

عيادة المريض

Virtues and etiquettes of visiting the sick

By

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1. Open permission is granted for reprinting of this booklet provided that it is not for gain and no alterations are made.
2. A humble appeal is directed to readers to offer suggestions, corrections, etc. to improve the quality of this publication in the future. May Allah ﷻ reward you for this.
3. The author, translator, sponsors and typesetters humbly request your duas for them, their parents, families, Asaatidha and Mashaikh.

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FOREWORD

There is comprehensive guidance and direction for every facet of human existence in the noble *Shariah*. *Mu'asharah* (correct social living) is an important aspect of daily life, because all needs of man are easily facilitated by social harmony and good relationships. It is, therefore, not difficult to see why the Deen of Islam directs our attention with so much importance towards **correct social behaviour**.

The numerous teachings of our beloved Nabi ﷺ in this regard, are sufficient proof of the importance of correct *mu'aasharah*. Accordingly, the manner and etiquettes of maintaining Islamic brotherhood are explained in detail in the *Ahaadeeth*. *Iyaadah* (visiting the sick) is part of the noble teachings of our beloved Rasulullah ﷺ. Innumerable spiritual benefits have been promised for the person who visits the sick.

However, as in every other injunction of the *Shariah*, the teachings regarding the correct procedure are ignored. It should be borne in mind that, not only should every command of the *Shariah* be carried out, but also the procedure should be done in accordance with the noble teachings of Rasulullah ﷺ. Because of our failure in this regard, we cause great harm to ourselves. Not only are we deprived of the benefits and blessings of making *Iyaaadah* but, on the contrary, we bring ruin to ourselves and become burdened with sins.

In view of the above, there was a need to explain in some detail the guidance given in the *Shariah* regarding this important aspect of the Deen. This need was identified by Hadhrat Moulana Ibraheem Pandor Saheb (*daamat barrakaatuhum*) who was the special *Khaadim* and *Khalifah* of Hadhrat Faqeehul Ummah, Mufti Mahmood Hassan Gangohi Saheb (May Allah ﷻ fill his *qabar* with *noor*). Accordingly, Moulana suggested to Mufti Rasheed Ahmad Fareedi to prepare a booklet on the topic. With Hadhrat Moulana's *du'as* and his special attention, this booklet has been brought to completion. May Allah ﷻ accept this effort and make it a means of benefit to all who have contributed in any way towards its publication and make it a *Sadqah-e-Jaariyah* for all. *Aameen*.

(Hadhrat Moulana Mufti) Ahmad Khaanpuri Saheb (دامت برکاته)

PREFACE

Two years ago, Hadhrat Moulana Ibraheem Pandor Saheb (*damat barakaatuhum*), (Khalifah of Hadhrat Shaikhul Hadith رَحْمَةُ اللَّهِ عَلَيْهِ and the special Khaadim of Faqeehul Ummah, Hadhrat Mufti Mahmood Hasan Gangohi Saheb رَحْمَةُ اللَّهِ عَلَيْهِ) was invited to visit the “Imdaad-ul-Muslimeen Gardee Hospital” in Dhabel by Moulana Muhammad Vaid Simlaki Saheb. After a tour of the hospital, Mufti Mahmood Hasan Baardoli Saheb approached me requesting that Hadhrat Moulana Ibraheem Saheb wishes that a booklet be compiled on the etiquettes of visiting the sick and a copy be placed in all the Muslim hospitals. Hence, those visiting the sick can practise on some of the sunnats outlined in this booklet. This booklet is, thus, a fruit of Hadhrat’s concern and Mufti Mahmood Baardoli’s Saheb suggestion.

In an attempt to fulfil this need, this humble servant has tried his best to compile the virtues and etiquettes of visiting the sick.

My *ustaad* and *murabbi*, Hadhrat Mufti Ahmad Khanpuri Saheb (*daamat barakaatuhum*), was the first to edit and correct the contents. Thereafter, Mufti Farooq Saheb Meeruti, Mufti Abul Qaasim Saheb Banaarasi, Mufti Taahir Ghaazi Aabaadi Saheb and some others suggested suitable corrections. I am very grateful to these *akaabir*. May Allah ﷻ bless them in their life, and may He allow the *ummah* to benefit from them. *Aameen*.

A servant of Allah ﷻ assisted us financially in the publishing of this booklet. We ask Allah ﷻ to bless him in his sustenance. We also make *du’a* that Allah ﷻ allows the reward of this publication to pass on to his parents and his family, and that Allah ﷻ grants him the *taufeeq* to serve His Deen. *Aameen*.

Rasheed Ahmad Fareedi
Madrasah Miftaahul -Uloom - Taraaj – Surat.

Introduction

نِعْمَتَانِ مَعْبُونٌ فِيهِمَا كَثِيرٌ مِّنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ

Our beloved Nabi-e-Kareem ﷺ, who was sent as a mercy unto mankind, has mentioned in a Hadith that there are two favours of Allah ﷻ which most people are unmindful of. One is good health and the other is free time.¹

Many people without any care or thought to this important issue are of the opinion that good health and available time are at our disposal to be utilised as we please. They are thus unmindful of the *ni'mats* (gifts) of Allah ﷻ and are, therefore, in a state of spiritual decline. Consequently, such people stand to sustain tremendous loss in the *Aakhirah*. Every favour is entrusted to us by Allah ﷻ. Therefore, it is imperative that we take great care of this trust.

Neglecting these two favours, as well as misusing them, results in the destruction of one's *Aakhirah*.

Good health, a thousand favours.

Good health is a great *ni'mat* (gift) of Allah ﷻ and is one of the most valuable gifts in life. There is a famous proverb in Urdu “**Good health is equivalent to a thousand *ni'mats*.**” It is through good health that many of the innumerable bounties and favours of Allah ﷻ can be attained and enjoyed.

Sickness is something temporary and often occurs due to our own negligence. Despite this, Allah ﷻ, Who is Most Kind, has made it a means of purifying our sins and raising our status in the hereafter. In this way even our illnesses are transformed into *ni'mats* (gifts).

¹ Mishkaat pg. 439

Sickness is indeed a test from Allah ﷻ. Since we are so weak and frail, we should always beseech Allah ﷻ for good health. However, if we do fall ill and experience some difficulty, it is only through the will of Allah ﷻ. At these moments of trials and tests we should make *sabr* and follow the *sunnah*. Without a shadow of doubt this will contribute to our spiritual upliftment.

