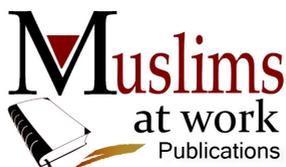


# FINDING SOLACE during SICKNESS

A gift to Muslim friends  
afflicted with illness

By Moulana Imraan Kajee



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## 5

## INTRODUCTION

Every person encounters some form of sickness during the course of life. For a Muslim, Allah has made sickness a means of great rewards and blessings. It is also a swift and speedy medium of attaining a very special relationship and close bond with Him. The sick are very special in the eyes of Allah. However, many who are afflicted with sickness view it as a misfortune or as an expression of the anger of Allah, and thereby fall prey to depression and misery. Often, due to suffering from extreme pain, a sick person fails to remember Allah's innumerable favours upon him and utters many incorrect statements which ruin the reward and benefits of the sickness. Due to lack of proper Islamic knowledge on this subject, a Muslim is sometimes confused as to what his reaction ought to be when Allah tests him with sickness. At the same time, a sick person is in need of constant encouragement during his sickness, for which Islam has instituted the great Sunnah of iyaadah (visiting the sick).

Keeping the above in mind, the following booklet has been compiled. This booklet is in reality a gift to my fellow Muslim brothers and sisters who are afflicted with sickness. It will Insha-Allah serve to encourage them and link them to their Creator during this difficult time. If the sick person is able, he may read it himself, otherwise close family members or friends could read it to him. May Allah accept this humble effort on behalf of myself, my parents, my spouse, my brothers, my teachers, my mashaayikh, the publishers and all those who assisted in this publication with their ideas and duas. May Allah make it a means of great benefit to all those who are afflicted by sickness and the entire Muslim Ummah.

Imraan Kajee

## GLAD-TIDINGS AND REWARDS FOR THOSE AFFLICTED BY SICKNESS

1. Allah specially remembers a sick person (by granting him great favours)

Rasulullah (ﷺ) once asked the Sahaabah (his companions), “Do you wish that you never become sick?” The Sahaabah replied, “By Allah, we love to always be healthy.” Rasulullah (ﷺ) commented, “What good is there in any person from amongst you if Allah does not remember him (since a man afflicted with sickness is blessed with a special form of remembrance by Allah, which entails great favours and blessings).” (*Ibn Abid Dunya in Al-Maradh wal Kaffaaraat*)

2. His duas are accepted like the duas of the angels

Rasulullah (ﷺ) said, “When you visit a sick person, command him to make dua for you, for verily his dua is like the dua of the angels.” (*Ibn Majah*)

3. His sins are forgiven and wiped out; he emerges from the sickness totally purified

Rasulullah (ﷺ) said, “When a believing slave suffers from any physical sickness, Allah wipes out his sins through that.” (*Ahmad, Haakim*)

Rasulullah (ﷺ) said, “A sick person’s sins fall away, just as leaves fall off a tree.” (*Ibn Abid Dunya*)

Rasulullah (ﷺ) said: “When a believing slave suffers from any sickness, Allah purifies him from his sins just like the fire of the bellows purifies iron from all dirt.” (*Tabraani, Ibn Hibbaan*)

Rasulullah (ﷺ) said, “Headache and fever (which cause restlessness and pain in the bones) remain for a while in a believer whose sins may equal the mountain of Uhud. When these leave him, sin equal to even a mustard seed does not remain within him.” (*Ahmad*)

4. He is put on pension by Allah and granted wages (rewards) equal to what he would earn during good health

Rasulullah (ﷺ) said, “For a person who is afflicted with any bodily sickness, Allah commands the angels who record his deeds, “Record for my slave every day and night the good deeds he used to do (during his days of health) for as long as he is in my shackles (of sickness).” (*Ahmad, Haakim*)

5. It is a means of raising his stages in Jannah

Rasulullah (ﷺ) said, “Certainly, (sometimes) a certain lofty position (prepared) by Allah (in Jannah) is decreed for a person, which he is, however, unable to reach it through his deeds. Therefore, Allah continues testing him through difficulties, until he reaches it.” (*Ibn Hibbaan, Abu Ya’la*)

Rasulullah (ﷺ) said, “Allah will raise a believer in rank on the day of Qiyaamah and will wipe away his sins on account of a headache, a thorn-prick or some pain he experienced.” (*Ibn Abid Dunya*)

6. He will be the envy of all on the Day of Qiyaamah due to his position and great reward

Allah states in the Qur’an: The patient ones will be granted their rewards without having to undergo any reckoning. (Surah Zumar v.10)

Rasulullah (ﷺ) said, “The martyr will be brought on the day of Qiyaamah and will be made to wait while the reckoning takes place. Then, a man who would spend generously in charity will be brought, and his reckoning will take place. Then, those who were afflicted with great difficulties in this world (like sickness etc.) will be brought. No scales will be erected for them, nor will their records of deeds be opened. Reward will be showered down upon them in torrents, to the extent that those who lived easy lives (in the world) will wish on the plains of Resurrection that their bodies were cut up with scissors, due to seeing the great rewards set

aside for these difficulties.”(*Tabraani in Kabir*)

7. He will be granted the rewards promised for those who exercise sabr (patience)

For he who exercises sabr (patience), Allah has promised the following:

- a. Allah loves him. (Surah Aal-Imraan v.146)
- b. Allah is with him (and He will therefore help and assist him). (Surah Baqarah v.153, v.249, Surah Anfaal v.46,66)
- c. Allah will guide his heart to yaqeen (conviction that the only doer is Allah). (Surah Baqarah v.157, Surah Taghaabun v.11)
- d. He will acquire the special mercies of Allah (which are exclusively for him) and the general mercies of Allah (which all the patient ones are blessed with). (Surah Baqarah v.157)

### THE DIFFERENCE BETWEEN A MUSLIM AND A HYPOCRITE OR KAAFIR (NON-BELIEVER)

Rasulullah (ﷺ) said, “When a believer is cured by Allah after suffering from any sickness, that sickness wipes away his past sins and serves as a lesson for him with regards to the future (as it reminds him of death, and encourages him to do good before death). When a hypocrite is cured after suffering from any sickness, he is like a camel which was tied up by its owner and was then let loose, and has no idea why it was tied up or why it was let loose.” (*Abu Dawud*)

### THE CONDITIONS FOR REAPING AND ACQUIRING THE PROMISED REWARDS

Rasulullah (ﷺ) said, “Whenever Allah tests a person with a difficulty which he dislikes, Allah makes that difficulty an expiation (for his sins) and a means of purifying him (from them), on condition that he does not place this difficulty which has afflicted him before others

besides Allah (by being intolerant and complaining to them of the pain and suffering) or plead to any being besides Allah for cure (by calling to others besides Allah, pleading to the doctors for cure, taking medicine with the belief that it can cure, reciting polytheistic mantras or using polytheistic ta'wiz (amulets) in which help is sought from other creation etc.)<sup>1</sup>.” (*Ibn Abid Dunya in Al-Maradh wal Kaffaaraat*)

Rasulullah (ﷺ) said, “Great rewards are granted due to great difficulties. When Allah loves any group of people, he tests them. If they are happy with the decree of Allah, Allah is pleased with them. If they are unhappy, Allah is displeased with them.” (*Tirmidhi, Ibn Majah*)

Rasulullah (ﷺ) has quoted Allah, who says, “When I test my believing slave (with sickness), and he does not complain about Me to those who visit him<sup>2</sup>, I free him from my shackles (by curing him from his sickness). I then grant him flesh better than his (previous) flesh and blood better than his (previous) blood (i.e. I bless him with much better health). He may now start his actions with a clean slate (since his past sins have been forgiven).” (*Haakim*)

In summary, the conditions for reaping and acquiring the promised rewards for sickness are the following:

1. Do not complain of one’s suffering to others besides Allah.
2. Believe that only Allah can cure you and beg Him for the same.
3. Submit to the decision of Allah happily.

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1 There is absolutely nothing wrong in adopting permissible means of treatment for one’s ailments, on condition that one believes with conviction that only Allah can cure, and that cure does not lie within such treatment but is actually dependant on the will of Allah. A Muslim should believe that if Allah so wishes, He may make treatment a means of cure, otherwise it can never cure.

2 Mentioning one’s pain and suffering to one’s beloved sympathisers without complaining of Allah is permitted.

## THE SICKNESS OF RASULULLAH (ﷺ)

Abu Saeed Khudri (رضي الله عنه) said: “I once visited Rasulullah (ﷺ) when he was sick and had a high temperature. I put my hand on the cover with which he was covering himself and I could feel the heat of his fever. I said, ‘Your fever is exceptionally high, O Messenger of Allah!’ He said, ‘We Ambiyaa are like that: our pain is magnified so that our rewards will be multiplied.’” (*Haakim, Ibn Majah*) Rasulullah (ﷺ) explained that the fever which afflicts him is like the fever of two people combined. (*Bukhari, Muslim*)

At midnight, during the middle of the month of Safar 11 A.H., Rasulullah (ﷺ), according to his usual habit, visited Jannatul-Baqee’. When Rasulullah (ﷺ) returned from there, he was not feeling well. This was the beginning stages of the final sickness of Rasulullah (ﷺ), which began with a headache.

