

The Saying of the People of Tawhīd and Īmān

Versus the Saying of the People of Kufr, Shirk and Ilhād — 04

بسم الله والحمد لله والصلاة والسلام على رسول الله وبعد:

Note: Please read the series introduction first, available here:

<https://abuiyaad.com/a/darwinian-virology>

ON THE VIRTUES AND BENEFITS OF FEVER AND HEADACHE

Ibn Rajab al-Ḥanbalī (رحمه الله) said, referring to the statement of ‘Ā’ishah (رضي الله عنها) regarding Madīnah: “... it was the most unhealthy (awba) of Allah’s lands”:¹

That which is meant by ḥummā (fever) in this ḥadīth is the wabā’, which is the unhealthiness of the land, its corruption and the corruption of its water and air which necessitates illness.

The Messenger (صلى الله عليه وسلم) said:

الْحُمَّى حَظٌّ كُلِّ مُؤْمِنٍ مِنَ النَّارِ

“Fever is every believer’s share of the Hellfire.”²

¹ The city of Madīnah was known for its unhealthy climate. People would suffer from fever frequently. The Prophet (صلى الله عليه وسلم) made du‘ā for it to be moved to another place, al-Juḥfah, outside of Madīnah.

² Ṣaḥīḥ al-Jāmi‘ al-Ṣaḡhīr (no. 3187) declared ṣaḥīḥ by Shaykh al-Albānī.

And likewise what is in the ḥadīth of Abu Hurayrah (رضي الله عنه):

The Messenger of Allāh (صلى الله عليه وسلم) said to a bedouin: “*Has Umm Mildam affected you?*” He said: “O Messenger of Allāh, and what is Umm Mildam?” He said: “*Heat that is between the skin and blood (fever).*” He said: “I have not found this.” He said: “*O bedouin, has this sudāʾ affected you?*” He said: “And what is sudāʾ?” He said: “*Vessels that give rise to pain to a person in his head (headache).*” He said: “I have not found this.” When the man turned away (and departed) the Messenger (صلى الله عليه وسلم) said: “*Whoever wishes to look at a man from the inhabitants of Hellfire, then let him look at this one.*”³

And the meaning of this—as explained by various commentators—is that fever and headache are means of expiation of sin, which everyone is prone to and commits. As such, fever and headache are a means by which sins are expiated from Muslims.

And the Messenger (صلى الله عليه وسلم) said—upon hearing Umm al-Sāʾib say regarding the fever she had: “May Allāh not bless it” and in a narration in al-Adab al-Mufrad, “May Allāh debase it”:

*Do not revile fever, for it takes away the sins of the sons of Ādam just as the furnace remove the impurities [from iron].*⁴

And in the ḥadīth of ‘Abd Allāh bin Mas‘ūd (رضي الله عنه):

I visited Allāh’s Messenger (صلى الله عليه وسلم) while he was suffering from a high fever. I touched him with my hand and said, “O Allah’s Messenger (صلى الله عليه وسلم)! You have a high fever.” Allāh’s

³ Al-Adab al-Mufrad, declared ḥasan by Shaykh al-Albānī (no. 381).

⁴ Related by Muslim (no. 2575).

Messenger (ﷺ) said, “Yes, I have as much fever as two men of you have.” I said, “Is it because you will get a double reward?” Allāh’s Messenger (ﷺ) said, “Yes, no Muslim is afflicted with harm because of sickness or some other inconvenience, but that Allah will remove his sins for him as a tree sheds its leaves.”

And the ḥadīth of Ibn ‘Abbās (رضي الله عنه):

When the Prophet (ﷺ) used to enter upon the ill when visiting them he would say: “Don’t worry, it is purification, if Allāh wills.” So he entered upon a bedouin that he was visiting and said to him: “Don’t worry, it is purification, if Allāh wills.” But the bedouin replied: “You said purification? Rather, it is a fever that boils within a man and sends him to the graves.” So the Prophet (ﷺ) said: “Then yes, it is so.”⁵

Ibn Rajab (رحمته الله) commented on this ḥadīth:

“Meaning, he did not accept the [element of] purification in the fever, and he spoke of his fever in the way he informed about it from his own self, so that which he chose for himself is what happened to him.”⁶

In other words, the only thing the bedouin expressed was that is heat raging inside him and something that will carry him to his grave, so he operated upon his own thoughts and fears, and so the Prophet (ﷺ) simply said to him; “Then yes, it is so”, meaning that it is for you, exactly as you see it.

⁵ Related by al-Bukhārī (no. 3616).

⁶ Majmū‘ Rasā’il Ibn Rajab al-Ḥanbalī (2/376).

And with respect to fever that gripped some of the Anṣār for six days and six nights, as related by Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ):

Their feverish condition became very serious and the Prophet visited them at their homes. Thy complained of fever and the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) went to each house and prayed for their health. When he was returning, one of their women followed behind him and said, “By Him who has sent you with the truth, I am of the Anṣār and my father is also one of the Anṣār. Just as you have prayed for the Anṣār, pray for me too.” *The Prophet asked her, “What is it that you wish? If you wish, I will pray to Allāh that he grant you health but if you are patient then paradise is for you.”* She said, “I will endure (fever) patiently and will not risk (my chance of) admission to paradise.”