The *Shariah* has explained in great detail the matters relating to sickness and the etiquettes of visiting the sick. As the virtues of visiting the sick are based on sickness itself, I will commence with an explanation of sickness, its virtues and its related etiquettes.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ أَمَا بَعْدُ

Sickness in the light of the Hadith

Rasulullah ﷺ has stated that on the day of *Qiyaamah*, Allah ﷻ will say to some of his servants: “O Son of Aadam, I was sick but you did not visit Me.” The servant will say: “O my Rabb, how could I visit You? You are the Rabb of the worlds.” Allah ﷻ will then say: “Did you not know that a certain servant of mine was ill and you did not visit him? Did you not know that, had you visited him, you would have surely found Me with him?”¹

In another Hadith it is mentioned that Allah ﷻ loves a “grief stricken” heart.²

Allah ﷻ mentions in a Hadith-e-Qudsi that: “I remain close to the ones with broken hearts.”³

Thus we learn that, due to illness and pain, a sick person acquires the nearness of Allah ﷻ and is more beloved to Him.

Illness - an involuntary sunnah of the Ambiyaa

Once, Rasulullah ﷺ whilst discussing the sick, mentioned that, when a person recovers from his illness, that illness becomes a means of forgiveness for his past sins as well as an admonition for his future. In contrast, when a *munaafiq* (hypocrite) falls ill and thereafter recovers, his illness is compared to a camel that was tied up by its owner and then set free. It does not have the slightest idea why it was tied up and why it was set free. In fact, the hypocrite does not learn a

¹ Targheeb, Vol. 4 Pg. 317

² Tabraani & Haakim

³ Mirqaat

lesson from his sickness, nor does it become a means of forgiveness for his sins.

Once a person stood up and asked: “O Rasulullah ﷺ, what is sickness? By Allah! I have not fallen ill.” Upon this, Nabi ﷺ retorted: *قُمْ عَنَّا فَلَسْتَ مِنَّا* “Go away from here. You are not from amongst us.”¹

Illness - A means of cleansing one’s sins

It is mentioned in a Hadith that when Allah ﷻ wishes good for a person, He afflicts him with some sickness.²

Rasulullah ﷺ once said: “When a Muslim is afflicted with any sickness, worry, grief or difficulty, to such an extent that even if he is pricked by a thorn, Allah ﷻ uses this as an excuse of forgiving his sins.”³

It is reported in a Hadith that, when a *Mu`min* (believer) falls ill, Allah ﷻ forgives his sins just as a furnace removes rust from iron.⁴

In another Hadith it is mentioned that: “When a believing man or a believing woman falls ill, Allah ﷻ forgives their sins.”⁵

Yet another Hadith informs us that when a believer falls ill for three days, he becomes purified from his sins like the day his mother had given birth to him.⁶

¹ Mishkaat, Pg. 137

² Mishkaat, Pg. 134

³ Mishkaat, Pg. 134

⁴ Al-Adabul Mufrad, Pg. 152

⁵ Al-Adab, Pg. 155

⁶ Targheeb, Vol. 4 Pg. 323

Acceptance of *du'as*

It is reported in a Hadith that the *du'a* of a sick person is like the *du'a* of the *malaa'ikah*. Just as they are pure from sins, similarly is the sick person also purified from sins.¹

Another Hadith states that the *du'a* of a sick person is accepted and not rejected as long as he remains ill.²

Elevating one's status

A Hadith mentions that, when Allah ﷻ wishes a person to acquire a certain *maqam* (status) in the *Aakhirah* and he cannot achieve this with his deeds alone, then Allah ﷻ elevates him through some tests. He is tested by means of his health, wealth or children. Thereafter Allah ﷻ blesses him with the ability to make *sabr* so that he reaches that position and status which was intended for him.

Sickness, a category of Shahaadah in the Hereafter

It is mentioned in a Hadith that plague is a means of acquiring the status of a *shaheed* (martyr).

One Hadith states that there are five types of martyrs:

1. One who dies in a plague;
2. One who dies due to a sickness of the stomach;
3. One who drowns;
4. One who dies when a building collapses on him;
5. One who is martyred in the path of Allah ﷻ.³

¹ Azkaar, Vol. 1 Pg. 165

² Targheeb, Vol. 4 Pg. 323

³ Mishkaat, Pg. 135

Hadhrat Irbaadh-bin-Saariyah رضي الله عنه reports that Rasulullah ﷺ once said: “The martyrs, as well as those who died whilst sleeping in their beds, will argue with Allah ﷻ regarding those who died in a plague.

“The *Shuhadaa* (martyrs) will claim: ‘They belong to our group since they were killed as we were killed.’ Those who died whilst sleeping in their beds will argue: ‘Just as we died in our beds, they too died in their beds, hence they belong to our group.’

“Allah ﷻ will ask the *malaa’ikah* to examine the wounds of those who died in a plague and ascertain which group they resemble. If their wounds resemble the wounds of the martyrs, they will be counted amongst them. The wounds of the people who died as a result of the plague will be made to resemble the wounds of the *Shuhadaa* and they will be included among them.”¹

Rewards for good actions do not decrease due to illness

It is reported in a Hadith that when a person falls ill or goes on a journey and is unable to do the good deeds that he used to do when he was well, then such a person continues receiving the same reward as though he is engaged with those good actions which he had been accustomed to whilst he was healthy or at home.²

Hadhrat Anas رضي الله عنه narrates that Rasulullah ﷺ said that when a Muslim is afflicted with some calamity, the angels who are deputed to record his actions, are instructed to write the same rewards for good deeds as were performed prior to his illness or his undertaking the journey. If Allah ﷻ cures him, then the sickness was effectively a means of cleansing his sins, and if he passes away, then Allah ﷻ will forgive him and have mercy on him.³

¹ Mishkaat, Pg. 139

² Mishkaat, Pg. 135

³ Mishkaat, Pg. 136

Etiquettes to be adopted by the sick person

Imaam Ghazaali رَحْمَةُ اللَّهِ عَلَيْهِ has written in *Ihya-ul-Uloom* that the sick person should observe the following etiquettes:

1. to adopt the beauty of *sabr* (Patience);
2. to refrain from any complain;
3. to engage in *du'a*; and
4. to have trust in Allah ﷻ.¹

1. *Sabr* (patience)

One's tolerance should be such that one does not unnecessarily complain to the *makhloq* (creation). However, whilst exercising *sabr* (patience), it is permissible to say: "I am sick, I am experiencing some difficulty; I have lots of pain; I have a fever; etc," provided these are not said in frustration or in complaint.²

2. Abstain from complaining

One should neither complain nor express one's discomfort to people. In general, however, it is permissible to express one's condition to that person who's *du'a's* are expected and sought.

