If any of these things has a known effect then that is valid and real; if any of them is imagined to have an effect, then that is invalid and false. Thus, the hadeeth demonstrates

that if there is a valid effect, it cannot be attributed to that thing itself (rather the One Who causes it to happen is Allah). If the effect is merely imagined, then this hadeeth is stating that it has no effect in the first place.

With regard to the words “no contagion (‘adwa)”: contagion is something that happens, as is indicated by the words of the Prophet (peace and blessings of Allah be upon him), “Do not put a sick one with a healthy one” i.e., the owner of a sick camel should not bring it to the owner of a healthy camel, lest the contagion be transmitted.

And the Prophet (peace and blessings of Allah be upon him) said:

“Flee from the leper as you would flee from a lion.” Leprosy is a serious disease that is transmitted quickly and kills the one who catches it. It was even said that it is a plague. Hence the command to flee from the leper so that the disease will not be transmitted from him to you. This is an affirmation of the effect of contagion, but its effect is not inevitable in such a way that it affects people by itself. The command of the Prophet (peace and blessings of Allah be upon him) to flee and not to bring sick camels to where healthy camels are comes under the heading of avoiding the means (that lead to sickness), not attributing the effect to the means themselves. The means do not affect anything themselves, but we should avoid the things that may be a cause of calamity, because Allah says (interpretation of the meaning):

“And do not throw yourselves into destruction”. [al-Qur’an 2:195](#)

We cannot say that the Messenger (peace and blessings of Allah be upon him) was denying the effect of contagion, because contagion is something that is proven to exist in real life and is mentioned in other ahaadeeth.

When the Prophet (peace and blessings of Allah be upon him) said “there is no ‘adwa”, a man said: “O Messenger of Allah, the camels may be healthy like deer, then a mangy camel comes and mixes with them and they all get the mange.” The Prophet (peace and blessings of Allah be upon him) said: “And who infected the first one?” meaning that the disease came to the first one with no contagion, rather it came from Allah. By the same token, if it was transmitted by contagion, then it was transmitted by the command of Allah. A thing may have a known cause, or it may not have a known cause. The mange of the first one does not have a known cause, apart from the fact that it happened by the will and decree of Allah, and the mange that came after it does have a known cause. But if Allah wills the camel will not become mangy. Hence sometimes a camel may get the mange but then it recovers and does not die. The same happens with the plague and cholera; they may enter a house, and some may get sick and die, while others are not affected at all.

We have to put our trust in Allah and depend on Him. It was narrated that a leper came to the Prophet (peace and blessings of Allah be upon him) and he took him by the hand and said, “Eat,” i.e., eat of the food that the Messenger (peace and blessings of Allah be upon him) was eating— because of the strength of his trust in Allah. This trust counteracts the causes of contagion.

What we have referred to above is the best way of reconciling between the ahaadeeth.

End quote from Sharh Kitaab al-Tawheed, 2/80

Based on this, what is meant by the words of the Prophet (peace and blessings of Allah be upon him) “no ‘adwa (contagion)” is that disease is not transmitted from a sick person to a healthy one by itself, rather it is transmitted by the will and decree of Allah. If a sick person mixes with healthy ones this is one of the causes of the transmission of disease. But this does not mean that it will inevitably happen, rather it only happens if Allah wills it. Hence, we often see a sick mother give birth to a healthy child, but the disease is not transmitted to the infant.

And Allah knows best.



PART - 6

For a perfect reform of the Iman and protection from the wrath and punishment of the Almighty - a return should be made to the sublime Qur'an as well as the Sunnah of the Prophet (peace and blessings of Allah be upon him) and to comprehend them both according to the understanding of the as-Salaf us-Salih (the Pious Predecessors), may Allah be pleased with them all, acting upon the saying of our Lord, the Majestic:

“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination!” *al-Qur'an* | 4:115



and His, the One free from all imperfections, saying:

“So, if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.” *al-Qur’an* | 2:137

May the Almighty forgive and protect us.

PART – 7A

I urge everyone without exception to take the opportunity in this pandemic crisis to reach the people in need.

Allah, Exalted be He, says:

“...And cooperate in righteousness and piety,” *al-Qur’an* 5:2



And anyone does such shall be written in the history and in the well-wishing (Dua/supplication) of the mankind. Be kind to the people as the Messenger of Allah (peace and blessings of Allah be upon him) said:

“Whoever relieves a believer’s distress of the distressful aspects of this world, Allah will rescue him from a difficulty of the difficulties of the Hereafter. Whoever alleviates [the situation of] one in dire straits who cannot repay his debt, Allah will alleviate his lot in both this world and in the Hereafter.” **al-Muslim**

And he (peace and blessings of Allah be upon him) said:

“O Aisha, Allah is gentle, and He loves gentleness. He rewards for gentleness what is not granted for harshness, and He does not reward anything else like it.” **al-Muslim**



And he (peace and blessings of Allah be upon him) said:

“Allah will not be merciful to those who are not merciful to people.” **al-Bukhari and Muslim**

May the Almighty forgive and protect us.