A’ishah (رضي الله عنها) narrates, “Whenever Rasulullah (ﷺ) would pass by my door, he would say a few words to me by means of which Allah might benefit me (He would give me beneficial advice). Once (during this sickness), he passed by my door twice or thrice, and did not say a word to me. I asked my maid servant to bring me a cushion and place it near my door. I then sat down, waiting for him and wrapped my head in a bandage. When he passed by again, he enquired, “What’s wrong?” I responded, “My head is throbbing.” Rasulullah (ﷺ) replied, “Actually, it is not so. Oh how my head is throbbing!” Rasulullah (ﷺ) then left, but was brought back shortly thereafter, being carried in a sheet. He said to me, “There is no problem if you pass away before me. I will handle all your affairs, perform janaazah salaah upon you and bury you.” I retorted, “By Allah, I think that if that happens, you will bring one of your wives to my house that evening and enjoy your night with her.” Rasulullah (ﷺ) laughed at this comment.” (*Bukhari, Ahmad*)

Due to this headache, his (ﷺ) temperature began rising, until the fever became quite severe. The fever was so high that Abu Saeed Khudri (ﷺ) was constrained to say, “We found him trembling or shivering due to such severe fever that our hands could not even remain for more than a few seconds upon his body, due to the heat.” (*Musnad Ahmad, Al-Adabul Mufrad of Bukhari, Ibn Maajah, Haakim, etc.*) According to another narration, he states: We once visited Rasulallah (ﷺ) (during his final sickness). We found him covered by a sheet. I placed my hand upon the sheet which covered him, and could feel the heat penetrating through the sheet. We spontaneously said ‘Subhaanallah’. Rasulallah (ﷺ) observed, “No person is tested and put through difficulties as severely as the Ambiyaa. Just as our tests and difficulties are intensified, so too are our rewards multiplied. There was a Nabi in the past whose body was infested and attacked by lice, until the lice killed him. There was another Nabi in the past who had absolutely no clothes to conceal even his private parts, except for a single small sheet which he would wear even as armour. The Ambiyaa would be happy and pleased over their difficulties, like they would be happy and pleased over ease and prosperity.” (*Ahmad, Abu Ya’la, Haakim, Ibn Maajah*)

Due to the heavy fever, a water-bag was hung above Rasulallah (ﷺ), from which water was made to constantly drip upon his blessed body, to bring down and cool the fever.

The poisonous meat which Rasulallah (ﷺ) had tasted in Khaybar, which was served to him by a Jewish woman (and which spoke to him miraculously, due to which he abstained from eating more), now began taking effect. Rasulallah (ﷺ) said during the last stages of his sickness, “I continued suffering from the pain of that morsel which I ate at Khaybar. Now, I can feel that my aorta has just ruptured due to the ill-effects of that poison. (*Bukhari in his Ta’leeqaat, Bazzaar, Haakim*)

Renal pain (severe pain in the kidneys) accompanied the fever. When the

pain became too severe, Rasulullah (ﷺ) was unable to even leave the house for salaah with jama'ah. Abu Bakr (رضي الله عنه) was then asked to lead the salaah. This went on for 17 salawaat (prayers). The entire sickness lasted for about half a month, during which time Rasulullah (ﷺ) suffered excruciating pain. It was most probably regarding these last fifteen days that A'ishah (رضي الله عنها) explained "When Rasulullah (ﷺ) became sick, the sickness would be severe, to the extent that he would sometimes not get a wink of sleep for up to fifteen days. He would suffer from pains at his side, kidney pains. We said to him, "Why don't you make dua to Allah? He will cure you from it." He would reply, "We Ambiyaa are like that: our pain is made severe, so that it can be an expiation for us." (*Ibn Abid-Dunya in Al-Maradh wal-Kaffaaraat*) As the days went by, the pain and fever would gradually increase. The pain was so severe that Rasulullah (ﷺ) would groan in pain, and restlessly shift sides in his bed. (*Ibn Hibbaan, Ahmad*) Later, the pain would reach such intensity that Rasulullah (ﷺ) would often fall unconscious. Finally, Rasulullah (ﷺ) chose the companionship of Allah and departed from this earthly abode to a life of never-ending joy and comfort.

Commenting on this final sickness of Rasulullah (ﷺ), A'ishah (رضي الله عنها) said: "I have never seen anyone endure more severe pain than Rasulullah (ﷺ)." (*Bukhari, Muslim*)

## THE SICKNESS OF NABI AYYUB (عليه السلام), THE PATIENT

Allah granted Ayyub (عليه السلام) great wealth, riches, properties, land, beautiful palatial houses and a host of conveyances. He was blessed with many children and servants. Allah then tested him by removing all these bounties. His wealth, land and palaces were burnt to ashes, and his children were crushed by a roof which fell upon them. He was then afflicted by a sickness similar to leprosy, which spread to every part of his body, except his tongue and heart. It seemed as if cancerous cells had

eaten away all the flesh on his body, due to which cancerous sores burst open and chunks of his flesh would fall off. Worms even began devouring his flesh, which had decayed. In such a condition, he would spend all of his time in the remembrance of Allah, in His praises and in His worship. He would speak to Allah and say, “I thank You, the True Nurturer and Sustainer, for the kindness You have showered upon me. You granted me wealth and children, whose love had entered and penetrated into every crevice of my heart. You then took all of this away from me, and emptied my heart from all of these loves, so that nothing remains a distraction and barrier between me and You. If my enemy Iblis knew the reality of what You have put me through, he would certainly become jealous of me.” He suffered from this disease for a period of eighteen years, but not once did he utter even a word of complaint. People would be repulsed and disgusted at the sight of him. His friends, relatives and neighbors all deserted him and none would even visit him. He was forced to live in a deserted corner of the town, nearby a garbage dump.

However, his wife Layya, the grand-daughter of Yusuf (عليه السلام), remained faithful to him, and continued serving him and seeing to his needs. Since he had lost all of his wealth and possessions, she had to now work as a domestic servant, in order to see to their household expenses and fulfill their basic needs of food and drink. After this entire period, his wife, out of sheer frustration, one day blurted out, “Why don’t you make dua to Allah to relieve you of this sickness.” He calmly replied, “Allah granted me good health for seventy years. Is it not only fair that I bear this with patience for at least seventy years?”

Two very special friends of his, who would still visit him regularly, were once approached by Shaytan, who said to them, “Your brother Ayyub has been afflicted with a very severe sickness. Why don’t you visit him? Take along with you some wine, since I am sure he will be cured if he drinks it.” They decided to do so. On seeing Ayyub in this pitiable condition, they cried bitterly. He welcomed them, saying, “Welcome to those friends who

did not desert me at the time of difficulty.” One of them expressed his thoughts, “O Ayyub, perhaps you had assumed such an appearance before the people which was contrary to that which you have within your heart (you acted as a pious man, while you were evil within), due to which Allah is punishing you. You must have committed such a grave sin which has not been committed by any other person in the world. Therefore, after eighteen years, Allah has still not had mercy upon you and cured you.” He replied, “My Allah knows that my outer appearance was no different from what I have within my heart. My Rabb is merely testing me, to see if I am patient or not.”

After witnessing his wife’s distress, her unyielding tiresome efforts and her forbearance, and after hearing the comments of these people regarding him, he pleaded to Allah in the following words, “O my Rabb, difficulty has afflicted me, and You are the Most Merciful of those who show mercy (so remove my difficulty by Your mercy). O my Rabb, Shaytaan has afflicted me with fatigue and pain.”

Allah responded to his supplication, and revealed to him, “Strike your foot on the ground. (A spring will emerge). This is cold water which you should use to bathe and which you should drink.” On fulfilling this commandment, Allah granted him complete cure, and sent down for him a pair of clothes from Jannah. Ayyub (عليه السلام) then sat down in a nearby spot. His wife was waiting for him nearby, since he had emerged to relieve himself, and came to see what had happened to him, but did not recognise him. She frantically enquired, “O slave of Allah, may Allah bless you, have you seen that sick Nabi who was here just a while ago. By Allah, you look just like he did when he was healthy. I hope some wild-dogs or wolves haven’t got hold of him.” She continued prattling on anxiously for a while, after which he said to her, “What is wrong with you? I am Ayyub.” She responded, “Don’t joke with me, slave of Allah.” He insisted, “I am Ayyub. Allah has granted me good health once again.”

Allah then sent two clouds to his two store-rooms which were reserved for wheat and barley. One cloud began to rain down gold, and the other began to rain down silver, until the store-rooms could take no more. Allah returned to him his riches, and he became richer than before. Allah also brought back to life for him his seven sons and seven daughters, who had all passed away at the beginning of this test, and granted him more children equal in number to those who had been brought back to life. Allah praised him in the Qur'an, referring to him as one who Allah had found to be truly 'patient', and whose incident would remain a lesson for all those who wish to be true slaves of Allah. (*Ad-Durrul-Manthoor, Tafsir Ibn Kathir, Ma'ariful Qur'an*)

## THE SICKNESS OF THE SAHABAH OF RASULULLAH

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

Ubayy ibn Ka'b (رضي الله عنه) once heard the following virtues of fever from Rasulullah (صلى الله عليه وسلم): it wipes away ones sins and good deeds are written for one as long as he continues trembling, shivering or feeling pain. He made dua in his heart, "O Allah, grant me fever which never leaves me until death, such fever which does not stop me from Hajj, Umrah, Jihaad in the path of Allah and fardh salaah with jama'ah in the masjid." For the rest of his life, whenever anyone would feel him, they would sense the heat of fever on him.<sup>3</sup> (*Ahmad, Ibn Hibbaan, Tabraani in Kabir*)



Abu Hurairah (رضي الله عنه) said, "There is no sickness as beloved to me as fever. It enters into every joint. Allah then grants a specific amount of reward for every joint (aching with pain)." (*Bukhari in Al-Adabul Mufrad, Ibn Abid Dunya*)

3 This in no way implies that we should make similar duas. We should always beg Allah for aafiyah (protection, safety and good health). This was a particular condition which overcame him, and we should not try to emulate him in this. What needs to be seen however is his outlook on sickness, and his desire for acquiring the promised rewards.



