

Allah's Most Beautiful Names

(وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ) (الشعراء: 80)

*"And when I am ill, it is He who cures me"
(Surat Ash-Shu`ara, 80)*

☞ Allah, Exalted be He, tests man and his tolerance and capacity to bear and endure trials by afflicting him with illness and afflictions. This disease ails him and weighs on his soul. If he endures it patiently, he will gain Allah's pleasure, and win His Paradise. Yet, if he keeps nagging and complaining about his Lord's trial, then he will lose the reward and won't gain anything from his divine trial. He should have borne it uncomplainingly and patiently for he knows well that afflictions and trials are an inevitable divine way and custom of Allah. Rather, trials are one of the implications of Allah's wisdom, glory and justice: in poverty and wealth, in health and illness, in fear and security, and even in all states and things that we like and dislike. We could not get out of the cycle of trials and afflictions. Allah, The Almighty, says:

(وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ) [الأعراف: 168]

"And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience)." (Surat Al-A`raf, 168)

(وَنَبَلُّوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ) [الأنبياء: 35]

"and We shall make a trial of you with evil and with good. And to Us you will be returned." (Surat Al-Anbiyya', 35)

Ibn `Abbas, may Allah bless his soul, said: ***"Allah tests us with distress and prosperity, health and sickness, wealth and poverty, the lawful and forbidden things, guidance and misguidance."***

- ☞ Know for sure that all occurrences and affairs had been decreed and predestined by Allah, The Almighty, fifty thousand years before the creation of the heavens and the earth. Allah, The Almighty, knows what was, what will be, and what was not (i.e., what did not happen). Allah knows, as well, how it would have been, if it had occurred. Allah, The Most High says:

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ) [الأنعام: 38].

"There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered."
(Surat Al-An`am, 38)

قال رسول الله ﷺ: " إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، فَقَالَ لَهُ: اكْتُبْ، قَالَ: رَبِّ وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ " صحیح أبي داود

The Messenger of Allah (Allah's blessings and peace be upon him) said: "The first thing Allah created was the Pen. He said to it: 'Write.' It said: 'My Lord, what shall I write?' He said: 'Write down what has been decreed for all things until the occurrence of the Hour (the Day of Judgment).' [Narrated by Abu Dawud]

- ☞ When the ill person knows that his illness had been decreed and predestined by Allah, Exalted be He, Who had recorded it in ***the Book of Decrees (Al-Lauh Al-Mahfûz)***, many thousand years before he was created, only then he could endure his illness patiently, and even accept his Lord's trial with satisfaction, and praise Him for what He has decreed and willed for him, saying: ***"Truly! To Allah we belong and truly, to Him we shall return"***.
- ☒ Destinies and fates will inevitably happen. If a person is decreed to be afflicted with hardship, poverty or ailment, then he must endure it patiently and be contented with his Lord's decree, in order to receive the full reward for this, knowing that many severe adversities could not be lifted by the entire world, then, they were eliminated easily with the will of Allah, The Almighty, in a jiffy!
- ☒ Al-Hassan- may Allah be pleased with him- was asked: ***["O Abu Saeed, I wonder what makes the person lack patience and lose all courage to engage jihad (fighting in the cause of Allah) and live in straitened***

circumstances)?" He said: "His lack of contentment with Allah, Exalted be He." Then he was asked: "What makes one lack contentment with Allah?" He said: "His lack of knowledge about Allah, The Almighty." Allah, Glorified be He, says:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا [الحديد: 22].

"No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh." (Surat Al-Hadid, 22)

- ☒ The affliction that befalls the person is nothing but "a divine favour", because it expiates his sins and will be the cause of his reward for it, not to mention the fact that it is replete with Allah's wisdom and mercy that he could not know. Allah, Exalted be He, says:

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ [البقرة: 216].

"and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows, but you do not know." (Surat Al-Baqarah, 216)

- ☒ The believer, in ease and hardship, in prosperity and adversity, recalls the words of Allah's Prophet, Allah's blessings and peace be upon him, **as it was reported that he (Allah's blessings and peace be upon him) said:**

«عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ، صَبَرَ فَكَانَ خَيْرًا لَهُ». رواه مسلم.

"How amazing and wonderful the affair of the believer is! Indeed, whatever happens to him is to his own benefit, and this applies only to the believer. If something good happens to him, he expresses his gratitude (to Allah), and that is good for him; and if an adversity befalls him, he endures it patiently and that is good for him". [Narrated by Muslim].

The believer must praise and thank his Lord in all his affairs, as he turns between the two forms of servitude: *servitude of patience and servitude of gratitude.*

عن سعد بن ابي وقاص رضي الله عنه قال ﷺ: «قلت: يا رسول الله، أي الناس أشدُّ بلاءً؟ قال: الأنبياءُ ثمَّ الأمتلُّ فالأمتلُّ، فيبتلى الرجلُ على حسبِ دينه، فإن كان في دينه صلْبًا اشتدَّ بلاءُهُ، وإن كان في دينه رِقَّةٌ ابتلي على حسبِ دينه، فما يبرحُ البلاءُ بالعبد حتى يتركه يمشي على الأرض ما عليه خطيئة» [صحيح الترمذي].

Saad ibn Abu Waqas, may Allah be pleased with him, reported "I said: O Messenger of Allah, which people are tried most severely." He (Allah's blessings and peace be upon him) said: "The Prophets, then the next best, then the next best. A man is tried according to the strength of his faith; if he is firm in faith, then his trials are more severe, and if he is frail in faith, then he is tried accordingly. And the slave will continue to be put to test until he is left walking upon the earth without any sins." [Narrated by At-Tirmidhi]

- ☰ An affliction is considered a great divine favour only if the believer receives it patiently and uncomplainingly, seeking and anticipating Allah's reward, and deeming the trial as a blessing endowed by The Most Loving Lord to His beloved slave, knowing that "*when Allah loves a people, then he will afflict them with trials*". Indeed, Allah, Glorified be He, loves His faithful worshipper immensely, nevertheless, He inflicts on him afflictions that other people usually cannot endure.
- ☰ The divine trial has a great benefit, that is reflected on the believer in his religion and worldly affairs, as the afflicted person becomes disciplined and endure his trial patiently.
- ☰ *Once you become contented with an affliction, you will be always communicating with Allah, Exalted be He, so you will be secured from panic and despair. In fact, the believer is always communicating with his Lord, at all times, in prosperity and adversity.*
- ☒ All people have **unanimously** agreed that *good health is a crown on the head of a well person that only a sick person can see, and that good health and wellness are a favour and a blessing that many people lose and underrate.*

☞ There are eight states that must inevitably befall every person:

All people are decreed to be inflicted

With these eight:

Delight and sorrow, separation and reunion,

Hardship and ease,

Sickness and wellness!

- ☒ People, when afflicted with diseases, respond differently; thus, some will be rewarded and others will be punished.

قال رَسُولُ اللَّهِ ﷺ: «عِظَمُ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَا، وَمَنْ سَخِطَ فَلَهُ السُّخْطُ» [صحيح ابن ماجه: 3272]،

The Prophet (Allah's blessings and peace be upon him) said: "The greatest reward comes with the greatest trial. When Allah loves people, He tests them (i.e., with affliction); whoever is contented (with his calamity), will win His (Allah's) pleasure, but whoever is discontented (with it), will earn His wrath."

- Allah, The Almighty, relates to us in the holy Quran what Prophet Ibrahim said about Him:

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ (80) (سورة الشعراء: 80)

"And when I am ill, it is He who cures me..." (Surat Ash-Shu`ara, 80)

Here Prophet Ibrahim attributed illness to himself, even though it is Allah, The Almighty, Who decrees all things. Prophet Ibrahim did so out of respect towards Allah. Then he asserted that when he would fall ill, no one would be able to heal him except Allah, Exalted be He.