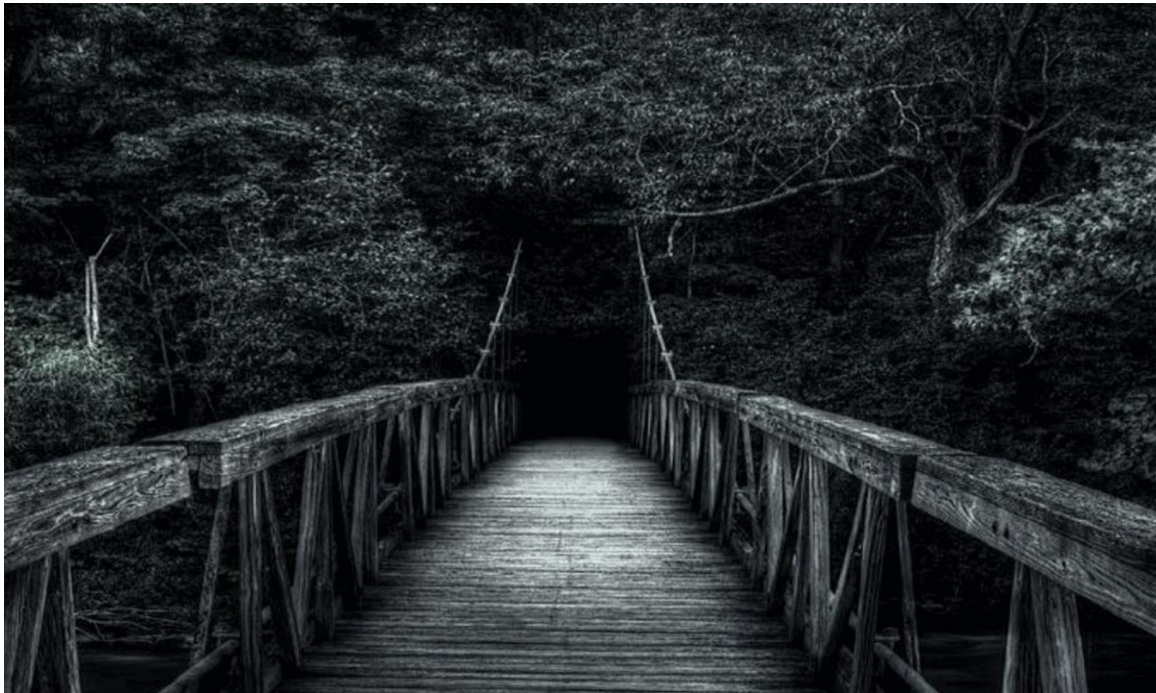


PART – 7B

I urge everyone without exception not to be selfish at this crisis. Look around and help each other in any possible means.

About plagues, the Messenger of Allah (peace and blessings of Allah be upon him) said:

“It is a punishment that Allah sends upon whoever he wills, but Allah has made it a mercy for the believers. Any servant who resides in a land afflicted by plague, remaining patient and hoping for reward from Allah, knowing that nothing will befall him but what Allah has decreed, he will be given the reward of a martyr.” *al-Bukhari*



If our death is destined by the Almighty during the plagues, then none can save us. Allah, the Mighty, says:

“Wherever you may be, death will overtake you, even if you should be within towers of lofty construction...” [al-Qur’an 4:78](#)

We can run but cannot hide from what is already destined for us.



Even of being a believer, undoubtedly, we will not die as a martyr, if Almighty destined our death in this plagues, unless we have fulfilled our religious obligations along with other necessary duties and responsibilities.

