



APPLIED SUNNAH DURING HOT WEATHER AND RAINY SEASON: THE PHILOSOPHY OF FAITH AND MITIGATION MEASURES

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Abstract

The Sunnah of Prophet Muhammad (PBUH) encompasses various aspects of life. This paper aims to elevate the role of the Sunnah as a source of knowledge, while also applying it as a guide for life. The Sunnah guidance during hot weather and rainy season is among the important practices should be applied to gain the promising rewards for following the Sunnah, and also to provide benefits for daily life activities. This paper, based on thematic hadith research, gathers several hadiths related to the chosen topic, using the dorar.net/hadith application. This application was chosen because its credibility and authenticity have been proven through studies at the higher education level. All collected hadiths are ensured to be authentic, either classified as sahih or at least hasan in which are accepted as sharia evidence in Islamic law. If there is a difference of opinion among hadith scholars regarding the status of a hadith, prioritization will be made based on hadith methodology. The Arabic text of the hadith is included to receive blessings and for personal reflection. If the hadith text is long and contains various issues, the focus will only be on the desired issue from the sub-topic provided, without addressing other issues. The study found that the Sunnah of Prophet Muhammad (peace be upon him) related to hot weather and rain is highly significant, comprehensive, and suitable to be applied in human life. The Sunnah of Prophet Muhammad (peace be upon him) teaches humans to be aware and have faith in Allah (S.W.T.), in His power and to believe in the unseen, the Angels, and the Day of Judgment. Additionally, the application of the Sunnah, such as seeking shade, pouring water over the head, drinking cold beverages, avoiding crowds, and keeping oneself clean and fragrant, are very practical mitigation steps to reduce the negative effects of extreme heat. Meanwhile, the Sunnah's application in fostering awe toward natural phenomena, allowing raindrops to touch the body, praying, performing salah, expressing gratitude, not complaining, and avoiding superstitious beliefs reflects a deep sense of dependence on Allah (S.W.T.) and is very practical for spiritual aspects.

Keywords: *Sunnah Application, Hot Weather, Rainy Season, Philosophy of Faith.*

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INTRODUCTION

Sunnah refers to the practices, actions, and teachings of the Prophet Muhammad (PBUH) which provide guidance on how to lead a balanced and righteous life. The term Sunnah Application comprises the authentic practices of the Prophet Muhammad (PBUH) that can be adopted by all Muslims, with the promise of reward for their observance. This includes following his actions, sayings, and approvals to align one's life with the principles of Islam. The Sunnah of the Prophet Muhammad (PBUH) embodies the teachings of Islam that all humanity should follow. Allah Almighty states in the Quran:

Translation: "Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much." (Surah Al-Ahzab, 33:21).

The application of Sunnah should be implemented in all conditions, including during hot weather and rainy seasons. Nowadays, the extreme heat and heavy rain are often associated with the El Niño and La Niña phenomena. The El-Niño and La-Niña phenomena are two climate conditions related to changes in sea surface temperatures in the tropical Pacific region. Both of these phenomenon are related to changes in weather patterns in the Pacific Ocean, which affect global temperature changes. El Niño is a climate phenomenon that occurs when sea surface temperatures in the central and eastern tropical Pacific Ocean rise above average. This warming disrupts typical atmospheric patterns, leading to hotter, drier conditions in some regions, while others experience increased rainfall and flooding. El Niño's impact on global weather includes shifts in precipitation, prolonged droughts, and temperature anomalies. Conversely, La Niña is characterized by cooler-than-average sea surface temperatures in the same region, typically bringing cooler weather and above-average rainfall to some areas, while exacerbating dry conditions in others. Both El Niño and La Niña, known as phases of the El Niño-Southern Oscillation (ENSO), significantly influence global climate, though their effects are opposite.