Hasan Basri (رَضِيَ اللهُ عَنْهُ) said, “The Sahaabah were such that, if a year passed by without them suffering any sickness or loss of wealth, they would say, “What has happened? Has Allah left us (due to being unhappy with us)?”  
(*Al-Maradh wal Kaffaaraat of Ibn Abid Dunya*)



Ahnaf ibn Qais (رَضِيَ اللهُ عَنْهُ) once said to his students, “Are you amazed at my level of tolerance and my character? (This is no achievement of my own.) This is something I learnt and picked up from my uncle Sa’sa’ah ibn Mu’aawiyah (رَضِيَ اللهُ عَنْهُ). I once complained to him of a pain which I was suffering from in my stomach. He twice bade me to be silent. He then said to me, “My dear nephew, never complain of your difficulties to anyone. If the person you complain to happens to be your friend, you will cause him grief. If he happens to be your enemy, your complaint will bring him joy and happiness. If you wish to complain, then complain of your difficulty to the being who is testing you with it. Don’t ever complain of it to another creation like yourself who cannot even save himself from a difficulty similar to that which you find yourself in. My dear nephew, for the last twenty years, my eyesight is so weak that I cannot even see a slope or a mountain. I haven’t complained of this to anyone, not even my wife. (*Al-Isaabah fi Tamyizis-Sahaabah*)

## INSPIRATIONAL INCIDENTS FROM THE LIVES OF PEOPLE OF THIS UMMAH

Fudhail ibn Iyadh had a young daughter, who was experiencing pain in her wrist. One day, he asked her, “My beloved daughter, how is your wrist?” She replied, “It is well, my beloved father. By Allah, Allah has put me through a minor difficulty, but He has indeed granted me major protection and safety. He allowed my wrist to be affected, while He gave protection and safety. He allowed my wrist to be affected, while He gave protection and good health to the rest of my body. All praise belongs to

Him for this favour of His.”(*Risaalatun ilaa Mareedh*)



Imam Awzaa’i (رحمة الله) narrates from Abdullah ibn Muhammad who said: I went out to the shore as a patrolman, as our patrol at that time was in al-‘Areesh in Egypt. When I arrived at the shore, I came upon an open area in which I saw a tent. In the tent was a man who had no hands and legs, and he could hardly see or hear. None of his limbs were functioning, except his tongue. He was saying: “O Allah, grant me (the ability) to praise You with such praises through which I can sufficiently thank You for the favours You have bestowed upon me, by which You have preferred me greatly over many whom You have created.” Abdullah said to himself, “By Allah, I will go to this man and ask him about these words. Did it come to his mind, did he learn it (from someone) or has he been inspired with it?”

So I approached the man, greeted him and said to him, “I heard you saying: ‘O Allah, grant me (the ability) to praise You with such praises through which I can sufficiently thank You for the favours You have bestowed upon me, by which You have preferred me greatly over many whom You have created’. What favour from the favours of Allah upon you are you praising Him for?! And in what way did He grant you preference over others that you are thanking Him for it?!”

He said, “Don’t you see what my Lord has done for me? By Allah, if He sent the sky upon me as a fire which burnt me, or ordered the mountains to crush me, or the oceans to drown me, or the earth to swallow me up, it would only cause me to be more grateful to my Lord for the favour of this tongue He bestowed upon me. However, O slave of Allah, as you have come to me, I need a favour from you! You can see me and the state I am in, I cannot harm nor benefit myself. I had a young son who used to come to me at the time of salaah and help me perform wudhu, and when I would become hungry, he would feed me, and if I became thirsty, he would provide me with a drink, but I have not seen him for the last

three days. Would you please search for him for my sake? May Allah have mercy on you.” I said, “By Allah, no being could fulfill the need of another which is greater in reward by Allah similar to a need like yours.”

So I set out in search of the young boy, and I hadn't gone far before I came across a sand dune, and behold, I found the boy, who had been attacked by a wild beast which had eaten his body! I recited *istirjaa'* ('*innaa lillahi wa innaa ilayhi raji'un*') and said to myself, “How am I going to face this man?!” As I was heading towards him, I remembered Ayyub (عليه السلام). So when I reached him, I greeted him and he responded. He enquired, “Are you not my companion?” I said “Yes!” He said: “Did you do me that favour?” I asked: ‘Are you more honourable in the sight of Allah or was Ayyub, the Nabi?’ He replied, “Of course, Ayyub, the Nabi.” I said: “Do you know what His Lord did with him? Did He not test him regarding his wealth, family and children?” He said, “Yes.” I said: “How did He find him?” He answered: ‘He found him patient, grateful and thankful.’ I continued: “That was not all, was he not finally deserted (by all people)?” He responded, “Yes.” I said: “How did His Lord find him?” He answered: “He found him patient, grateful and thankful. Cut the story short! May Allah have mercy on you.” I said to him: “The young boy you sent me in search of, I found him behind a sand dune. He had been attacked by a beast which had feasted on his body. May Allah increase for you your reward and may He inspire you with patience.”

The man said, “Praise be to Allah Who did not create from my progeny such people who would disobey Him, whom He would then punish by the fire.” He then recited *istirjaa'*, breathed a heavy sigh and passed away.

I said, “Indeed to Allah we belong and to Him is our return. What a huge calamity has befallen me; If I were to leave a man like this, the wild beasts would feast upon him, and if I remain with him, I will not be able to harm nor benefit him.” So I covered him in the cloak which he was wearing and sat at his head-side crying.

As I was sitting there, four men passed by me and said, “O slave of Allah, what is your situation and what is your story?” So I related to them my story regarding this man. They said to me: “Uncover his face for us, perhaps we know him.” I uncovered his face and the men fell upon him, kissing his eyes and his hands, saying: “May our father be sacrificed for him; for how long have these eyes been lowered from the prohibitions of Allah. May our father be sacrificed for him; for how long has this body prostrated before Allah, while the people were sleeping.” I asked: “Who is this, may Allah have mercy on you?” They said, “This is Abu Qilabah Jurmi, the companion of Ibn ‘Abbaas (رضي الله عنه). He had tremendous love for Allah and His Rasul (صلى الله عليه وسلم).”

So we washed him, shrouded him with some clothing which we had with us, performed janaazah salaah over him and buried him. The men left and I went back to my station. When night fell, I put my head down (onto my pillow) and saw him in a dream. He was in a garden from the gardens of Paradise wearing two garments from the garments of Paradise, while reciting the verse of Qur’an (which means): “Peace be upon you, on account of that which you patiently endured. And excellent is the final abode (of Paradise).” (Surah al-Ra’ad: v.24).

I asked: “Aren’t you my companion?” He replied, “Yes.” I enquired, “How did you receive this?!” He said, “Verily, by Allah are elevated ranks that cannot be attained except through sabr (patience) at times of difficulties and calamities, and shukr (gratitude) at times of prosperity, along with fear of Allah, the Mighty and Majestic, in private and in public.” (*Ath-Thiqaat’ of Ibn Hibban*)



Urwah Ibn Zubair (رضي الله عنه), the nephew of A’ishah (رضي الله عنها) and the ‘jurist’ of his time, once set out with his most beloved and extremely handsome son Muhammad to visit the Khalifah Walid Ibn Abdul Malik in Damascus. The Khalifah was obviously overjoyed to have such an honourable guest

and thus went ‘all out’ in welcoming him. Little did he know that his guest was going to be very soon tested by Allah with such a test which only hearts filled with imaan and trust in Allah can withstand.

During Urwah’s (رَضِيَ اللهُ عَنْهُ) journey towards the palace, he felt a pain in his left leg, and noticed a sore on it. On reaching the palace, he showed it to Walid, who ordered for the expert doctors to be brought in. After examining the leg, the chief doctor apprised him of the situation; he was inflicted with gangrene in one leg. To prevent further damage, it was deemed necessary to amputate his leg from his shin. The doctor suggested putting him under general anesthetic, so that he would feel no pain. He, however, blankly refused, saying, “I never thought it possible for man to become so debased that he would be ready to drink a medicine which will cause him to lose his intellect, to such a level that he (in spite of being awake) cannot even recognise his Rabb (Nourisher, Nurturer and Sustainer). Go on and do your work,” and he lied down. The surgeon brought along three small saws, and, after placing them in a fire, used them one after another. As the surgeon began cutting through the bone, Urwah (رَضِيَ اللهُ عَنْهُ) dug his face in the pillow underneath him, and began perspiring profusely. The third saw finally severed the bone. Urwah (رَضِيَ اللهُ عَنْهُ) neither cringed, nor wriggled. His face did not become contorted. In fact, not even a sound was heard from him during the procedure, except a slight ‘sss, sss’ which escaped his lips. Walid commented, “I never ever saw a person more patient than him.”

After his leg was totally severed, he lifted his head and saw the people holding it. He asked for it, and, after taking hold of it in his hands, surveyed it carefully. He then remarked, “I take an oath by that being who allowed me to walk upon you, He knows very well that I never used you to walk towards His disobedience. O Allah, although You have taken (one limb) from me, you have retained and left me with plenty. Although you have tested me with a difficulty and afflicted me (in one limb), You

have kept me protected from calamities time and time again.<sup>4</sup>

He then asked for his leg to be taken, washed, perfumed, wrapped in a cloth, and buried in a Muslim graveyard, which they promptly did. That night, he even completed his daily portion of recitation of Qur'an as usual.

