

إنتصار العاجز بالدليل الوارد

Victory for the Disabled with the Reported Evidence

(A book dedicated to Rasheed Abdul Qaadir; a lovely brother with a disability)

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Introduction

All thanks and praise is due to Allah, we seek His help and forgiveness. We seek refuge in Allah from the evil within ourselves and the consequences of our evil deeds. Whoever Allah guides will never be led astray, and whoever Allah leads astray will never find guidance. I bear witness there is no God but Allah, alone without any partners, and I bear witness that Muhammad is His servant and His Messenger.

Allah the Exalted said, "O you who have believed, fear Allah as He should be feared and do not die except as Muslims in submission to Him." (3:102)

And the Exalted said, "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Verily, Allah is ever watching over you." (4:1)

And the Exalted said, "O you who have believed, fear Allah and speak words of appropriate justice. He will then amend for you your deeds and forgive your sins, and whoever obeys Allah and His Messenger has certainly attained a great attainment." (33:70-71)

Verily, the most truthful speech is the Book of Allah, the best guidance is the guidance of Muhammad, and the worst affairs are newly invented matters. Every newly invented matter is a religious innovation, and every religious innovation is misguidance, and every misguidance is in the Hellfire.

To proceed,

The book "Intisaar al 'Aajiz bid Daleel al Waarid (Victory for the Disabled with the Reported Evidence)" is written to serve as benefit for my dear Bro. Rasheed Abdul-Qadir; who was affected with hearing impairment¹, since he was thirteen years old and

¹ Our Conversation on Whatsapp:

Abou Sahl Al Atharee: Can you narrate how it started?

Alfa Abdul Qadir: I wasn't born with it. I had measles when I was in SS 1, although I didn't know it was measles, thought it was just a normal sickness.

The sickness came on the morning we were starting the first term exam (2002).

I only managed to write the first paper which was English. I went to the sick bay after that Paper. But when the nurse saw that it wasn't something she could handle. She asked the school to send me home. I was a boarder in Ijebu-ode Grammar school (that was after I left a private school in my home town).

Well... I spent the whole exam period at home in sickness ni o. Went back to school to see if I could make up the missed exams. But the house master said I should forget the 1st term exam... That it will be both the second and third term they will use to promote me to SS2.

So far I had nothing to be doing in school anymore... I went back home. Then returned back to the school on the 20th of December (the day the school was closing for the first term), I went to get information for the 2nd term. Only to start shivering again in the bus traveling to Lagos, I managed to get home that day, but I was rushed to the hospital immediately when my temperature went crazy. I spent close to or more than 2 weeks on the hospital bed.

I wasn't fully fit but my dad said we should leave hospital cuz it's d eve of the New Year (2003).

Treatment continued at home. Then after few days, my legs got paralyzed, I couldn't walk, not even crawling was possible. I was been carrying about like a baby (lol). We were still dealing with that when the unexpected happened. I slept on that faithful night... Only to wake up in the morning not realizing my hearing was gone. My mom (May Allaah forgive her and grant her Jannah) was seating beside me on the same bed... Calling me to ask how I was feeling and what to eat... But as Allaah willed.. I couldn't respond cuz my

hearing was giving this funny sound. You know the sound you hear when you repeatedly use a cup to cover your ear, covering as well as removing repeatedly (something like...Ooo).Na so I dey hear am
Long story short sha... That was how the hearing went over night o
Tried all possible available solutions; be it medical (orthodox), traditional and all we knew sha.
Had my first training in desktop publishing and internet training in 2005 few months after mom died. No training or anything else till 2010... When I learnt graphic designing.... Lack of personal PC fucked me up on that cuz I couldn't practice myself.
Then I started hardware engineering that same year.
It was my boss who trained me on hardware engineering that later gave me the opportunity to be working for him... That's since 2011
I don't hear anything only very loud sounds at times (ones a while).

I only manage to read lips and looking at the person I'm talking to at that moment.
So if you call me from behind, or when it's dark... I no go grab you o
Even the lips reading fails very well.

Aboo Sahl; Ibn Hajar told me that.

Alfa Abdul Qadir: You will be saying something while I grab something entirely different from what you said that's why... I have only been able to survive by Allaah's mercy alone I got a hearing aid in 2007... But na waste of time and money.

It was meant to be correcting the hearing... But na lie, it was damaging my ears.

Serious injuries, ranging from boils to different wounds, even the pus coming out from the injuries. I went to

buy the hearing aid, no money, so I couldn't return to the audiologist.

Aboo Sahl al-Atharee: Could you contact Al Awn for help?

Alfa Abdul Qadir: I'm a member of al awn. I can't, simply because, those they attend to need the help far more than I.

Aboo Sahl Al-Atharee: Sigh.

Aboo Sahl al-Atharee: He told me you do contribute, even like 3k.

Alfa Abdul Qadir: Of course.

Aboo Sahl Al Atharee: What help do you think people like you need in term of learning?

Alfa Abdul Qadir: Haaaa.... Na na big question

Aboo Sahl al Atharee: With hand demonstration?

Alfa Abdul Qadir: Will you believe I don't understand sign language?

In this condition, I got diplomas in graphic designing (2005) hardware engineering (2011). All these trainings are one on one or just with 3 other students. The thing is, I can never cope in a class. I just doubt if I can

learn Tajweed.

Aboo Sahl al Atharee: Do you believe Allaah can heal you??!

AlfaAbdul Qadir:Of course... Why won't I?

Aboo Sahl al-Atharee:Do tell Allaah every third if the night

Alfa Abdul Qadir: I do, Although. There's a surgery, called Cochlear implants.
There are different types of hearing loss, that surgery is designed for people of my own kind of hearing loss.

Aboo Sahl Al-Atharee: Very expensive?

Alfa Qadir: Something in the region of 5 million upward, depends on the location; An India hospital gave me 13k dollars price tag; I saw on news that it been done here in Nigeria, But I don't know how much. Before going for it, I will need to run another test.

Aboo Sahl al Atharee: And you think you don't need financial help?

Alfa Abdul Qadir: Haa, I do! But Aboo Sahl, the amount is too much

Aboo Sahl al Atharee: Please discuss with Ibn Abee Shaybah and other respected brothers.

Contact;

Ustaadh Kabir

Habeeblai Jumah

Inenemo and others...Via these people- Allaah willing- we will get it. On Allaah we rely

Alfa Abdul Qadir: I understand, Ustaadh Kabir and I have been talking since morning.

Aboo Sahl,I will prefer a philanthropist or any organization (halal) than fund raising, Simply because; As much as I will love my hearing to be restored in any halal possible way. But by Allaah, I'm not desperate for it to be restored, simply because I have lived the better part of my life in this predicament and with Allaah's mercy I'm still here surviving.

The hearing is severe of course...

A friend once suggested that we start a fund rising scheme to raise money and awareness for me but I turned it down

Because;

1. It isn't a life threaten sickness
Not something like cancer, kidney failure or any other emergency bedridden sickness
2. I strongly believe that there are people with chronic health related issues than mine, who needs such fund raising than I do.

3. I'm almost 30, I'm recently married, I have a job(even if it's a contract that gets renewed annually) , I'm physically and mentally stable (at least to some extent) ... Whereas there are people (Muslims) out there who need more attention than I. So why fund raising on my behalf?

Another thing is that the money (whatever the exact amount is) isn't a child's play

WaLlaahi, if I get my hands on such an amount or half or even quarter of it... I won't deceive you sir... I will rather invest in a personal business to boost my financial situation than anything else. If Allaah wills and the business (I have in mind) gets successful...then I can think of the surgery) but for now... I still need to take care of Myself More than a serious expensive surgery. Although... If a philanthropist comes forward willing to help without any string attached or an organization or the government

Then why not...so far it will cost me my deen or anything else . I will gladly accept such offer, but not a fund raising scheme.

Aboo Sahl al Atharee: May Allaah bless you

Alfa Abdul Qadir: Aameen.

Aboo Sahl al Atharee: I'll write a book or an article dedicated to you inshaa Allaah, apart from the poem.

Alfa Abdul Qadir: May Allaah honey you.

Aboo Sahl al Atharee: Aameen. You're such a wonderful man. May I include your reasons in the book?

Alfa Qadir: That is not the problem at all.

After some days, I contact him again via Whatsapp;

Aboo Sahl al Atharee: In my work for you, I saw something which will make me advise you to seek help as we said.

Ibn Qayyim (Miftaah Daar As-Sa'aadah vol. 2 p. 207) said:

There were no deaf companions...

Because being blind harms in this world but beneficial in hereafter as he will only listen to sermon, Qur'aan and others. But, being deaf is beneficial in this world but harm in hereafter, because he will not listen to al-Quran and sermon.

To be candid, I only saw blind and crippled scholars and blind. They were many but there was no deaf because they can't listen or barely listen to lesson of hadeeth and Quran. I tried to look for the hearing impaired companions but no! Even till now, no scholar!!

Alfa Abdul Qadir: You know

Learning the correct recitation has always been a burden to me

And I do tell Allaah that if having my hearing back will make me a better person (Muslim) I want it back immediately.

Aboo Sahl al Atharee: I advise you to seek help just intend; I want to be listen to al-Qur'aan. That is an enough reason.