It is mentioned in a Hadith that Uthmaan-ibn-Abil-Aas ؓ once complained³ to Nabi ﷺ about some pain he was experiencing.⁴

3. Resorting to *du'a*

The sick person should ask Allah ﷻ to bless him with the good of the *Dunya* as well as the *Aakhirah*. It is reported that Rasulullah ﷺ repeatedly made the following *du'a* during his illness:

¹ Ihyaul Uloom, Vol. 2 Pg. 307

² Al-Adab, Pg. 155 - Azkaar, Vol 1 Pg. 162

³ Asked for *du'a*

⁴ Mishkaat, Pg. 134

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*O Allah! Bless us with good in this world and in the Akhirah and save us from the punishment of the fire.*¹

Special attention should be paid to specific *du'a*'s pertaining to illness. In one Hadith it is narrated that a sick person should recite the following *du'a*:

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

*I seek protection in the honour of Allah ﷻ and His Power against painful feelings and fears.*²

It is recorded that the sick person should place his right hand on the painful area and recite بِسْمِ اللَّهِ thrice. Thereafter he should recite the above *du'a* seven times. Alternatively, he should recite the *Mu'awwazatain* (two quls) or the four *Quls*³ and blow over his body.⁴

It is mentioned in a Hadith that whenever Rasulullah ﷺ fell ill, he recited the *Quls* and blew upon his *mubaarak* body.⁵

In another Hadith it is narrated that any sick Muslim who recites:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is no deity besides Allah ﷻ; He is free from all blemishes; verily I am one of the sinners

¹ Baqarah, Aayah 200

² Muslim, Vol. 2, Pg. 224

³ Surah Kaafiroon, Ikhlaas, Falaq, Naas

⁴ Hisne-haseen Pg. 174

⁵ Azkaar, Vol. 1 Pg. 156

Forty times and thereafter passes away, receives the reward of a *shaheed* and, if he is cured, then all his sins will be forgiven.¹

4. Taking of medication

It is a *sunnah* of Rasulullah ﷺ to take medication.

Once Rasulullah ﷺ addressed the *Sahaabah* ﷺ saying: “O servants of Allah ﷻ! Adopt the means to cure yourselves. Every illness inflicted is from Allah ﷻ, except for old age and death.”

In one Hadith it is mentioned that for every sickness there is a cure. When the medicine is suitable to the sickness, then, with the will of Allah ﷻ, the sick person will be cured.

Hadhrat Abu-Darda ؓ narrates that Rasulullah ﷺ said: “Allah ﷻ has sent down sickness as well as cure. For every sickness He has kept a cure. Hence, resort to medicine but refrain from *haraam* (impermissible) medicine.”²

5. *Tawakkul* (Trust in Allah ﷻ)

When resorting to medication and cures, one’s trust should be on Allah ﷻ the *Tabeeb e Haqeeqi* (The Real Curer). In other words, we must have firm conviction that only Allah ﷻ can cure us. The doctor, as well as the medication, are only the means.

Hadhrat Ibraheem ؑ expressed the same sentiments when he said:

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

When I am sick, then it is He (Allah ﷻ) who cures me.³

¹ Hisne Haseen, Pg, 177 (Ambiya Aayah 86)

² Mishkaat

³ Shu’araa, Aayah 79

6. Hope for reward

The sick person should have hope in receiving the rewards for the different sicknesses, as mentioned by Rasulallah ﷺ.¹

7. Do not curse the sickness

Once Rasulallah ﷺ visited Ummus-Saaib رضى الله عنها during her illness. She was taking deep breaths. Nabi ﷺ enquired about her illness. She replied: “I’ve got fever. May Allah ﷻ disgrace it.” Upon this Rasulallah ﷺ said: “Do not curse the fever. It removes the sins of a believer in the same way as a fire removes rust from iron.”²

It is mentioned in a Hadith that some of the *Azwaaj-e-Mutahharaat* (the pure and noble wives of Rasulallah ﷺ) had a fever. Rasulallah ﷺ went to visit them. He asked them how they were feeling. They replied: “We have a fever. May Allah ﷻ curse it.” Rasulallah ﷺ stopped them, saying: “Don’t curse it as it removes the sins of Bani Aadam.” (i.e. it wipes out one’s sins.)³

8. Ask for a’fiyat (safety and protection)

At times the sick person, out of despair or due to some other hardship, begins asking for the punishment which he is supposed to receive in the *Aakhirah*, to be meted out to him in this world. This is not permissible in the *Shariah*.

Hadhrat Anas ؓ relates that once Rasulallah ﷺ visited a sick person. He noticed that the person had become weak and helpless, due to the difficulties he was experiencing. Rasulallah ﷺ asked him if he was

¹ Al-Adab, Pg. 163

² Al-Adab, Pg. 158

³ Amalul-Youmi-Wal-Laylah, Pg. 305

making any particular *du'a* or asking (Allah ﷻ) for anything. The man replied: “Yes, this *du'a*, ‘O Allah, whatever punishment is destined for me in the *Aakhirah*, give it to me quickly in this world.” Rasulallah ﷺ said: “*Subhana Allah!* Neither do you have the strength for this nor do you possess the ability to bear it. Why did you not rather make this *du'a*:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

O Allah! Grant us good in this world and in the Aakhirah and save us from the punishment of the fire.

Thereafter Rasulallah ﷺ made *du'a* for him and Allah ﷻ cured him.¹

9. Do not desire death.

It is mentioned in a Hadith that if a person experiences hardships and life becomes difficult for him, then too he should not desire death. Rather he should make the following *du'a*:

اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي

*O Allah! Grant me life as long as life is good for me and grant me death if death is good for me.*²

In a Hadith it is mentioned that no person should desire death. If a person is pious then it is hoped that there will be increase in his good deeds and if he is a sinner then it is hoped that he will obtain *taufeeq* (ability) to make *taubah* (repent).³

¹ Amalul-Youmi-Wal-Laylah, Pg. 335

² Hisne-Haseen, Pg. 175

³ Mishkaat, Pg. 139

10. Fulfil your promises

At times, when a person falls ill, he begins to make promises in his heart to Allah ﷻ that, if he is cured, he will do certain good deeds or he will refrain from a particular sin, etc. When he is cured he should ensure that he fulfils the promises he had made.

Ibnus-Sunni رَحْمَةُ اللهِ عَلَيْهِ records that a *Sahaabi* by the name of Khawwaat-bin-Jubair رَضِيَ اللهُ عَنْهُ said: “Once, when I fell ill, Rasulullah ﷺ came to visit me. He asked me: ‘O Khawwaat, has your body healed?’ I replied: ‘O Rasulullah ﷺ! May Allah ﷻ bless you with good health.’ Thereafter Rasulullah ﷺ said: ‘Whatever promises you have made to Allah ﷻ should be fulfilled.’ I replied: ‘I have not made any promises to Allah ﷻ’. Rasulullah ﷺ said: ‘Why not? Whenever a person falls ill, he makes promises to Allah ﷻ. Hence, fulfil your promises with Allah’.”¹

11. Hope for forgiveness

When one is in *Maradh-ul-Maut* (the pangs of death), one should not only have fear of punishment from Allah ﷻ but one should also express such longing for His forgiveness. Longing for the forgiveness of Allah ﷻ should, in fact, at this stage be greater than one’s fear of punishment.²

It is also *mustahab* to read this *du’a*:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى

*O Allah! Forgive me, have mercy on me and join me with the Highest Companion (i.e. with You O Allah!).*³

¹ Azkaar, Pg. 165

² Amalul-Youmi-Lin-Nisai, Pg. 305

³ Azkaar, Vol. 1 Pg. 166

Hadhrat Jaabir رضي الله عنه states, “Three days before Rasulullah ﷺ passed away, I heard him saying that none of you should pass away except whilst having good expectations of Allah ﷻ”.¹

12. Wasiyyat towards good.

It is *mustahab* to make a bequest towards some good cause, some charitable act or *sadaqah-e-jaariyah*. This will be a means of benefit for one in the *Aakhirah*.

