



WEEKLY BOOKLET: 279

VIRTUES OF ENDURING ILLNESS

Page 24



Translated into English by
Translation Department
(Dawat-e-Islami)

The Amir of Ahl al-Sunnah and Founder
of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razawi رحمۃ اللہ علیہ

بیماری کے فضائل

Virtues of enduring illness

Virtues of enduring illness

THIS booklet was presented in Urdu by *Madinah al-Ilmiyyah*. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward (*thawāb*).

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

Virtues of enduring illness

An English translation of ‘Bimari Kay Fazail’



ALL RIGHTS RESERVED

Copyright © 2022 Maktaba-tul-Madinah

No part of this publication may be reproduced, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of Maktaba-tul-Madinah.

1st Publication: *Jumada al-Ukhra*, 1444 AH – (Dec, 2022)

Translated by: Translation Department (Dawat-e-Islami)

Publisher: Maktaba-tul-Madinah

Quantity: -

SPONSORSHIP

Please feel free to contact us if you wish to sponsor the printing of a religious book or booklet for the *isal thawāb* of your deceased family members.

Maktaba-tul-Madinah

Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

💻 **Web:** www.dawateislami.net

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du‘ ā for reading this book

Read the following *du‘ ā* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*al-Mustatraf*, vol. 1, pp. 40)

Note:

Recite *ṣalāt* upon the Prophet **ﷺ** once before and after the *du‘ ā*.

Table of Contents

Virtues of enduring illness.....	1
Excellence of Ṣalāt upon the Prophet.....	1
An ill person receives the reward of virtuous deeds performed in good health	1
Allah’s whip on earth	3
Greater pleasures entail greater trials	4
The way of a true believer.....	5
Show patience.....	7
The difference between the disease of a believer and a hypocrite	7
Illness is mercy.....	9
Dying without experiencing illness.....	11
Illness wipes away sin.....	12
Effect of illness.....	12
The greatest reminder of death.....	13
Not repenting despite falling ill numerously.....	14
The wisdom in remaining hungry.....	14
Pharaoh receives his very own verdict.....	15
The king who lived for more than 400 years	16
Pharaoh’s misfortune.....	16

The entire Egypt was gifted to a servant.....	17
One reason for Pharaoh claiming to be divine.....	18
Being mindful of Allah’s secret plan.....	18
Turn to Allah during difficulty	19
Reward for even being pricked by a thorn.....	20

Virtues of enduring illness

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Virtues of enduring illness

Excellence of Ṣalāt upon the Prophet

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever faces difficulty should send ṣalāt upon me in abundance, because sending ṣalāt upon me averts difficulties and calamities.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

An ill person receives the reward of virtuous deeds performed in good health

The Companion Sayyidunā Abdullah Bin Mas‘ūd رَضِيَ اللَّهُ عَنْهُ states that he was with the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who started smiling. He was asked, “O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, what made you smile?”

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “How strange is it that a believer cries whilst ill. Had he known what [reward] there is for him in exchange of this illness, he would wish to remain ill until he meets his Lord.”

¹ Al-Qawl al-badee’, p. 414, hadith: 45

The Prophet ﷺ smiled again, and this time lifted his head towards the heavens. He was asked, “O Messenger of Allah ﷺ, why did you smile and lift your head towards the heavens?”

He replied, “I saw two angels descend from the heavens. They were searching for a believer at his place of salah. When they did not find him there, they said to Allah, ‘We used to write such and such good deeds of such and such slave of yours day and night. We now found him restricted by You (due to illness). Thus, we did not record any good deeds for him.’

Allah Almighty stated: ‘Record all the good deeds which that slave of mine used to perform day and night, and do not reduce anything from it for as long as he is restricted by me.’”¹

‘Allamah ‘Abd al-Ra’ūf al-Munāwī رحمه الله عليه writes in the commentary of this Hadith:

When Allah makes a person experience an illness, by virtue of this, He purifies that person from the dirt of sins and grants reward to those who are patient. The fire of Hell will not touch him when he crosses the bridge of al-Şirāṭ, because he will have been purified from the dirt of sins. Then, he will enter Paradise amongst those who were patient.