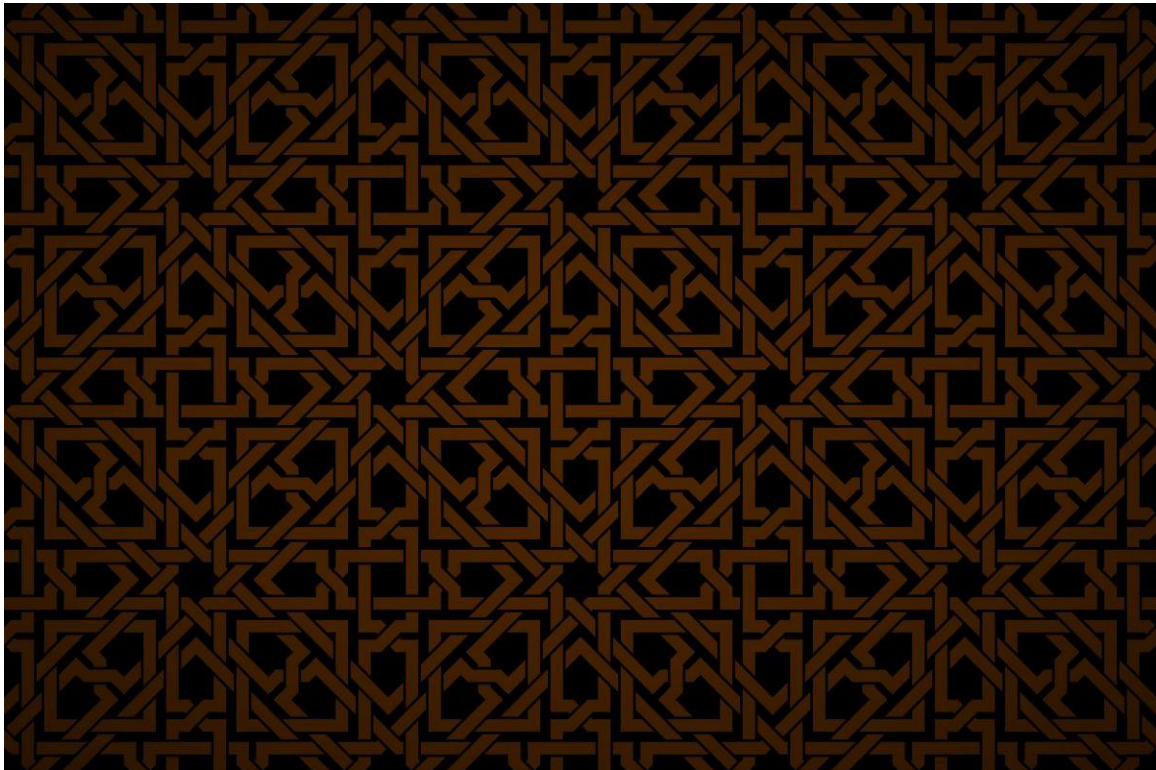
An example, among many, please do not stockpile beyond necessary as it only cause the crisis of others. The Messenger of Allah (peace and blessings of Allah be upon him) said:

“A man is not a believer who fills his stomach while his neighbour is hungry.” *al-Adab al-Mufrad*

May the Almighty forgive and protect us.

PART – 7C

I urge everyone to be on their position where they were before the plagues appeared. Do not flee from your obligations, duties, and the responsibilities in order to protect yourself from the crisis leaving others behind to suffer at large.



During the time of Khalifah Umar (RA) when plagues took place, Abu Ubaidah Ibn al-Jarrah (RA), who was one of the most eminent of the Prophet's (peace and blessings of Allah be upon him) Companions (RA), was the governor of the region, there was no way he was going to abandon his people. So, upon reading the letter from Umar (RA) in order to save him from

the outbreak he was asked to leave the place by Umar (RA) and Abu Ubaidah's (RA) response was:

“May Allah forgive the Leader of the Believers. O Leader is the Believers, I know why you want me to come back, but I am among a group of soldiers from the Muslim army, and I don't feel in myself the desire to leave them. In fact, I do not want to leave them until Allah (SWT) decrees what is to happen to me and them, so please absolve me from your order, O Leader of the Believers, and permit me to remain here alongside my soldiers.”



It is related that ‘Urwah said, “For a period of time, Abu Ubaidah (RA) and the members of his household were spared from the ‘Amwaas epidemic. Abu Ubaidah (RA) then said, “O Allah, send a share of it down upon the family of Abu Ubaidah.’

Shortly thereafter, a boil appeared on his skin. He began to look at it (wondering whether it represented the onset of the disease); someone said to him, 'It is nothing.' Abu Ubaidah (RA) said: "I hope that Allah blesses it." [The biography of Umar Ibn al-Khattab by Dr. Ali Muhammad As-Sallaabee](#)

The lesson I have learnt from this that the Abu Ubaidah (RA) even wanted to share the pain of others - let alone fleeing from his obligations, duties, and the responsibilities.

May the Almighty forgive and protect us.

PART - 8

We are going through a hard time and the pandemic has made many of us despair. Allah, the Majestic, the Lord of the Magnificent Throne, says:

“...Certainly no one despairs of Allah's Mercy, except the people who disbelieve.” *al-Qur'an 12:87*



Similarly in terms of keeping hope in the Almighty, Prophet Zakariyyah (AS) said:

“And never have I been in my supplication to You, my Lord, unhappy.” *al-Qur’an*
19:4

Imam Ibn al-Jawzi (R) in his book, ‘Captured thoughts’ explains: Allah, the Mighty, says:

“Whoever follows My guidance will never go astray or be in hardship.” *al-Qur’an*
20:123

The exegetes of Quran (mufasssiron) explained, “The word ‘my guidance’ refers to the Book of Allah and the Messenger of Allah.”