If there are any binding or compulsory duties outstanding, then a *wasiyyat* for these should be made, e.g. the paying of *fidya* for missed *salaah* or fasting, paying of outstanding *zakaat*, *sadaqatul fitr*, *qurbaani*, the performance of *Haj*, etc. Similarly, *wasiyyat* is *waajib* if one has an *amaanah* (trust) to discharge, a debt to repay or any borrowed item to be returned. It is *mustahab* to keep one’s will with one all the time.²

13. Preparation for the *Aakhirah*

When a sick person perceives the approach of his last moments, with no apparent hope of recovery, and that death is now awaiting him, then he should keep the following Hadith in mind: “That person who desires to meet Allah ﷻ, then Allah ﷻ loves to meet him also.” If possible, the person should be encouraged and assisted in doing the following:

1. Make *miswaak*. Nabi e Kareem ﷺ made *miswaak* before he passed away.
2. Make *ghusal*. (bath)
3. Wear clean clothes because the time to meet your true Beloved is now approaching.

¹ Mishkaat, Pg. 139

² Tirmidhi

4. Apply *itr*¹ (perfume) as the *mala'ikah* (angels) will be arriving.
5. Perform two *rakaats nafal salaah* as a means of purification from all sins. One will now present himself to Allah ﷻ in a good condition, wearing clean clothes. Imaam Nawawi رَحْمَةُ اللَّهِ عَلَيْهِ writes that one should strive so that one's life ends in a dignified, respectable manner.²
6. Continue reciting the *kalimah*. Rasulallah ﷺ states: "That person whose last words are: لا اله الا الله will enter *Jannah*."³

***Iyaadah* (Visiting the sick)**

Iyaadah means to visit the sick. To visit the sick is a very important and necessary duty in Islam. It reflects one's noble character.

It is narrated in Bukhaari and Muslim Shareef that a Muslim has five rights over another Muslim viz:

1. Reply to his *salaam*;
2. Visit him when he is sick;
3. Follow his *janaazah*;
4. Accept his invitation; and
5. Reply to his sneeze.

Iyaadah, in its Urdu and Arabic spelling, is transformed to *Ibaadah* just by removing one dot (عبادة – عيادة). Allah ﷻ has mentioned numerous rewards for one who visits the sick. Some *Ulama* have gone to the extent of saying that visiting the sick is regarded to be the most virtuous of all *Ibaadah*.

¹ This refers to men only

² Azkaar, Pg. 166

³ Azkaar, Pg. 167

Virtues of visiting the sick

Rasulullah ﷺ has said that the person who visits his sick brother continues plucking from the fruits of *Jannah* until he returns.¹

In another Hadith it is reported that the one who visits a sick person in the morning, 70,000 *mala'ikah* make *du'a-e-rahmah* (*du'a* of mercy) for him till the evening and that person who visits a sick person in the evening; 70,000 *mala'ikah* make *du'a-e-rahmah* for him until the morning.²

Rasulullah ﷺ has said that whosoever visits a sick person, an angel calls out from the sky: “You have done well. Your walking is also good and you have built yourself a palace in *Jannah*.”³

Yet another Hadith mentions that the person who makes *wudhu* properly (i.e. fulfilling all the *sunan* and *mustahabbaat* of *wudhu*) and is hopeful of receiving the rewards for visiting the sick, will be kept away from *Jahannum* the distance of seventy years.⁴

Nabi ﷺ is reported that when a person goes to visit the sick he enters into the *rahmah* (mercy) of Allah ﷻ. Thereafter, when he sits with the sick person, he is completely covered in the *rahmah* (mercy) of Allah ﷻ.⁵

Hadhrat Abu-Hurayrah رضي الله عنه narrates that once Rasulallah ﷺ enquired: “Which of you has fasted today?” Hadhrat Abu Bakr رضي الله عنه replied: “I have.” “Who has visited the sick today?” “I have,” replied Abu Bakr رضي الله عنه “Which of you has participated in a *Janaazah* today?” “I have,” replied Abu Bakr رضي الله عنه. Finally Rasulallah ﷺ asked,

¹ Al Adab, Pg. 159

² Mishkaat, Pg. 135

³ Mishkaat, Pg. 137

⁴ Mishkaat, Pg. 135

⁵ Mishkaat, Pg. 138

“Which of you has fed a poor person today?” Abu Bakr رضي الله عنه replied: “I have.”

Thereafter, Rasulallah ﷺ said: “That person who possesses all these four qualities (i.e. in one day he performed all these four acts) will definitely enter *Jannah*.”¹

The ruling regarding *Iyaadah*

Hadhrat Ibn-Abbaas رضي الله عنه has said that to visit the sick once is *sunnah* and more than that is *nafal*. In one narration it is mentioned:

اغبوا في العيادة “Leave out a few days in-between when visiting the sick.”²

Who should we visit?

Besides being an Islamic right, visiting the sick is also a humanitarian act of mercy. Hence we should be visiting every Muslim, whether he is a relative or not, whether he be our neighbour, friend or any one else. It is *sunnah* to visit every sick person. *Iyaadah* of a non-Muslim is also permissible.

It is mentioned in a Hadith that there was a Jewish boy who served Rasulallah ﷺ. Once, when he fell ill, Rasulallah ﷺ visited him.³

On one occasion Rasulallah ﷺ visited a villager and made the following *du'a* for him:

لَا بَأْسَ طَهُورًا إِنْ شَاءَ اللَّهُ

*Do not despair, it is a cleansing from sins, if Allah ﷻ wills.*⁴

¹ Al-Adab, Pg. 157

² Ihyaa

³ Al-Adab Pg. 160

⁴ Amalul-Youmi Pg 300

Imaam Bukhaari رَحْمَةُ اللهِ عَلَيْهِ in his famous *kitaab*, *Al-Adabul Mufrad*, has written separate chapters on visiting *mushriks*, the *ahle-kitaab*, villagers, neighbours, children, women and men during their illnesses and has quoted relevant *Ahaadith* in support of this.

Visiting the sick in a group

It is quite common to visit one or a few sick persons on one's own. However, it is also established from the era of the *Sahaabah* ﷺ to visit the sick in the form of a group.