Extreme temperature indicators refer to environmental conditions where temperatures exceed 37 degrees Celsius, potentially reaching up to 40 degrees Celsius, accompanied by low humidity and dry air. These conditions cause a rise in surface temperatures, while surface water levels in rivers and lakes tend to decrease. Additionally, the concentration of dust, debris, and airborne particles increases, often resulting in smog formation. The extreme heat and arid conditions associated with El Niño can significantly impact public health, heightening risks such as heat-related illnesses and respiratory problems.

Among the health risks commonly associated with El Niño are organ failure due to core body temperatures exceeding 40 degrees Celsius (heat stroke), fatigue and exhaustion, fainting or loss of consciousness, and muscle cramps. Additionally, many epidemiological studies have found that cardiovascular health issues are also related to extreme heat conditions. High core body temperatures can disrupt physiological systems and bodily fluids. The primary control measure that should be taken is the monitoring and maintenance of core body temperatures between 36 degrees Celsius and 37.5 degrees Celsius (normal temperature)¹.

Regulating core body temperature can be effectively managed by maintaining adequate hydration, ensuring water intake whenever thirst is experienced. It is crucial to avoid environments with elevated temperatures, both indoors and outdoors, and to seek shaded, cool locations equipped with proper ventilation or air conditioning systems. Limiting outdoor physical activities and minimizing direct exposure to sunlight are recommended. Wearing light-colored, loose-fitting garments made from breathable, thermoregulatory fabrics, such as cotton, enhances heat dissipation and moisture wicking. Increasing the frequency of bathing or wetting the head facilitates evaporative cooling on the skin's surface, contributing to the reduction of skin temperature. Additionally, increasing the consumption of fruits and vegetables while reducing the intake of high-carbohydrate and protein-rich foods can mitigate metabolic heat production, thereby assisting in the maintenance of optimal body temperature.

Whereas the La Niña phenomenon is a climatic event characterized by increased rainfall, opposite in nature to the El Niño phenomenon. It occurs when wind circulation patterns intensify, pushing warmer ocean water vapor toward the Asian continent. This leads to heightened precipitation in certain regions, particularly in the western Pacific and parts of South America. La Niña exerts a considerable influence on global weather systems, affecting agriculture, water resources, and tropical cyclone activity. In Southeast Asia, La Niña can coincide with the Northeast Monsoon season, resulting in prolonged and more intense rainy periods. Similar to El Niño, La Niña presents significant challenges to human societies. The increased frequency of storms and excessive rainfall can disrupt daily activities, damage the environment, and trigger flash floods, landslides, sinkholes, and even fatalities across many regions of the world. In this context, Prophet Muhammad (peace be upon him) delivered several important teachings that humanity should follow when facing the rainy season. In addition to seeking worldly

¹ <https://www.astroawani.com/berita-malaysia/fenomena-elnino-dan-risiko-kepada-kesihatan-awam>.

benefits from these teachings, we also hope for spiritual rewards in the form of blessings for following the Sunnah.

Extreme heat and heavy rainfall have become major challenges to human life today. In this context, the Prophet Muhammad (peace be upon him) has conveyed several important teachings 1400 years ago that should be observed by humanity in facing the conditions of hot and rainy seasons. In addition to seeking worldly benefits from these teachings, we also hope for spiritual rewards in the form of blessings for following the Sunnah.

PHILOSOPHY OF FAITH AND MITIGATION MEASURES

Strengthening Faith in The Hereafter

People usually view the phenomenon of summer and winter as natural events unrelated to the philosophy of faith in the unseen and the Hereafter. However, Prophet Muhammad (peace be upon him) connected the phenomena of hot and cold weather with the heat and coldness of Hellfire. In this context, Prophet Muhammad (peace be upon him) said:

Translation: "Hell complains to its Lord, saying: 'O my Lord! Part of me is consuming another part.' So, He (Allah) permits it to have two breaths: the breath of winter and the breath of summer. Thus, the extreme heat you experience and the extreme cold you feel are due to this"².