In the meanwhile, Urwah's (رَضِيَ اللهُ عَنْهُ) most beloved son Muhammad entered the royal stable that night and advanced too close to the wild horses and mules, as a result of which he was trampled to death. (May Allah have mercy on him). All who were present felt uncomfortable to break the news to Urwah (رَضِيَ اللهُ عَنْهُ). They approached Majishoon and requested him to convey this bitter message. Majishoon visited Urwah (رَضِيَ اللهُ عَنْهُ) and found him performing salaah. After entering, Majishoon began discussing death, the shortness of this life, the temporary nature of this world and the generations of people who had already passed on from this world. Urwah (رَضِيَ اللهُ عَنْهُ) sensed that there was something amiss and said, "Are you talking of one of those who have come with me?! Muhammad just left this room a while ago!" Majishoon responded, "Allah has just taken Muhammad back to Him." Urwah (رَضِيَ اللهُ عَنْهُ) instantaneously responded,

*"Innaa lillahi wa innaa ilayhi raji'un.*

(To Allah do we belong, and to Him is our return).

I anticipate great rewards by Allah over (the loss of) Muhammad. O Allah, O Allah, although You have taken (one child) from me, you have retained and left me with plenty. Although you have tested me with a difficulty and afflicted me (through one son), You have kept me protected from calamities time and time again." Not a word of complaint was heard emerging from his lips.

The Khalifah Walid Ibn Abdul Malik sat grief-stricken in his royal chamber. In just a couple of days, his most honourable guest had lost his leg and

4 The Arabic wording of this statement is as follows:

وأيامك لئن أخذت لقد أبقيت ولنن ابتليت لقد عافيت

thereafter his son. While brooding over this and pondering over how to console Urwah (رَضِيَ اللهُ عَنْهُ), a group of travelers happened to arrive, amongst whom was a blind man. When the Khalifah questioned him concerning the loss of his eyesight, he replied, “O Amirul Mumineen! There was no man in my tribe who possessed more than what I had, nor was there any family larger than the one I was blessed with. Then, one night, while I was out travelling, our area was hit by floods, the like of which we had never seen before. It destroyed whatever I had owned, taking with it my beloved family and possessions. I returned to find nothing left except my youngest son and one camel. Intending to catch the camel, I placed my child on the ground, and proceeded forward. Suddenly I heard a scream. I turned immediately, to find the head of my little child in the mouth of a wolf. I raced back, but was too late to save him from being torn apart by the jaws of death. Overcome with grief, I made a final attempt to catch the camel. As I approached closer, it kicked me in the face, causing me to go blind.”

On hearing of the traveler’s tragic events, Walid ordered his doorkeeper, “Take this man to Urwah (رَضِيَ اللهُ عَنْهُ) and let him narrate his story once again, so that Urwah (رَضِيَ اللهُ عَنْهُ) may realise that, from amongst men, there are those who are in a more pitiable condition than the one he finds himself in.”

When Urwah (رَضِيَ اللهُ عَنْهُ) finally returned home to Madinah, he met his family and friends, saying, “O Allah, You have taken from us only a little, while You have left us with plenty. O Allah, You very rarely test us with difficulties, while You keep us protected from calamities time and time again. O Allah, You had blessed me with seven sons, from which You have only taken one back, leaving the remaining for me. From the four limbs which You had blessed me with, You have only taken one back, leaving the remaining for my benefit.” (*Al-Maradh wal Kaffaaraat of Ibn Abid Dunya and Suwarum-min-Hayaatit-Taabi'in*)



Since I was born, I suffered from exema [eczema] on my hands and arms. Now I am 22 years of age and I still suffer from it. Alhamdulillah it goes away for a while but it comes back infected and inflamed. I always looked around me and saw other people's hands and arms in perfect condition and I would go back home and cry so much that my tears would fill a bucket. I was bullied so much in secondary school because of my exema and I was treated like dirt and abused because of my belief in Islam. One day in class I cried for over an hour. My eyes stung because of the class saying abusive things to me and the teacher did nothing because he hated my faith, which was apparent. Since I was small, I always held the Qur'an each night and begged Allah for my suffering to end. Even as I write this, my eyes are full of tears.

As I grew up my passion to marry grew. I always wanted to have a child to raise for the mercy of Allah. But my exema always stopped me from marrying. One day in college I saw a really beautiful sister from Lebanon (I think) in hijab and I wanted to marry her, but because of my Exema I thought she would not want to even look at me. By Allah, through halal ways she rejected me, which I feel in my heart was because of my hands.

I feel so alone sometimes. I suffer so much that I cannot go outside unless my sleeves of my shirt cover most of my hands. I cannot make salaah in the masjid without worrying that someone is going to look at my hands and not want to shake them or that they will give me a bad look. I cannot eat outside or be with my friends without feeling worried that they are going to see my hands. When I perform wudhu with water, my hands sting so much I cry. After wudhu, I perform my salaah, trying to blot out the pain that I am going through with my hands.

I feel no Muslim sister will ever marry me but I try to keep strong about it. The only wife I want is a wife of Paradise. I wish I was with Nabi Ayyub

(ﷺ) as he suffered alot and I would not feel alone as he would be with me worshipping Allah. My only dream now is to work hard and to die only for Allah.

Please! Brothers and sisters of Islam, make dua for me and for all Muslims suffering from illness's that they may keep strong. I take this as a blessing from Allah, as Allah tests those whom He truly loves.

About three years ago, I was sinking into severe depression. I was suffering so much and everything was just sinking deeper and deeper. I would stay up every night just worshipping Allah, begging Him for mercy and help. I really thought that Allah abandoned me and hated me.

Then, one summer was a summer I would never forget. For six weeks in a row I had dreams that words would never be able to describe in 100% detail. The dreams are too much to mention. But one of the first was when I was standing on a red land, and then two Muslim men with large dark beards approached me. They asked me if I wanted to see Hell? I said to them, "Yes". They smiled and I then followed them. In front of me was (something) like a huge head with a wide open mouth. I can still picture this in my mind, but I can never really describe it as it was so detailed. We went through its mouth and in it were chambers of black fire. I saw people lying on their bellies on beds of spikes penetrating though their bodies while they were screaming. In another chamber, I saw people being crushed again and again in fire. In another, I saw their limbs being pulled off. After a few more chambers, we left and one of the Muslims said to me, "Is your life worse than what you saw?" I said, "By Allah, no."

My best dream was of Nabi Muhammad (ﷺ). In the dream, I was sitting in a dark room crying. Suddenly, a gold door appeared in front of me. The door said to me, "Don't cry and come inside." When I went in, I was in such a beautiful garden. There were all sorts of flowers and different coloured streams of water and honey. I heard laughing and

talking ahead, so I walked through this garden, and each step I took, the garden became more beautiful and different in colour. I then saw a really bright gold table with food I have never seen before. There were sweets and different shapes of fruit on it. There were also crystal cups with drinks with at least 100 different shades of colour.

Sitting around the table were all extremely handsome looking Muslims. I saw one of them holding a staff in his right hand and assumed that it was Musa (عليه السلام). Another Muslim had long wavy hair with pearls falling from his head, so I assumed it was 'Isa (عليه السلام). There were at least 100 Muslims around this table. At the head of the table, a Muslim turned around and faced me. Mashaa Allah, I will never forget his face. His eyes were darker than black pearls and there was a beautiful light shining from his face. As he smiled at me, I felt this warmth and this sweet smelling musk go over my body. He said Salam to me and called me by my full name. I asked him who he was. He said, "I am the final Messenger of Allah and my name is Muhammad Ibn Abdullah (صلى الله عليه وسلم). I want you to sit next to me."

A gold chair appeared next to him, so I sat there facing him. He took my hand in his hand. It felt so warm and nice. He said something that even made me cry in my sleep. He said, "Don't cry because of the hardships of this life. Cry for the forgiveness of Allah. Don't cry and feel sad, as Allah will never leave you alone to suffer. He is with the believer who calls His name. He smiles to the believer who repents. He loves the believer who runs to Him in struggle. And on the Day that is coming, you will see how much love and comfort He gives to those Muslims who suffered for Him."

I closed my eyes and then I woke up with tears all over my face. (Adapted from *Stories from the Righteous Salaf*)



The first letter I received from Najma was in October 2010. Enclosed with the letter was some money and words of encouragement for me. At the

end of her letter were a couple of lines requesting that I pray for her, since she was in the final stages of acute myeloid leukemia.

I wrote back to Najma, thereby starting a cycle of correspondence that was to last until shortly before her death. Sometimes she would reply promptly; at other times she would reply after several weeks, apologising for the delay due to her being in hospital. She told me the story of her battle against leukemia since February 2006, describing in detail the types of treatment she was undergoing. One thing that struck me about her letters was the matter-of-fact, at times even humorous, way in which she would describe horrendously painful medical procedures.

Recounting a four-month course of arsenic chemotherapy whose “side-effects are worse than the actual cancer,” she wrote, “Due to the known damage arsenic has on the heart, I spent a lot of time in the Intensive Care Unit and Cardiac Care Unit ... The heavy-metal constitution of arsenic meant that lumps of it, painful hard lumps, accumulated on my skin which had to be surgically cut away.” She went on to detail her past week of treatment involving six-inch needles into her pelvic bone and bone marrow, three intravenous lines in her hand, “the removal of my Hickman line (attached to my jugular vein, requiring seven stitches and a lumbar puncture – spinal cord injection),” and daily blood tests. At the end of this passage she wrote, “I am still smiling though.”

Despite all these medical procedures, her letters would be full of concern for other people. She would tell me about her work with Desidonors.org, a charity seeking bone marrow donors for sick children in the Asian community. I was particularly touched by the story of Amun Ali, a cute and chubby 10-year old boy from Birmingham with a bone marrow disorder that had already claimed the life of his 4-year old brother. I would ask Najma for regular updates on his situation. On 19 June 2011 Najma replied, “Before I update you about my health, let me inform you that Amun Ali passed away in March this year. We found a bone marrow

donor for him. However, the entire process is very aggressive and his young body couldn't bear it...Truly devastating for all of us."