The following incident is recorded in the Hadith. The child of Hadhrat Zainab رَضِيَ اللهُ عَنْهَا, the daughter of Rasulullah ﷺ, was close to death. When Hadhrat Zainab رَضِيَ اللهُ عَنْهَا urged Nabi ﷺ to come, he did so in the company of a group of *Sahaabah* ﷺ. ¹

Hadhrt Jaabir رَضِيَ اللهُ عَنْهُ says, “When I was ill, Nabi e *Kareem* ﷺ and Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ came to visit me. When they arrived, they found me unconscious. Rasulullah ﷺ made *wudhu* and sprinkled the water of *wudhu* on my face. I regained consciousness”. ²

Abdul Hameed-bin-Ja'far رَحْمَةُ اللهِ عَلَيْهِ says, “My father once told me that Abu Bakr-bin-Juz رَحْمَةُ اللهِ عَلَيْهِ as well as Muhammad-bin-Munkadir رَحْمَةُ اللهِ عَلَيْهِ, together with a few *musallies*, went to visit Umar-bin-Hakam-bin-Rafi Ansaari رَحْمَةُ اللهِ عَلَيْهِ when he was sick.” ³

¹ Al-Adab, Pg. 156

² Al-Adab, Pg. 156

³ Al-Adab, Pg. 160

Going from house to house to visit the sick

Whenever an epidemic breaks out, many people fall ill. At such a time going from one house to another to visit the sick is *mustahab*.

Once, a severe fever became widespread among the *Ansaar* of Madinah, which caused them great difficulty. Rasulallah ﷺ went from house to house enquiring about them and making *du'a* for their good health.¹

The time and manner of visiting the sick

The *Jumhoor Ulama* (Majority Ulama) are of the opinion that there is no fixed time for visiting the sick. Nabi ﷺ has said: *عُودُوا الْمَرِيضَ* “Visit the sick.” This command is general. Whenever we are informed that someone is sick, we should visit him immediately or at the first available opportunity.²

Hadhrat Khaalid-bin-Rabee رَضِيَ اللهُ عَنْهُ says that when Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ fell sick, when they came to know, the *Ansaar* and *Muhaajireen* visited him either in the night or in the morning.³

Hadhrat Shaddaad-bin-Aws رَضِيَ اللهُ عَنْهُ and Hadhrat Dhaabihi رَضِيَ اللهُ عَنْهُ both went to visit a sick person. When enquiring about his health they asked: *كَيْفَ أَصْبَحْتَ* “How do you find yourself this morning?” He replied: *أَصْبَحْتُ بِنِعْمَةِ اللَّهِ* “I spent the morning with the favour of Allah ﷻ.” (i.e. in good health.) From this narration we understand that to visit a sick person in the morning is more virtuous.⁴

¹ Al-Adab, Pg. 153

² Mishkaat, Pg. 133

³ Al-Adab, Pg. 151

⁴ Mishkaat, Pg. 137

The etiquettes of visiting the sick

A number of etiquettes of visiting the sick have been recorded by eminent Ulama such as Imaam Ghazaali رَحْمَةُ اللهِ عَلَيْهِ and Allamah Teebi رَحْمَةُ اللهِ عَلَيْهِ. The following are some of the etiquettes which need to be kept in mind whenever the sick are visited.

1. **Make wudhu:** - Allamah Teebi رَحْمَةُ اللهِ عَلَيْهِ has said that it is *sunnah* to make *wudhu* for visiting the sick. ¹
2. **Sit on the head side:** - When Rasulallah ﷺ visited a sick person he sat on the right side of the bed towards the head. ²
3. **Place your hand on the hand or the forehead of the patient:** - It is mentioned in a Hadith that the best way of visiting the sick is that you place your hand either upon his forehead or his hand (within the confines of the *Shariah*) and then enquire about his health. ³ e.g. How are you doing? How was your morning/evening? Are you feeling well? etc. At that instance express your pity and sorrow as well. Make *dua* for his health and quick recovery.
4. **Enquiring about his health:** - Hadhrat Ayesha رَضِيَ اللهُ عَنْهَا states that when Nabi ﷺ came to Madinah, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ were sick. “When I went to visit them I asked them ‘O my father, how are you feeling? O Bilaal, how are you feeling’?”⁴
5. **Sit for a short while:** - Ibn-Abbaas رَضِيَ اللهُ عَنْهُ has said that it is *sunnah* to sit for a short while: من السنة تخفيف الجلوس Rasulallah ﷺ has said: “Visiting the sick should be for the duration of the milking of a camel.”

¹ Mirqaat, Vol. 4 Pg. 30

² Hisn Pg. 177

³ Azkaar, Vol. 1 Pg. 160

⁴ Al-Adab, Pg. 161

In some narrations it is mentioned that the best form of *Iyaadah* (visiting the sick) is to depart quickly after enquiring about the person's health. ¹

Generally, those visiting the sick do not consider the duration of time that passes. This causes much difficulty to the sick person.

When Hadhrat Sirri Siqti رَحْمَةُ اللَّهِ عَلَيْهِ fell ill, some people visited him and sat there for a long time. After some time they asked him to make *du'a* for them. He made the following *du'a* for them: ²

اللَّهُمَّ عَلِّمُهُمْ كَيْفَ يَعُودُونَ

O Allah! Teach them how to visit the sick

However, if by sitting for longer periods with the sick person, his grief is removed, he feels happier, he feels better or he hopes to gain some *barakah* (blessings) from the visitor e.g. his friend, relative, some *aalim* or *buzurg*, then, in that case, for such a visitor to sit longer is beneficial. ³

6. Making *du'a* for the sick person's recovery:- Whenever Rasulullah ﷺ went to visit a sick person he made the following *du'a*:

لَا بَأْسَ طَهُورًا إِنْ شَاءَ اللَّهُ

*Do not despair, it is a cleansing from sins if Allah ﷻ wills*⁴

In one Hadith it is mentioned that, when you visit a sick person, place your right hand on his body (i.e. his head or the place of pain) and read the following *du'a*:

¹ Mishkaat, Pg. 138

² Mirqaat, Vol. 4 Pg. 60

³ Mirqaat, Vol. 4 pg. 60

⁴ Mishkaat, Pg. 134

اللَّهُمَّ اذْهَبِ الْبَاسَ رَبَّ النَّاسِ اَشْفِ اَنْتَ الشَّافِي لَا شِفَاءَ اِلَّا شِفَاؤَكَ شِفَاءً
لَا يُعَادِرُ سَقَمًا

O Allah! Remove this sickness. O Lord of humanity, grant cure, for only You are the curer. Indeed, cure is only from You. Grant such cure after which no sickness will follow. ¹

When Rasulullah ﷺ went to visit Hadhrat Salmaan Faarsi رَضِيَ اللهُ عَنْهُ he made the following *du'a* for him:

يَا سَلْمَانَ شَفَى اللهُ سَقَمَكَ وَعَفَّرَ ذَنْبَكَ وَعَافَاكَ اللهُ فِي دِينِكَ وَجِسْمِكَ
إِلَى مُدَّةِ أَجَلِكَ

O Salmaan! May Allah grant you cure and pardon you. And may He protect your Deen (religion) and health until the time of your death. ²

When Nabi ﷺ went to visit Hadhrat Ali رَضِيَ اللهُ عَنْهُ he made the following *du'a*:

اللَّهُمَّ اشفه اللَّهُمَّ عَافِهِ

O Allah grant him cure and peace. ³

When Nabi ﷺ visited Hadhrat Sa'd رَضِيَ اللهُ عَنْهُ he made the following *du'a* thrice:

اللَّهُمَّ اشفِ سَعْدًا

O Allah! cure Sa'd رَضِيَ اللهُ عَنْهُ. ⁴

¹ Hisne Haseen, Pg. 176

² Azkaar, Vol. 1 Pg. 161

³ Hisne Haseen, Pg. 177

⁴ Al-Adab, Pg. 159

From these *Ahaadith* we understand that when we visit a sick person we should make a short *du'a* for him, once or thrice, irrespective of whether we take his name or not.