Alfa Abdul Qadir: This point really nailed it

whosoever in his shoe. The Prophet – sallallaahu alahyi wa sallam – said:

من استطاع منكم أن يفعل أخاه فليفعل

Whosoever is capable of assisting his brother, he should do (As Saheehah #472)

Aboo Sahl al-Atharee

Evening of 30-05-1440A.H (Thur. 24 Jan 2019).

Erin Osun, Osun State.

Nigeria.

Allaah is Al-Musawwir (The Fashioner); A Retort to the False Belief of Yoruba in Re-Fashioning (*Atun nida*).

Allaah The Sublime says:

هُوَ الَّذِي يُصَوِّرْكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

He it is Who shapes you in the wombs as He pleases. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise. (Aal-Imrān:6)

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكَمُ اللَّهُ

رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allah, your Lord, then blessed be Allah, the Lord of

Although that has always been part of the main reason I want my hearing back, but you've reactivated that reason the more. JazaakumuLlaahu Khayran.

the 'Alamin (mankind, jinns and all that exists).(al-Ghaafir:64)

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ

He has created the heavens and the earth with truth, and He shaped you and made good your shapes, and to Him is the final Return.(at-Taghaaboon:3)

Imaam al-Qurtubee (al-Jaami' al-Ahkām vol. 4 p. 7) commented on soorah aal-'Imraan:6 : This verse is a refutation to the Christian of Najrān who says 'Eesaa is among the fashioners.

If Nabiyy Eesa could not be a fashioner, what about who are below him in nearness to Allaah ?

Allaah challenges:

يَا أَيُّهَا النَّاسُ ضَرْبَ مَثَلٍ فَاستَمْعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذَبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ

يَسْتَنْبَهُمُ الذَّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought.(Hajj:73)

If they could not create the filthiest, meanest and commonest fly-since the epoch of the prophet sallallaahu alayhi wa sallam to this epoch- what about the most honored creation of Allaah?

Al Imaam al-Qurtubee (Al-Asnaa p.351) said: It is an obligation upon every Mukallaf (those who are entrusted with religious obligations) to know (that): Allaah is The Fashioner of every shapes. He Singlehandedly Handle it. (End Quote).

Explanation of the way Allaah Shaped Human Being (Sharh at Tasweer).

Al Imaam Al-Qurtubee(al-Jaami' vol. 4 p. 7) said: The High indicates the ways of fashioning in Sooratul Hajj and Al-Mu'menoon, likewise the prophet sallallaahu alayhi wa sallam in the narration of ibn Mas'ood. (End Quote)

Allaah says:

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تَرَابٍ ثُمَّ مِّن نُّطْقَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَتُقَرُّوا فِي الْأَرْحَامِ مَا تَشَاءُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يَتَّقَىٰ وَمِنْكُمْ مَّن يُرَدِّ إِلَىٰ أَزْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مَن بَعْدَ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا

أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ

O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth).(Hajj:5)

Allaah says:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ

And indeed We created man (Adam) out of an extract of clay (water and earth).

ثُمَّ جَعَلْنَاهُ نُطْقَةً فِي قَرَارٍ مَّكِينٍ

Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman).

ثُمَّ خَلَقْنَا النُّطْقَةَ عِلْقَةً فَخَلَقْنَا الْعِلْقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation.

So blessed be Allah, the Best of creators.(Al-Mu'menoon:12-14).

Abdullah (bn Mas'ud) reported that Allah's Messenger (may peace be upon him) who is the most truthful (of the human beings) and his being truthful (is a fact) said:

إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ فِي ذَلِكَ عِلْقَةً "
مِثْلَ ذَلِكَ ثُمَّ يَكُونُ فِي ذَلِكَ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يُرْسَلُ الْمَلَكُ فَيَنْقُحُ فِيهِ
الرُّوحَ وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ يَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِيٍّ أَوْ سَعِيدٍ قَوْلَ الَّذِي
لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا
ذِرَاعٌ فَيَسْنِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنْ
أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا
ذِرَاعٌ فَيَسْنِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا "
.

Verily your creation is on this wise. The constituents of one of you are collected for forty days in his mother's womb in the form of blood, after which it becomes a clot of blood in another period of forty days. Then it becomes a lump of flesh and forty days later Allah sends His angel to it with instructions concerning four things, so the angel writes down his livelihood, his death, his deeds, his fortune and misfortune. By Him, besides Whom there is no god, that one amongst you acts like the people deserving Paradise until between him and Paradise there remains but the distance of a cubit, when suddenly the writing of destiny overcomes him and he begins to act like the denizens of Hell and thus enters Hell, and another one acts in the way of the denizens of Hell, until there remains between him and Hell a distance of a cubit that the writing of destiny overcomes him and then he begins to act like the people of Paradise and enters Paradise.(Saheeh Muslim, Hadeeth Number 6754).

All the Creations of Allaah are Fine and Nice

Allaah says:

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ
الْمَصِيرُ

He has created the heavens and the earth with truth, and He shaped you and made good your shapes, and to Him is the final Return.(al-Taghaaboon:3)

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ

وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكُمْ اللَّهُ

رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allah, your Lord, then blessed be Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).(al-Ghaafir:64)

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

Who created you, fashioned you perfectly, and gave you due proportion (al-Infitaar:7)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Verily, We created man of the best stature (mould)(at-Teen:4)

Ibn 'Arabee said: Allaah has no creation that is better than human being (in shape).

'Eesaa bn Moosaa really loved his wife and he said to her one day: You are divorced, if you are not beautiful than the moon; she then stood up and concealed (herself) from him. She said: You divorced me, and she extremely soaked (out of cry) overnight. When it was daybreak, she went to the house of Al-Mansoor, she told him the issue. He then invited the scholars of Islamic Jurisprudence and sought verdict from them. All those who are on sit said: She has been divorced, except a man among the comrades of Imaam Aboo Haneefah, who remained mute. Al-Mansoor said to him; why don't you speak? The man said to him;

In the Name of Allaah The Beneficent The Merciful (and he read sooratut Teen). (And said);Oh the Commander of the Faithfuls, indeed human being is the most beautiful thing, there is nothing beautiful than him...

Al-Imaam al-Qurtubee : This denotes that, human being is the best creation of Allaah inwardly and outwardly, beautiful in shape...(al-Jaami' vol.19 p.82).

My dear brother, if you believe in Allaah, you should believe that you are indeed beautiful than the moon, brighter than stars and the flower

Allaah always does Good.

Allaah says:

وَإِنْ تَصِيَهُمْ حَسَنَةً يَقُولُوا هَٰذَا مِنْ عِنْدِ اللَّهِ وَإِنْ تَصِيَهُمْ سَيِّئَةً يَقُولُوا هَٰذَا مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ

فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا

And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you (O Muhammad sallallahu alayhi wa sallam)." Say: "All things are from Allah," so what is wrong with these people that they fail to understand any word?(Nisaa:78).

Ash-Shaykh Saalih al-'Uthaymeen(Tafseer Al-Maaidah vol.1 p. 559) said: Good and evil are from Allaah, because it is Allaah that preordained it... Because nobody can make the rain fall except Allaah and nobody can withhold it except Him, nobody can bestow health Him and nobody can cause sickness except Him. Everything are from Him.

The prophet said:

وَتُؤْمِنُ بِالْقَدَرِ خَيْرُهُ وَشَرُّهُ...

...and you affirm your faith in the Divine Decree about good and evil... (Saheeh Muslim, Hadeeth Number 102).

Ash-Shaykh Saalih al-'Uthaymeen commented: ...but qualifying the destiny with evil, its intent is the preordainment, it is not evil destiny which is from the Action of Allaah, because all The Action of Allaah contains no evil.

In the book Sharh Duaa' Qunoot al-Witr p. 15, Ash-Shaykh Al-Uthaymeen commented:

Alee Hasan ibn Alee reported:

...وقني شر مل قضيت

"... and protect me from the evil of what You have decreed..."(Sunan Abee Daawood Hadeeth Number 1425,Sunan Tirmidhee Hadeeth Number 411 and Sunan An-Nasaaee, Hadeeth Number 1745.Shaykh Ahmad Shaakir graded it authentic).

Allaah decrees that which is good and that which is evil. As for His decreeing that which is good, it is that which is certainly and absolutely good in itself – the decree and decision of it, and in that which results from it.

An example of good decree would be the decree and decision to provide mankind with sustenance, safety and security, tranquility, guidance, support, etc. These are all good in their decree and its result.

As for decreeing that which is evil, it is actually good in its decree (Allaah makes decisions only based on the highest level of wisdom) even though it may result in evil.

An example of this latter type would be a drought – the withholding of rain. This results in evil (hardships upon the people), yet Allaah's decreeing it is good. How is decreeing a

drought something good? If someone were to ask, "Allaah decreed and decided to put upon us a time of drought; the livestock die and the crops are ruined, so how is this good?"

To this we reply to listen to this statement of Allaah:

"Corruption has appeared throughout the land and sea by (as a result of) what the hands of people have earned so that He may let them taste part of what they have done that perhaps they may return (in repentance)."[Soorah ar-Room, 30:41]

In this case, the decree is for the utmost good and the most praiseworthy reason – the people returning to Allaah (), returning from sinning against Him to His obedience. So the result may be evil, yet the initial decree and decision is good.(End Quote)

My dear brothers-who are physical challenged- should know, Allaah always does good and He Acts and Creates base on the perfect wisdom known to Him. So please with the Qadar and continue living.