This hadith suggests that Hellfire is already in existence, and the extreme heat and cold experienced on earth are manifestations of the intense conditions emanating from it. As such, one of the recommended Sunnah practices during the summer and rainy seasons is to foster awareness of the link between the heat of the weather and the heat of Hellfire. This awareness serves to strengthen one's belief in the Day of Judgment and the Hereafter, reinforcing a deeper spiritual connection to Islamic eschatology.

Realizing The Contributing Factors to Drought and Rainfall

Among the belief elements that should be realized during the summer and rainy seasons is the impact of zakat and wildlife on rainfall. In the Islamic tradition, the practice of zakat (charitable giving) and the protection of wildlife are both considered to have spiritual and practical benefits. These actions can influence various aspects of life, including environmental conditions such as rainfall. In a hadith, the Prophet (peace be upon him) said (translation):

“O emigrants! What will become of you if five things occur to you? I seek refuge with Allah that they do not happen to you. No people will indulge in immorality and make it public, except that there will be an outbreak of plague and diseases that were not known among the people before them. **No people will refuse to pay zakat except that they will be deprived of rain from the sky; if it were not for the wild animals, they would not receive any rain at all.** No people will cheat in measurements and weights except that they will face prolonged drought, hardship in livelihood, and the tyranny of rulers. No leaders will rule by other than what Allah has revealed and will not seek out the laws revealed by Allah, except that Allah will send enemies from other than themselves who will take some of what they have. No people will neglect the teachings of the Book of Allah and the Sunnah of His Prophet, except that Allah will create enmity among them.

Zakat is one of the five pillars of Islam and involves giving a portion of one's wealth to those in need. It has both spiritual and social benefits. The act of giving zakat purifies wealth and helps in the redistribution of resources within the community. In Islamic teachings, it is believed that fulfilling the obligation of zakat can lead to divine blessings, which may include beneficial weather conditions such

² Al-Bukhari (No: 3260).

as rainfall. From a spiritual standpoint, giving zakat is seen as an act of piety that pleases Allah. It is believed that such acts of righteousness can lead to Allah's mercy and blessings, which may manifest in various forms, including favorable weather conditions. On a practical level, charitable giving can contribute to the overall well-being of a community, reducing poverty and improving living standards. This can indirectly affect environmental factors, including the management and conservation of natural resources.

Wildlife plays a crucial role in maintaining ecological balance. Protecting wildlife and their habitats can have significant impacts on the environment, including rainfall patterns. Wildlife contributes to the health of ecosystems. For example, forests, which are home to various wildlife species, play a crucial role in the water cycle by influencing precipitation and maintaining soil moisture. The destruction of these habitats can lead to decreased rainfall and increased drought conditions. Efforts to protect wildlife and conserve natural habitats can help maintain the ecological balance necessary for consistent and beneficial rainfall. Conservation activities ensure that ecosystems remain healthy, which can have a positive impact on local and regional climate conditions.

Integrating the principles of zakat with wildlife conservation efforts can lead to more comprehensive benefits for both the community and the environment. For instance, funds from zakat could be used to support conservation projects, which in turn can contribute to environmental sustainability and improve rainfall patterns. Both zakat and wildlife protection are important elements that can influence environmental conditions such as rainfall. By understanding and applying these principles, individuals and communities can contribute to the well-being of both people and the planet.

The Connection Between the Drought and the Emergence of the Dajjal

Among the elements of faith that should be applied during the hot season is believing in the connection between the emergence of the Dajjal and the phenomenon of drought. In Islamic tradition, the emergence of the Dajjal is believed to be one of the major signs indicating that the Day of Judgment is drawing near. In a hadith, the Prophet Muhammad (peace be upon him) mentioned that the emergence of the Dajjal would be preceded by a long drought lasting three years. The Prophet Muhammad (peace be upon him) said (translation):

“Before the emergence of the Dajjal, there will be three difficult years during which people will experience severe hunger. In the first year, Allah will command the sky to withhold one-third of its rain, and He will command the earth to withhold one-third of rain and its vegetation. In the second year, He will command the sky to withhold two-thirds of its rain, and He will command the earth to withhold two-thirds of its vegetation. In the third year, He will command the sky to withhold all of its rain, so not a single drop will fall, and He will command the earth to withhold all of its vegetation, so no greenery will grow. Nothing with hooves will remain alive except what Allah wills. It was asked: 'What will sustain the people during that time?' He said: 'The declaration of Allah's Oneness (Tahleel), the glorification of Allah (Takbeer), and the praise of Allah (Tahmeed). These will suffice them as sustenance, just as food does”³.