✿ *Being afflicted with diseases does not mean that Allah does not love you, even Prophet Ibrahim (Abraham), whom Allah's took as a Khalil (closest worshipper (and friend, if we may say so)) from amongst all of His creation, fell ill.*

- ☒ Although diseases and ailments are bitter and replete with agonies, Allah, The Originator and The Creator – Exalted be He - made them laden with divine wisdom and many benefits, even if people could not realize them.

✍ Ibn Al Qayyim, may Allah have mercy on him, stated in his book "*Shifa al-Ail [The Healing of the Sick]*" that he had counted the benefits of diseases and the divine wisdom lying in them and found them exceeding a hundred benefits. Moreover, he said: ***"The benefits, that the heart and soul gain through pains and diseases, could not be felt except by the righteous whose hearts are sound and pure, for the spiritual wellness and health of hearts and souls depend on the pains and agonies of the bodies."***

Disease Benefits:

- 1 - Know for sure that it might be a great gift and mercy from Allah, The Almighty, to afflict you with diseases and ailments, as enduring such affliction patiently will expiate your sins and raise your rank with your Lord, The Almighty.

Prophetic Sayings that Prove This:

- *It was reported that Allah's Messenger (Allah's blessings and peace be upon him) said:*

ففي الصحيح عنه - ﷺ - قال: «ما يصيب المؤمن من وَصَب (مرض)، ولا نَصَب (تعب)، ولا سَقَم، ولا حزن - حتى الهم يهمه - إلا كُفِّرَ به من سيئاته» (صحيح مسلم)

"No disease, weariness, sickness, grief, even the worry that disturbs him but that it will be an expiation of his sins." [Narrated by Muslim]

[This Prophetic saying bears to us great glad tidings; some of the predecessors said: "Had it not been for adversities and calamities, we would have come with no good deeds, on the Day of Resurrection."]

- *It was reported that Allah's Messenger (Allah's blessings and peace be upon him) said:*

وقال - ﷺ - :- (وَإِنْ كَانَ أَحَدُهُمْ لَيَفْرَحُ بِالْبَلَاءِ، كَمَا يَفْرَحُ أَحَدُكُمْ بِالرِّخَاءِ).
السلسلة الصحيحة.

"One of them (i.e., the righteous worshippers) would rejoice in a trial just as one of you rejoices in prosperity."

[The righteous worshipper should not rejoice for the calamity itself, but for the greatness of the reward, and elevated rank that he gains and can only be attained due to what has befallen him.]

روى الإمام أحمد في مسنده من حديث زهير قال: أخبرت أن أبا بكر - رضي الله عنه - قال: يا رسول الله كيف الصلاح بعد هذه الآية: ﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ [النساء: 123] فكل سُوءٍ عملنا جُزِينَا بِهِ؟ فقال رسول الله - ﷺ - :- «غَفَرَ اللَّهُ لَكَ يَا أبا بكرٍ، أَلَسْتَ تَمْرَضُ؟ أَلَسْتَ تَنْصَبُ؟ أَلَسْتَ تَحْزَنُ؟ أَلَسْتَ تُصِيبُكَ الْأَوْءَاءُ [الشدة وضيق المعيشة]؟» قال: بلى، قال: «فَهُوَ مَا تُجْرُونَ بِهِ».

It was narrated that Abu Bakr ibn Abu Zuhair said: "I was informed that Abu Bakr said: "O Messenger of Allah, how could we be in a good state after the revelation of this verse:

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿123﴾ [النساء: 123]

'It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.' [Surat An-Nisa', 123] *We will be punished for every evil deed we did?" There Messenger of Allah (Allah's blessings and peace be upon him) said: "May Allah forgive you, Abu Bakr, don't you fall sick? Don't you get wearied? Don't you feel sad? Calamities and hardships befall you, don't you?" He said: "Yes!" He (Allah's blessings and peace be upon him) said: "That is the recompense you get."*

- The eminent scholar ibn Abd al-Barr said: **(Calamities, pains and diseases expiate sins.)**

It was reported that Allah's Messenger (Allah's blessings and peace be upon him) said:

قال - ﷺ -: (مَا اخْتَلَجَ عِرْقٌ وَلَا عَيْنٌ إِلَّا بِذَنْبٍ، وَمَا يَدْفَعُ اللَّهُ عَنْهُ أَكْثَرَ). صحيح الجامع

"No person's veins or eye would tremble with illness but because of a sin (that this person has committed), yet Allah repels even more from him."

روى الترمذي في سننه من حديث أنس- رضي الله عنه - أن النبي - ﷺ - قال: «إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الْخَيْرَ عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا، وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الشَّرَّ أَمَسَكَ عَنْهُ بِذَنْبِهِ حَتَّى يُوَافِيَ بِهِ يَوْمَ الْقِيَامَةِ».

Anas (may Allah be pleased with him) reported that the Messenger of Allah (Allah's blessings and peace be upon him) said, "When Allah wills good for His slave, He hastens the punishment for him in this world, but when He wills harm for His slave, He withholds punishment for his sins until He calls him to account on the Day of Resurrection." [Narrated by At-Tirmidhi]

هَذِهِ الْمَرْأَةُ السُّودَاءُ أَنْتَ النَّبِيُّ - ﷺ -، فَقَالَتْ: إِنِّي أُصْرَعُ، وَإِنِّي أَتَكشَّفُ، فَادْعُ اللَّهَ

تَعَالَى لِي، قَالَ: «إِنْ شِئْتَ صَبِرْتَ وَلَكَ الْجَنَّةُ، وَإِنْ شِئْتَ دَعَوْتَ اللَّهَ تَعَالَى أَنْ يُعَافِيكَ»، فَقَالَتْ: أَصْبِرُ، فَقَالَتْ: إِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفُ، فَدَعَا لَهَا. متفق عليه.

It was reported that a black woman came to the Prophet (Allah's blessings and peace be upon him) and said to him, "O Messenger of Allah, I suffer from fits (epilepsy) and during my fit, my body is exposed, so invoke Allah (to cure me)." The Prophet (Allah's blessings and peace be upon him) said to her, "If you wish, endure it patiently, and you will be rewarded with paradise; and if you wish, I will invoke Allah to cure you." The woman said, "I shall endure it patiently." Then she added "But, (when I get fits) my body is exposed, so invoke Allah that I don't become uncovered (i.e., in my fits)." So, he (Allah's blessings and peace be upon him) supplicated to Allah for her." [Narrated by both Al-Bukhari and Muslim]

وقال - ﷺ -: "مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى؛ مَرَضٌ فَمَا سِوَاهُ، إِلَّا حَطَّ اللَّهُ لَهُ سَيِّئَاتِهِ، كَمَا تَحَطُّ الشَّجَرَةُ وَرَقَّهَا". صحيح البخاري

The Messenger of Allah (Allah's blessings and peace be upon him) said: "No Muslim is afflicted with harm, be it a disease or any other affliction, but that Allah will thereby cause his sins to fall away just as a tree sheds its leaves." [Narrated by Al-Bukhari].

ولقد عادَ - ﷺ - مريضًا، ومعه أبو هريرة من وعك كان به، فقال رسول الله - ﷺ -: أبيضر فإن الله يقول: هي ناري أسطها على عبدي المؤمن في الدنيا، لتكون حظه من النار، في الآخرة. صحيح ابن ماجه والوعك: هو الحمى.

Abu Huraira reported that the Prophet, Allah's blessings and peace be upon him, visited a man who had a fever and he (Allah's blessings and peace be upon him) said to him: "Glad tidings for you, for Allah has said: 'It is My fire that I afflict upon my believing slave in this world to be his share of the Hellfire in the hereafter.'"

وروى الترمذي في سننه من حديث جابر- رضي الله عنه - أن النبي - ﷺ - قال: «يَوَدُّ أَهْلُ الْعَافِيَةِ يَوْمَ الْقِيَامَةِ حِينَ يُعْطَى أَهْلُ الْبَلَاءِ النَّوَابِ، لَوْ أَنَّ جُلُودَهُمْ كَانَتْ فُرِضَتْ فِي الدُّنْيَا بِالْمَقَارِيضِ».