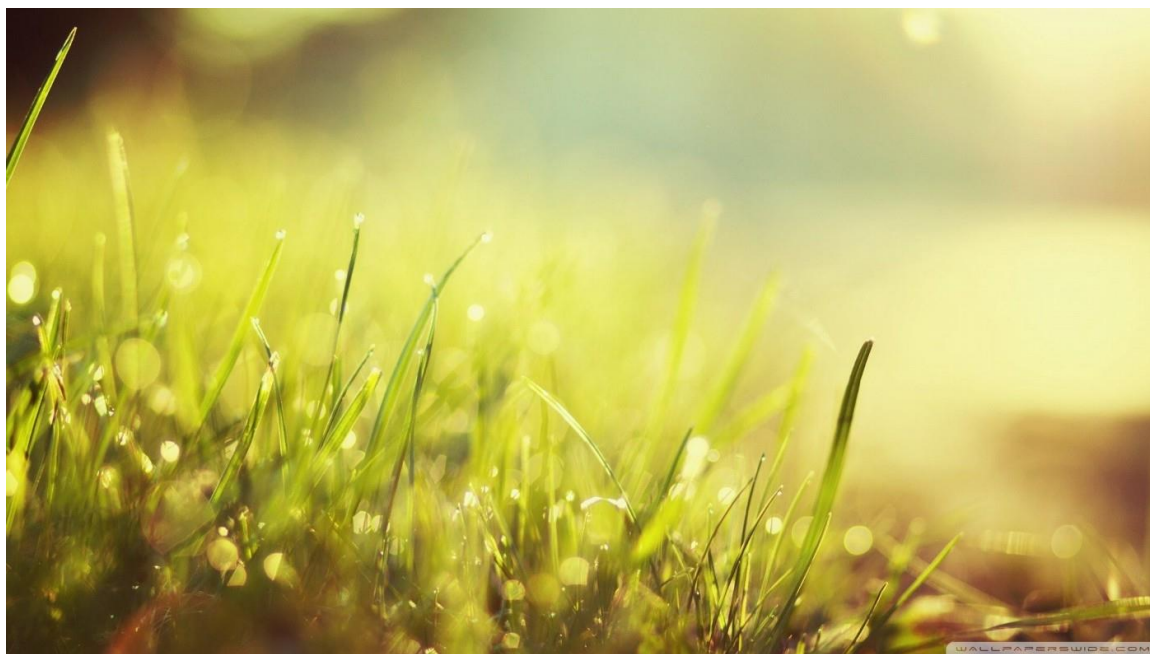
Each person who adheres to the Quran and Sunnah, acts upon both, safeguards from misguidance without doubt - reaches a high rank in the Hereafter - if he dies upon it.

He will also be immune against the hardships of this life and the verse testifies this meaning as Allah, Exalted be He, says:

“Whoever fears Allah, He shall make a way out for him to get out (of every difficulty).” *al-Qur’an* 65:2

If you ever find such a person in a state of hardship, his certainty of Allah’s reward will change the bitter to sweet honey and yet, he will be content with all his life conditions.

It often happens however that if he is trailed, it is due to a slip or a deviation from the path of righteousness and piety. The one who fears the Almighty will be immune against all difficulties and calamities in most cases.



But if you ever find a calamity befalling a person who fears Allah, it would most likely be because of a sin previously committed.

And if it was not because of a sin, he may have committed, the trail will be akin to letting his golden patience go into the even of calamities so that it comes out red gold; hence he finds pain sweet because he thinks of the One who befell this calamity on him and not the calamity per se (by or in itself or themselves).