Allaah says:

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ
وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ

عَصَبًا

"As for the ship, it belonged to Masakin (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king after them who seized every ship by force.(al-Kahf:79)

Ash-Shaykh Naasiruddeen as-Sa'dee(at-Tayseer p. 457) said: Using of manner with Allaah The Sublimest in the (choice of) words, because Khidr attributed 'defect of the ship' to himself (End Quote).

وَإِذَا مَرَضْتُ فَبِهِ يَشْفِينِ

"And when I am ill, it is He who cures me.(Ash-Shu'araa:80)

As Sama'aanee(Tafseer As-Sama'anee vol.4 p.53) said: This is the usage of manner (with Allaah by not attributing evil to Him), otherwise Who Causes sickness and Heals is Allaah The Sublime according to the consensus of the people of the religion.

Everyone should speak with utmost manner with Allaah; no evil or bad should be attributed to him.

The Disabled mentioned in the Qur'ān.

1) 'AbduLlaahi bn Umm Makhtoom;

Allaah says;

عَبَسَ وَتَوَلَّىٰ

(The Prophet (Peace be upon him)) frowned and turned away,

أَن جَاءَهُ الْأَعْمَىٰ

Because there came to him the blind man (i.e. 'Abdullah bin Umm-Maktum, who came to the Prophet (Peace be upon him) while he was preaching to one or some of the Quraish chiefs).('Abasa:1-2).

2) Those who-Leper and Born Blind- were healed by Nabiyy 'Eesaa;

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أُيِّدْتُكَ
بِرُوحِ الْقُدُسِ تَكْلِمُ النَّاسِ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ
وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا
فَتَكُونُ طَيْرًا بِإِذْنِي وَتَبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي
وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ

إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ
مُبِينٌ

(Remember) when Allah will say (on the Day of Resurrection). "O 'Iesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Ruh-ul-Qudus [Jibrael (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurat (Torah) and the Injeel (Gospel); and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.' "(al-Maaidah:110).

The Disabled mentioned in Hadeeth.

1) Julaybib;

Al-Haafidh ibn Hajar (and Al-Etiyiobee)said: His genealogy was untraceable. And he was said to be ugly and dwarf.

Imam Ahmad recorded that Abu Barzah Al-Aslami said:

أَنْ جَلِيبِيَا كَانَ امْرَأً يَدْخُلُ عَلَى النِّسَاءِ يَمْرُ بِهِنَّ وَيَلْعَبُهُنَّ فَقُلْتُ لَامْرَأَتِي لَا يَدْخُلَنَّ عَلَيْكُمْ جَلِيبِيْبُ فَإِنَّهُ إِنْ دَخَلَ عَلَيْكُمْ لِأَفْعَلَنَّ وَلَا فَعَلَنَّ قَالَ وَكَانَتْ الْأَنْصَارُ إِذَا كَانَ لِأَحَدِهِمْ أَيْمٌ لَمْ يَزُوجْهَا حَتَّى يَعْلَمَ هَلْ لِلنَّبِيِّ صَلَّى

الله عليه وسلم فيها حاجة أم لا فقال رسول الله صلى الله عليه وسلم لرجل من الأنصار

Julaybib was a man who used to enter upon women and joke with them. I said to my wife, 'Do not let Julaybib enter upon you, for if he enters upon you I shall do such and such.' If any of the Ansar had a single female relative, they would not arrange a marriage for her until they found out whether the Prophet wanted to marry her or not. (Musnad Imaam Ahmad, Hadeeth Number 19285).

2) The blind (or weak sighted) man who came to the prophet to sought for intercession;

Uthmaan bn Hunayf said:

أَنْ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ادْعُ اللَّهَ أَنْ يُعَافِيَنِي. قَالَ: «إِنْ شِئْتَ دَعَوْتُ وَإِنْ شِئْتَ صَبَرْتَ فَهُوَ خَيْرٌ لَكَ». قَالَ فَادْعُهُ. قَالَ فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضْوءَهُ وَيَدْعُوَ بِهَذَا الدُّعَاءِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتَقْضَى لِي اللَّهُمَّ فَشَقِّقْهُ فِيَّ». قَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا تَعْرِقُهُ إِلَّا وَعَثْمَانُ بْنُ حُنَيْفٍ هُوَ أَخُو سَهْلٍ بْنِ حُنَيْفٍ

"Supplicate to Allah to heal me." He said: "If you wish I will supplicate for you, and if you

² Ibn Qayyim (Miftaah Daar As-Sa'aadah vol. 2 p. 207) said:

There was no deaf companion...

Because being blind harms in this world but beneficial in hereafter as he will only listen to sermon, Qur'aan and others. But, being deaf is beneficial in this world but harm in hereafter, because he will not listen to al-Quran and sermon.

wish, you can be patient, for that is better for you." He said: "Then supplicate to Him." He said: "So he ordered him to perform Wudu and to make his Wudu complete, and to supplicate with this supplication: 'O Allah, I ask You and turn towards You by Your Prophet Muhammad, the Prophet of Mercy. Indeed, I have turned to my Lord, by means of You, concerning this need of mine, so that it can be resolved, so O Allah so accept his intercession for me (Allahumma Inni As'aluka Wa Atawajjahu Ilaika Binabiyyka Muhammadin Nabi-lr-Rahmati Tawajjahtu Bika Ila Rabbi Fi Hajati Hadhihi Lituqda Li, Allahumma Fashaffi'hu Fiya).'" (Collected by at-Tirmidhee Hadeeth Number 3903 and ibn Maajah Hadeeth Number 1385, Mubarakpooree in Tuhfatul Ahwadhee and Al-Albaanee in at-Tawaasul graded it authentic).

3) The blind man who came to seek for permission to pray at home;

Al-Etiyiobee (Al Bahr vol. 14 p.238) said; An-Nawawee said: This blind man was Ibn Makhtoom as it was explicitly reported in "Sunan Abee Daawood.

(Al Etiyiobee concluded:) It is possible that, it was other than him. (End Quote)

Aboo Hurayrah reported;

أتى النبي صلى الله عليه وسلم رجل أعمى، فقال: يا رسول الله، ليس لي قائد
يقودني إلى المسجد، فسأل رسول الله صلى الله عليه وسلم أن يرخص له
فيصلي في بيته، فرخص له، فلما ولى دعاه فقال له: هل تسمع
النداء بالصلاة؟ قال نعم، قال: فأجب

A blind man came to the Messenger of Allah ("sallallahu 'alaihi wa sallam") and said: "O Messenger of Allah! I have no one to guide me to the mosque." He, therefore, sought his permission to perform Salat (prayer) in his house. He ("sallallahu 'alaihi wa sallam") granted him permission. When the man turned away, he called him back, and said, "Do you hear the Adhan (call to prayer)?" He replied in the affirmative. The Messenger of Allah ("sallallahu 'alaihi wa sallam") then directed him to respond to it. [Saheeh Muslim, Hadeeth Number 1497].

4) Uways Al-Qarnee (bn 'Aamir):

Usair bn Jaabir reported:

كَانَ عُمَرُ بْنُ الْخَطَّابِ إِذَا أَتَى عَلَيْهِ أَمْدَادُ أَهْلِ الْيَمَنِ سَأَلَهُمْ أَفِيكُمْ أُوَيْسُ بْنُ
عَامِرٍ حَتَّى أَتَى عَلَى أُوَيْسٍ فَقَالَ أَنْتَ أُوَيْسُ بْنُ عَامِرٍ قَالَ نَعَمْ . قَالَ مِنْ

مَرَادُ ثَمَّ مِنْ قَرْنٍ قَالَ تَعَمْ . قَالَ فَكَانَ بِكَ بَرَصٌ فَبَرَأْتَ مِنْهُ إِلَّا .
 مَوْضِعَ دِرْهَمٍ قَالَ تَعَمْ . قَالَ لَكَ وَالِدَةٌ قَالَ تَعَمْ . قَالَ سَمِعْتُ
 رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ
 أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مَرَادٍ ثَمَّ مِنْ قَرْنٍ كَانَ بِهِ بَرَصٌ فَبَرَأَ مِنْهُ إِلَّا . مَوْضِعَ
 دِرْهَمٍ لَهُ وَالِدَةٌ هُوَ بِهَا بَرُّ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا . بَرٌّ . ه . فَإِنْ
 اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ " . فَاسْتَغْفِرْ لِي . فَاسْتَغْفَرَ
 لَهُ . فَقَالَ لَهُ عُمَرُ أَيْنَ تَرِيدُ قَالَ الْكُوفَةَ . قَالَ أَلَا . أَكْتُبُ لَكَ إِلَى
 عَامِلِهَا قَالَ أَكُونُ فِي عِبْرَاءِ النَّاسِ أَحَبُّ إِلَيَّ . قَالَ فَلَمَّا كَانَ مِنَ الْعَامِ
 الْمُقْبِلِ حَجَّ رَجُلٌ مِنْ أَشْرَافِهِمْ فَوَافَقَ عُمَرَ فَسَأَلَهُ عَنْ أُوَيْسٍ قَالَ تَرَكْتُهُ رَثَ
 الْبَيْتِ قَلِيلَ الْمَتَاعِ . قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 يَقُولُ " يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مَرَادٍ ثَمَّ
 مِنْ قَرْنٍ كَانَ بِهِ بَرَصٌ فَبَرَأَ مِنْهُ إِلَّا . مَوْضِعَ دِرْهَمٍ لَهُ وَالِدَةٌ هُوَ بِهَا بَرُّ لَوْ
 أَقْسَمَ عَلَى اللَّهِ لَا . بَرٌّ . ه . فَإِنْ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ
 " . فَأَتَى أُوَيْسًا فَقَالَ اسْتَغْفِرْ لِي . قَالَ أَنْتَ أَخَذْتَ عَهْدًا
 بِسَقَرٍ صَالِحٍ فَاسْتَغْفِرْ لِي . قَالَ اسْتَغْفِرْ لِي . قَالَ أَنْتَ أَخَذْتَ عَهْدًا
 بِسَقَرٍ صَالِحٍ فَاسْتَغْفِرْ لِي . قَالَ لَقِيتَ عُمَرَ قَالَ تَعَمْ . فَاسْتَغْفَرَ لَهُ
 . فَقَطَّنَ لَهُ النَّاسُ فَانْطَلَقَ عَلَى وَجْهِهِ . قَالَ أَسِيرُ وَكَسَوْتُهُ بُرْدَةً
 فَكَانَ كُلَّمَا رَأَاهُ