Belief in the emergence of the Dajjal is an important aspect of eschatological and theological philosophy in Islam. The Dajjal is often referred to as a major sign of the end times, and his rule is marked by widespread chaos and trials for humanity. The Dajjal is described in various hadiths of the Prophet Muhammad (peace be upon him) as a one-eyed individual who will claim to be divine. His ability to manipulate perceptions and create illusions through the use of magic will influence many people and challenge human faith. His appearance, preceded by three consecutive years of drought, provides an

³ Abu Dawood (4322), Ibn Majah (4077), Ahmad (27579), and Nu'aim bin Ahmad (1514). Graded as authentic (*sahih*) by Al-Albani in *Sahih Al-Jami'*.

opportunity for the faithful to seek protection by strengthening their faith, reciting certain prayers, and adhering to the teachings of Islam.

The Uncertainty of Rainfall Timing

Among the elements of faith related to the rainy season is believing in the uncertainty of the timing of rainfall, which is known only to Allah SWT. The precise determination of when rain will fall is a type of unseen matter known only to Allah SWT, as mentioned in His words (translation):

“Indeed, knowledge of the Hour (Day of Judgment) is with Allah alone. And He is the One who sends down rain and knows what is in the wombs. No one knows what they will earn tomorrow (whether good or bad), and no one knows in which land they will die. Indeed, Allah is All-Knowing, All-Encompassing in His knowledge”⁴.

As for Prophet Muhammad (peace be upon him), he said (translation):

“The keys to the matters of the unseen are five, which no one knows except Allah. No one knows what will happen tomorrow except Allah. No one knows what the wombs carry except Allah. No one knows when the rain will fall except Allah. No soul knows in which land it will die. No one knows when the Hour (Day of Judgment) will occur except Allah”⁵.

The unseen matters cannot be known even through scientific study. So that the meaning of this hadith is not seen as contradicting human knowledge, which can predict storms and rain based on satellite observations. This is because predictions can only be made after the movement of wind and clouds. The question is, what causes the movement of the wind and clouds? If there is no movement of wind and clouds, can humans observe and predict it? From another perspective, humans can only generally predict the day and time of rainfall, but they are unable to determine the exact time and location of rainfall. Thus, it often happens that predictions are inaccurate.

Strengthening Faith in the Power of Allah

Among the Sunnah elements related to the rainy season that should also be implemented is to believe in the power of Allah S.W.T. in determining the amount, form, and direction of the wind and rain clouds according to His will and command. This matter has been emphasized by Allah SWT Himself in many verses of the Quran. As He says (translation):

“And it is He (Allah) who sends the winds as good news before His mercy (rain), until when they have carried heavy clouds, We drive them to a dead land (dry region), and then We send down rain with those clouds, and bring forth various kinds of fruits with that water. In this way, We bring forth (give life to) the dead so that you may remember (and take heed)”⁶.

In another verse, Allah SWT says (translation):

“It is Allah who sends the winds, then they stir up the clouds; then He spreads them in the sky as He wills, and makes them into layers, and you see the rain emerge from within them. And when He causes it to fall on whom He wills of His servants, they rejoice at once”⁷.

⁴ Al-Quran, Luqman, 31: 34.

⁵ Al-Bukhari (No: 4697).

⁶ Al-Quran, Al-A'raf, 7: 57.

⁷ Al-Quran, Ar-Rum, 30: 48.