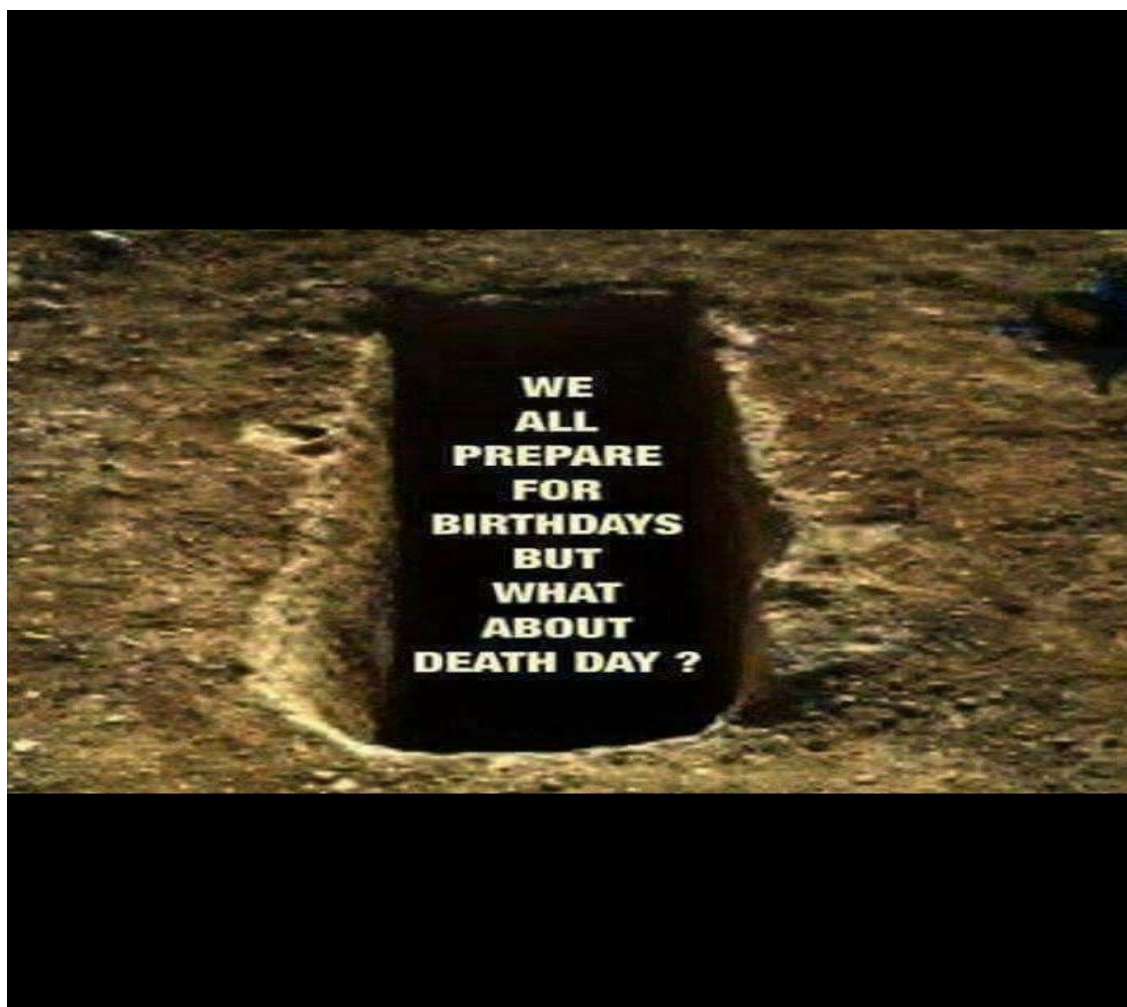
al-Shibli, the pious worshipper, may Allah be pleased with him, said:

“(O Allah), people love You because of Your grace upon them, and I love You because of the trails You befell upon me.”

May the Almighty forgive and protect us.

PART - 9

At this pandemic many of us is concern for the funeral process of, if any of the believers (Muslims) by the Will of the Almighty, affected by the pandemic Coronavirus and it causes his death.



The revelation has already answered our concern as the Prophet (peace and blessings of Allah be upon him) mentioned the story of a man from the earlier generation,

“...Allah had given him wealth and children. When his death approached, he said to his sons, ‘What kind of father have I been to you?’ They replied, ‘You have been a good father.’ He said to them, ‘I have not presented any good deed (before Allah). So look! When I die, burn me, and when I turn into coal, crush me, and when there comes a windy day, scatter my ashes in the wind. By Allah, if my Lord were to seize me, He will punish me in a manner He had not punished anyone else.’”

The Prophet of Allah (peace and blessings of Allah be upon him) added,

“Then by Allah, he took a firm promise from his children to do so, and they did so. Then Allah commanded his ashes, ‘Be,’ and behold! He became a man standing. Allah said, ‘O My slave! What made you do what you did?’ He replied, ‘For fear of You.’ Nothing saved him then but Allah’s Mercy (So Allah forgave him).” **al-Bukhari and Muslim**

The moral of the Hadith is - all the creatures will be brought back to life on the Day of Resurrection.

And the lesson I have learnt from the Hadith is - All we can do is to follow our obligations in terms of the funeral process as much as possible accordingly and then rely on what the Almighty, Exalted be He, says:

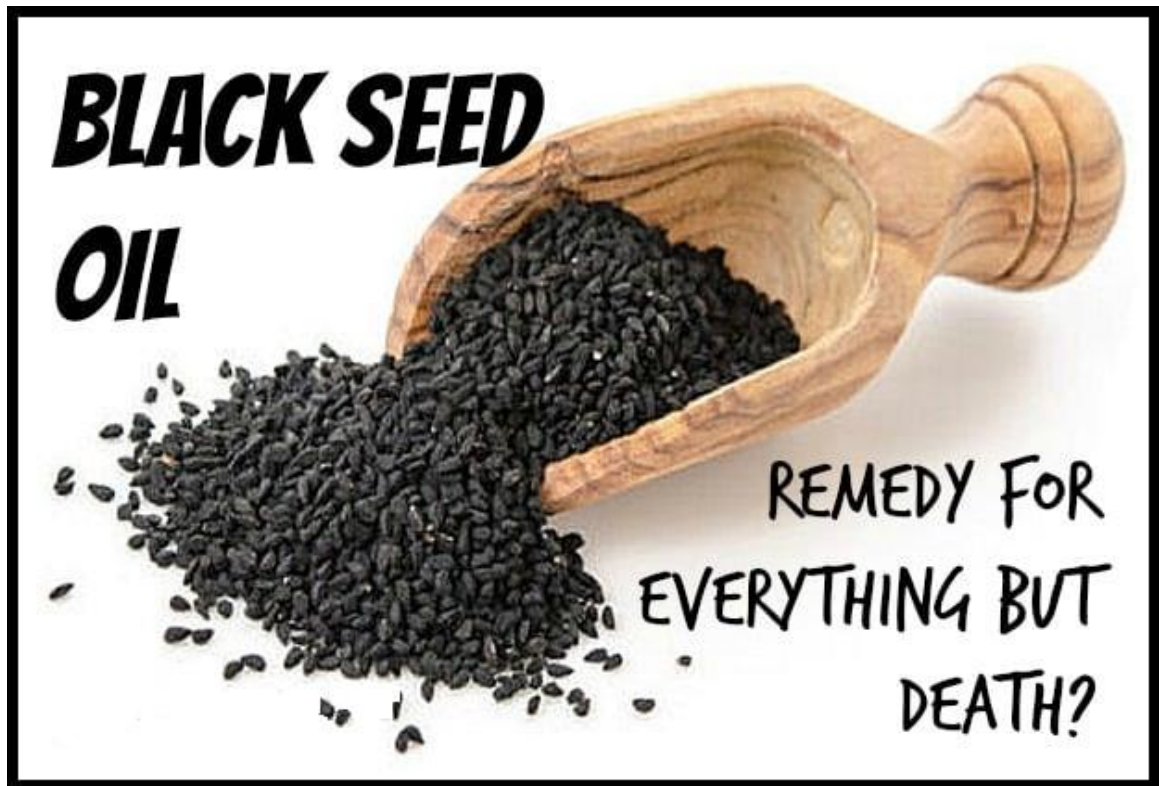
“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, who, when distress strikes them, say, “Indeed we belong to Allah, and indeed to Him we will return.” Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the truly guided.” [al-Qur'an | 2:155-157](#)

May the Almighty forgive and protect us.



PART - 10

Effect of Black seed on our Immunity: It's well known that the immune system is the main line of defence in the body because it's responsible for fighting germs, viruses, and other disease.



Dr Ahmad al-Qadi and Usamah Qindeel, of the Akbar Clinic and Research Institute in Springfield, Florida, carried out research on black seed and found that this plays an important role in strengthening the immune system in the human body, so it offers protection against germs and other harmful biological factors.

The study was carried out on volunteers who were lacking in lymphatic helper inducer T cells in relation to the suppressor T cells. Black seeds were crushed and placed in capsules, and the volunteers were divided into three groups; the first group was treated and given 1 g of powered black seed daily in capsule form; the second group was given a placebo capsule by mouth; and the third group was not given any treatment.

Blood tests were carried out to check the ratio of lymphatic cells in the blood before and after treatment, which lasted five weeks.



After the end of the research a clear and positive effects of black seed on the immune system was seen, as the ratio of the lymphatic helper inducer T cells in the blood of the volunteers in the first group, who has been given powdered black seed; increased; a clear improvement was also seen in the ratio of helper inducer cells to suppressor cells as the ratio rose from 1.19 before treatment to 1.85 after treatment, whereas the ratio did not change in the placebo and control group.



The experiment mentioned above proved beyond any doubt that black seed energises the immune system in the human body (from an article by Dr. Abdullah Abdur Razzak al-Sa'eed entitled *Istihfa' Bil-Habbat al-Sawda'*. *Majallat al-Dawa al-Arabi*, September 1989).

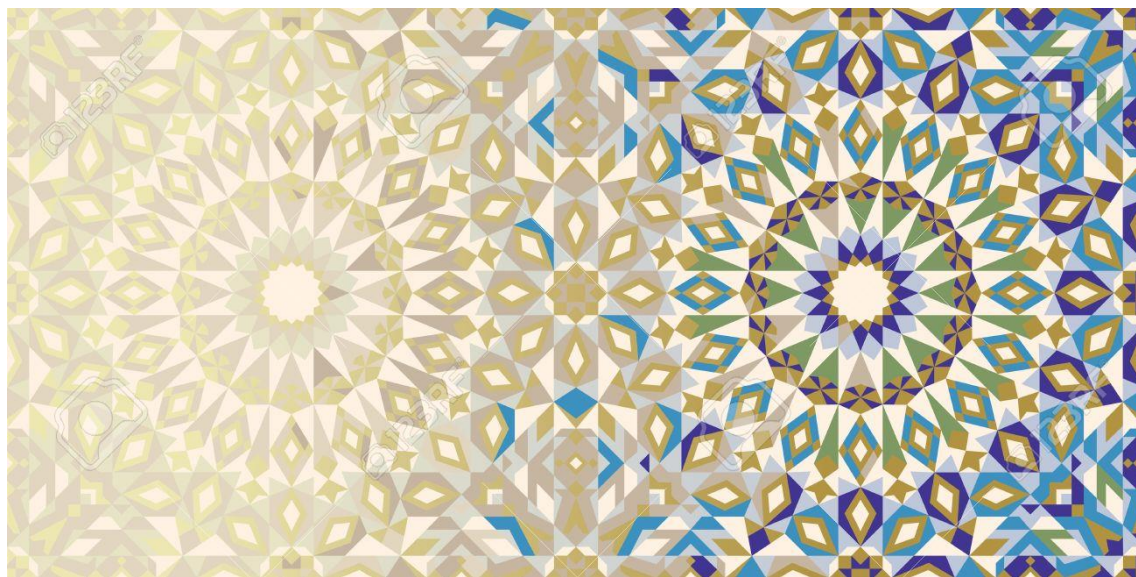
This opens the door to medical use of black seed in treating and healing all infectious and viral diseases and strengthening the body's self-defence and helping it to overcome overwhelming disease-causing factors.” *Islamic medicine - the key to a better life* by Yusuf al-Hajj Ahmad