Her concern for others began with her own parents before anyone else, especially her mother. She wrote, "But perhaps the worst thing about my cancer is the effect it has on my parents. I don't know what it feels like to be a parent, so cannot fathom how my mother stops her own life just to put some comfort into mine ... She has never left my side since the first day I was diagnosed ... She is so firmly committed to my care, she never stops smiling and praying for me every time I catch a glimpse of her. Parents are such a mercy, even at my age I need her. I feel so humble as I promised I would always look after her, and be there for her, but it seems to be the other way round."

Every now and then, however, Najma would reveal the true extent of what she was going through: "I'm tired and exhausted and in pain most days ... My dreams are a respite from the painful, invasive, draining and toxic treatment I have to endure daily... Sadly my bones remain in agony and I refuse morphine simply because I feel numb and emotional ... I have had a 6-inch needle into my spinal cord. It really hurts, in fact it burns. It's a level of pain I never knew existed ... I don't know why I am still alive..."

Najma's unshakeable faith in God and the after-life is what fuelled her determination to bear her ordeal with dignity: "I know my Creator is a Merciful One and I know I shall be rewarded for my struggles and that fact alone makes my journey bearable ... When I think of Allah's love, it makes some of this pain bearable... In the blood cancer unit, I see tragedy, pain, helplessness and misery most of the time. But there is something very special about believers: they never complain, not to others anyway. Their resolve comes from knowing that we shall only be transient in this world ... And Allah knows best. "

Najma's last letter to me was written on 20 November 2011, from her

hospital bed, where she had been for several weeks by then. Unlike all her previous letters, this one was written in poor handwriting with disjointed line structure. “I wrote this letter from my room in the ward. I can barely lift my head up; it might even be incoherent... The chemotherapy has damaged my eyes so I can barely see on some days ... I am still vomiting from the chemotherapy and most of my hair has fallen out ... “

Despite her condition, she still enclosed some money for me and went on to congratulate me for receiving 140,000 signatures in the e-petition campaign: “We are all praying for relief from your hardship. Nothing can remain the same. Things will change. She continued, “Sickness teaches you so much; humility, mercy, obedience, the list is endless... Patience is a hard lesson, but very beneficial indeed. I was always impatient and in a hurry, rushing around wasting my life away until sickness entered my life and I was forced to reflect ... Some days I think I won’t make it through, but those days are the ones that I forget that Allah has already written it down for me ...”

During Najma’s final weeks and days, my family visited her in hospital many times. As her condition deteriorated, I sent her one final card in which I encouraged her to look forward to the reward that Allah had prepared for her in Paradise. My mother told me that Najma spent a long time reading and re-reading the card.

The next day, on 05 March 2012, she was taken to the Intensive Care Unit and she passed away a few days later, on the Saturday afternoon of 10 March 2012. All those present testified to the look of extreme peace and serenity on her face after she died. After a funeral attended by hundreds of people, she was buried in the Gardens of Peace cemetery in Ilford, Essex. May Allah have mercy on her and reward her for her patience through suffering...

Through her six years of hell (difficulty), Najma taught us how to be

pleased with Allah's destiny and how to confront hardships with dignified patience. She taught us how to cherish everything you have and how to value people because you don't know how long you will be with them. She taught us how to smile in the face of suffering and how reaching out and helping others in pain can relieve our own pain. Through her life, Najma taught us how to die. And through her death, she taught us how to live. (Babar Ahmad - Adapted from *Stories from the Righteous Salaf*)



This humble author was fortunate to spend a few months in the company of Shaykh Moulana Shah Hakeem Muhammad Akhtar (رحمۃ اللہ علیہ) towards the end of his life. He had suffered a stroke at around the age of eighty, which paralysed the right-hand side of his body and the left side of his face, and severely damaged his tongue, which he would move with extreme difficulty. He remained bed-ridden for a period exceeding thirteen years. He was unable to relieve himself, due to which a special type of bed was bought for him, in which he would relieve himself and thereafter be cleaned by one of his attendants. Because of having no control over this, he was unable to go to the masjid for this entire period, even for Jumu'ah salaah, in place of which he would perform Zuhr in his room. His speech was awfully blurred at first, but later became clearer. However, the weight of his tongue and weakness made it difficult to speak, which increased as the years went by, and a man who was unable to stop talking of Allah and His love a few years before was now unable to say more than a few words. For the first few years, the doctor forbade him from all foods except thin plain curry, and after a few years permitted eating bananas, which I had seen him eat with great relish. After a short while, movement began again in his limbs, but he was still unable to walk more than a few steps with the support of two people, holding him on both sides. In spite of all of this, his face still shined radiantly, his smile was vivid on his broad face, and he would even joke and laugh with his attendants and visitors who had come to him for spiritual benefit. His sense of humour never

disappeared, and his witty remarks would make one forget that he was so sickly and weak. In that condition, he would impart spiritual advice to people, and would actually make dua to Allah to grant him a life of 130 years (which would extend to about 50 years after the paralysis), so that he could serve Allah's Deen, which he would state he had not done justice to. Many depressed people and those suffering anxiety would come into his company for relief, and would find relief and forget their problems by just spending a short while there, even though their problems were nothing compared to the suffering he was undergoing. In that entire period, never was a word of complaint heard from his lips. If anyone would ask him how he was feeling, he would respond in a deep voice with the words 'Alhamdulillah', as if emerging from the bottom of his heart, and he would sometimes say, "I am, from head to toe, in complete ease, peace and comfort."

May Allah bless us with the ability to see things in the manner a true believer ought to see them. Aameen.

### GRATEFULNESS - THE STORY OF LUQMAAN (رضي الله عنه), THE WISE

Luqmaan (رضي الله عنه) had such great love for Allah Ta'ala and contact with Him that it created within him high moral character and exemplary habits. This was a clear sign of his nobility and nearness to Allah Ta'ala. Luqmaan (رضي الله عنه) was employed by a rich man. The nobility of his character had such a great effect on his master that the master considered him as a great friend and a beloved companion. Although he was the master, he became like a slave to his employee. It thus became the practice of the master that whenever he had something special to eat, he would first present it to Luqmaan (رضي الله عنه) and then eat the leftovers. Luqmaan (رضي الله عنه) would consider the love of his master, so he would eat moderately and send what was left over to the master. One day, during the melon season, the master received a melon. At that time, Luqmaan

(رَضِيَ اللهُ عَنْهُ) was not present. The master sent one of his slaves to call him. When Luqmaan (رَضِيَ اللهُ عَنْهُ) arrived, the master cut the melon into slices and gave them to Luqmaan (رَضِيَ اللهُ عَنْهُ) to eat. Luqmaan (رَضِيَ اللهُ عَنْهُ) ate the slices of melon with great pleasure and continuously expressed his gratitude over the kindness of his master. This pleased the master. When just one slice remained, the master said: “Let me eat this slice and see how sweet this melon is”. Saying this, he put the slice into his mouth. Immediately, such bitterness spread from the tip of his tongue down to his throat that he fell unconscious and remained in a stupor for a whole hour. When he regained consciousness, he questioned Luqmaan (رَضِيَ اللهُ عَنْهُ), “O Beloved one, how did you manage to push those slices of melon down your throat, and still act as if you were enjoying it? Just one slice of the melon had such an effect on me, how did you manage to eat so many slices?” Luqmaan (رَضِيَ اللهُ عَنْهُ) replied, “My master, I have received hundreds of gifts and favours from your hands. The burden of your kindness has bent my back. Hence, I felt ashamed to turn away from that hand that had granted me so many favours and express dissatisfaction, if a bit of distastefulness or bitterness should reach me through it only once? O master who has always been so kind to me, the pleasure of knowing that it comes from your hands has changed the bitterness of the melon to sweetness.”

Moulana Abdul-Ghani Phulpuri (رَحِمَهُ اللهُ), while relating this story, used to advise: “At every given moment, there are innumerable bounties and favours of Allah Ta’ala upon men. But, if for a moment, some difficulty comes our way, we lose patience and fail to be grateful. On the other hand, there are those whom Allah Ta’ala has granted the understanding of Deen, through the blessings and the company of the friends of Allah Ta’ala. When sorrows and difficulties afflict them, they remain happy and pleased with their Rabb. At such times, they draw strength from their understanding of Deen and realize that this world is like a hospital and we are all like patients admitted into it. There are times when the doctor prescribes for the patient to consume sweet medicine (or tasty foods as

part of his diet), while at other times he prescribes bitter medicines (and tasteless food). However, in both situations, the results are beneficial for the patient. Similarly, Allah Ta'ala is 'Al-Hakeem' - the All-Wise, and at the same time He is 'Al-Haakim' - the Supreme Ruler. He is also 'Al-Raheem' - the Most Merciful One. Hence, whatever conditions befall us in accordance with Allah's will, whether they bring comfort or discomfort to us, they are all beneficial and in our best interests. (*Ma'arif Mathnawi*)

### IMPORTANT GUIDELINES FOR THOSE WHO ARE SICK

- ◆ Adopt Sabr, keeping in mind the great rewards for patience in the face of difficulties and for being pleased with the decree of Allah.
- ◆ Resort to dua, as your duas are very valuable in the court of Allah. Beg Allah for goodness and ease in this life and the Hereafter. Also make dua for your family, friends and the entire Ummah.
- ◆ Seek Allah's forgiveness for your sins. Repent and resolve to become a better Muslim.
- ◆ Take medication, keeping in mind that it is a Sunnah, but that cure is only in the hands of Allah.
- ◆ Do not desire and wish for death because of the difficulty of enduring the hardships of your sickness. If you are unable to contain yourself, make the following dua, 'O Allah, grant me life as long as life is good for me and raise me to You when death is better for me.'
- ◆ At times, when a person falls sick, he begins to make promises in his heart to Allah that, if he is cured, he will carry out certain good deeds or will give up certain sins. This is an encouraged practice. (*Al-Adhkaar*) After being cured, one should ensure that one fulfils the promises he had made.
- ◆ Do not delay in drafting out your Shari'ah compliant Will. If you had been negligent in fulfilling any of your compulsory duties, wasiyyah (a bequest) should be made to discharge them. If you had missed salaah or

fasts, make a wasiyyah that fidyah be given to compensate for these. If you had not carried out qurbaani - udhiyah, or have outstanding zakaah, sadaqatul fitr, etc., make a wasiyyah that these be discharged. If Hajj had become compulsory upon you but was not performed, make wasiyyah for another person to perform Hajj-Badal on your behalf. If you had an amaanah (trust) to discharge, a debt to repay or any borrowed item to be returned, make wasiyyah that these be returned. The above bequests are waajib (compulsory) to make. Additionally, you may also make a bequest towards some good charitable cause, which will bring you everlasting reward.