إِنْسَانٌ قَالَ مِنْ أَيْنَ لَا . وَ . ي . نَس . هَذِهِ الْبُرْدَةُ

when people from Yemen came to help (the Muslim army at the time of jihad) he asked them: Is there amongst you Uwais b. "Amir? (He continued finding him out) until he met Uwais. He said: Are you Uwais b., Amir? He said: Yes. He said: Are you from the tribe of Qaran? He said: Yes. He (Hadrat) "Umar (again) said: Did you suffer from leprosy and then you were cured from it but for the space of a dirham? He said: Yes. He ("Umar) said: Is your mother (living)? He said: Yes. He ("Umar) said: I heard Allah's Messenger (may peace be upon him) say: There would come to you Uwais b. Amir with the reinforcement from the people of Yemen. (He would be) from Qaran, (the branch) of Murid. He had been suffering from leprosy from which he was cured but for a spot of a dirham. His treatment with his mother would have been excellent. If he were to take an oath in the name of Allah, He would honour that. And if it is possible for you, then do ask him to beg forgiveness for you (from your Lord). So he (Uwais) begged forgiveness for him. Umar said: Where do you intend to go? He said: To Kufa. He ("Umar) said: Let me write a letter for you to its governor, whereupon he (Uwais) said: I love to live amongst the poor

people. When it was the next year, a person from among the elite (of Kufa) performed Hajj and he met Umar. He asked him about Uwais. He said: I left him in a state with meagre means of sustenance. (Thereupon) Umar said: I heard Allah's Messenger (may peace be upon him) as saying: There would come to you Uwais b. "Amir, of Qaran, a branch (of the tribe) of Murid, along with the reinforcement of the people of Yemen. He had been suffering from leprosy which would have been cured but for the space of a dirham. His treatment with his mother would have been very kind. If he would take an oath in the name of Allah (for something) He would honour it. Ask him to beg forgiveness for you (from Allah) in case it is possible for you. So he came to Uwais and said.: Beg forgiveness (from Allah) for me. He (Uwais) said: You have just come from a sacred journey (Hajj) ; you, therefore, ask forgiveness for me. He (the person who had performed Hajj) said: Ask forgiveness for me (from Allah). He (Uwais again) said: You have just come from the sacred journey, so you ask forgiveness for me. (Uwais further) said: Did you meet Umar? He said: Yes. He (Uwais) then begged forgiveness for him (from Allah). So the people came to know about (the status of religious piety) of Uwais. He went away (from that place). Usair said: His clothing consisted of a mantle, and whosoever saw him said: From where did Uwais get this mantle? (Saheeh al-Muslim, Hadeeth Number 6521)

5) The Woman (she was the hairdresser of Khadeejah) affected with Epilepsy:

قَالَ لِي ابْنُ عَبَّاسٍ أَلَا - أَرَيْكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ قُلْتُ بَلَى . قَالَ هَذِهِ
الْمَرْأَةُ السَّوْدَاءُ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّي أُصْرَعُ، وَإِنِّي
أَتَكْشَفُ فَأَدْعُ اللَّهَ لِي . قَالَ " إِن شِئْتَ صَبَرْتُ وَلَكِ الْجَنَّةُ وَإِنْ
شِئْتَ دَعَوْتُ اللَّهَ أَنْ يُعَافِيكَ " . فَقَالَتْ أَصْبِرُ . فَقَالَتْ إِنِّي
أَتَكْشَفُ فَأَدْعُ اللَّهَ أَنْ لَا - أَتَكْشَفَ، فَدَعَا لَهَا .

Ibn `Abbas said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.'"The Prophet said (to her), "If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you."She said, "I will remain patient, 'and added, "But I become uncovered, so please invoke Allah for me that I may not become uncovered. "So he invoked Allah for her."(Musnad Ahmad Hadeeth Number 3230 and Saheeh al-Bukhaaree Hadeeth Number 5517).

6) The Woman who was attacked by a Jinn; Umm Zufar(Ibn Hajar distinguished between the former and the latter; the former was affected with epilepsy while the latter

was attacked by Jinn. See al-Fat'h vol14.P.110)

Ibn Abdil-Barr (al-Isti'aab vol. 4 p. 1938) said:

They used to bring mentally deranged people to prophet sallallahu alayhi wa sallam and he would beat the chest of one of them and get cured. Then, a mentally deranged woman called Umm zufar was brought, he beat her chest and she was not cured and her devil(the jinn that attacked her) did not get out. Thus, he said; he (the devil) humiliates her in the world, but she will have reward for it in hereafter.

The Disabled amongst the Salaf

1) 'Ataa bn Abee Rabaaha:

Alee Madinee (As-Siyār vol.5 p.78) said: I heard some of the scholars saying: 'Ataa was black (in complexion), one-eyed,snub nosed and crippled and he later became blind.

Aboo Daawood said: ...His hand was amputated with (AbduLlaahi) bn Zubayr. (End Quote).

2) Al Imaam Aboo Eesaa Muhammed bn Esaa As-Sawrah Al-Booghee At-Tirmidhee:

WaliyyuLlaahi ad-Dahlawee (Bustān al-Muhadditheen p.84) said: At-Tirmidhee died without leaving anyone like him in Khurāsan in knowledge and memorization, he was pious and ascetic. He cried (out of fear of Allaah) till he lost his sight.(End Quote).

3) Muhammad bn Khaazim Aboo Mu'awiyah ad-Dareer:

Al-Imaam Adh-Dhahabee (as-Siyār vol.7 p.74) said: He became blind when he was fourteen years old. It was (also) said: He became blind when he was eighteen years old. (End Quote).

Calling an Impaired with the Defect on him

Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا
نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ

خَيْرًا مِّنْهُمْ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ

O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by ...

(Hujurāt:11)

Al-Imaam Abū Mudhafar as-Sama'aanee(Tafseer al-Qur'ān vol.5 p. 223) said:

An-Nabaz in this context means: It is a loathsome nickname, that an individual hates to be called.(End Quote).

Narrated AbuJubayrah ibn ad-Dahhak:

فِينَا نَزَلَتْ هَذِهِ الْآيَةُ فِي بَنِي سَلَمَةَ { وَلَا تَتَابَزَّوْا بِالْأَسْمَاءِ الْقِسْوَةِ بَشَرًا وَلَا سَمًّا وَلَا قِسْوَةً قَالَتْ قَدِمَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَيْسَ مِنَّا رَجُلٌ إِلَّا وَهُوَ اسْمَانِ أَوْ ثَلَاثَةٌ فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يَا قُلَا نَسْمُوكُمْ قِيْلُوا لَهُ يَا رَسُولَ اللَّهِ إِنَّهُ يَقْضَى مِنْ هَذَا الْأَسْمَاءِ { وَلَا تَتَابَزَّوْا بِالْأَسْمَاءِ الْقِسْوَةِ بَشَرًا وَلَا سَمًّا وَلَا قِسْوَةً }

This verse was revealed about us, the Banu Salimah: "Nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness (to be used of one) after he has believed." He said: When the apostle of Allah (Peace be upon him) came to us, every one of us had two or three names. The Apostle of Allah (Peace be upon him) began to say: O so and so! But they would say: Keep silence, Apostle of Allah! He becomes angry by this name. So this verse was revealed: "Nor call each other by (offensive) nicknames." (Musnad Ahmad #17824 Sunan Abee Daawood #4965 and Ibn Majah #3741. Al-Imaam Al Albaanee graded it authentic Saheeh ibn Majah #3015).

Allaah says:

أَنْ جَاءَهُ الْأَعْمَى

Because there came to him the blind man ('Abasa:2).

In this verse, Allaah did not call him by his name as he called Zayd and Zaynab, rather by his physical description.