Jabir reported that the Prophet (Allah's blessings and peace be upon him) said: "On the day of resurrection, when those who were healthy see the reward granted to those who were tested [in their health], they would wish that their skins had been cut up into pieces with scissors [while they were in this worldly life.]" [Narrated by At-Tirmidhi]

- ✿ There are some people whom Allah, Exalted be He, has decreed a great position in paradise, but he could not reach it by virtue of their deeds. So, Allah afflicts them with a disease, as a mercy from Him, The Lord of the 'Ālamîn (mankind, jinn and all that exists). Through this disease (their endurance of it), their status is raised high in the hereafter.

قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «إِنَّ الْعَبْدَ إِذَا سَبَقَتْ لَهُ مِنْ اللَّهِ مَنْزِلَةٌ لَمْ يَبْلُغَهَا بِعَمَلِهِ ابْتِلَاءُ اللَّهِ فِي جَسَدِهِ أَوْ فِي مَالِهِ أَوْ فِي وَلَدِهِ ثُمَّ صَبَّرَهُ عَلَى ذَلِكَ حَتَّى يَبْلُغَهُ الْمَنْزِلَةَ الَّتِي سَبَقَتْ لَهُ مِنَ اللَّهِ تَعَالَى» صحيح أبي داود

The Messenger of Allah (Allah's blessings and peace be upon him) said: "When Allah has previously decreed for a slave a rank which he could not attain by his (righteous) deeds, He afflicts him in his body, his property or his children, then He enables him to endure that affliction patiently to be elevated to that rank which was previously decreed from him by Allah, Exalted be He." [Narrated by Abu Dawud]

- ✿ Moreover, our Prophet Muhammad – Allah's blessings and peace be upon him - the Master of the former peoples and the later peoples, was afflicted with ailments to raise and elevate his rank and be a role model to us.

فَقَدْ رَوَى الْبُخَارِيُّ وَمُسْلِمٌ فِي صَحِيحَيْهِمَا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ - ﷺ - وَهُوَ يُوعَكُ وَعَگًا شَدِيدًا، فَمَسَسْتُهُ بِيَدِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّكَ لَتُوعَكُ وَعَگًا شَدِيدًا؟ فَقَالَ رَسُولُ اللَّهِ - ﷺ -: «أَجَلٌ، إِنِّي أُوَعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ»، فَقُلْتُ: ذَلِكَ أَنْ لَكَ أَجْرَيْنِ؟ فَقَالَ رَسُولُ اللَّهِ - ﷺ -: «أَجَلٌ».

Ibn Masoud (may Allah be pleased with him) reported: "I visited the Prophet (Allah's blessings and peace be upon him) when he was suffering from a severe fever. I touched his body with my hand and said, "O Messenger of Allah! You are suffering from severe fever, aren't you?" The Prophet (Allah's blessings and peace be upon him) replied, "Yes, I suffer from fever as much as two men of you." I said, "This is because you get a double reward, am I correct?" He (Allah's blessings and peace be upon him) replied: "Yes!" [Narrated by both Al-Bukhari and Muslim]

- ✿ In his fatal illness, Allah's Messenger (Allah's blessings and peace be upon him) fainted three times.

قالت عائشة - رضي الله عنهما - كما رواه البخاري ومسلم في صحيحيهما:
«مَا رَأَيْتُ أَحَدًا أَشَدَّ عَلَيْهِ الْوَجَعُ مِنْ رَسُولِ اللَّهِ - ﷺ -».

Aishah - may Allah be pleased with her - said: "I never saw anyone suffering from severer pain than the Messenger of Allah (Allah's blessings and peace be upon him)."

✉ The true blessing and favour lie in the happiness of the hereafter or everything that leads to it, because every blessing or favour that does not make us closer to Allah, The Almighty, is actually a calamity in itself. Indeed, a trial with afflictions and calamities may be a great blessing, as it brings us closer to the Throne of The All-Merciful.

- 2 - When the person falls ill, he demonstrates the servitude of endurance and patience to his Lord. Whoever is endowed with the virtue of patience, should rejoice at the glad tidings of Allah's great promise mentioned in the following verse. Allah, The Almighty, says:

إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ (الزمر: 10)

"Only those who are patient shall receive their reward in full, without reckoning." (Surat Az-Zumar, 10)

It is Allah, The Most Generous of the Generous, Who is The One Who will honor the ill person who endures sufferings patiently. Allah, Exalted be He, promises His slave a gift without counting or reckoning, then what do you think about Allah's favours and endowments?!!

Allah's Messenger, Allah's blessings and peace be upon him, said:

قال - ﷺ -: "وما أعطي أحدٌ عطاءً خيراً وأوسع من الصبر". متفق عليه

**"No one is ever given a gift better and more comprehensive than patience."
[Narrated by both Al-Bukhari and Muslim].**

- 3 - When the person falls ill, his heart becomes attached to Allah, Exalted be He, alone and totally detached from people or possessions. An ill person supplicates to his Lord sincerely, and worships Him (Alone) by doing religious deeds sincerely for His sake only. Thus, Allah gets from His slave, by means of this disease, the servitude of supplication and distress, so he piously and devotedly invokes his Lord, entrusting his affairs to Him, and supplicates to

Him sincerely in a way that increases his faith, and makes him taste the sweetness of repentance and faith that outweigh his hope for the healing of his illness.

The heart of the sick believer becomes attached to no one other than his Lord, The Almighty, not to a priest or a sorcerer, or even with a doctor. Rather, such ill believer obeys his Lord's commands, and makes use of all available means, and invokes his Lord Alone to respond to his prayer and accept his call just as the case of Prophet **Ayyûb (Job)**, about whom Allah says:

**(وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ * فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذَكَرَىٰ لِلْعَابِدِينَ)
[الأنبياء: 83 - 84]**

"And (remember) Ayyûb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy." So, We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us." (Surat Al-Anbiyaa, 83-84)

O Allah, Highly Glorified and Exalted be You, my Lord, How Merciful You are!

- ④ - When the person falls ill, he turns to his Lord and remembers the sins he did throughout his life. He becomes awakened from his heedlessness and negligence. Diseases and adversities force the negligent slave to repent and return to his Lord, making him quit sins. This is because when a slave is afflicted by Allah with a disease or any calamity, he feels his weakness, humiliation, and poverty to his Lord. Only then, he remembers his own negligence and heedlessness towards his Lord, and turns remorsefully and regretfully to Him, Exalted be He Who says:

**{وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ}
[الأنعام: 42].**

"Verily, We sent (Messengers) to many nations before you (O Muhammad صلى الله عليه وسلم). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility)." (Surat Al-An`am, 42)

- Sheikh of Islam, Ibn Taymiyyah, said: **"A calamity that brings you back to Allah is better than a blessing that makes you forget the remembrance of Allah.)**
- 5 - When the person falls ill, his heart becomes purified from arrogance, vanity, envy, malice and other heart diseases. If the slave remains in ease and happiness all the time, he would transgress and exceed all bounds. But Allah, Exalted be He, showers His slave with His mercy by afflicting him with illness and pains to make him realize his weakness and how badly he needs his Lord. Thus, his heart is softened, and he gets closer to his Lord, The Almighty. Only then he will be able to taste the pleasure of the greatest pleasures, that is, his feeling close to Allah, Exalted be He, and his total humbleness to Him. Thus, if, in that state, he supplicates to his Lord, his supplication will be answered, and this is one of the greatest benefits and blessings that one can be endowed with.
- 6 - The ill person devotedly worships his Lord, The Almighty, and demonstrates his servitude to Him by waiting for the cure and the relief. This makes the slave's heart attached to Allah alone. This is amazingly remarkable in the state of the ill and distressed people, especially those afflicted with "the so-called incurable diseases". The patient's heart becomes attached to none but Allah alone, incessantly invoking Him: "O Lord! O Lord! O Lord! None besides You can avert it". Thus, his supplication will be accepted and answered, Allah willing, and he will get what he wants, and his distress will be relieved.
- ☒ Once upon a time, a cancer patient was informed by the doctors that his cure was impossible. They believed that there was no cure for him to the best of their knowledge. The man did not lose hope, and invoked his Lord, The Almighty. He kept invoking Him to heal and cure him, especially in the last hours of the night before dawn. Allah, Exalted be He, answered his supplication and cured him. Allah, Glorified be He, says:

(حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوْا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا) [يوسف: 110].