Rabi bin-Abdullah رَحِمَهُ اللهُ عَلَيْهِ says, “I went with Hasan Basri رَحِمَهُ اللهُ عَلَيْهِ to visit Qataadah رَحِمَهُ اللهُ عَلَيْهِ. Hasan Basri رَحِمَهُ اللهُ عَلَيْهِ sat on his head side and asked about his health. Thereafter he made this *du'a*:

اللَّهُمَّ اشْفِ قَلْبَهُ وَاشْفِ سَقَمَهُ

*O Allah! Cleanse his heart and grant him cure.*¹

Hadhrat Ayesha رَضِيَ اللهُ عَنْهَا says that whenever Rasulullah ﷺ visited a sick person he placed his hand upon the afflicted area and recited the following *du'a*:

بِسْمِ اللَّهِ أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ اشْفِهِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ
شِفَاءٌ لَا يُعَادِرُ سَقَمًا

*In the name of Allah, remove the sickness, O Lord of humanity. Cure him for only You are the curer. Indeed, cure is only from You. Grant such cure after which no sickness will follow.*²

The recitation of the following *du'a* is also established.

اللَّهُمَّ اشْفِ عَبْدَكَ يَنْكَأُكَ عَدُوًّا أَوْ يَمْشِي لَكَ إِلَى جَنَازَةٍ

*O Allah! Cure Your bondsman. He will inflict injury to an enemy or he will walk for Your sake to the janaazah.*³

Reciting the following *du'a* seven times near the sick person is extremely beneficial.

¹ Al-Adab, Pg. 164

² Amalul-Youmi-Nasai, Pg. 294

³ Azkaar, Pg. 158

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

I Beseech Allah ﷻ the Great, the Rabb of the Great Throne, to cure you.

It is mentioned in a Hadith that whosoever recites the above *du'a* seven times near a sick person, he will definitely be cured, provided he is not in his terminal illness. ¹

Whenever Hadhrat Ibn-Umar رضي الله عنه went to visit a sick person he enquired about his health, and when he stood up to leave, he made the following *du'a* for him:

خَارَ اللَّهُ لَكَ

May Allah ﷻ improve your condition. ²

Making *du'a* for the sick person in his absence

Once, someone came to Hadhrat Ali رضي الله عنه informing him that someone was sick. Hadhrat Ali رضي الله عنه asked whether he wished that the person be cured. He replied in the affirmative. Hadhrat Ali رضي الله عنه then told him to make the following *du'a*: ³

يَا حَلِيمُ يَا كَرِيمُ اشْفِ فُلَانًا

O The Most Tolerant, O The Most Kind Cure فُلَانًا

Take the name of the sick person in the place فُلَانًا

¹ Al-Adab, Pg. 164 / Amalul Yomi, Pg. 301

² Al-Adab, Pg. 162

³ Hisn-e-Haseen, Pg. 177

7. **Ask the sick person to make *du'a* for you:** - Hadhrat Umar رضي الله عنه narrates that Rasulallah ﷺ said: “When you visit a sick person, ask him to make *du'a* for you, because the *du'a* of a sick person is like the *du'a* of the angels. (i.e. it is accepted).¹ The sick person resembles the *mala'ikah* in this aspect that he is pure from sins and is excessively engaged in *du'a* and *zikr*.²
8. **Keep the sick person happy:** - Rasulallah ﷺ has said, “When you visit a sick person, give him some kind of encouragement.” In other words, dispel his worries. Mention positive words like: “Don't worry; you'll get better, Allah ﷻ will give you good health; Allah ﷻ will give you long life; etc.” These statements are not going to ward off the *taqdeer* of Allah ﷻ, but it will bring happiness to the sick person.³
- If the sick person is concerned for the life of the *Aakhirah*, mention to him the beautiful things of the hereafter and encourage him regarding the forgiveness and mercy of Allah ﷻ. This is to strengthen his hope in Allah ﷻ and remove his fears.⁴
9. **Fulfil the desire of the sick:** - Hadhrat Anas رضي الله عنه says that once Rasulallah ﷺ went to visit a sick person. Rasulallah ﷺ asked him if he desired anything. He replied in the affirmative. Rasulallah ﷺ acquired it for him.⁵

Hadhrat Ibn-Abbaas رضي الله عنه narrates that once Rasulallah ﷺ went to visit a sick person and asked him whether he desired anything. “Wheat bread,” he replied. Rasulallah ﷺ asked if anyone had wheat

¹ Mishkaat, Pg. 138 / Azkaar, Vol. 1 Pg. 165

² Mirqaat, Vol. 4 Pg. 59

³ Azkaar, Vol. 1 Pg. 163

⁴ Azkaar, Vol. 1 Pg. 163

⁵ Azkaar, Vol. 1 Pg. 164

bread to give to his brother. Thereafter, Rasulallah ﷺ mentioned that if a sick person desires something, it should be given to him. ¹

Note: One should bear in mind that, if the sick person desires something, there is no harm in fulfilling his request, on condition that that it is not harmful to the sickness. A sincere desire is an indication of his recovery.

In many other narrations abstinence has also been suggested to assist and expedite cure. Abstinence would be best if the desired item is harmful to the patient.

Allamah Teebi رَحْمَةُ اللهِ عَلَيْهِ has mentioned that the request of the sick person should be fulfilled when the signs of death are clear upon him. At this juncture, abstinence will be of no avail to him. In such a condition one should fulfil the requests of the sick person.