Strengthening Faith in the Angels

Among the Sunnah guidances that should be practiced during the rainy season is to strengthen faith in the role of the Angels who are tasked with moving the rain clouds according to the will of Allah SWT. In a hadith, the Prophet (peace be upon him) said (translation):

“When a man was in an open area, he suddenly heard a voice echoing from the cloud saying: 'Send rain to the garden of so-and-so.' The cloud then moved and poured its rain onto an area with black stony drainage, filling one of the water drains with water. The man followed the flow of the water until he met a man (a gardener) in his garden, channeling the water with a hoe. The man who followed the water asked: 'What is your name?' The gardener replied: 'My name is so-and-so, just like the name heard from the voice in the cloud.' The gardener asked: 'O servant of Allah, why are you asking my name?' The man who followed the water replied: 'I heard the voice from the rain cloud saying: "Rain upon the garden of the person with this name." So what is it that you do in this garden (that you receive such a blessing)?' The gardener replied: 'If you ask, I usually wait for the harvest from this garden, then I give away one-third as charity, use one-third to support my family, and keep one-third in the garden. (In another narration: "I give one-third to the poor, beggars, and travelers"’⁸.

This hadith, besides highlighting the virtues of generosity and the Sunnah of charity, it’s also illustrating the role of the Angels who carry out the commands of Allah SWT. Another hadith that demonstrates this role of the Angels is the hadith about the Jewish people of Madinah who came to meet the Prophet (peace be upon him) to ask about matters that could prove his prophethood. When they asked about the sound of thunder, the Prophet (peace be upon him) replied:

“The reality of thunder is that it is an Angel who is sent to command the clouds, and in his hands, he has a *mikhraq* (a whip) made of fire that he uses to drive the clouds. The sound of thunder that is heard is actually the sound of the command as the Angel drives the clouds until they reach the place that they have been commanded to”⁹.

Instilling Fear of Potential Disasters

Among the Sunnah guidance that should be practiced during the rainy season is to instill a sense of fear regarding the possibility that rain could either bring mercy or disaster. Because, according to the will and power of Allah S.W.T., sometimes He sends rain as a blessing to all His creatures, and sometimes He sends rain as a punishment at a specific time and place as retribution for human disobedience. Allah S.W.T. says (translation):

“Or should you feel secure (unafraid) that He who is in the heaven will not send upon you a storm of stones, so that you would then know how severe the consequence of My warning could be?”¹⁰.

Because there is a possibility that rain may come as a punishment, the Prophet Muhammad (peace be upon him) was very sensitive to any changes in the weather. When he saw the movement of rain clouds,

⁸ Muslim (No: 2984) and Ibn Hibban (No: 3355). It is graded as authentic by Al-Albani and Shu'aib Al-Arna'ut.

⁹ At-Tirmidhi (No: 3117), Ahmad (No: 2483), and An-Nasa'i in Sunan al-Kubra (No: 9072). It is graded as authentic by Ad-Dhiya' Al-Maqdisi, Ahmad Shakir, Al-Albani, and Al-Wadi'iy.

¹⁰ Al-Quran, Al-Mulk, 67: 17.

he would always display a fearful expression and respond both verbally and physically to his family. Aisha (may Allah be pleased with her) said (translation):

“When the Prophet Muhammad (peace be upon him) saw rain clouds in the sky or the blowing of the wind, he would walk back and forth, displaying signs of fear on his face, and his expression would change. Only when the sky poured rain would he appear cheerful. Aisha (may Allah be pleased with her) asked him about this: 'O Messenger of Allah! People usually rejoice when they see clouds, hoping for rain, but you seem anxious.' The Prophet replied: 'O Aisha! How can I be at ease if it is a form of punishment, especially since there were people who were punished with a windstorm? There was a people in the past who saw a punishment and said: "This is a cloud bringing us rain." I do not know; it could be like what a people thought, as mentioned in the verse of Allah: “When they saw a cloud spreading out towards their valleys, they said: ‘This is a cloud bringing us rain. Rather, it is that for which you were impatient: a wind, within it a painful punishment’”. (Surah Al-Ahqaf: 24)”¹¹.