Aboo Hurayrah reported;

وَفِي الْقَوْمِ رَجُلٌ فِي يَدَيْهِ طَوْلٌ يُقَالُ لَهُ تَوَّالِدَيْنِ قَالَ يَا رَسُولَ اللَّهِ، أَتُسَيِّتُ أَمْ قَصَّرْتَ الصَّلَاةَ قَالَ " لَمْ

...أَنْتَ، وَلَمْ تَقْصَرَ " . فَقَالَ " أَكَمَا يَقُولُ ذُو الْيَدَيْنِ

A long-handed man called Dhul- Yadain asked the Prophet, 'O Allah's Apostle! Have you forgotten or has the prayer been reduced?' The Prophet replied, "I have neither forgotten nor has the prayer been reduced'The Prophet added, 'Is what Dhul Yadain has said true?(Saheeh al-Bukhaaree #473)

Abdullah b. Sarjis reported:

رَأَيْتُ الْإِصْبَاحَ - يَعْنِي عُمَرَ بْنَ الْخَطَّابِ

I saw the bald one, i. e. "Umar b. Khattib (Allah be pleased with him).(Saheeh al-Muslim #3070)

Ash-Shaykh Aadam Aliyy al-Etiyiobee (Al-Bahr vol. 23 p. 484) said: Mentioning an individual with his nickname he loathes. It is only legal, if it is for identification. But, the most appropriate is to avoid it, if there is another option (of identifying him), but if there is no other means, there is no impediment with the precondition of identification, not for demeaning. This was indicated in al-fiiyah al-hadeeth;

ذَكَرَهُ بِالْوَصْفِ أَوْ بِاللَّقَبِ

Mentioning him (the reporter) with his physical look or nickname

أَوْ خِرْقَةٌ لَا بِأَسْوَءَ مِنْ لَمْ يَعِيبَ

Or tattered cloth, there is no harm; if it doesn't demean. (End Quote).

Al-Haafidh Allaa'ee (Nadham Fawaa'id, Sharh Hadeeth Dhil Yadayn p.420-21) said (in summary);

Nickname is of three divisions;

√The one that devoid of condemnation or demeaning and the one who is called with doesn't loathe it. There is no doubt on its legality.

√The one that demeans and condemns who is called with it and it is not physical description. There is no doubt on its prohibition, because of the evidence in the Noble Qur'an. It (prohibition) does not abate even if the one who is called pleases with it.

√The one that has physical description, like; The blind, the cripple, the deaf, the palsy, the one with broken tooth and the likes. Whatever from them overcomes the one who is called with, till it becomes a means of identification for him, wherein the thinking of demeaning him (with the nickname) has majorly disassociated from it. This is not haraam. It is likely to be the consensus of the past and present scholars of hadeeth on

utilizing this.(End Quote).

Relating with the Disabled

Apart from the acts of worship, Islām has a great crave for mutual relationship, till the longest verse in the Qur'aan is about it. Thus, the yardstick to determine the degree of a relationship is the faith and sunnah. The more an individual adhere to both, the more closer h(s)e closes to the people of sunnah.

Thus The Sublime says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ

اللَّهُ عَلِيمٌ خَبِيرٌ

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqua [i.e. one of the Muttaqun (pious - see V. 2:2). Verily, Allah is All-Knowing, All-Aware.(al-Hujurat:13).

النَّبِيِّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ

الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْنُورًا

The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allah (regarding inheritance) than (the brotherhood of) the believers and the Muhajirun (emigrants from Makkah, etc.), except that you do kindness to those brothers (when the Prophet sallallahu alayhi wa sallam joined them in brotherhood ties). This has been written in the (Allah's Book of Divine) Decrees (AlLauh AlMahfuz).(Al-Ahzab:6).

Thus, Islām generally prohibits segregation, scoffing and molestation as The Sublime says;

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا

بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْقِسْوَقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed Zalimun (wrong-doers, etc.)(al-Hujuraat:11).

Aboo Hurayrah narrated:

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَبَاغُضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ

اللَّهِ إِخْوَانًا

The messenger of Allaah said, 'Beware of suspicion, for it is the worst of false tales and don't look for the other's faults and don't spy and don't hate each other, and don't desert (cut your relations with) one another O Allah's slaves, be brothers!' (Collected by al Imaam al Bukhaaree in his Saheeh #6592).

أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ).

The Messenger of Allah ("sallallahu 'alaihi wa sallam") said, "It is enough evil for a Muslim to look down upon his (Muslim) brother." [Muslim collected it].

Abu Hurairah (May Allah be pleased with him) narrated:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَامِكُمْ، وَلَا إِلَى صُورِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

Messenger of Allah sallallahu 'alaihi wa sallam) said, "Allah does not look at your figures, nor at your attire but He looks at your hearts and accomplishments(Saheeh Muslim)

In Islām, there is no line between abled man and physically challenged man; they should be related, addressed and given their rights equally.

Disability is not an Excuse to Abandon Learning

Allaah says:

عَبَسَ وَتَوَلَّى

The Prophet (Peace be upon him)) frowned and turned away,

أَن جَاءَهُ الْأَعْمَى

Because there came to him the blind man while he was preaching to one or some of the Quraish chiefs).(Soorah Abasa:1-2).

All of the scholars of Tafseer said, the blind man was 'AbduLlaahi bn Umm Maktum.

Ash Shaykh Saalih ibn Uthaymeen (Tafseer Juz 'Ammah p.59)said: This blind man came asking the prophet sallaLlaahu alayhi wa sallam and they mentioned he said: Teach me from what Allaah taught you...(End Quote).

Saalim bn AbdiLlaahi reported:

إِنَّ بِلَالَ لَا يُؤْتَنُ بِلَيْلٍ، فَكَلُوا وَاشْرَبُوا حَتَّى يُتَادِيَ ابْنُ أُمِّ مَكْتُومٍ
ثُمَّ قَالَ وَكَانَ رَجُلًا أَعْمَى لَا يُتَادِي حَتَّى

يُقَالَ لَهُ أَصْبَحْتَ أَصْبَحْتَ

My father said that the prophet of Allaah said, "Bilal pronounces "Adhan at night, so keep on eating and drinking (Suhur) till Ibn Um Maktum pronounces Adhan." Salim added, "He was a blind man who would not pronounce the Adhan unless he was told that the day had dawned.(Saheeh al-Bukhaaree #604).

The fact that Bilaal was taught how to pronounce the adhan, he would also be taught.

Al-Imaam Adh-Dhahabee (As-Siyar) mentioned:

Muhammad bn Khaazim aboo Mu'aawiyah: AbduLlaahi bn Ahmad said: My father (Imaam Ahmad) said: by Allaah he memorized al-Qur'ān.

Aboo Zur'ah ad-Dimashqee said: Aboo Mu'aawiyah stayed with al-'Amash for twenty years (learning).

Ahmad bn Umar al-Waaki'ee said: I did not meet anybody mastered the narrations of al-'Amash than bn Mu'aawiyah.

There are many disabled scholars and memorizers of Qur'an, so no excuse for anybody finding himself in this condition, though base on his ability.

Tasking the Disabled Religious or Worldly Duty(ies)

The scholars do say, the Islamic ruling is generic, except where the evidence states otherwise. So, every physically challenged are tasked religious duties, except where they were excused because of inabilities.

The scholars of Usool do say:

لا تكليف على المكلف إلا مع العلم والقدرة

The religious obligation is not compulsory upon the sane and matured individual except with knowledge and ability.

So, any physical challenged individual is excused as par his inability. Thus, physically challenged people are tasked to believe in Allaah, observe five daily prayer, fast in the month of Ramadhān, give alms and go for hajj. Also, believe in the prophet, the Angels, the Books, The Last Day and Preordainment. They were only excused in some certain issues under Islamic Jurisprudence, where they are incapacitated of.

Allaah says:

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ فَإِنْ تَطِيعُوا يُؤْتِكُمُ اللَّهُ

أُجْرًا حَسَنًا وَلِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا

Say (O Muhammad) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allah will give you a fair reward, but if you turn away as you did turn away before, He will punish you with a painful torment."

لَيْسَ عَلَى الْأَعْمَىٰ حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا

No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not forth to war). And whosoever obeys Allah and His Messenger (Muhammad), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment(Fath:16-17).

Narrated Sahl bin Sa'd As-Sa'idi:

رَأَيْتُ مَرْوَانَ بْنَ الْحَكَمِ جَالِسًا فِي الْمَسْجِدِ، فَأَقْبَلْتُ حَتَّى جَلَسْتُ إِلَى جَنْبِهِ، فَأَخْبَرَنِي أَنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَلَنِي عَلَيْهِ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ قَالَ فَبَاءَهُ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يَمْلَاهَا عَلَيَّ، فَقَالَ يَا رَسُولَ اللَّهِ، لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ . وَكَانَ رَجُلًا أَغْمَى، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَخَذَهُ عَلَى فَخْذِي، فَثَقُلْتُ عَلَى حَتَّى خَفْتُ أَنْ تَرْضَى فَخَذَنِي، ثُمَّ سَرَى عَنْهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { غَيْرُ أُولِي الضَّرَرِ } .