"(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are Mujrimûn (criminals, sinners, disbelievers, polytheists)." (Surat Yusuf, 110)

- 7 - The ill person realizes, after falling ill, the greatness of the gift and blessing of wellness, that a healthy person could not properly recognize and be grateful for. Maybe he could not properly grasp how blessed he was until he was afflicted with a disease. Only then, he becomes more focusing on the blessing of sound health and wellness. Had it not been for the afflictions and diseases, he would not have known the real value of health. These adversities are laden with many mercies. Even the ill person praises and thanks his Lord, when he sees another person suffering from a more chronic or severer disease.
- 8 - Diseases remind you of the sufferings of other ill persons whom you have previously neglected when we were healthy. Thus, you fulfill your duty toward them by paying them a visit, trying to relieve their calamities and comfort them, invoking Allah to endow them with wellness.
- 9 - As we have mentioned before, when the person falls ill, Allah, Exalted be He, gets out from him the servitude of gratitude and appreciation to Him. He longs for wellness and to be showered with the mercies of his Lord, The Almighty, thus, he resorts to supplication.

قال صلى الله عليه وسلم: ((لا يردُّ القضاءَ إلاَّ الدعاءُ)) (رواه الترمذي)

The Messenger of Allah (Allah's blessings and peace be upon him) said: "Nothing turns back the Decree except supplication." [Narrated by At-Tirmidhi]

- 10 - Allah, The Almighty, becomes close to the ill, showers him with His mercy, answers his supplications, and rewards his visitors and those serving him. That is why the angels greet and honour the visitor of the ill. Allah, Exalted be He, blames and reprimands those who abstain from visiting the ill as it was reported that the Messenger of Allah (Allah's blessings and peace be upon him) said,

كما جاء في الحديث: «إِنَّ اللَّهَ -عَزَّ وَجَلَّ- يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ مَرَضْتُ فَلَمْ تَعُدَّنِي، قَالَ: يَا رَبِّ كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟! قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرِضٌ فَلَمْ تَعُدَّهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ». صحيح الجامع

Allah's Messenger (Allah's blessings and peace be upon him) reported that Allah, Exalted and Glorified be He, would say on the Day of Resurrection: 'O son of Adam, I was ill but you did not visit Me.' He (i.e., that slave) would say: 'O my Lord! How could I visit you for You are The

Lord of the 'Ālamîn (mankind, jinn and all that exists).' Thereupon He (Allah, The Almighty) would say: 'Did you not know that My slave so-and-so fell ill but you did not visit him? Did you not know that if you had visited him, you would have found Me with (or by) him?!'"

○ When the slave recovers from his illness, he will realize the great value of the blessing of **al-`Afiyah (good health and wellness)**, and keep praising and thanking his Lord for His favour. He expresses his gratitude to his Lord, after having suffered from the pains of the disease.

👉 Thus, we come to know the positive results of the diseases. It might have a bitter taste, but its consequences are sweeter than pure honey. Why do one of us panic upon falling ill, and keep cursing and insulting that disease?!!

فَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى أُمِّ السَّائِبِ، فَقَالَ: «مَا لَكَ يَا أُمَّ السَّائِبِ، تُرْفَرِفِينَ؟ أَيْ: تَرْتَعِدِينَ، قَالَتْ: الْحُمَّى لَا بَارَكَ اللَّهُ فِيهَا، فَقَالَ: لَا تَسْبِي الْحُمَّى، فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِي آدَمَ كَمَا يُذْهِبُ الْكَبِيرُ خَبَثَ الْحَدِيدِ». صحيح مسلم

Jabir (May Allah be pleased with him) reported that the Messenger of Allah (Allah's blessings and peace be upon him) visited Umm as-Saib and asked her, "What ails you O Umm as-Saib? You are shivering?" She replied: "I'm suffering from a fever; may Allah damn it!" He said to her, "Do not insult fever, for it cleanses out the sins of the sons of Adam in the same way that a furnace removes the slag of iron." [Narrated by Muslim].

☒ One of the predecessors was afflicted with a disease in his foot, yet he did not ache or groan; rather, he smiled and accepted his Lord's trial with contentment, saying (the verse of Surat Al-Baqarah, 156): **"Truly! To Allāh we belong and truly, to Him we shall return"**. Then he said: **"The sweetness of the reward made me forget the bitterness of pain."**

👉 So let no one think, according to the foregoing, that the believer will be afflicted with illness. Nay, rather, the believer should not wish for calamities and diseases to befall him, nor should he ask Allah, The Almighty, to afflict him with illness. The believer is always required to ask his Lord to endow him with wellness and sound health.

عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ عَادَ رَجُلًا مِنَ الْمُسْلِمِينَ قَدْ خَفَتَ - أَي: ضَعُفَ - فَصَارَ مِثْلَ الْفَرْخِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ كُنْتَ تَدْعُو بِشَيْءٍ أَوْ تَسْأَلُهُ إِيَّاهُ؟» قَالَ: نَعَمْ، كُنْتُ أَقُولُ: اللَّهُمَّ مَا كُنْتُ مُعَاقِبِي بِهِ فِي الْآخِرَةِ فَعَجِّلْهُ لِي فِي الدُّنْيَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: سُبْحَانَ اللَّهِ لَا تُطِيفُهُ أَوْ لَا تَسْتَطِيعُهُ، أَفَلَا قُلْتَ: اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ، فَدَعَا اللَّهَ لَهُ فَشَفَاهُ». صحيح مسلم

Anas reported that Allah's Messenger (Allah's blessings and peace be upon him) visited one of the Muslims who had grown as feeble as a new born chick. Allah's Messenger (Allah's blessings and peace be upon him) said: "Did you supplicate to Allah for anything?" He said: "Yes. I used to supplicate and say: O Allah, expedite for me in this world the punishment that You will inflict upon me in the Hereafter." Thereupon, Allah's Messenger (Allah's blessings and peace be upon him) said: "Glorified and praised be Allah! You will neither endure nor bear it (i.e., Allah's Punishment). You should have said instead: 'O Allah! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!'" Then, he (the Prophet, Allah's blessings and peace be upon him) supplicated to Allah to cure him and he was cured." [Narrated by Muslim]

✿ We must always ask Allah, Exalted be He, to endow us with wellness and sound health.

فَعَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قُلْتُ: «يَا رَسُولَ اللَّهِ، عَلِّمْنِي شَيْئًا أَسْأَلُهُ اللَّهَ عَزَّ وَجَلَّ، قَالَ: سَلِ اللَّهَ الْعَافِيَةَ، فَمَكَثْتُ أَيَّامًا، ثُمَّ جِئْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلِّمْنِي شَيْئًا أَسْأَلُهُ اللَّهَ، فَقَالَ لِي: يَا عَبَّاسُ يَا عَمَّ رَسُولِ اللَّهِ! سَلِ اللَّهَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ». صحيح الترمذي

Al 'Abbas – may Allah be pleased with him- reported that he said, "O Messenger of Allah, teach me something that I may ask Allah, The Almighty." The Prophet, Allah's blessings and peace be upon him, said, "Ask Allah to endow you with Al-'Afiyah (i.e., wellness and wellbeing)." I waited some days, then I came back to the Prophet (Allah's blessings and peace be upon him) and said, "O Messenger of Allah, teach me something that I may ask Allah." The Prophet said to me, "O 'Abbas, O uncle of the Messenger of Allah, ask Allah to endow you with Al-'Afiyah (wellness and wellbeing) in the life of this world and in the Hereafter." [Narrated by At-Tirmidhi]

وعن ابن عمر - رضي الله عنهما - قال: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَدْعُ هَوْلَاءِ الدَّعَوَاتِ - حِينَ يُنْسَى وَحِينَ يُصْبِحُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ

إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي» رواه ابن ماجه.