Usually, rain brings blessings to life on Earth. Plants and vegetation become fertile, while humans and animals can enjoy water sources and a pleasant environment. However, sometimes rain does not nourish the earth, and drought continues. The Prophet Muhammad (peace be upon him) said (translation):

“Drought does not mean that you do not receive rain, rather the reality of drought is when you are rained repeatedly, but the earth does not produce anything (punishment)”¹².

APPLIED SUNNAH DURING HOT WEATHER

Mitigating The Effect of Hot Weather on Public Health

Among the Sunnah practices during hot weather is seeking shade. In a hadith, Anas ibn Malik (r.a.) narrated that the Prophet Muhammad (PBUH) often went into the date-palm grove of Abu Talhah (r.a.), known as *Bairuha*, to find shade¹³. In another hadith, the Prophet Muhammad (PBUH) also said:

Translation: “When one of you is sitting in the shade and it starts to shrink until part of his body is exposed to the sun while the other part remains in the shade, he should get up and move, for it is a gathering of the devil”¹⁴. (kerana ia adalah majlis syaitan)”¹⁵.

In another hadith, while the Prophet Muhammad (PBUH) was delivering a sermon, he noticed a man standing. The Prophet asked about him and was informed that the man had vowed to stand without sitting, without seeking shade, and without speaking, while fasting. The Prophet Muhammad (PBUH) said:

Translation: “Tell him to speak, to seek shade, and to sit, while continuing his fast”¹⁶

¹¹ Al-Bukhari (No: 3206 & 4828) and Muslim (No: 899).

¹² Muslim (No: 2904).

¹³ Al-Bukhari (No: 2758).

¹⁴ Abu Dawood (No: 4821) and Al-Baihaqi (No: 6132). It has been classified as *sahih* (authentic) or *hasan* (good) by Al-Albani and Shu'ayb Al-Arnauth.

¹⁵ The additional text "(for it is a gathering of the devil)" is taken from *Syarh As-Sunnah* by Al-Baghawi (No: 3335). This addition has been deemed *sahih* by Al-Albani and Shu'ayb Al-Arnauth, though Sheikh Shu'ayb placed a condition that the narration from Muhammad bin Al-Munkadir from Abu Hurairah (r.a.) must be authentic.

¹⁶ Al-Bukhari (No: 6704).

The metaphysical wisdom behind the recommendation to move away from the sun's heat is that it is considered a gathering of the devil. Whereas the scientific wisdom relates to health preservation, as outlined by health experts. This guidance was advised by Prophet Muhammad (PBUH) 1400 years ago.

Cooling Through the Prayer

Among the Sunnah practices during the hot season is also cooling down the environment through the act of prayer. This Sunnah is more of a mitigation method unique to the teachings of Prophet Muhammad (peace be upon him). The wisdom behind this practice may be because the act of prayer begins with the act of purification (ablution or bathing), which can lower body temperature. The Prophet Muhammad (peace be upon him) said:

Translation: "Cool yourselves with prayer, for extreme heat is part of the breath of Hellfire"¹⁷.

Pouring Water Over the Head

Among the Sunnah practices during hot weather, which aligns with modern health guidelines, is pouring water over the head. When Prophet Muhammad (PBUH) was fasting at a place called Al-'Arj, the Companions (r.a.) saw the Prophet (PBUH) pouring water over his head due to the heat and thirst. Abu Hurairah (r.a.) said:

Translation: "I saw the Messenger of Allah (PBUH) at Al-'Arj pouring water over his head due to the heat, while he was fasting"¹⁸.

Drinking Cold Beverages

Among the Sunnah practices during hot weather, which also aligns with modern health guidelines, is drinking cold beverages. Aishah (r.a.) said:

Translation: "The most loved drink to the Messenger of Allah (PBUH) was that which was sweet and cold"¹⁹.

In another hadith, Jabir (r.a.) said:

Translation: "A man from the Ansar cooled water for the Messenger of Allah (PBUH) in a container made from date-palm leaves"²⁰.