### COMMON ERRORS MADE BY THOSE WHO ARE SICK, WHICH RUIN THE REWARD PROMISED BY ALLAH

- ◆ Having evil thoughts about Allah or becoming angry and annoyed with Him.
- ◆ Becoming impatient and intolerant or complaining of and objecting to sickness or pain. Some even go to the extent of saying, “Why did Allah single me out and only send this upon me. Couldn’t he have sent it upon someone else?!” This is very dangerous.
- ◆ Wasting time by indulging in haraam activities like listening to music, watching television, casting lustful gazes, looking at pornographic material, reading magazines which contain graphic filthy pictures, chatting unnecessarily with unrelated females eg. nurses, doctors, visitors, etc. and indulging in gheebah (back-biting) of others.
- ◆ Being indifferent and showing no concern for concealing the awrah (private-parts) which are unlawful to expose without a valid reason.
- ◆ Using haraam medication, especially medication containing alcohol, except in dire circumstances when no alternative can be found.
- ◆ Visiting magicians, witch-doctors and people who have contact with the Jinn, in order to seek treatment from them. This can even lead to the

loss of Imaan.

♦ Leaving out salaah as long as one is conscious, or postponing it until its time elapses and it becomes qadhaa. Actually, one should give greater importance to salaah in this condition, and should ensure that it is performed, even if it has to be by indications if one is unable to perform it standing or sitting, and with tayammum if one is unable to use water. Rasulallah (ﷺ) ordered, “Perform salaah standing. If you are unable, then perform it sitting. If you are unable, then perform it lying down on your side. If you are unable, then perform it lying down on your back. Allah only holds man responsible for that which he is capable of.” (*Sunan Nasa’ee*)

## DEPRESSION<sup>5</sup>

Depression, it seems, has become synonymous with living in a society overrun with innumerable problems. It is an ailment which has unfortunately reached epidemic proportions. In the search for a solution, we sink deeper and deeper into the abyss of depression. Hardly a day passes without some person complaining about his failures or of the acute depression that he is suffering.

### *10 Tips to Fight Depression!*

#### *1. Recite Surah Ad Dhuha*

According to a narration, after Rasulallah (ﷺ) began receiving revelation from Allah, a long period of time passed in which he received no communication from Allah. As a result, the Makkans ridiculed Rasulallah

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5 The discussion on depression has been extracted and condensed from the advices of three great Ulama of recent times, all of whom the compiler was blessed with the opportunity to benefit from personally: Moulana Shah Hakeem Muhammad Akhtar (رحمۃ اللہ علیہ), my Shaykh Moulana Abdul Hamid Ishaq (Damat Barakaatuhu) and Moulana Yunus Patel (رحمۃ اللہ علیہ). Refer to ‘Ma’arif Mathnawi’, ‘The Antibiotic for Unhappiness’ and ‘Tafweez-the cure for depression’.

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and he became depressed and grief-stricken. This Surah was then revealed. It is a beautiful reminder to us to see life in the greater scheme of things, to be grateful for what we have and to never give up striving for what is right. This Surah of the Qur'an can be considered a direct recipe from Allah for depression.

### 2. Remember Allah's Names

Allah has many beautiful names which describe His attributes and powers. These are reminders of His love, mercy, forgiveness, justice, strength and much more. Supplicating to Allah using these Names reminds us that Allah has these attributes more than any other being and that we can and must rely on Him during good and bad times. For those suffering from sickness, specifically repeat the name 'Yaa Shaafee' (O The Curer) in abundance.

### 3. Say

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

*HasbunAllahu wa Ni'mal Wakeel*

"Allah is sufficient for me and He is the best Guardian."

It is an excellent way of reminding us that whatever worries we have or problems we face, Allah has the answer and cure to all of them and He is the only One who can really do what is best for us. This was the dua recited by Ibrahim (عليه السلام) as he was thrown into the fire. It was also recited by Rasulallah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his companions when they were issued with threats of an attack by a huge army of non-believers, immediately after they suffered intense injuries in the battle of Uhud. (*Bukhari*)

### 4. Say

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

*Innaa Lillahi wa Innaa Ilayi Raaji'oon*

"We belong to Allah and to Him will we return."

Whenever one feels frustrated and miserable or is afflicted by a calamity,

recite the above dua. By it, we remind ourselves that we, along with our wealth, families and health, all belong to Allah. A true unrestricted owner has the right to use his property and possessions as he wills, and none has the right to object or question his prerogative. However Allah, out of His unlimited kindness, has given us consolation that we are soon going to be rewarded in full for the difficulty we endured patiently when we return to Him after our death.

Allah promises those who recite this dua at the time of a difficulty that He will grant them His special exclusive mercies and general mercies and that they will be blessed with guidance in this matter, as well as all other matters of their life.

#### *5. Stop Shaytan in his tracks*

Shaytan is the source of many of our negative emotions. He makes us feel pessimistic. When you feel these feelings coming on, stop him dead in his tracks by saying,

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*A'oothu billahi minash shaytanir rajeem*

“I seek refuge in Allah from the accursed Shaytan.”

#### *6. Look at the condition of those less fortunate than you and appreciate Allah's favours upon you*

Rasulullah (ﷺ) said, “Whenever you see someone who has been favoured with more wealth or a better appearance than you, you should look at someone who is inferior to you in these respects” (*Bukhari, Muslim*). He (ﷺ) also said, “Do not look at those who are superior to you (in worldly matters). Rather look at those who are not as fortunate as you. By doing so, it is more likely that you will not belittle and be ungrateful for the favours that Allah has bestowed upon you.” (*Bukhari, Muslim*) In the Qur'an, Allah has promised to bless those people with more who are grateful and thankful to him.

### *7. Adopt Tafweedh*

We have to clearly understand that we cannot escape the decisions of Allah Ta'ala with regard to any matter in our lives. Whatever Allah Ta'ala has decided will happen, no matter how much we may wish otherwise. So, believe that everything is in the hands of Allah Ta'ala and if He has decided something, then there is definitely goodness therein. Thereafter be satisfied with the decision of Allah Ta'ala.

We need to understand and realise only this much that after Tadbeer (utilising permissible means and adopting precautionary measures), follows Tafweedh i.e. resigning oneself to the will of Allah Ta'ala and being pleased with Allah Ta'ala's decision (understanding that He is in full control of the situation). If one adopts Tafweedh, then there can be no question of depression, anxiety, contemplating of committing suicide, etc. If we learn Tafweedh, then we have indeed found the cure for depression.

We are required to hand all our affairs and decisions over to Allah Ta'ala, and be satisfied with whatever He decides for us. However, we live in an illusion that whatever we have decided will happen. We expect Allah Ta'ala to accommodate us and follow through with our decisions, exactly as they are. When this does not happen, we suffer from anxiety, frustration, depression and worry. Why? Because we forget that we are the slaves of Allah Ta'ala and that He is not our slave. As our Master, He can decide for us whatever He wishes to. This is His prerogative. Our anxieties, depression and worries are all created because we make the decisions and then expect Allah Ta'ala to conform. In reality, what we plan and decide is subject to Allah's confirmation, not the other way around.

### *8. Remember that Allah only does what is best for us*

Keep in mind that Allah, the Wise, knows what is best for us, and only puts us through difficulties and sickness for our own benefit. He does

not benefit in the least from our difficulty, nor does He ever do anything in vain. The fact that we are unable to understand the wisdom of His decisions should never make us despondent of His mercy. Allah Ta'ala has mentioned: "... Some of My believing slaves beg me to be granted a special prestigious stage of *ibaadah* (worship), but I do not let them do so, for if I grant it to them, it will lead to vanity which will destroy them; for some of My believing slaves, only riches are suitable, for if I bring poverty upon them, it will destroy them; for some of My believing slaves, only poverty is suitable, for if I grant them wealth, it will destroy them; for some of My believing slaves only good health is befitting, for if I destine sickness for them, it will destroy them; there are others from amongst My believing slaves for whom only sickness is befitting, for if I grant them good health, it will destroy them. I make decisions regarding My slaves which are befitting of their affairs, because I know all that which is in their hearts. I am the All-Knowledgeable and the Possessor of all information." (*Sharhus-Sunnah, Hilyatul-Awliya, Kitaabul-Awliya of Ibn Abid-Dunya*)

Such is the wisdom that Allah Ta'ala has in everything which He does. Due to the deficiency in our understanding, we do not accept, acknowledge and appreciate Allah's benevolence, loving-kindness and favours upon us as we should.