Abdullah ibn Umar narrated that the Messenger of Allah (Allah's blessings and peace be upon him) used to invoke Allah and say these supplications in the evenings and when he rose in the morning, "O Allah, I ask You for pardoning and wellness in this world and in the Hereafter. O Allah, I ask You for pardoning and wellness in my religion and in my worldly affairs, in my family and in my property."

✿ ***Therefore, wellness is considered one of the blessings that nothing else can be compared to it.***

قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَصْبَحَ مِنْكُمْ أَمِنًا فِي سِرْبِهِ، مُعَافَى فِي جَسَدِهِ، عِنْدَهُ قُوتٌ يَوْمِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا بِحَدَافِيرِهَا». صحيح الجامع

The Messenger of Allah (Allah's blessings and peace be upon him) said: "If anyone among you wakes up in the morning secured in his dwelling, healthy in his body, and possessing the provision for his day, it will be as though the whole world has been brought into his possession."

☞ Sheikh of Islam, Ibn Taymiyyah, may Allah have mercy on him, said: ***"The slave will be rewarded for any calamities that afflict him (such as illness, the death of the dear ones, robbery, etc.) provided that he has not brought any calamity on himself and endures it patiently. As for the calamity itself, his sins are expiated for it."***

☞ Indeed, Islam encourages the ill person to endure his illness patiently, emphasizing the spiritually healing effects of ailments, and the divine wisdom that is latent in them. Don't mistakenly understand that Islam glorifies pains or sufferings. Rather, it praises and appreciates the sufferers' gratefulness, composure and their certainty in their Lord's mercy. Allah, Exalted be He, says:

(مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَعَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا) [النساء: 147]

- ***"Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All-Appreciative (of good), All-Knowing." (Surat An-Nisa', 147)***

☞ `Urwah ibn Zubayr developed gangrene of the foot. His leg became swollen and the gangrene began to spread. The doctors unanimously agreed that the

only cure for him was amputation of his leg. 'Urwah seeing no other choice consented uncomplainingly and contentedly. On the same night, his son fell from a roof and died. `Urwah said: "O Allah, all praises be to You! I had seven children, You took one of my sons in death and left me six! And I had four limbs, You ordained me to lose one and retain three! Indeed, although You withheld, You have lavishly gave me endowments; and and if You have afflicted me with an affliction, surely You have endowed me with wellness and many gifts!"

- ✿ May Allah have mercy on `Urwah and forgive him; he did not panic, rather he was patient, no, rather satisfied. He was even appreciative, grateful and thanked his Lord, for some of his illness was lighter than others, and his affliction was less than the affliction of others. This made him feel his illness and afflictions eased for him.

👉 *The patient should pay attention to **two significant things**, that, if he contemplates, will endure his calamity patiently, and will feel his suffering eased for him:*

① **The First Thing:** that he was not afflicted in his faith. Any blemish that befalls or affects one's faith or relationship with his Lord will make him commit sins, and consequently get divine penalties. So, being afflicted in one's body, wealth or family is insignificant compared to affliction in faith.

② **The Second Thing:** that his affliction is less severe than the affliction of others. If anyone of us looks around or visits a hospital, he will see many sufferers, stricken with calamities and ailments more severe and painful than his.

👉 An eminent Islamic scholar said: "**Whenever a calamity befell me, I thanked Allah, The Almighty, for it for four blessings: (1) Allah endowed me patience and endurance to bear it; (2) Allah has guided me to say, (upon its occurrence) "Truly! To Allah we belong and truly, to Him shall we return"; (3) Allah did not ordain my calamity to be severer than it; (4) Allah did not afflict me in my religion."**

📖 When severe ailments befall the believer, nothing can rescue him but his patience and endurance. It will protect him from anxiety and panic, with the Leave and Decree of Allah, Exalted be He. Thus, he is endowed with the divine

guidance that shields him against despair during his sufferings. Allah, The Almighty, says:

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ [الأنبياء: 37].

"Man is created of haste. I will show you My Ayât (torments, proofs, evidence, verses, lessons, signs, revelations, etc.). So, ask Me not to hasten (them)." (Surat Al-Anbiya ` , 37)

📖 The Means that Help us Endure Diseases Patiently:

including:

1- Knowing that illness is decreed by Allah, Exalted be He, Who says:

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (51)
(سورة التوبة-51)

"Say: "Nothing shall ever happen to us except what Allâh has ordained for us. He is our Maulâ (Lord, Helper and Protector)." And in Allâh let the believers put their trust.: (Surat at-Tawbah, 51)

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (11) ((التغابن: 11)

"No calamity befalls, but by the Leave [i.e., Decision and Qadar (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e., what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)]. And Allâh is the All-Knower of everything." (Surat At-Taghabun, 11)

[Commentary: When the afflicted person realizes that the calamity is decreed by Allah, he feels contented and pleased with His decree.]

2- Believing that Allah is more Merciful to you than you are to yourself. Allah, The Almighty, says:

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ (سورة الأنعام: 54)

"your Lord has written (prescribed) Mercy for Himself..." (Surat Al-An`am, 54)

When you know this fact, that Allah is more merciful to you than you are to yourself, this makes you surrender to what He has decreed, and to endure it patiently.

- 3- Knowing that your duty toward Allah, Exalted be He, is to submit to Him humbly and patiently.** Thus, you will live in the state of "*servitude of adversity*".
- 4- Remembering the benefits and fruits of diseases that we have passed through.**
- 5- Remembering death, and how any person dies and moves, in a fraction of a second, from this worldly life to the eternal life.** The hardship of illness makes it easy for the ill person to mention death, and remember it and finds comfort and solace upon thinking about the recompense and the reward.

عن أبي هريرة أن النبي -ﷺ- قال: (أَكْثَرُوا ذِكْرَ هَانِمِ اللَّذَاتِ، فَمَا ذَكَرَهُ عَبْدٌ قَطُّ وَهُوَ فِي ضَيْقٍ إِلَّا وَسَّعَهُ عَلَيْهِ، وَلَا ذَكَرَهُ وَهُوَ فِي سَعَةٍ إِلَّا ضَيَّقَهُ عَلَيْهِ) صحيح الجامع

Abu Hurairah reported that the Prophet – Allah's blessings and peace be upon him - said: "Remember often the destroyer of pleasures. Never has a salve remembered it during a hardship except that it became eased for him, and never has he remembered it in prosperity except that it became straitened for him."

- Umar ibn Abdul Aziz said: [If you are going through a hardship, then remember death; indeed, it will ease things for you.]

- 6- Realizing that the life of this world is the abode of divine tests and trials, and the place of adversities, ailments and sorrows.** Allah, The Almighty, says:

(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ) [البلد: 4].

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

- ☞ Listen, dears, what our Messenger, Allah's blessings and peace be upon him, narrated about the illness of Prophet Ayyub (Job), Allah's peace be upon him.