May the Almighty forgive and protect us.

PART - 11

A Companion (may Allah be pleased with him) made a Du'a (Supplication),

“O my Lord, I ask you (the ability to) do good actions, leaving bad actions, (having) love of the needy, that You forgive me and have mercy upon me. When You wish a calamity to befall a people to take my life without being put to trial. I ask You for Your love and the love of the one who loves You and love to of those actions that will draw me close to Your love.”



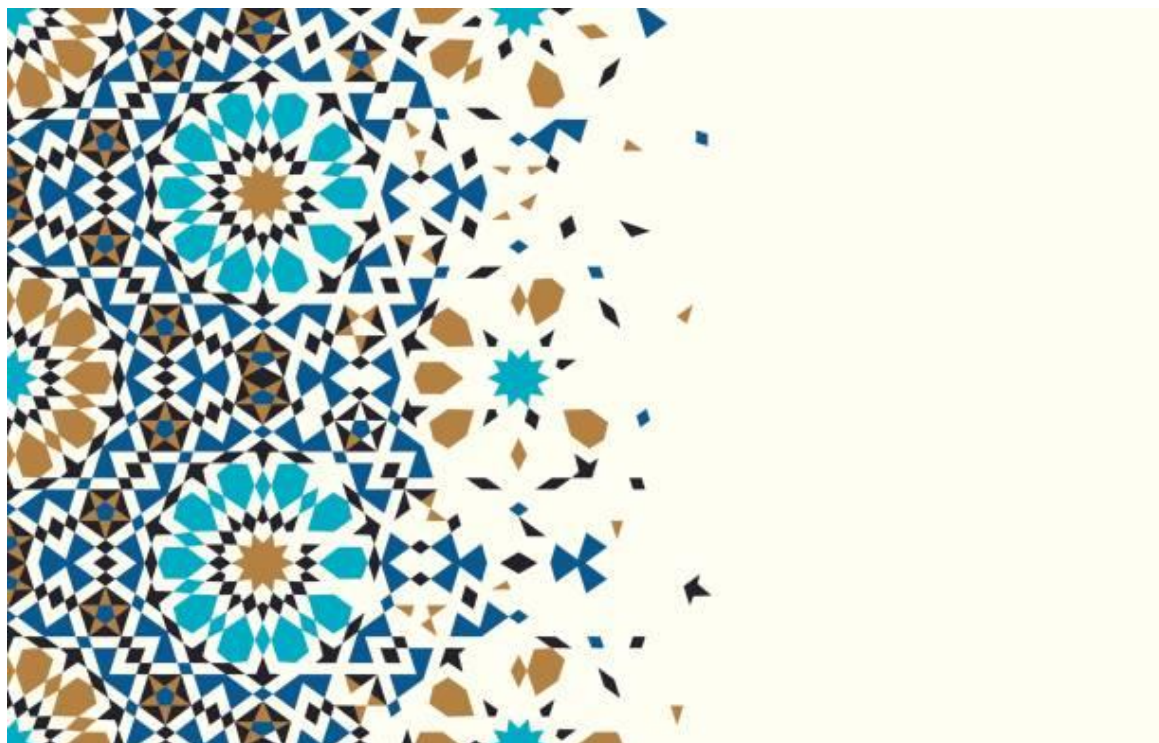
The Prophet (peace and blessings of Allah be upon him) said:

“Indeed, it is the truth, so study it and learn it.”