¹⁷ Al-Bukhari (No: 3259). In another narration, it is mentioned with the phrase: "Cool yourselves with the Dhuhr prayer". This phrase is understood to mean delaying the Dhuhr prayer slightly until the shadow appears, providing some shade.

¹⁸ Abu Dawood (No: 2365), An-Nasa'i in *As-Sunan Al-Kubra* (No: 3029), Al-Hakim (No: 1598), and Ahmad (No: 23467). Graded as *sahih* (authentic) or *hasan* (good) by Ibn Hajar Al-'Asqalani, Al-Albani, Ibn 'Uthaimin, Syu'aib Al-Arnauth and others.

¹⁹ At-Tirmidhi (No: 1895), An-Nasa'i in *As-Sunan Al-Kubra* (No: 6844), Al-Hakim (No: 7404 and 7405), and Ahmad (No: 24100) with slight variations in wording. It has been classified as *sahih* (authentic) by Al-Hakim, Ibn Al-'Arabi, and Al-Albani.

²⁰ Muslim (No: 3013).

Cleaning, Perfuming and Wearing Appropriate Clothing

Among the Sunnah practices during the hot weather is bathing, using fragrance, and wearing appropriate clothing. When Ibn Abbas (may Allah be pleased with him) was asked by a group of people from Iraq about the origin of the practice of bathing on Friday, he said:

Translation: “The people (in that time) were workers who wore *suf* (clothing made of rough woolen material) and carried burdens on their backs. Their mosque was small, with a ceiling made only of palm leaves. One day, when the Messenger of Allah (peace be upon him) went out on a hot day, the people were sweating in their *suf* garments, causing an unpleasant odor to spread among them. After the Messenger of Allah (peace be upon him) noticed the bad smell, he said: 'O people! When a day like this comes, you should bathe and use the best fragrance you have.' Ibn Abbas (may Allah be pleased with him) said: Then Allah granted them the blessing of goodness, so they were able to wear clothing other than *suf*, take breaks, and expand their mosque. As a result, some of the discomfort among them due to sweating was alleviated”²¹.

In addition to showing the Prophet's (peace be upon him) recommendation to wear heat-resistant clothing, bathe, and use fragrance, this hadith also implicitly suggests avoiding crowded places or areas without good ventilation during extreme heat. This recommendation aligns with health guidelines used in modern life.

APPLIED SUNNAH DURING RAINY WEATHER

Touching the rainwater

One of the Sunnah practices that can be applied during rainfall is to let the rainwater touch part of the body. Anas bin Malik (may Allah be pleased with him) said (translation):

“Rain fell while we were with the Messenger of Allah (peace be upon him), and he lifted his garment so that his body could be touched by the raindrops. When we asked, "O Messenger of Allah, why are you doing this?" He replied, "Because it (the rain) has just recently come from its Lord”²².

The wisdom behind this application has been explained by the Prophet (peace be upon him) himself through his response to the companion's question. It is to receive the blessings that come with the rain, which has just descended by the command and will of Allah Almighty. Additionally, other benefits also include purifying the body, warding off the interference of Satan, strengthening the heart, and solidifying one's stance. Allah Almighty says (translation):

“And (remember) when He sent down rain upon you from the sky to purify you thereby and remove from you the defilement of Satan, and to strengthen your hearts and make firm your foothold (in the battlefield)”²³.

Expressing Gratitude and Avoiding *Shirk*

²¹ Abu Dawud (No: 353), Ibn Khuzaymah (1755), Al-Hakim (No: 1038), and Al-Bayhaqi (No: 1458). Graded as *sahih* (authentic) or *hasan* (good) by Ibn Khuzaymah, Abu Dawud, Al-Hakim, and Al-Albani.

²² Muslim (No: 898).

²³ Al-Quran, Al-Anfal, 8:11.