10. **Don't force a sick person to eat anything:** - It is reported in the Hadith that a sick person should not be forced to eat anything. Allah ﷻ feeds him and gives him to drink, i.e. Allah ﷻ gives him strength. ²
11. **Abstain from making a noise in the presence of a sick person:** - Ibn-Abbaas رَضِيَ اللهُ عَنْهُ has said, “Abstain from making a noise when you visit a sick person. When Rasulallah ﷺ was in the throes of death he asked for a pen and paper. Due to the people around him making a noise, he asked them to stand up and leave.” ³
12. **Protection of the eyes:** - Imaam Bukhaari رَحْمَةُ اللهِ عَلَيْهِ has narrated that Abdullah-bin-Masood رَضِيَ اللهُ عَنْهُ went to visit a sick person with a group of people. There was a woman present in the house. One of the persons from the group began looking at her. Ibn

¹ Mishkaat, Pg. 138

² Azkaar, Vol. 1 Pg. 164

³ Mishkaat, Pg. 138

Masood رضي الله عنه reprimanded him saying: “It would be better for you if your eyes burst.”¹

In the same manner one should protect one’s eyes from looking at the *satr* (private areas) of the sick person.²

13. **Talqeen (recitation) of Kalimah Tayyibah in a raised voice:** - If the sick person is nearing death, *Kalimah Tayyibah* should be recited audibly in his presence. Those near the sick person should commence reciting the *Kalimah Tayyibah* audibly.³ This should continue until this traveller to the *Aakhirah* (the patient) also recites it. The sick person should not be instructed to recite the *kalimah*.⁴
14. **Enquiring from the family of the sick:** - At times it is not possible to personally visit the sick person. In such a case one may enquire regarding his condition from his family members or from those treating him.

Ibn-Abbaas رضي الله عنه says that once Hadhrat Ali رضي الله عنه left the presence of Rasulullah ﷺ during his illness. The people enquired: كيف اصبح رسول الله ﷺ “How is Rasulullah ﷺ feeling this morning?” He replied: اصبح بحمد الله ﷻ بارئاً “Al-hamdulillah, he is well today.”⁵

¹ Al-Adab, Pg. 163

² Ihyaa

³ Mishkaat, Pg. 140

⁴ Hidaaya / Azkaar, Pg. 167

⁵ Azkaar, Vol. 1 Pg. 155 Mirqaat, Vol. 4 Pg. 49

Some points of caution

1. **Take care of your *salaah* when visiting the sick:** Hadhrat Ataa رَحْمَةُ اللَّهِ عَلَيْهِ relates that when Ibn-Umar رَضِيَ اللَّهُ عَنْهُمَا went to visit Ibn-Safwaan رَحْمَةُ اللَّهِ عَلَيْهِ, the time of *salaah* had approached. Hadhrat Ibn-Umar رَضِيَ اللَّهُ عَنْهُمَا performed two *rakaats salaah* with him. (The two *rakaats* were because they were *musaafir*).¹

It is generally noticed nowadays that when the sick are visited and the time for *salaah* approaches, then there is a tendency to neglect *salaah*.

2. Those visiting, as well as those treating the sick, should take extra precaution in covering the *satr* of the sick person and protecting their sight from looking at the private areas (*satr*) of the sick person.
3. If the sick person is totally helpless, the person looking after him should ensure that he wears gloves when touching any part of his body from his navel to his knees.

¹ Al-Adab, Pg. 160

Incidents of servitude

Hadhrat Moulana Qari Mohammed Tayyab Saheb رَحْمَةُ اللَّهِ عَلَيْهِ (the principal of Deoband) said that his father, Hadhrat Moulana Hafiz Muhammad Ahmad Saheb رَحْمَةُ اللَّهِ عَلَيْهِ, had mentioned that he had seen many pious people. However, there were three among them whom he had not only seen, but, in fact, the memories of their lives were very clear and apparent before him:-

Hadhrat Haji Imdaadullah Saheb رَحْمَةُ اللَّهِ عَلَيْهِ and his expression of servitude

The first of these three men was Haji Imdaadullah Saheb رَحْمَةُ اللَّهِ عَلَيْهِ. Whenever he experienced any minor difficulty, he would moan and groan excessively. Someone once said to him, “Hadhrat, outwardly this seems to be against submission to the will of Allah Ta’ala and is a sign of expressing intolerance. We ought to be patient with the decree of Allah ﷻ. Your reaction is totally opposite.”

Hadhrat رَحْمَةُ اللَّهِ عَلَيْهِ replied: “Do you wish me to be bold in front of my Allah ﷻ? Should I display such boldness that I can withstand any calamity that He places me in? Instead, I rather express my humility and submission that:- ‘O Allah, I am not worthy of being tested. I do not have any strength at all. Forgive me without engaging me in any trial. Therefore, I express my helplessness, inability and my dependence on you.’ To express one’s helplessness, inability and dependence is actual servitude.”

Hadhrat Moulana Qaasim Nanotwi Saheb's رَحْمَةُ اللَّهِ عَلَيْهِ expression of servitude

“The second pious person was my father Hadhrat Moulana Qaasim Nanotwi Saheb رَحْمَةُ اللَّهِ عَلَيْهِ . His practice was that no matter how big a calamity he may be afflicted with, he would never disclose it to anyone. He tolerated it. After many months, he would say, ‘I had experienced such and such difficulty.’ Then only would we come to know that he went through such severe difficulties. He used to say: ‘Whatever comes from the friend is best.’ In other words, whatever difficulty a person experiences from Allah ﷻ, he should exercise patience. If sickness comes, he should be patient. If he is afflicted with any calamity then too he should be patient. Thereafter, he used to explain that this is the true meaning of servitude.”

Hadhrat Moulana Rashid Ahmad Gangohi Saheb's رَحْمَةُ اللَّهِ عَلَيْهِ expression of servitude

“The third pious person was Hadhrat Moulana Rashid Ahmad Gangohi Saheb رَحْمَةُ اللَّهِ عَلَيْهِ who was my *ustaadh* (teacher) as well as my *murabbi* (spiritual guide). If he was afflicted with the slightest sickness, he would not complain. However, he would be extremely particular about medication.

‘Call the doctor! Bring the medicine! What food should be eaten? What food should be refrained from? Now the doctor/hakim is coming for treatment’ These were some of the statements he would constantly make. The people would comment: ‘Hadhrat, this apparently seems to be against *Tawakkul*. (Reliance on Allah ﷻ). So much concern for such a small sickness! This is against the very essence of *Tawakkul*.’

Hadhrat رَحْمَةُ اللَّهِ عَلَيْهِ would reply: ‘This body of ours is a machine from the (divine) Government. We are not the owners of it. The real owner is Allah ﷻ and to look after it is *fardh*. This body is an *amaanah*

(trust). Look after it so that you will be saved from *khiyaanat* (misuse).’

¹‘When a person gets sick it is *sunnah* to adopt the means to cure himself so that this machine will function well. To look after oneself is *fardh*.’ Thereafter he would say: ‘*Ittibaa-e-sunnah* (following of the *sunnah*) is in fact true servitude.’

Thereafter, my father would say: “I saw all these three saints. One would moan and groan like Haji Saheb رَحْمَةُ اللَّهِ عَلَيْهِ, one would keep silent like Moulana Qaasim Nanotwi Saheb رَحْمَةُ اللَّهِ عَلَيْهِ and one would take his precautions so that he may follow the *sunnah*.”