I saw Marwan bin Al-Hakam sitting in the Mosque. So I came forward and sat by his side. He told us that Zaid bin Thabit had told him that Allah's Apostle had dictated to him the Divine Verse: "Not equal are those believers who sit (at home) and those who strive hard and fight in the Cause of Allah with their wealth and lives." (4.95) Zaid said, "Ibn-Maktum came to the Prophet while he was dictating to me that very Verse. On that Ibn Um Maktum said, "O Allah's Apostle! If I had power, I would surely take part in Jihad." He was a blind man. So Allah sent down revelation to His Apostle while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet was over after Allah revealed "...except those who are disabled (by injury or are blind or lame etc.) (4.95)(Saheeh al-Bukhaaree)

Narrated Al-Baraa;

لَمَّا نَزَلَتْ { لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ } دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَيْدًا فُكِّبَهَا، فَبَاءَهُ ابْنُ أُمِّ مَكْتُومٍ فَشَكَا ضَرَارَتَهُ، فَأَنْزَلَ اللَّهُ { غَيْرُ أُولِي الضَّرَرِ }

When the Verse:- "Not equal are those of the believers who sit (at home)" (4.95) was revealed, Allah Apostle called for Zaid who wrote it. In the meantime Ibn Um Maktum came and complained of his blindness, so Allah revealed: "Except those who are disabled (by injury or are blind or lame..." etc.) (4.95)(Saheeh al-Bukhaaree #4445)

Yet, the prophet sallallahu alayhi wa sallam used to task Ibn Umm Maktoom;

Sa'alim bn AbdiLaahi reported:

إِنَّ بِلَا لَا يُوْتَنُ بِلِيلٍ، فَكَلُوا وَاشْرَبُوا حَتَّى يَتَّادِي ابْنُ أُمِّ مَكْتُومٍ . ثُمَّ قَالَ وَكَانَ رَجُلًا أَغْمَى لَا يَتَّادِي حَتَّى

يُقَالُ لَهُ أَصْبَحْتَ أَصْبَحْتَ

My father said that the prophet of Allaah said, "Bilal pronounces "Adhan at night, so keep on eating and drinking (Suhur) till Ibn Um Maktum pronounces Adhan." Salim added, "He was a blind man who would not pronounce the Adhan unless he was told that the day had dawned.(Saheeh al-Bukhaaree #604).

Ibn Umar reported:

كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُؤَدِّتَانِ بِلَالٌ وَابْنُ أُمِّ مَكْتُومٍ

The Messenger of Allah (may peace be upon him) had two Mu'adhdhins, Bilal and 'Abdullah b. Umm Maktum, who (latter) was blind.(Saheeh Muslim #862).

Anas Ibn-Malik reported:

اسْتَخْلَفَ ابْنَ أُمِّ مَكْتُومٍ يَوْمَ النَّاسِ وَهُوَ أَعْمَى

The Prophet appointed Ibn Umm Maktum as substitute to lead the people in prayer, and he was blind(Sunan Abee Daawood #595).

Sa'eed ibn Jubayr said: Ibn Abbaas led us in prayer while he was blind. (Musannaf ibn Abee Shaybah 2:214 and Musannaf Abdur-Razzaaq 2:396 via Ahkām al-Imaamah p.197)

In these duo preceding reports, blind or others apart from him can be either Muadhin or Imaam.

Anas Ibn-Malik:

اسْتَخْلَفَ ابْنَ أُمِّ مَكْتُومٍ عَلَى الْمَدِينَةِ مَرَّتَيْنِ.

The Prophet appointed Ibn Umm Makthum as a governor of Medina (in his absence) twice.(Sunan Abee Daawood #2933,Al Albaanee authenticated it)

The last report was named by Al-Imaam Aboo Daawood as: Regarding A Blind Man Being Given a Position of Leadership (and Ulamaa do say not only the jurisprudential opinion of Al Imaam Al-Bukhaaree is in his heading, rather other scholars of hadeeth too. See the book Imaam Nasaaee wa Sunanihi).

Al Imaam Azeem 'Abbaad (Aunl Ma'bood Sharh Sunan Abee Dawood) and As-Sana'aanee (As Subul vol. 2 p.51) said:

(Al-Imaam Ibn Abdil Barr:) ...the prophet sallaLlaahu alayhi wa sallam appointed ibn

Umm Makhtoom as a Governor for thirteen times.(End Quote).

The physical challenged people are also tasked religious duties and can be charged other duties too (Ash-Shaykh Al-Allaamah Abdul Azeez bn Baaz was Mufti in his lifetime, likewise Shaykh Muhammad bn Ibraheem aal Shaykh; he was the first supervisor in Saudi Arabia on Islamic Affairs) or given leadership position, based on his or her ken and the condition(s) of the subjects.

Seeking Cure

Illness is from affliction that affects the body, thus it is natural to find a way to free from it. Seeking cure is the sunnah of Allaah, the prophet and the people with intellect.

Taking Prevention

Allaah says:

وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.(An-Nisaa:29)

Al-Etiyobee (al-Bahr vol. 36 p.696) said: It was derived from the verse: legality of performing tayamum when fearing the usage of cold water. (End Quote).

وَأِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا

صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا

And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving (Sooratun Nisaa:43)

Al-Imaam Ibn Qayyim-rahimahuLlaahu (Zād al-Ma'aad vol. 3 p.4) said: Allaah permits the sick individual to refrain from using water to earth, to prevent him, (and his) body to contact what will harm it. This is a warning to seek for prevention from anything that can harm him.(End Quote)

Allaah The Sublime says:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ ادْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أُيِّدْتُكَ بِرُوحِ الْقُدُسِ تَكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفَخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتَبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ

إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

(Remember) when Allah will say (on the Day of Resurrection). "O 'Eesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Ruh-ul-Qudus [Jibrael (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurat (Torah) and the Injeel (Gospel); and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.' "(Al-Maidah:110).

Jabir reported Allah's Messenger (may peace be upon him) as saying:

لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ

There is a remedy for every malady, and when the remedy is applied to the disease it is cured with the permission of Allah, the Exalted and Glorious (Saheeh Muslim #2204)

Abu Huraira reported

مَا مِنْ دَاءٍ إِلَّا فِي الْحَبَّةِ السَّوْدَاءِ مِنْهُ شِفَاءٌ إِلَّا السَّامُ

Allah's Messenger (may peace be upon him) as saying: There is no disease for which Nigella seed does not provide remedy except death. (Saheeh al-Bukhaaree #113 and Saheeh Muslim #5778)

Usamah bin Sharik said

قَالَتْ أَلَا عَرَبٌ أَبْ يُا رَسُولَ اللَّهِ أَلَا تَتَدَاوَى قَالَ " نَعَمْ يَا عِبَادَ اللَّهِ تَدَاوَوْا فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ

شِقَاءٌ أَوْ قَالَ دَوَاءٌ إِلَّا - دَاءٌ وَاحِدًا " . قَالُوا يَا رَسُولَ
اللَّهِ وَمَا هُوَ قَالَ " الْهَرَمُ

"Some Bedouins asked: 'O Messenger of Allah shall we treat (our ill)?' He said: 'Yes, O worshipers of Allah! Use remedies. For indeed Allah did not make a disease but He made a cure for it' - or - 'a remedy. Except for one disease.' They said: 'O Messenger of Allah! What is it?' He said: 'Old age.(Sunan at-Tirmidhee #2148.Al-Imaam Tirmidhee graded it Hasan Saheeh).

The compiler of Tuhfatul Ahwadhee said: In this report, there is affirmation (of the permissibility) of using medicine and drug, because seeking cure is allowed not loathed, as some of the people opine. As said by al-Khattaabee. Al-'Aynee said: It contains the permissibility of seeking cure and using drug; and a retort to the people of Soofiyyah; (saying) The intimate friend of Allaah is incomplete until he pleases with all what descends among the trial and it is not allowed to apply it continuously. It is opposite to what Allaah legislated. (End Quote).

Ways of Seeking Cure

Textual evidences make it glare that there are two ways of seeking cure, though they aid each other, viz;

✓ **Via exorcism (ar-Ruqiyyah):** Ibn Atheer (al-Nihāyah p.372) said: It is the protection that the sick individual incantate, (the sickness) like fever, epilepsy and other than these.

Ash-Shaykh Mashoor Hasan aal Salmaan (Al-Muroo'ah p.203) said: It is incantation and spit off upon the sick or the epileptic. (End Quote)

There are two types of ruqiyyah:

1) Ruqiyyah ash-Shari'yyah: Legislated Exorcism.

Auf b. Malik Ashja'i reported

كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي ذَلِكَ فَقَالَ "
اغْرَضُوا عَلَى رِقَاكُمْ لَا - بِأَسَ الرِّقَى مَا لَمْ
يَكُنْ فِيهِ شِرْكٌ

We practised incantation in the pre-Islamic days and we said:Allah"s Messenger. what is your opinion about it? He said: Let me know your incantation and said: There is no harm in the incantation which does not smack of polytheism(Saheeh Muslim #2200)

Jabir b. 'Abdullah reported that

رَخَّصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَالَ حَزْمٍ فِي رُقْيَةِ الْحَيَّةِ وَقَالَ لَا
سَهْلَ لَهَا وَبَشْرَ عَمِينَسَ " مَا لِي أَرَى أَجْسَامَ بَنِي أَخِي
ضَارِعَةً تَصِيْبُهُمُ الْحَاجَةُ " . قَالَتْ لَا وَلَكِنْ الْعَيْنُ تُسْرِعُ إِلَيْهِمْ
. قَالَ " اَرْقِيهِمْ " . قَالَتْ فَعَرَضْتُ عَلَيْهِ
"فَقَالَ " اَرْقِيهِمْ

Allah's Apostle (may peace be upon him) granted sanction to the family of Hazm for incantation (in mitigating the effect of the poison of) the snake, and, he said -to Asma' daughter of 'Umais:What is this that I see the children of my brother lean? Are they not fed properly? She said: No, but they fall under the influence of an evil eve. He said: Use incantation She recited (the words of incantation before him), whereupon he (by approving them) said: Yes, use this incantation for them (Saheeh Muslim #5734).