And Abū Hurayrah (رَضِيَ اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

مَا مِنْ مَرَضٍ يُصِيبُنِي أَحَبَّ إِلَيَّ مِنَ الْحُمَّى، لِأَنَّهَا تَدْخُلُ فِي كُلِّ عَضْوٍ مِنِّي، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُعْطِي كُلَّ عَضْوٍ قِسْطَهُ مِنَ الْأَجْرِ

“There is no illness that afflicts me which is more beloved to me than fever, because it enters every limb within me, and Allāh (عَزَّ وَجَلَّ) gives every limb a share of reward.”⁷

And similar statements are mentioned by Ibn Rajab al-Ḥanbalī from Abū al-Dardā and al-Ḥasan al-Baṣrī to the effect that a night’s fever is an expiation for prior sins, or a year’s sins.⁸

And after mentioning these narrations, Ibn Rajab (رَحِمَهُ اللَّهُ) said:

“Every limb of the body takes from the fever its share of pain

⁷ Al-Adab al-Mufrad (no. 503).

⁸ Majmū‘ Rasā’il Ibn Rajab al-Ḥanbalī (2/376).

and weakness, and that expiates all of the sins of the body. So when fever is of this level, an expiation for the believer and purification for his sins, then it is his share of the Hellfire, upon that whose mention has preceded. None will require purification with the Hellfire on the Day of Judgement except the one who met Allāh while stained with the vileness of sins.”

NOTES AND COMMENTS

1. Ḥummā, sudā^c and **zūkām** is what we call the “cold” or the “flu” today in which fever and headache are major symptoms, even though fever and headache also occur on their own.

The nature, form and severity varies from place to place and climate to climate and person to person depending on factors. Fever is often coupled with other things such coughing, sneezing, runny nose, diarrhoea and so on.

What is taking place physically, biologically is that the body is detoxifying from toxic exposures and/or expelling morbid/dead material. When accumulation of toxins is coupled with violations in diet, habits and lifestyle— leading to accumulation of waste, morbid material in blood, cells and tissues—a tipping point is reached and an external stimulus can trigger the execution of short term emergency foreground programs. This can be sudden cold, change in season, extreme heat, anxiety, trauma and so on.

Physiological waste inclusive of genetic material from cell debris is excreted thereby, through all its various routes: sputum, stool, urine, sweat, cough, sneeze, runny nose and so on and **enervation** is released from the body, with fever being an underlying state to that end.

What is being expelled is **dead, lifeless, inert material**. This is a blessing from Allāh (عَزَّوَجَلَّ) and for the majority of healthy people, it is just some days of discomfort and a cleansing, a purification. For others, already burdened with disease, it can be the route for their appointed time, by Allāh's decree.

As such, these symptoms are all **biologically meaningful and purposeful** and they point to Allāh as the true Healer and the Giver, Taker and Reviver of life.

All of this comes under the names of Allāh, **al-Muḥyī** and **al-Mumīt** and **al-Shāfi**. He is also described as **Ṭabīb**, and this also comes under the statement of Ibrāhīm (عَلَيْهِ السَّلَام):

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

And when I am ill, it is He that cures Me” (26:80).

The body has been pre-programmed with in-built repair and healing mechanisms initiated by stimuli and triggers, and it is Allāh who is the Healer in reality, because He placed these inherent capabilities in the body.

Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said:⁹

What makes this clear is that sins (sayyi'āt, dhunūb) are diseases of the heart, just as fever and ailments are diseases of the body. The ill person when he recovers completely from his illness, his strength returns back to him, better than what it was before, as if he had never become weak at all. Thus, prior strength (in health) is at the level of righteous deeds, and illness is the at the level of sins, and health and well-being [thereafter] are at the level of repentance, these [stages] being like for like.

⁹ Al-Wābil al-Ṣayyib (p. 25), I thank the brother who brought this to my attention, jazāhullāhu khayran.

2. In the modern era, industrial pollution, harmful gases, particulate matter, and electromagnetic radiation are contributing factors for the symptom complex that has fever as its underlying feature, and this includes colds, flus and what is similar. Fever, headache and illness comprise expiation of sins, as well as cleansing of the body, so there are both worldly and religious benefits.

3. The above perception and explanation contrasts with what is with the disbelievers, materialists and evolutionists who, disbelieve in a Creator, strip the creation and its workings from having any connection to the Creator's Names and Attributes, from having biological meaning and purpose and from having wisdoms that return back to the Creator's Names and Attributes. In the absence of that they have built a system that interprets observations and theorises on the basis of their materialist and evolutionary doctrines and comes up with an alternative, competing explanation that draws entirely from Darwinian evolutionary biology.

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