In one instance servitude is to express one’s inability. In another instance it is *tafweedh* (submission to the will of Allah ﷻ). In yet a third instance, it is in the following of the *sunnah* by resorting to treatment. All these are expressions of servitude.

May Allah ﷻ give us the *taufeeq* of following the *sunnah*.

آمین بحرمة سيد المرسلين، و آخر دعوانا ان الحمد لله رب العالمين

¹ One should not neglect medication nor should one overdo medication. One should avoid extremes.

Duas to be recited by the sick person

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is no deity besides Allah, You are pure and sublime. It was I who had sinned.

رَبِّ إِنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

O Allah, I have been overtaken by pain and You are Most Merciful.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي

O Allah, I beg of Your forgiveness and safety of my faith and life and safety in my family and property

اللَّهُمَّ عَافِنِي فِي بَدَنِي اللَّهُمَّ عَافِنِي فِي سَمْعِي اللَّهُمَّ عَافِنِي فِي بَصَرِي

O Allah, grant me safety in my body and hearing

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ

O Allah, I seek your protection from anxiety and sorrow, from inaction and laziness.

اللَّهُمَّ إِنِّي أَسْأَلُكَ صِحَّةً فِي إِيمَانٍ وَإِيمَانًا فِي حُسْنِ خُلُقٍ

O Allah, I beg of You that I may be awarded perfection of faith, a belief which is accompanied by virtuous manners.

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي

O Allah, forgive me, have mercy upon me, grant me peace, and guide me aright.

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا

أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ

O Allah, guide me aright along with those who have been guided aright and grant me safety along with those who have been granted safety and

patronise me along with those who have been patronised and add your blessing to what you have given me and save me from the injurious effects of what you hast ordained.

اللَّهُمَّ إِنِّي أَسْتَلُّكَ عِلْمًا نَافِعًا وَعَمَلًا صَالِحًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

O Allah, I beg of Your useful knowledge, and righteous deeds and thorough cure from all diseases.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ

O You the Everlasting and all Sustainer, persistently do I invoke your mercy.

اللَّهُمَّ فَارِجَ الْهَمِّ كَاشِفَ الْعَمِّ مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ رَحْمَانَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا
أَنْتَ تَرْحَمُنِي فَارْحَمْنِي بِرَحْمَةٍ تُغْنِينِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ

O Allah, the soother of worry and grief, granter of the prayer of helpless people, the giver of mercy and grace in this world and hereafter. Thou alone can have true mercy on me so favour me in a way that I may no longer stand in need of the kindness of others.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الصَّمَمِ وَالْبُكْمِ وَالْبَرَصِ وَالْجُنُونِ وَالْجُدَامِ وَسَيِّئِ الْأَسْقَامِ

O Allah, I seek Thy protection from deafness, dumbness, leprosy, insanity and other evil diseases.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُتَكَرَّاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ وَالْأَدْوَاءِ

O Allah, I seek Thy protection from vicious manners and actions, evil desires and diseases.

اللَّهُمَّ إِنِّي ضَعِيفٌ فَقْوَنِي وَإِنِّي ذَلِيلٌ فَاعِزَّنِي وَإِنِّي فَقِيرٌ فَارْزُقْنِي

O Allah, I am weak so strengthen me and I am lowly so elevate me and I am poor so grant me sustenance.

اللَّهُمَّ إِنَّ قُلُوبَنَا وَتَوَاصِينَا وَجَوَارِحَنَا بِيَدِكَ لَمْ تُمَلِّكْنَا مِنْهَا شَيْئًا فَإِذَا فَعَلْتَ ذَلِكَ بِنَا فَكُنْ
أَنْتَ وَلِيَّنَا وَاهْدِنَا إِلَى سَوَاءِ السَّبِيلِ

O Allah, our hearts foreheads and all our limbs are in Thy hands. Thou hast not made us owners of any of these things and since Thou hast made us so helpless be Thou a patron onto us and guide us onto the straight path.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْأَمَانَةَ وَحُسْنَ الْخُلُقِ وَالرِّضَا بِالْقَدْرِ

O Allah, I beg of Thee sound health, chastity, honesty good manners and cheerful submission to Thy decree.

اللَّهُمَّ أَذْهِبْ عَنِّي الْهَمَّ وَالْحُزْنَ

O Allah, remove from me anxiety and sorrow

اللَّهُمَّ إِنِّي أَسْأَلُكَ تَعْجِيلَ عَافِيَتِكَ وَدَفْعَ بَلَائِكَ وَخُرُوجًا مِنَ الدُّنْيَا إِلَى رَحْمَتِكَ

O Allah, I beg of Thee accelerated grant of peace, removal of affliction and passing out of this world towards Thy mercy.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ مِنْ جَمِيعِ الْبَلَاءِ وَأَسْأَلُكَ الشُّكْرَ عَلَى الْعَافِيَةِ وَأَسْأَلُكَ الْغِنَى عَنِ
النَّاسِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Allah, verily I ask You for safety from all trials and I beg of Thee perfect and lasting peace and that I may be grateful for it and I beg of Thee freedom from need towards others. There is no ability or strength in us except with the help of Allah, Most High and Great.

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا يُبَاشِرُ قَلْبِي وَيَقِينًا صَادِقًا حَتَّى أَعْلَمَ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي
وَرِضًا مِنَ الْمَعِيشَةِ بِمَا قَسَمْتَ لِي

O Allah, I beg of Thee a faith which permeates my heart and strong belief till I realise that whatever happens to me was already fated by Thee and I ask for a feeling of satisfaction in me over my livelihood which Though has granted onto me.

إِلَيْكَ رَبِّ فَحَبِّبْنِي وَفِي نَفْسِي لَكَ رَبِّ فَذَلِّلْنِي وَفِي أَعْيُنِ النَّاسِ فَعَظِّمْنِي وَمِنْ وَسَائِي
الْأَسْقَامِ فَجَنِّبْنِي

*O Lord make me Thy chosen one let me appear small in my own eyes
and great in the sight of other men and save me from evil sicknesses.*

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ

*I begin with the name of Allah, which prevents the injury of every
disease.*

اللَّهُمَّ اجْعَلْنِي فِي عِيَاذِكَ وَجِوَارِكَ مِنْ كُلِّ سُوءٍ وَمِنَ الشَّيْطَانِ الرَّجِيمِ

*O Allah place me in Thy protection and Thy care, from every evil
and from shaytaan the accursed*

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

*I seek forgiveness from Allah ﷻ, my lord from every sin and I repent
to Him.*

اللَّهُمَّ إِنِّي أَتُوبُ إِلَيْكَ مِنَ الْمَعَاصِي لَأَرْجِعُ إِلَيْهَا أَبَدًا

*O Allah I repent before Thee of all my sins and promise never to
return to the same.*

اللَّهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتُكَ أَرْجَى عِنْدِي مِنْ عَمَلِي

*O Allah Thy forgiveness is far more extensive than my sins and Thy
mercy is far more promising onto me than my good actions.*