Sa'eed al-Khudree reported:

فَقَالَ يَا رَسُولَ اللَّهِ وَاللَّهِ مَا رَقَيْتُ إِلَّا بِبَقَايَةِ الْكِتَابِ .
فَتَبَسَّمَ وَقَالَ " وَمَا أَذْرَاكَ أَنَّهَا رُقْيَةٌ

He said: Allah's Messenger by Allah, I did not practice incantation but with the help of Sura al-Fatiha of the Holy Book. He (the Holy Prophet) smiled and said: How did you come to know that it can be used (as incantation)?... (Saheeh Muslim #5742)

Jabir b. 'Abdullah reported that

أَرْخَصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رُقْيَةِ الْحَيَّةِ لِبَنِي
عَفْرُو

Allah's Apostle (may peace be upon him) granted a special sanction for incantation in case of the snake poison to a tribe of 'Amr. Abu Zubair said:I heard Jabir b. 'Abdullah as saying that the scorpion stung one of us as we were sitting with Allah's Messenger (may peace upon him). A person said: Allah"s Messenger, I use incantation (for curing the effect. of sting), whereupon he said: He who is competent amongst you to benefit his brother should do so(Saheeh Muslim #5735).

Preconditions of Legislated Exorcism.

Ash-Shaykh Mashoor Hasan aal Salmaan said: As-Suyootee said (Al Muroo'ah) and Ash-Shaykh Muhammad Saalih al-'Uthaymeen (al Qawl al-Mufeed) said:

❖ One should not believe that, it benefits by itself without (The Permission of) Allaah. If one believes that, it benefits by itself without (The Permission of) Allaah, it is prohibited, rather it is Shirk. He should only think it is just a factor, it cannot benefit except with The Permission of Allaah.

❖ It should not oppose the shari'ah. Like, if it includes calling other than Allaah or seeking help from Jinn and the likes. It is prohibited, even it is Shirk.

❖ It (wording) should be known and understandable; if it is from the category of Talisman and Magic. It is not appropriate. (End Quote).

Ash-Shaykh Naasiruddeen As-Sa'dee(al-Qawl as-Sadeed, Sharh Kitaabit Tawheed p.111) said; If it is from the wording of the Qur'aan or prophetic tradition or a good word, it is recommended for the exorcist(to read it), because it is from righteousness, as it includes benefit(The prophet said: Whosoever has ability to help his brother should do it. (Saheeh Muslim #2199)). It is allowed for the one who is the ruqyah is recited upon, except it is not appropriate for him to seek for it. From the perfect Eemaan(faith) and strong Yaqeen (certainty) of a slave is not to ask anything from anybody;neither exorcism nor other than it... (End Quote).

Ash-Shaykh Al-Etiyabee (al-Bahr vol. 36 p.103) said: Ibn Abdil Barr said: I do not know any difference of opinion amongst the scholars on the legality of seeking of exorcism from the evil eyes and fever.

The group of scholars said: Exorcism is allowed for every kind of ache, pain, evil eyes and other from it. (End Quote).

Collecting Reward for Exorcism

Abu Sa'id Khudri reported

أَنَّ نَاسًا، مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا فِي سَقَرٍ فَمَرَوْا بِحَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَاسْتَضَاقُوهُمْ فَلَمْ يُضِيقُوهُمْ . فَقَالُوا لَهُمْ هَلْ فِيكُمْ رَاقٍ فَإِنَّ سَيِّدَ الْحَيِّ لَدِيعٌ أَوْ مُصَابٌ . فَقَالَ رَجُلٌ مِنْهُمْ نَعَمْ فَأَتَاهُ فَرَقَاهُ بِقَاتِحَةِ الْكِتَابِ فَبَرَأَ الرَّجُلُ فَأَعْطِيَ قُطِيعًا مِنْ عَنَمٍ فَأَبَى أَنْ يَقْبَلَهَا . وَقَالَ حَتَّى أَتَذَكَّرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ . فَقَالَ يَا رَسُولَ اللَّهِ وَاللَّهِ مَا رَقِيتُ إِلَّا بِقَاتِحَةِ الْكِتَابِ . فَتَبَسَّمَ وَقَالَ " وَمَا أَذْرَاكَ أَنَّهَا رُقِيَّةٌ " . ثُمَّ قَالَ " خُذُوا مِنْهُمْ وَاضْرِبُوا لِي بِسَهْمٍ

مَعَكُمْ . "

that some persons amongst the Companions of Allah's Messenger (may peace be upon him) set out on a journey and they happened to pass by a tribe from the tribes of Arabia. They demanded hospitality from the members of that tribe, but they did not extend any hospitality to them. They said to them: Is there any incantator amongst you, at the chief of the tribe has been stung by a scorpion? A person amongst us said: "Yes. So he came to him and he practised incantation with the help of Sura al-Fatiha and the person became all right. He was given a flock of sheep (as recompense), but he refused to accept that, saying: I shall make a mention of it to Allah's Apostle (may peace be upon him), and if he approves of it, then I shall accept it. So we came to Allah's Apostle (may peace be upon him) and made a mention of that to him and he (that person) said: Allah's Messenger by Allah, I did not practice incantation but with the help of Sura al-Fatiha of the Holy Book. He (the Holy Prophet) smiled and said: How did you come to know that it can be used (as incantation)? and then said: Take out of that and allocate a share for me along with your share.(Saheeh Muslim #5742).

Ash-Shaykh Aliyy bn Aadam Al-Etiyabee (al-Bahr vol. 36. p.122) said: It is glare from the previous explanations of the scholars and their evidences on the issue of collecting reward from exorcism and teaching of Al Qur'aan, that the truth is the opinion of the majority of the scholars; it is allowed because of many authentic and explicit narrations. The most authentic among them is of Ibn 'Abbaas: The most appropriate thing to collect reward for is the book of Allaah. It is generic and explicit on this topic... (End Quote).

2) **Non-Legislated Exorcism:** It is the exorcism by calling other than Allaah and seeking cure other than him. This is a great disbelief, because it is calling or seeking help from other than Allaah(al-Qawl as-Sadeed p.112).

Narrated Abdullah ibn Mas'ud:Zaynab, the wife of Abdullah ibn Mas'ud, told that Abdullah said:

إِنَّ الرِّقَى وَالتَّمَائِمَ وَالتَّوَلَةَ شِرْكٌ

I heard the Apostle of Allah saying: spells, charms and love-potions are polytheism.(Musnad Ahmad #381 Sunan Abee Daawood #3885 and Sunan Ibn Maajah #3530.Al-Hakeem authenticated it while Adh-Dhahabee agreed).

√Via Using Medicine: There is no harm in using any kind of halaal(lawful) medicine, due to the explicit and absolute permission from the messenger of Allaah sallaLlaahu 'alayhi wa sallam;

Usamah bin Sharik said:

قَالَتْ أَلَا - ع - ر - ا ب - يَا رَسُولَ اللَّهِ أَلَا - تَتَدَاوَى قَالَ - " نَعَمْ

يَا عِبَادَ اللَّهِ تَدَاوُوا فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا - - وَضَعَ لَهُ
شِفَاءً أَوْ قَالَ دَوَاءً إِلَّا - - دَاءً وَاحِدًا " . قَالُوا يَا رَسُولَ
اللَّهِ وَمَا هُوَ قَالَ " الْهَرَمُ "

"Some Bedouins asked: 'O Messenger of Allah shall we treat (our ill)?' He said: 'Yes, O worshipers of Allah! Use remedies. For indeed Allah did not make a disease but He made a cure for it' - or - 'a remedy. Except for one disease.' They said: 'O Messenger of Allah! What is it?' He said: 'Old age.(Sunan at-Tirmidhee #2148.Al-Imaam Tirmidhee graded it Hasan Saheeh).

√Via Surgery: This comes under the general statement of the prophet sallallahu alayhi wa sallam..."seek remedies..." and there is no evidence in the Shari'ah prohibiting it.

Al-Imaam Qurtubee (Jaami' al-Ahkaam vol. 12 p.22) mentioned: It was said: "Muhammad bn Ajlaan spent three years in the womb of his mother, hence she died with him why he was making a great disorder.Her stomach was cut-open and the he was brought out with the grown tooth"(End Quote). Al-Imaam ash-Shinqeetee (al-Adwaa vol. 3 p.100) mentioned it from Al-Qurtubee and affirmed it.

All in all, a good Muslim should believe that only Allaah heals. We beseech Allaah The Peace to give us sound health. Aameen.

The Prohibited Surgery.