Allah declares in the Qur'an: "Say (to the Muslims, o Rasulullah), "Under no circumstances does any difficulty ever afflict any of us except that Allah has decreed it for our benefit. He is our Maula (Friend and Helper)." (Surah Taubah v.51)

Mufti Muhammad Hasan Amritsari, the founder of Jamiah Ashrafiyyah Lahore, was a scholar who was an expert in logic. He once visited Moulana Ashraf Ali Thanwi (رحمۃ اللہ علیہ), his spiritual guide, to benefit from his company. During his stay, he received a letter from home stating that his wife and children had become very sick and were afflicted by a torrent

of problems, which distressed him greatly. Moulana Thanwi (رحمته الله) then explained to him the reality of the matter, “I will prove to you logically that every difficulty which afflicts a believer is only for his benefit. There are only four logical possibilities with regards to difficulties that afflict any believer:

1. Allah benefits 100% from His servant’s suffering. This is impossible, as that would necessitate that Allah is in need of His servants for acquiring benefit. The reality is that Allah is beyond and pure from benefitting from his creation, since Allah is totally independent of his creation.
2. Allah benefits 50%, while His servant benefits 50%. This is also impossible, since this too would necessitate that Allah needs His servants to acquire benefit, from which Allah is pure. (Allah is not in need of anyone in the least, not a little and not a lot. The entire creation is dependent on Him.)
3. Allah does not benefit from His servant’s suffering, nor does the person himself benefit. This too is impossible, since any occurrence which has no benefit is useless and futile, whereas it is impossible for Allah, the Wise, to do something which is futile.
4. Allah does not benefit at all, while the person who is suffering from that difficulty benefits 100%. This is the only possible conclusion, since all other possibilities have been exhausted and proven false.”

From this, we understand that man benefits totally from every sort of difficulty he experiences. Allah Ta’ala also informs us in the Qur’an: “Many a time you dislike a thing while (in fact) it is good for you, and many a time you love a thing while it is evil for you. And Allah knows while you do not know.” (Surah Baqarah v.16)

### *9. Turn to Allah in all situations*

Remember that nothing can harm you without the consent of Allah. While you must take care of yourself, rely on Allah and know that He is always

with you and only He can give you strength in difficult times. Pour your heart out to Allah and relate to Him your feelings of pain, sorrow and grief. Although no other person may know the pain or anguish you suffer, Allah is well aware of your condition and knows of your pain and anguish better than you know it yourself. Allah Ta'ala said to Dawud (عليه السلام), "You will find me by those whose hearts are broken." (*Al-Hamm wal Huzn of Ibn Abid Dunya*) A person suffering from sorrow or who is in desperate need calls upon Allah Ta'ala in abject humility by crying and weeping. Can a person making dua to Allah Ta'ala while in ease and comfort ever be equal to him?! The calamity of the former person draws him nearer to Allah Ta'ala and enables him to develop a strong bond with Him because sorrows and grief inculcate feelings of weakness and humility in the heart. Allah Ta'ala says: "Verily Allah Ta'ala is with those who make *sabr* (patiently persevere)." One who is afflicted by sickness should make the most of the opportunity by seeking Allah's forgiveness for his sins and making dua for safety from calamities. Make the following dua: "O Allah, we are weak and do not possess the patience to bear this favour of Yours i.e. sickness. Please, in Your Infinite Mercy, replace this favour with *Aafiyah* (good health and safety) which is also Your favour."

During difficulty or unfavourable conditions, we should not despair and turn away from Allah Ta'ala. Many a time we see a mother slap or hit her child when the child is naughty or disobedient, yet the child clings on to her and refuses to leave her. That little child is teaching us a lesson: "Although I am getting a well deserved hiding, how can I leave my mother? Where would I go?" If that child is not prepared to leave its mother, then where are we going to go, leaving our Allah? There is no one else for us, except Allah. It is mentioned in the *Mathnawi* of Moulana Jalaluddin Rumi (رحمته الله) that once Allah Ta'ala said to Nabi Moosa (عليه السلام), "I love My bondsmen very much when they behave like infants towards Me, who in spite of their mother's punishment and anger, still attach themselves to her, instead of running away. When the mother gives him a slap, he still

flees to her and, while crying, holds onto her tightly. The small child does not want help from anyone except the mother. The child even shows no inclination to his father. Instead he looks upon his mother as the source and origin of all good and evil. O Moosa (عليه السلام), your connection with us in ease and difficulty is similar to this; except for Us, your attention is not drawn to anyone else ...” Thus, no matter what the condition or circumstance, our dependence upon Allah Ta’ala should be as the child’s dependence upon its mother.

*10. Anticipate your rewards in the Hereafter*

Remember the rewards in the Hereafter that Allah has promised a believer for being patient over trials, difficulties and sickness. This world is not our final abode, but merely a passing phase, which allows us the chance to prepare for our real life of the Hereafter.

**MAKE THE OBJECT OF LIFE THE PLEASURE OF ALLAH**

Our life in this world will only last for a few days. Whether these days are of ease and comfort or whether the days are of calamities and difficulties, they all shall shortly pass. Hence, neither should one be overly overjoyed in times of ease and comfort, nor should one complain and become depressed in times of difficulties and calamities. At times of ease and comfort, express shukr (gratitude) to Allah. In times of difficulties and calamities, be patient and content with Allah’s decision. The main aim of this life is to attain the pleasure of Allah Ta’ala, which is only attained by following His path and obeying His laws, by implementing the Sunnah, by repenting for all shortcomings and sins and by seeking His forgiveness over our faults. This is irrespective whether one’s condition is one of ease and prosperity of difficulty and calamity.

**A BLESSING OR A PUNISHMENT - THE ACID-TEST**

Sometimes, a sickness is a blessing and sometimes it is an azaab (punishment). For a Mu’min, it is a blessing and mercy if it causes

him to turn towards Allah Ta'ala. According to Maulana Ashraf Ali Thanwi (رحمۃ اللہ علیہ), calamities and difficulties afflict sinners as well as the pious and righteous. Calamities may be a punishment for evil deeds or a means of gaining nearness to Allah Ta'ala and elevating one's rank. If the person is granted the ability to follow the Sunnah in this difficulty, feels an increase in his love for Allah, experiences a special connection and feeling of closeness to Allah and is pleased with Allah, the difficulty is a means of drawing one closer to Allah. On the other hand, if, in a difficulty, he senses darkness in his heart, feels distanced and aloof from Allah Ta'ala and is not blessed with the fortune of turning to Him in repentance and crying in humility before Him, then this misfortune is a punishment caused by his evil deeds."

Moulana Yunus Patel (رحمۃ اللہ علیہ) narrated the following incident to illustrate the above. He said: "A few years ago, I went to visit a person who was suffering from cancer. On entering his room, I found him surrounded by 3 television sets - one to his right, one to his left and one in front of him. This was, indeed, very surprising ... a sick person in extreme pain who could well be in his last moments, in such a situation. On inquiry, his relatives explained that due to his being confined to bed, it became necessary to turn him in these 3 positions; sometimes left, sometimes right, otherwise flat on his back. The 3 sets were placed in such a manner so that he would not miss any part of the programme being watched. If in that sickness, which was meant to have brought us to the door of Allah Ta'ala, we continue to indulge in sins, then who do we blame for our problems?"

However, even if one's condition is such that he has been put through sickness as a punishment because Allah is angry with him, it is very easy to please Allah again. It is not difficult. Moulana Shah Hakeem Muhammad Akhtar (رحمۃ اللہ علیہ) explained: "Imagine if doctors had to invent such a balm that would immediately cure the severest of burns, not only providing immediate relief from the pain and the burning sensation experienced,

but leaving no evidence on the skin to suggest that the person had been burnt. Actually, upon application, the skin would become even better than it was before the burn. A medicine of this nature has not, and in all likelihood, will never be formulated. However, Allah has given us, the Ummah, a medicine of this nature, and placed it in our spiritual ‘medicine chests’: the balm of taubah. After one has burnt himself by sinning and is suffering its excruciating effects, all he needs to do is make sincere taubah. He will be forgiven immediately and will return to a better state than before. His sins will be wiped out and he will become the beloved of Allah. Even if one does not realise where he had faltered, the antibiotic of taubah will perform its function and remove the ‘bug’ or virus’.