The lessons to derive at this very moment from the Du'a (Supplication) stated above are:

1 - Allah, the Mighty, says:

“...Help you one another in Al-Birr & At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah, verily Allah is Severe in punishment.” *al-Qur'an 5:2*



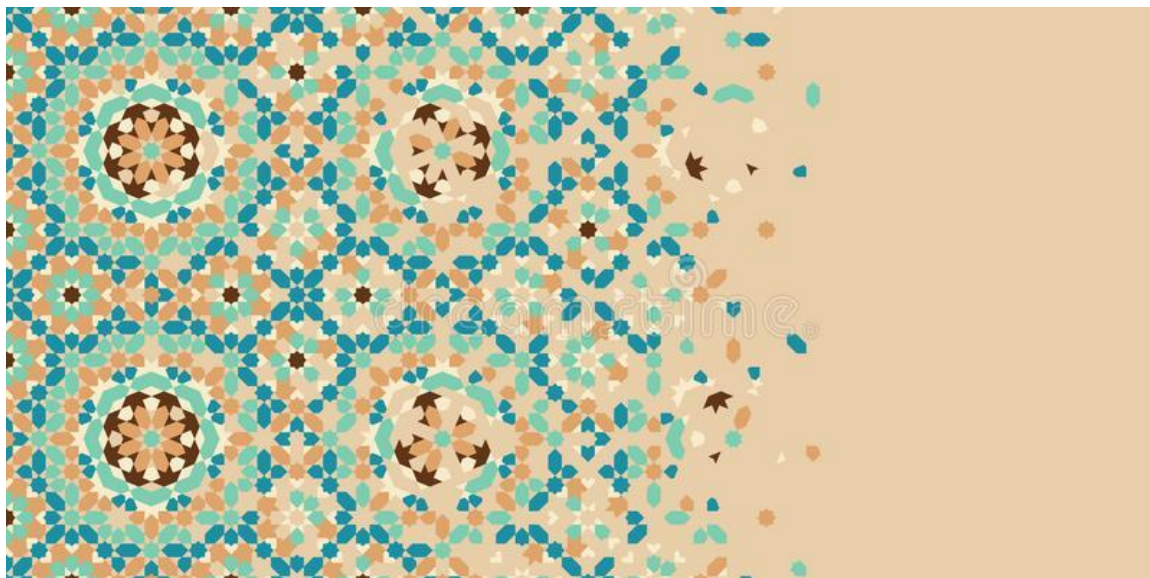
2 – Allah, the Most-High, says:

“Have you seen the one who denies the Final Judgement? For that is the one who drives away the orphan and does not encourage the feeding of the poor.” *al-Qur’an 107:1-3*

“And give the relative his right, and [also] the poor and the traveller, and do not spend wastefully.” *al-Qur’an 17:26*

3 - Allah, Exalted be He, says:

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient,” *al-Qur’an 2:155*



Prophet (peace and blessings of Allah be upon him) said:

“...Verily, the patience is at the first stroke of a calamity.” **al-Bukhari**

Allah’s Apostle (peace and blessings of Allah be upon him) said,

“The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allah removes his difficulties.) And an impious wicked person is like a pine tree which keeps hard and straight till Allah cuts (breaks) it down when He wishes.” **al-Bukhari**



4 - The Almighty says:

“Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." *al-Qur'an* | 3:31



And,

“...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.” *al-Qur’an 59:7*

And, the Messenger of Allah (peace and blessings of Allah be upon him) says:

“None of you have faith until I am more beloved to him than his children, his father, and all of the people.” *al-Bukhari and Muslim*



And,

“You will not enter Paradise until you have faith and you will not have faith until you love each other...” [al-Muslim](#)

5 - Allah’s Messenger (peace and blessings of Allah be upon him) said:

“Allah is only merciful with those who show mercy to others.” [al-Bukhari](#)



And,

"Be merciful to those on the earth, so the One above the heavens will be merciful to you." *at-Tabarani and Al-Hakim*

And,

"He who does not show mercy to others, will not be shown mercy." *al-Bukhari*

And,

"Mercy is only removed from the miserable." *Abu Dawud and At-Tirmidhi*

6 - The Messenger of Allah (peace and blessings of Allah be upon him) said:

"The believers in their mutual love, mercy and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with sleeplessness and fever." *al-Muslim*

And,

"He is not a believer whose stomach is filled while the neighbor to his side goes hungry." *al-Sunan al-Kubra*

And,

“He does not have faith in me who spends the night satiated while he knows that the neighbour to his side is hungry.” *al-Mu’jam al-Kabir*

..and in death all things
become clear to us.

Conclusion

I pray to the Almighty, Exalted be He, to bless this small work and forgive me for falling short of my lofty goal. And I pray to the Almighty, All-Wise, that He bless the Prophet, his family and his righteous Companions. May the Almighty, Exalted be He, grant us a place under the Prophet's standard on the Day of Resurrection.

“...Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.” *Al-Qur'an | 2:127*

“My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves.” *Al-Qur'an | 27:19*

How perfect You are, O my Lord, to You belong the praise, abundant praise, blessed in it. I bear witness that none has the right to be worshipped but You. I ask for Your forgiveness, and I repent to You. I seek protection for me by Your Perfect Words from every cursed Shaytan, poisonous creature and every evil eye.

“And the close of their request will be: Al-Hamdu Lillahi Rabbil-'Alamin [All the praises and thanks are to Allah, the Lord of 'Alamin (mankind, jinns and all that exists)].” *Al-Qur'an | 10:1*



End of the Book