Allaah says:

وَلَا ضِلُّهُمْ وَلَأْمَنِّيهِمْ وَلَأْمَرْتَهُمْ فَلْيُبَتِّكْنَ آذَانَ الْأَنْعَامِ وَلَأْمَرْتَهُمْ فَلْيُغَيِّرْنَ خَلْقَ
اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا

مَنْ دُونَ اللَّهِ فَقَدْ خَسِرَ خُسْرًا مُبِينًا

Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah." And whoever takes Shaitan (Satan) as a Wali (protector or helper) instead of Allah, has surely suffered a manifest loss.(an-Nisaa:199)

'Abdullah reported that

لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالنَّامِصَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَقَلِّبَاتِ
لِلْحُسْنِ الْمُغَيِّرَاتِ خَلْقَ اللَّهِ . قَالَ قُبِّلَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا

أُمُ يَعْقُوبَ وَكَانَتْ تَقْرَأُ الْقُرْآنَ فَأَتَتْهُ فَقَالَتْ مَا حَدِيثُ بَلْعَنِي عَنْكَ أَتُكَ لَعَنْتَ
الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَقَلِّجَاتِ لِلْحُسْنِ الْمُقَيَّرَاتِ خَلَقَ
اللَّهُ فَقَالَ عَبْدُ اللَّهِ وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَهُوَ فِي كِتَابِ اللَّهِ فَقَالَتِ الْمَرْأَةُ لَقَدْ قَرَأْتُ مَا بَيْنَ لُوحَى الْمُصْحَفِ فَمَا
وَجَدْتُهُ . فَقَالَ لَئِنْ كُنْتَ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ قَالَ اللَّهُ عَزَّ وَجَلَّ {
وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا } فَقَالَتِ الْمَرْأَةُ فَإِنِّي
أَرَى شَيْئًا مِنْ هَذَا عَلَى امْرَأَتِكَ الْآنَ . قَالَ أَتَهْبِي فَاَنْظُرِي . قَالَ
فَدَخَلْتُ عَلَى امْرَأَةِ عَبْدِ اللَّهِ فَلَمْ تَرَ شَيْئًا فَجَاءَتْ إِلَيْهِ فَقَالَتْ مَا رَأَيْتُ شَيْئًا
فَقَالَ أَمَا لَوْ كَانَ ذَلِكَ .

لَمْ تَجَافِئْهَا

Allah had cursed those women who tattooed and who have themselves tattooed, those who pluck hair from their faces and those who make spaces between their teeth for beautification changing what God has created. This news reached a woman of the tribe of Asad who was called Umm Ya'qub and she used to recite the Holy Qur'an. She came to him and said: What is this news that has reached me from you that you curse those women who tattooed and those women who have themselves tattooed, the women who pluck hair from their faces and who make spaces between their teeth for beautification changing what God has created? Thereupon "Abdullah said: Should I not curse one upon whom Allah's Messenger (may peace be upon him) has invoked curse and that is in the Book also. Thereupon that woman said: I read the Qur'an from cover to cover, but I did not find that in it. whereupon he said: If you had read (thoroughly) you would have definitely found this in that (as) Allah, the Exalted and Glorious, has said." What Allah's Messenger brings for you accept that. and what he has forbidden you refrain from that." That woman said: I find this thing in your wife even now. Thereupon he said: Go and see her. She reported: I went to the wife of "Abdullah but found nothing of this sort in her. She came back to him and said: I have not seen anything. Where upon he said: Had there been anything like it in her, I would have never slept with her in the bed (Saheeh Muslim #5578).

Imaam al-Nawawi (Sharh Saheeh Muslim vol. 13 p. 107) said: The woman who tattoos is one who uses a needle or similar implement to prick the skin of the hand, wrist, lips or other part of a womans body until she draws blood, then she puts dye into the wound. It is haraam to do this or have it done by choice. Similarly, plucking or removing hair from the face is also haraam, whether one does it or asks someone else to do it for one, unless a woman has a beard or moustache, in which case it is not haraam to remove it. Widening the gap between the teeth is done by filing between the incisors. This is done by old women to give the appearance of youth and make the teeth look beautiful,

because this attractive gap between the teeth is characteristic of young girls. When a woman gets old, her teeth get big and look ugly, so she may file them to make them look more attractive and give the impression that she is younger. It is haraam to do this or have it done by another, because of this hadeeth, and because it involves changing what Allaah has created, and is a form of deception and falsehood. Widening the gap between the teeth is something that is done to make a person look beautiful, which indicates that what is haraam is when this is done in the pursuit of beauty, but if it were done as a form of treatment because of some problem or deformity in the teeth, then there is nothing wrong with it. And Allaah knows best.

Any surgery of no reason, except for beautification that includes changing of the creation of Allaah is haraam, especially transgender.

Glad Tidings to the Blind

Narrated Anas bin Malik:

إِنَّ اللَّهَ قَالَ إِذَا ابْتُلِيتُ عَبْدِي بِحَبِيبَتَيْهِ فَصَبَرَ عَوَظْتُهُ مِنْهُمَا الْجَنَّةَ . يُرِيدُ عَيْنَيْهِ . "

I heard Allah's Apostle saying, "Allah said, 'If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them.' (Saheeh al Bukhaaree #5519).

Perhaps, this is from the reason while there are many blinds among the pious predecessors. Allaah knows best.

Be Patient and Keep Hope Alive

Allaah says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

Verily, We have created man in toil. (Al-Balad:4).

AbduLlaahi bn 'Abbaas said: In hardship and toil.

He also said; In distress (starting) from pregnant, giving birth, weaning, growing of teeth and among other in his conditions. (al-Jaami' al-Ahkaam vol.22 p.222).

Hardship is the nature of so anyone comes to anybody, s(h)e should believe it is from Allaah and endure, as Allaah says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَتَقْصُ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ

وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient ones, etc.)

Ash-Shaykh Naasiruddeen As-Sa'dee (At-Tayseer p. 59) said regarding loss of lives: The death of the beloved ones, relatives and friends. And different type of diseases on the body of the slave or on the body of whi he loves. (End Quote)

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return." (Baqarah:155-56).

No prophet except Allaah tested him and they all passed. This shows, trial is the sunnah of Allaah on earth and patience is the sunnah of the prophets;

Allaah says:

وَإِذْ تَكَرَّرَ عَبْدًا يُؤُوبَ إِذْ تَادَى رَبُّهُ أَتَى مَسْنِيَ الشَّيْطَانُ بِثُنْبٍ وَعَذَابٍ

And remember Our slave Ayub (Job), when he invoked his Lord (saying): "Verily! Shaitan (Satan) has touched me with distress (by losing my health) and torment (by losing my wealth)!"

Al-Imaam ibn Katheer (al-Bidaayah vol. 1 p. 256) said: He sick for 18 years.

Nabiy Ibraheem and Zakariya were tested with barrenness, yet they wait till Allaah answer, so Allaah says:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ

Therefore be patient as did the Messengers of strong will and be in no haste about them... (al-Ahqaaf:35).

There are some ailments that Allaah wills, it not be cured, no matter the effort. This happened in the lifetime of the prophet;

قَالَ لِي ابْنُ عَبَّاسٍ أَلَا - أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ قُلْتُ بَلَى . قَالَ هَذِهِ الْمَرْأَةُ السَّوْدَاءُ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّي أَصْرَعٌ، وَإِنِّي أَتَكْشَفُ فَادْعُ اللَّهَ لِي . قَالَ " إِن شِئْتَ صَبَرْتُ وَلَكِ الْجَنَّةُ وَإِنْ شِئْتَ دَعَوْتُ اللَّهَ أَنْ يُعَافِيَكَ " . فَقَالَتْ أَصْبِرُ . فَقَالَتْ إِنِّي أَتَكْشَفُ فَادْعُ اللَّهَ أَنْ لَا - أَتَكْشَفَ، فَدَعَا لَهَا .

Ibn `Abbas said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.'"The Prophet said (to her), "If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you."She said, "I will remain patient,'and added, "but I become uncovered, so please invoke Allah for me that I may not become uncovered."So he invoked Allah for her."(Musnad Ahmad Hadeeth Number 3230 and Saheeh al-Bukhaaree Hadeeth Number 5517).

Al-Imaam al-Haafidh Ibn Rajab al-Hanbalee chanted(Al-Lataaif p.214)

إصبر لكل مصيبة و تجلد

Be patient on every trial and endure,

وأعلم بأن المرء غير مخلد

And know certainly human are not immortal,

واصبر كما صبر الكرام فإنها

Be patient and the noble (Prophet Muhammad),

نوب تنوب اليوم تكشف في الغد

For verily,It rotates, it rotates (to you) today, (and) it will (soon) relieve tomorrow,

إذا أتتك مصيبة تشجى بها

If you have any trial that afflicts you,

فاذكر مصابك بالنبى محمد

Remember the trial that afflicted the prophet Muhammad (sallaLlaahu alayhi wa sallam).(End Quote).

And it was narrated that Jabir (may Allah be pleased with him) said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَوَدُّ أَهْلُ الْعَافِيَةِ يَوْمَ الْقِيَامَةِ حِينَ يُغَطَّى أَهْلُ الْبَلَاءِ عَنِ الثَّوَابِ لَوْ أَنَّ

جُلُودَهُمْ كَانَتْ قَرْضَتٍ فِي الدُّنْيَا بِالمَقَارِيضِ

The Messenger of Allah (peace and blessings of Allah be upon him) said: "On the Day of

Resurrection, when people who had suffered affliction are given their reward, those who were healthy will wish their skins had been cut to pieces with scissors when they were in the world.” (Narrated by al-Tirmidhi, 2402. See al-Silsilah al-Saheehah, no. 2206.)

This is the end of the book. I seek blessing upon the soul of prophet Muhammad sallallaahu alayhi wa sallam, his household and the entire believer till the day of resurrection. May Allaah forgive me, my parent, my family and the entire believer.

Adebayo DhikruLlaahi Laspalmas (Aboo Sahl al Atharee)

Evening of 17-06-1440 A.H (Sat, Feb 23 2019 C.E).

Erin Osun, Osun State.

Nigeria.

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