### AS FOR THE ALTERNATIVE

Ponder over the following:

This world is a temporary place in which I have been sent to prepare for my everlasting life of the hereafter. I only have one life to prepare for that journey which will never terminate. If I am prepared and had performed righteous actions, then at the time of death, angels whose faces are bright and shining like the sun will come to me with the shrouds and fragrances of Jannah. They will remove my soul with ease, place it in the shrouds, apply to it the fragrances of Jannah and take it to the heavens. I will be honoured in every sky until my name is recorded amongst the Illiyîn (special register of the souls of the pious) and I will get the chance to meet and speak to my Allah. I will then be returned to the grave and I will be asked three questions. If I had conviction that Allah Ta’ala was my Sustainer and Master, if I had implemented Islâm in every aspect of my life and if I followed the sunnah of Rasulullâh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), then I will easily answer these questions. My salaah will stand at my head-side, my zakaat on my right, my fasting on my left, my good deeds, abstinence from sin and kindness to people at my feet, all protecting me from any form of punishment in the grave. Thereafter, bedding from Jannah will

be spread out, I will be clothed with clothing from Jannah, and a door of Jannah will be opened for me. The grave will be expanded as far as I am able to see. My good deeds will come to me in the form of a handsome person who will accompany me in the grave. I will meet all my family members who had passed away. I will be able to visit Jannah in the stomach of a green bird when I wish to see my abode there. I will eat, drink and go wherever I wish. There will be no sorrow and grief. I will even be asked to return to this world, but I will refuse when I experience the bounties there. On the day of Judgement, I will be under the shade of the Divine Throne, while others will be drowning in their perspiration. I will be granted water to drink from the pond of Kauthar due to which I will never become thirsty again and Nabî (صلى الله عليه وسلم) will intercede on my behalf if I followed his lifestyle. In Jannah, I will be granted such pleasures which no eye has ever seen, no ear has ever heard of and no heart has ever thought of. I will live there forever, young, healthy and in great comfort. I will never become ill, experience hardship or die. The bricks of the houses in Jannah will be made of silver and gold, the cement will be of pure musk, the stones will be of sapphire and pearls, and the sand will be of saffron. There will be flying conveyances in Jannah. The lowest ranking person in Jannah will have eighty thousand servants and seventy two wives who will remain forever beautiful, faithful and loving. There will be rivers of honey, rivers of water, rivers of milk and rivers of wine. The beautiful wide-eyed damsels of Jannah will sing such songs the likes of which were never heard before. The greatest bounty will be to see Allah Ta'ala, which will surpass all other pleasures, and Allah will finally announce that He is pleased with us. We will live there in enjoyment forever and forever. I will live there forever, young, healthy and in great comfort. I will never become sick, experience hardship or die. May Allah Ta'ala make us of these people!

## SADAQAH - A GREAT REMEDY

Abu Umaamah (رضي الله عنه) narrated that Rasulullah (صلى الله عليه وسلم) advised, “Remedy the sick amongst you through the means of Sadaqah.” (Abu Dawud in his *Maraseel*, Tabraani, Baihaqi)

Ibn Shaiqi narrates, “A man complained to Abdullah ibn Mubaarak about a boil which had appeared on his knee seven years before (from which blood would ooze), for which he had tried different types of treatment and queried from various doctors and physicians, but for which he had found no cure. Abdullah ibn Mubaarak advised, “Go and dig a well in such a place wherein people are in need of water. I hope that by the flowing of that water, your boil will dry up.” The man did so, and he was cured. (At-Targheeb wat Tarheeb)

Abu Abdullah Haakim’s face was once covered with pimples. He tried all types of remedies, but to no avail. After an entire year had passed in this condition, he went to Imam Abu Uthman Saabuni and requested, “During your Jumu’ah gathering, do make dua for my cure. That Friday, Imam Saabuni made fervent dua, and those present responded with ‘Aameen’. The next Friday, a lady sent a letter to Imam Saabuni, in which she wrote: “I too made fervent dua at home that night for Imam Haakim. That night, Rasulullah (صلى الله عليه وسلم) appeared in my dream and said, ‘Tell Abu Abdullah to make abundant water available to the people.’” When Abu Abdullah Haakim came to know of this, he immediately arranged for drinking vessels which would be kept at the door of his home, filled regularly with water and ice, to supply people with water. Within a week, his face began to heal, and, very soon, there remained not a single pimple or blemish on his face.” (At-Targheeb wat Tarheeb)

Certain friends of Allah would give out that amount of sadaqah which was equal to the cost of the medication for their particular sickness. This proved to be a potent cure for all their diseases.

## POWERFUL AND EFFECTIVE DUAS TO BE RECITED BY ONE WHO SUFFERS FROM SICKNESS

1. Rasulullah (ﷺ) said, “In Surah Faatihah is a cure from every sickness.” (*Sunan Daarmi*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (١) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢) الرَّحْمَنِ الرَّحِيمِ (٣) مَالِكِ يَوْمِ الدِّينِ  
(٤) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ  
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (٧)

(Recite this surah seven times, morning and evening, blow into water allowing a little saliva to also fall in and then drink it)

A group of Sahabah, during a journey, had to stop over in a certain village for a night. They asked the village-men to host them, but were refused. A slave girl came to them and said, “The chief of our village has been bitten by a snake, and no one is here to treat him. Do you have anyone amongst you who is an expert in incantations?” Abu Saeed Khudri (رضي الله عنه) stood up, went up to the leader, recited some incantation and blew on him, and the leader was immediately cured. Some Sahaabah later asked him, “Are you really an expert in incantations?” since they had never imagined him to be an expert in this science. He replied, “No, I just recited Surah Faatihah on him.” He had recited it seven times. When they reached Madinah, they related the incident to Rasulullah (ﷺ), who exclaimed in surprise, “How did he know that this is (such a potent) incantation?!” (*Bukhari, Muslim, Tirmidhi*)

Ilaaqah ibn Suhaar (رضي الله عنه), a Sahaabi, narrates that they passed by an Arab tribe who had heard that they were returning from Madinah. The tribesmen came to them and requested, “We have been informed that you people have brought some good from this man (Nabi Muhammad ﷺ). Do you have any medicine or incantation, for we have a mad-man here (who had been possessed by demons) who we have locked up

in chains. Ilaaqah says, “We asked them to bring him to us and I recited upon him Surah Faatihah for three days morning and evening, after which I would gather a few drops of saliva in my mouth and blow it on him. After three days, that man was completely cured, as if he was let loose from a rope which was tying him down. (Abu Dawud)

Ibnul Qayyim (رَحْمَةُ اللَّهِ) states, “This is the easiest lightest medicine. If a person treats himself using Surah Faatihah properly, he will find it possesses unique curative and medicinal properties. Such a time came to me in my life when I was afflicted by a range of sicknesses in Makkah. I could not find any doctor, nor medicine. I would treat myself by reciting Surah Faatihah. I would take Zam-Zam water, recite this surah over the water multiple times, and I would then drink it. I was totally cured with this treatment. I began relying on this prescription for many of my sicknesses, and I found a lot of benefit in it. I would prescribe it to many people who were suffering some ailment, and many of them recovered very quickly.”

2. Whoever reads this dua three times after the fajr salaah, he will be protected or cured from insanity, blindness, leprosy (and white-liver) and paralysis. (Ibnus-Sunni in *Amalul-Yawn wal-Laylah*, Ahmad, Tabraani in *Kabeer* (with slight differences))

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*Purity belongs to Allah, the Great and Magnificent, and to Him belongs all praise. There is no ability, nor power (to do anything) except by (the will and help of) Allah*

(Recite this dua every morning after fajr salaah 3 times)

This humble author had met a man from Meerut, India on the 5<sup>th</sup> Shabaan 1436 who narrated his own case: his right hand had become totally paralysed, and had shriveled like a stick. It was absolutely useless. By the virtue of the above dua, his hand was cured and is now the stronger and more agile of his two hands, which he today uses to ride his motor-cycle.

3. This dua should be recited for the removal of any difficulty or calamity. After reciting these words, if one makes dua for anything (including cure and good health), it will be granted. (*Haakim*) If one recites this dua forty times during one's sickness, and is cured, all his sins will be forgiven. If he happens to pass away during that sickness, he will attain the reward of a martyr (who has given his life in the path of Allah). (*Haakim*)

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

*There is none worthy of worship except You, You are pure, I was certainly from amongst the oppressors and wrong-doers (so forgive me)*

(Recite this dua at least 70 times daily)

4. Rasulallah (ﷺ) has informed us that this dua is a cure from 99 diseases, the lightest one being hamm (such grief, worry and depression which destroys a man). (*Tabraani in Awsat*)

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*There is no ability, nor power (to do anything) except by (the will and help of) Allah*

(Recite this dua at least 70 times daily)

5. The dua of Ayyub (عليه السلام), which Allah accepted and upon which he was granted cure (Surah Ambiyaa v.83):

أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

*“O my Rabb, difficulty has afflicted me, and You are The Most Merciful of those who show mercy (so remove my difficulty by Your mercy).*

(Read this dua at least seven times after every salaah)

Hasan Basri (رحمته الله) was seen reciting this dua when suffering with pain in his molars. (*Ad-Durrul Manthoor*) This dua is very beneficial for those suffering from cancer and skin problems.

## DUAS TO RECITE WHEN IN PAIN

1. Rasulullāh (ﷺ) once visited Uthman ibn Abil Aas (رضي الله عنه). He complained to Rasulullāh (ﷺ) of a severe pain he felt in his body since he had accepted Islam, which he said was killing him. Rasulullāh (ﷺ) advised him, “Place your hand on the painful portion of your body and recite Bismillah thrice. Then recite:

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

*O Allah, I seek protection in Your honour and Your power from the evil of that which I am experiencing and dreading.”*

He says, “I did so, and Allah cured me from that pain. I now always command my family and others to do likewise.” (Bukhari, Muslim, Tirmidhi, Abu Dawud, Nasa’ee, Muwatta Maalik)

2. Abdullah ibn Abbaas (رضي الله عنه) has narrated that Rasulullāh (ﷺ) taught the Sahaabah to recite the following dua when suffering from pains and aches (especially due to fever):

بِسْمِ اللَّهِ الْكَبِيرِ أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ كُلِّ عِرْقٍ نَعَّارٍ وَمِنْ حَرِّ النَّارِ

*In the name of Allah, The Great. I seek protection in Allah the Majestic from (the heat of) every spurting vein and from the heat of the fire (of Jahannam)*  
(Sunan Tirmidhi)

**May Allah grant shifa (cure) to the reader and to all in the Ummah who are afflicted with any form of sickness and pain. Aameen.**

ما شاء الله لا قوة الا بالله الحمد لله الذي بنعمته تتم الصالحات

ربنا تقبل منا انك انت السميع العليم وتب علينا انك انت التواب الرحيم

وصلّى الله تعالى على النبي الأمي وعلى اله واصحابه اجمعين برحمتك يا ارحم الراحمين