قال رسول الله ﷺ: " إِنَّ أَيُّوبَ نَبِيُّ اللَّهِ لَمَّا لَبِثَ فِي بَلَاءِهِ ثَمَانِي عَشْرَةَ سَنَةً، فَرَفَضَهُ الْقَرِيبُ وَالْبَعِيدُ إِلَّا رَجُلَيْنِ مِنْ إِخْوَانِهِ كَانَا يَغْدُونَ إِلَيْهِ وَيُرَوِّحَانِ، فَقَالَ أَحَدُهُمَا لِسَاحِبِهِ: تَعْلَمُ وَاللَّهِ لَقَدْ أَذْنِبَ أَيُّوبُ ذَنْبًا مَا أَذْنِبُهُ أَحَدٌ مِنَ الْعَالَمِينَ. فَقَالَ لَهُ صَاحِبُهُ: وَمَا ذَاكَ؟ قَالَ: مِنْذُ ثَمَانِي عَشْرَةَ سَنَةً لَمْ يَرْحَمَهُ اللَّهُ فَيَكْشِفْ مَا بِهِ، فَلَمَّا رَاحَ إِلَيْهِ لَمْ يَصْبِرِ الرَّجُلُ حَتَّى ذَكَرَ ذَلِكَ لَهُ. فَقَالَ أَيُّوبُ: لَا أَدْرِي مَا تَقُولُ، غَيْرَ أَنَّ اللَّهَ يَعْلَمُ أَنِّي كُنْتُ أَمْرًا عَلَى الرَّجُلَيْنِ يَتَنَازَعَانِ فَيَذْكُرَانِ اللَّهَ وَأَرْجِعُ بَيْتِي وَأَكْفِرُ عَنْهُمَا كِرَاهِيَةً أَنْ يُذَكَّرَ اللَّهُ إِلَّا فِي حَقِّ، قَالَ: وَكَانَ يَخْرُجُ إِلَى حَاجَتِهِ، فَإِذَا قَضَى حَاجَتَهُ أَمْسَكَتْ أَمْرَأَتُهُ بِيَدِهِ، فَلَمَّا كَانَ ذَلِكَ يَوْمَ أَبْطَأَ عَلَيْهَا، فَأَوْحَى اللَّهُ إِلَى أَيُّوبَ فِي مَكَانِهِ **"ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ"** [ص: 42] فَاسْتَبْطَأَتْهُ فَبَلَّغَتْهُ فَأَقْبَلَ عَلَيْهَا قَدْ أَذْهَبَ اللَّهُ مَا بِهِ مِنَ الْبَلَاءِ فَهُوَ أَحْسَنُ مَا كَانَ، " فَلَمَّا رَأَتْهُ قَالَتْ: أَيُّ بَارِكِ اللَّهُ فِيكَ، هَلْ رَأَيْتَ نَبِيَّ اللَّهِ هَذَا الْمُبْتَلَى وَاللَّهِ عَلَى ذَلِكَ، مَا رَأَيْتُ أَحَدًا كَانَ أَشْبَهَ بِهِ مِنْكَ إِذْ كَانَ صَحِيحًا قَالَ: إِنِّي هُوَ، وَكَانَ لَهُ أَنْدَرَانِ (مَخْزَنَانِ) أَنْدَرُ الْقَمْحِ وَأَنْدَرُ الشَّعِيرِ، فَبِعَتْ اللَّهُ سَحَابَتَيْنِ فَلَمَّا كَانَتْ إِحْدَاهُمَا عَلَى أَنْدَرِ الْقَمْحِ أَفْرَعَتْ فِيهِ الذَّهَبَ حَتَّى فَاضَتْ، وَأَفْرَعَتْ الْأُخْرَى عَلَى أَنْدَرِ الشَّعِيرِ الْوَرِقَ حَتَّى فَاضَتْ " رَوَاهُ ابْنُ حِبَانَ وَالْحَاكِمُ وَصَحَّحَهُ الذَّهَبِيُّ.

Allah's Messenger (Allah's blessings and peace be upon him) said:
"Allah's Prophet Ayyub, peace be upon him, remained in his trial for eighteen years. He was rejected by relatives and strangers alike, besides two men among the closest of his brothers to him. They used to visit him in the mornings and evenings. One of them said to his companion, "You know, by Allah, (it seems to me that) Ayyub must have committed a great sin which nobody in the world had ever committed." His companion said, "Why are you saying that?" He said: "For eighteen years, Allah has not showed His mercy to him or eliminated his afflictions." When his companion went to Ayyub in the evening, he could not help but mention it to him. Ayyub said: "I do not know what you are talking about, but Allah knows well that whenever I passed by two men arguing, and mentioning Allah's Name in their dispute, I used to go back to my house and make atonement for them BOTH, because I hated to hear them mentioning Allah's Name in such an inappropriate incident (and improper manner)."

(Then) Allah's Messenger (Allah's blessings and peace be upon him) said:
He (i.e., Prophet Ayyub) used to go out to answer the call of nature, then his wife would take his hand until he came back home. One day, he remained away from her for a long time, so Allah had revealed to him, "Strike the ground with your foot: This is (a spring of) water to wash in, cool and a (refreshing) drink." (Surat Sad, 42) His wife thought that he had taken too long, so she headed for him. When he saw her, he hastened to her, cured from his blisters and afflictions, and in best condition. turned to look at him, and was amazed to find out that Allah had removed his afflictions he had been suffering from, and he looked better than he had

ever looked. "When she saw him, she said, "May Allah bless you! Have you seen the severely afflicted Prophet of Allah's Prophet? By Allah, I've never seen anyone else that looks like him, when he was healthy, more than you." He said, "I am he!" He had two threshing floors, one for wheat and one for barley. Allah sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full. The other rained silver on the threshing floor of the barley until it was full.) [Narrated by Ibn Hibban and Al-Hakem]

Ibn Katheer – may Allah have mercy on him - said: “The story of Prophet Ayyub is a reminder for every person afflicted with diseases, poverty or loss of children. He should find in Prophet Ayyub an excellent example as his afflictions were more severe than theirs, nevertheless he endured them patiently and sought reward from his Lord, The Almighty, until He cured and relieved him”.

📖 Pains often purify one's sins. These pains are decreed by Allah, The Almighty, according to His wisdom, to afflict the true believers to rid them of some trivial worldly pleasures. Thus, it does not take long for them to be deluded or deceived by them, or to rely on them, for many a harmful (thing) is beneficial.

O Allah, we ask you for forgiveness, wellness, and lasting well-being!

✉ And know for sure that there are some things that patients must know very well, including: the good news for every patient, whose illness prevents him from performing the supererogatory acts of worship, that he used to do regularly when he was healthy. He should be informed the glad tiding that these deeds are written for him and their reward is not lost.

قال رسول الله ﷺ: "إِذَا مَرِضَ الْعَبْدُ، أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا".
رواه البخاري

It was reported that the Messenger of Allah (Allah's blessings and peace be upon him) said, "When a slave (a believer) of Allah falls ill or travels, then he will get written to his accounts (the reward) similar to

that he used to get for the good deeds that he used to do when was healthy, residing at his house" [Narrated by Al-Bukhari]

- ☒ It should also be noted that some persons make a drastic fault. Such people, who are afflicted with psychological diseases, seek treatment in playing or listening to music, or even in singing, although Allah and His Messenger, Allah's blessings and peace be upon him, forbade these acts.

عن أم سلمة -رضي الله عنها-، أنها قالت: اشتكت ابنة لي، فنبذت لها في كوز، فدخل النبي - ﷺ -، وهو يغلي، فقال (ما هذا؟) فقالت: إن ابنتي اشتكت فنبذنا لها هذا، فقال - ﷺ -: (إن الله لم يجعل شفاءكم في حرام). رواه ابن حبان وحسنه الألباني

Umm Salamah -may Allah be pleased with her - said: "A daughter of mine fell ill, so I put raisins or dates in a bowl filled with water (she wanted to give her daughter their infusion as a treatment). The Prophet (Allah's blessings and peace be upon him) entered upon her, wrathful and said: "What is this?" She said: "My daughter fell ill, so I put raisins or dates in a bowl filled with water (to give her their infusion). Allah's Messenger (Allah's blessings and peace be upon him) said: "Verily, Allah has not made your healing in an unlawful thing." [Narrated by Ibn Hibban]

☒ **There are Three Categories of Medicines:**

- ① **Legitimate Medicine**, such as ar-Ruqyah, honey, Zamzam water, and their likes; and
- ② **Permissible Medicine**, which is not forbidden in Islam according to the divine revelation; and
- ③ **Forbidden Medicines**, that are not lawful or permissible according to the divine revelation.