Among the Sunnah guidance that also can be applied during the rainy season is to express gratitude to Allah Almighty for the rain and to avoid the *shirk* (associating partners with Allah) belief that attributes the rain to the influence of stars in the sky. In a hadith, Zaid bin Khalid Al-Juhani (may Allah be pleased with him) said (translation):

“We performed the (Fajr) prayer with the Prophet (peace be upon him) at Hudaibiyyah after rain had fallen during the night. After the prayer, he turned to the people and asked, "Do you know what your Lord has said?" They replied, "Allah and His Messenger know best." He said, "He (Allah) has said: 'This morning, some of My servants have remained believers in Me, while others have become disbelievers. Those who say that the rain was sent down due to Allah's favor, mercy, and provision are the ones who believe in Me and disbelieve in the stars. On the other hand, those who say it is because of a certain star, they are the ones who disbelieve in Me and believe in the stars’”²⁴.

Application of *Du'a* (Supplication)

Du'a is one of the most important acts of worship in Islam. The Prophet Muhammad (peace be upon him) taught his followers to make *du'a* and engage in *dhikr* (remembrance of Allah) at specific times and places. One of the Sunnah practices that can be applied during rain is to make abundant *du'a*. When there was a drought, the Prophet (peace be upon him) would raise his hands and pray to Allah Almighty to send down rain with the following supplication (translation): “O Allah! Send down rain upon us (twice).” In another narration: “O Allah! Send down rain upon us (three times)”²⁵.

When the wind blew before the rain, the Prophet (peace be upon him) would pray with the following supplication (translation): “O Allah! I ask You for its goodness, the goodness that is in it, and the goodness of what it has been sent with. Conversely, I seek Your protection from its evil, the evil that is in it, and the evil of what it has been sent with”²⁶. In another hadith, the Prophet (peace be upon him) said (translation): “Do not curse the wind, for it may bring mercy or punishment. Instead, ask Allah for its goodness and seek refuge with Him from its evil”²⁷.

When the rain began to fall, the Prophet (peace be upon him) would pray with the following supplication: “O Allah! Please send down beneficial rain”²⁸. When the rain was very heavy and caused flooding, the Prophet (peace be upon him) would pray with the following supplication: “O Allah! Let the heavy rain fall around us, not upon us. O Allah! Let the heavy rain fall upon the high grounds, the mountain ridges, the hills, the valleys, and the rainwater catchment areas”²⁹.

CONCLUSION

The Sunnah of Prophet Muhammad (peace be upon him) encompasses both aspects of belief and practice. The application of Sunnah during the hot and rainy seasons is not only important for strengthening faith but also for benefiting daily life. From the perspective of belief, associating the phenomenon of heat on the earth's surface with the heat of Hellfire is an effective approach to instill fear and reflection. Similarly, recognizing the power of Allah (Glorified and Exalted be He) and the role of angels in the process of rainfall is a crucial element in reinforcing faith in the unseen and the

²⁴ Al-Bukhari (No: 846, 1038 & 4147).

²⁵ Al-Bukhari (No: 933, 1013, 1014, 1021 & 3582).

²⁶ Muslim (No: 899).

²⁷ Abu Dawood (5097), Ibn Majah (3018), and Ahmad (21139). It has been authenticated by Ahmad Shakir, Al-Albani, and Shu'aib Al-Arnauth.

²⁸ Al-Bukhari (No: 1032).

²⁹ Al-Bukhari (No: 933, 1013, 1014, 1015, 1020, 1021, 1033, 3582, 6093 & 6342).

Hereafter. Awareness of the influence of zakat and wildlife on the phenomena of drought and rain, as well as their impact on balancing the ecosystem, is an important aspect from an environmental education perspective. In terms of mitigation, steps such as seeking shade, pouring water over the head, drinking cold beverages, avoiding crowded places, cleansing, and perfuming oneself are very practical measures to reduce the effects of extreme heat. Meanwhile, the practices of making du'a (supplication), performing prayers, being grateful, allowing raindrops to touch the body, and refraining from complaining reflect a sense of dependence on Allah (Glorified and Exalted be He) and are very practical for spiritual aspects.

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