قال رسول الله ﷺ -: (يا عباد الله تداووا، فإن الله لم يضر داء إلا وضع له دواء إلا داءً واحداً)).
فأولوا: يا رسول الله، وما هو؟ قال: ((الهرم)). صحيح الجامع

Allah's Messenger (Allah's blessings and peace be upon him) said: "O slaves of Allah! Seek treatment for yourself, for Allah has not created a disease except that He has also created its cure, except for one disease." They (His Companions) said: "O Messenger of Allah, what is that?" He (Allah's blessings and peace be upon him) said: "Senility"."

قال - ﷺ -: (إن الله لم ينزل داءً إلا أنزل له دواءً علمه من علمه، وجهله من جهله إلا السام)

قَالُوا: يَا رَسُولَ اللَّهِ وَمَا السَّامُ؟ قَالَ: (الْمَوْتُ). صحيح الجامع

The Prophet (Allah's blessings and peace be upon him) said: Allah has not sent down a disease except that He also sent down its cure; whoever knows it (the cure), knows it, and whoever is unaware of it (the cure), he is unaware thereof, except for 'as-sam'." Aisha said, "I asked him, "What is as-sam?" He (Allah's blessings and peace be upon him) said, "Death".

- ☒ Let any sick person beware of neglecting the performance of the prayer, during his sickness; he must pray the five daily obligatory prayers on time, if can. But if he is not able to do so, he may combine the noon (Dhuhr) prayer and the afternoon (`Asr) prayer, and the sunset (maghrib) prayer with the evening (`Isha) prayer, as a concession from his All-Wise Lord. In addition, the sick person must cleanse and purify his body and perform ablution in preparation for the prayer performance as prescribed in Islam, if he can; but if not, he may perform *taymmum* (dry ablution) [*Strike his hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on his face and hands*]. If he is not able to do so, then he should pray as he is, without performing ablution or *taymmum*, and beware of missing the performance of the obligatory prayers in their due times. Allah, The Almighty, says:

(فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَطِيعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (16) (سورة التغابن، 16)

"So, keep your duty to Allâh and fear Him as much as you can" (Surat At-Taghabun, 16)

(لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا) [الأنعام: 152].

"We burden not any person, but that which he can bear." (Surat Al-An`am, 152)

📖 **The Ailing Persons MUST Observe the FOLLOWING:**

Firstly: Having high expectations about Allah, Exalted be He. Whoever is thinking well of Allah, will be granted mental and psychological tranquility and comfort and will have peace of mind.

روى ابن حبان في صحيحه من حديث أبي هريرة أن النبي - ﷺ - قال: «إِنَّ اللَّهَ جَلَّ وَعَلَا يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، إِنَّ خَيْرًا فَلَهُ، وَإِنْ شَرًّا فَلَهُ».

Abu Hurairah (may Allah be pleased with him) reported that the Prophet (Allah's blessings and peace be upon him) said: "Allah, Glorified be He, said: 'I am as my servant expects of me. If he expects well of Me, then he does good for his ownself, and if he expects ill of me, then he does it against his ownself.'" [Reported by Ibn Hibban]

- ✿ Moreover, beware of wishing to die, even if you are no severely, never ever do this! This is because the more the Muslim lives in this world, the more he earns and gets righteous and good deeds.

عَنْ أَنَسِ بْنِ مَالِكٍ -رضي الله عنه-، قَالَ النَّبِيُّ -ﷺ-: (لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ مِنْ ضَرِّ أَصَابِهِ، فَإِنْ كَانَ لَا بُدَّ فَأَعْلًا، فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي، وَتَوَفِّي إِذَا كَانَتْ الْوَفَاةَ خَيْرًا لِي).

Anas ibn Malik (May Allah be pleased with him) reported that the Messenger of Allah (Allah's blessings and peace be upon him) said, "Let no one of you long for death because of an affliction that has befallen him. If he cannot but do this (i.e., long for death), then he should say: 'O Allah! Let me live as long as life is better for me, and take my life if death is better for me'."

روى مسلم في صحيحه من حديث أم سلمة أن النبي -ﷺ- قال: «مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا، إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا».

Umm Salamah, the wife of the Messenger of Allah (Allah's blessings and peace be upon him), reported that Allah's Messenger (Allah's blessings and peace be upon him) said: "If any Muslim, who suffers a calamity, says, what Allah has commanded him: 'Truly! To Allah we belong and truly, to Him shall we return. O Allah! Reward me for my calamity and endow me, in exchange, what is better than it', Allah will give him what is better than it in exchange." [Narrated by Muslim]

- ☒ Allah, The Almighty, is Highly Exalter above all evil in His Being, Most Sublime Attributes, All-Wise Deeds, and Most Beautiful Names. Absolute perfection belongs to Allah's Being, in all aspects; and so are His Attributes and His Deeds. They are all replete with Most Perfect Wisdom, benefits, mercies and justice. Allah's Names are Most Beautiful!

**So, don't ever lose hope in your Lord's mercy, rather
You should always have high expectations about Him,**

For indeed, Allah is The Source Of all beautiful deeds and gifts!

- ☒ Furthermore, be cautious lest you are one of those persons whom Allah describe in the following verse:

{وَلَئِن آدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ} [هود: 9].

"And if We give man a taste of Mercy from Us, and then withdraw it from him, verily! he is despairing, ungrateful." (Surat Hud, 9)

[Explanation: Some people when endowed with a blessing by Allah, The Almighty, such as health or wealth, and then He takes away that blessing from him, he loses all hope of His mercy and becomes extremely despairing and ungrateful for His blessings, which he forgets when they are taken away.]

وَعَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: سَمِعْتُ النَّبِيَّ - ﷺ - ، قَبْلَ وَفَاتِهِ بِثَلَاثِ ، يَقُولُ: (لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ بِاللَّهِ الظَّنَّ).

Jabir reported: "I heard the Messenger of Allah, Allah's blessings and peace be upon him, three days before his death, saying: "Let no one of you die without having high expectations of Allah."

Secondly: Getting engaged much in Allah's Remembrance and Glorification of His Praises, and Supplicating to Him a lot **Persistently:**

{وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ} [البقرة: 186].

"And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright." (Surat Al-Baqarah, 186)

{أَمْ مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ} [النمل: 62]

"Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you

inheritors of the earth, generations after generations? Is there any ilâh (god) with Allâh? Little is that you remember!" (Surat An-Naml, 62)

Thirdly: Entrusting Yourself and Affairs to Allah, Exalted be He, having your heart attached to no one but Him, for He is The One Who sent down the disease and no one can remove and eliminate it except Him, for He, Glorified be He, is The Great Healer. The ill person should not be obsessed with hospitals and famous doctors, rather he should realize that these are only means that he uses, without attaching hopes to, **rather the ill persons should resort to no one but their Lord.**

Allah, The Almighty, says:

**﴿وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾
[الأنعام: 17].**

"And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things." (Surat Al-An'am, 17)

﴿وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ﴾ (80) (سورة الشعراء: 80)

"And when I am ill, it is He who cures me..." (Surat Ash-Shu`ara, 80)

Fourthly: Enduring ailments Patiently, seeking Allah's reward, without panicking or despairing or getting enraged, for a man is tried according to the strength of his faith; if he is firm in faith, then his trials are more severe, and if he is frail in faith, then he is tried accordingly.

عن سعد بن أبي وقاص رضي الله عنه قال ﷺ: «قلتُ: يا رسولَ الله، أيُّ النَّاسِ أشدُّ بلاءً؟ قال: الأنبياءُ ثمَّ الأمتلُّ فالأمتلُّ، فيبتلي الرَّجُلُ على حَسَبِ دينه، فإن كانَ في دينه صلْبًا اشتدَّ بلاءُهُ، وإن كانَ في دينه رِقَّةٌ ابتليَ على حَسَبِ دينه، فما يبرحُ البلاءُ بالعبدِ حتَّى يتركَه يمشي على الأرضِ ما عليه خطيئةُ» [صحيح الترمذي].

Saad ibn Abu Waqas, may Allah be pleased with him, reported "I said: O Messenger of Allah, which people are tried most severely." He (Allah's blessings and peace be upon him) said: "The Prophets, then the next best, then the next best. A man is tried according to the strength of his faith; if he is firm in faith, then his trials are more severe,

and if he is frail in faith, then he is tried accordingly. And the slave will continue to be put to test until he is left walking upon the earth without any sins.” [Narrated by At-Tirmidhi]

Fifthly: Treating Oneself with Ar-Ruqya: In Islam, ar- Ruqyah is one of the effective means that Allah Ordained to Cause Healing and Curing. Ar-Ruqyah is the practice of treating diseases through reciting Quranic verses (such as Surat Al-Fateha (The Opening Chapter of the holy Quran, and Ayyat Al-Kursi) and invocations as prescribed by the Messenger of Allah (Allah's blessings and peace be upon him). It provides, as well, a cure from evil eye, magic and physical ailments. Many of our predecessors used to implement Ar-Ruqya to treat physical ailments, the scorpion sting and fever.

روت أم المؤمنين عائشة رضي الله عنها أن رسول الله - ﷺ - كان إذا اشتكى إنسان، مسحه بيمينه، ثم قال: «أذهبِ البأسَ ربَّ النَّاسِ، واشفِ أنتَ الشَّافي، لا شفاءَ إلا شفاؤك شفاءً لا يُعادرُ سقمًا» رواه مسلم.

The Mother of the Believers, Aisha, may Allah be pleased with her, said: “Whenever any person complained (i.e., of pain), the Messenger of Allah, Allah’s blessings and peace be upon him, used to rub him with his right hand and then say:

«اللَّهُمَّ رَبَّ النَّاسِ، أذهبِ البأسَ، اشفِهِ وَأنتَ الشَّافي، لا شفاءَ إلا شفاؤك، شفاءً لا يُعادرُ سقمًا».

“Remove the illness, O Lord of mankind and heal (him), You are The Greet Healer! There is no healing but Your healing, a healing which leaves no illness behind!” [Narrated by Muslim]

كان رسول الله - ﷺ - يقول للمريض: «ضع يدك على الذي تألم من جسدك وقُل: بِاسْمِ اللَّهِ ثَلَاثًا، وَقُلْ سَبْعَ مَرَّاتٍ: أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ».

Allah's Messenger (Allah's blessings and peace be upon him) used to tell the ill person: "Put your hand on the place that hurts you, of your body, and say Bismillah (in The Name of Allah) three times, and say seven times A'udhu billahi wa qudratihi min sharri ma ajidu wa uhadhiru (I seek refuge with Allah and with His Power from the evil that I find (i.e., suffer) and fear (to befall me in the future))."

Sixthly: Abstaining from despairing of Allah's cure and relief for, surely, Allah is All-Powerful over everything.

﴿إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾ [يوسف: 87]

"Certainly no one despairs of Allâh's Mercy, except the people who disbelieve." (Surat Yusuf, 87)

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾ [يس: 82].

"Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!" (Ya-Sin, 82)

📖 Be contented with your Lord and His decree! Be pleased with your destiny that Allah wills for you! For, indeed, He did not deprive you of anything except to endow you lavishly with His favours, and He did not test you except to grant you with His wellness, and He did not cause you to fall ill, except to heal and cure you!

This is true! Moreover, know for sure that Allah, The Almighty, did not cause you to die except to endow you with eternal life! Thus, beware of abandoning contentment, lest you bring forth on yourself Allah's wrath!

📖 The Muslim is enjoined to visit the sick person and fetch him his needs: This is one of the Islamic ethics and etiquettes the Muslim should observe and respect.

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ - ﷺ - قَالَ: (أَطْعِمُوا الْجَائِعَ، وَعُودُوا الْمَرِيضَ، وَفُكُّوا الْعَانِي) قَالَ سَفِيَانُ: " وَالْعَانِي: الْأَسِيرُ " صحیح البخاری

Abu Mūsa Al-Ash`ari (may Allah be pleased with him) reported that the Messenger of Allah (Allah's blessings and peace be upon him) said: "Feed the hungry, visit the sick and set free the captive." [Narrated by Al-Bukhari]

عن أبي هريرة رضي الله عنه، قال: سمعت رسول الله - ﷺ - يقول: "حق المسلم على المسلم خمس: رد السلام، وعيادة المريض، وإتباع الجنائز، وإجابة الدعوة، وتشميت العاطس". متفق عليه

Abu Hurairah (may Allah be pleased with him) reported: "I heard the Prophet (Allah's blessings and peace be upon him) said: "A Muslim

owes other Muslims five rights: responding to (his) greetings, visiting him when he is sick, following his funeral, accepting his invitation, and praying for him to be showered with Allah's mercy when he sneezes."
[Narrated by both Al-Bukhari and Muslim]

The Merits of Visiting a Sick Muslim:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ - ﷺ -: " مَنْ عَادَ مَرِيضًا، نَادَى مُنَادٍ مِنَ السَّمَاءِ: طِبْتَ، وَطَابَ مَمَشَاكَ، وَتَبَوَّأَتْ مِنَ الْجَنَّةِ مَنْزِلًا " حسنه الألباني في صحيح الجامع

Abu Hurairah narrated that the Messenger of Allah (Allah's blessings and peace be upon him) said: "Whoever visits an ailing person, an announcer (angel) calls out: 'How blessed are you! You have done well! May your footsteps be blessed, and may you be awarded with an abode in Paradise'."

وَعَنْ ثَوْبَانَ، مَوْلَى رَسُولِ اللَّهِ - ﷺ -، عَنْ رَسُولِ اللَّهِ - ﷺ -، قَالَ: (مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ)، قِيلَ يَا رَسُولَ اللَّهِ وَمَا خُرْفَةُ الْجَنَّةِ؟ قَالَ: (جَنَاهَا) صحيح مسلم

Thawban, the freed slave of Allah's Messenger (Allah's blessings and peace be upon him), reported that Allah's Messenger (Allah's blessings and peace be upon him) said: "Whoever visits a sick person will remain in "khurfat" of Paradise until he returns home!" It was said: "O Allah's Messenger, what is "khurfat" of Paradise?" He (Allah's blessings and peace be upon him) said: "It is an orchard abounding in fruits in Paradise." [Narrated by Muslim]

وقال رسول الله ﷺ - (مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا عُدْوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ، وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ. وصححه الألباني في مشكاة المصابيح

The Messenger of Allah (Allah's blessings and peace be upon him) said, "When a Muslim man visits a sick Muslim early in the morning, seventy thousand angels will keep on praying and invoking Allah to bless him till he enters into evening. And if he visits him in the evening, seventy thousand angels will keep on praying and invoking Allah to bless him till he enters into morning; and he will have a meadow of reaped fruits in Paradise."

✉ It is desirable for the person visiting his sick brother, in Islam, to supplicate for his cure, and solace him, and try to make him happy.

📖 **There are special spiritual meanings and pleasures that the sick believer cherishes. He finds these inexpressible pleasures when he seeks refuge in his Lord, invoking Him sincerely as a distressed person. Moreover, he finds great pleasure of contentment with his Lord, The Almighty. When he spends moments of suffering, confined to a bed, or having many other types of restrictions imposed on him, he feels immensely satisfied with his Lord's destiny. Furthermore, *he experiences another special pleasure, that is the Accompaniment of Allah* and being content with Him, and enjoying the pleasure of invoking and crying out to his Lord. He gains, throughout his illness, spiritual meanings that one cannot express in words.**

O Allah, we seek Your pardon and my wellbeing in this world and in the hereafter! O Allah, we seek Your pardon and my wellbeing in religion, worldly affairs, family and wealth! O Allah, conceal our faults and secure our sorrows! O Allah, guard us from our front and our back, from our right and left sides, and from above us, and we seek refuge with Your Greatness from being annihilated or swallowed from underneath us!

O Allah! Heal our sick; and endow our afflicted persons with wellness!

O Allah, make us thankful, patient, sincerely worshipping and grateful for Your blessings!