¹ *Mawsu’ah li Ibn Abi al-Dunya*, vol. 4, p. 244, *hadith*: 75; *al-Mu’jam al-Awsaṭ*, vol. 2, p. 11, *hadith*: 2,317

Conversely, if he was not purified from the dirt of sins in this world, the fire of Hell awaits him on the Day of Judgement. Therefore, he will suddenly be lifted from the bridge of al-Şirāṭ so that he may be purified from the dirt of sins, because only those who are free from this are worthy of the abode of the pious and the proximity of Allah (i.e. Paradise).¹

Dear Islamic brothers, those who are healthy should draw inspiration from this narration to do as many good deeds as they can whilst they are well. Voluntary (*nafl*) prayers should be offered in addition to fard salah. Dhikr and *ṣalāt* upon the Prophet should be recited in abundance whilst standing, seated or walking. In addition to fard fasts, optional fasts should also be observed. In summary, if we perform many good deeds whilst fit and healthy, by virtue of Allah's mercy, we will continue to receive the reward of these actions even when we are ill and cannot perform them.

Allah's whip on earth

Dear Islamic brothers, illnesses are a mercy for a believer; they eradicate sins and raise one's rank. The virtues of illness are found in many Hadith. Illnesses that affect the pious—such as the infallible Prophets عَلَيْهِ السَّلَام, the Companions عَلَيْهِمُ الرِّضْوَان and saints رَحْمَةُ اللَّهِ عَلَيْهِمْ—increase their rank. The patience shown by

¹ *Fayḍ al-Qadeer*, vol. 4, p. 402, *hadith*: 5,388

Virtues of enduring illness

these noble figures when facing illness serves as a fine lesson for us sinful people.

The Messenger of Allah ﷺ said, **الْبَرَضُ سَوْطُ اللَّهِ فِي الْأَرْضِ يُدَبُّ بِهِ عِبَادَهُ**, meaning, “Illness is Allah’s whip on earth with which He disciplines His people.”¹

Elaborating on this Hadith, ‘Allamah ‘Abd al-Raūf al-Munāwī رحمه الله عليه writes:

This is because illness impedes the lower-self (*nafs*) and ends the pleasure gained from desires. The door to remain content with the will of Allah opens for the one who remembers that illness is Allah’s whip on earth with which He disciplines people.²

Greater pleasures entail greater trials

O devotees of the Prophet! Whether we are happy, sad, ill or healthy, we should be content with the will of Allah in all circumstances. Bearing in mind the following is conducive for remaining patient: by Allah, it is better for the punishment of the hereafter to be given in this world in the form of worldly difficulties, because nobody can tolerate the punishment of the hereafter. One should continue to fear Allah even in a state of

¹ *Al-Jāmi’ al-Ṣaḡhīr*, p. 550, *hadith*: 9,194

² *Fayḍ al-Qadeer*, vol. 6, p. 346, *hadith*: 9,194

happiness and affluence, for it is possible that these worldly blessings are given in place of the reward given in the hereafter. Those indulged in eating fine foods, building magnificent homes and living luxurious lives should be considerably fearful. It is stated in *Minhāj al-‘Ābidīn*, “The agony of death is commensurate with the pleasures of life. Whoever experiences greater pleasures here will experience greater agony at that time.”¹

The way of a true believer

It is not for us to decide whether or not an individual who neither falls ill nor faces any problems is disliked by Allah. The same applies regarding someone who possesses many worldly luxuries. Our focus should only be on ourselves; we ought to better our hereafter by pursuing a path to please our merciful Lord and His beloved Prophet ﷺ. Remaining obedient to Allah Almighty in every situation is the way of a believer. Every affair of a true believer is full of opportunities to contemplate, which should always be utilised to refrain from wrongdoings.

Allah Almighty states in verse 36 of Surah al-Rūm:

¹ *Minhāj al-‘Ābidīn*, p. 84

وَإِذَا آذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا ۖ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ
إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾

Translation from Kanz ul Iman: And when We give people the taste of mercy, they rejoice upon it. And if an evil reaches them as a result of what their hands have sent forth, thereupon they become despairing.¹

In the commentary of this verse mentioned in *Sirāṭ al-Jinān*, it states:

When people experience the benefits of being granted good health and a lot of wealth from their Lord, they rejoice and become arrogant as a result. And if something bad reaches them due to their disobedience and sins, they despair in the mercy of Allah, which is contrary to the way of a believer. A believer's state is such that he is grateful when he receives a blessing, and he does not lose hope in Allah's mercy when facing a difficulty.²

¹ Al-Quran, 21:36

² *Sirāṭ al-Jinān*, Para 21, Surah al-Rūm, verse 36, vol. 7, p. 448

Show patience

Once, the Prophet ﷺ visited an Ansari Companion رضى الله عنه who was unwell. The Prophet ﷺ addressed him by asking, “How long have you had a fever?”

“O Prophet of Allah ﷺ, seven nights”, he replied.

The Prophet ﷺ replied, “The time of illness takes away the time of sins. My brother, be patient. You will leave your sins the way you entered them.”¹

The difference between the disease of a believer and a hypocrite

The Prophet ﷺ said:

“When a believer is afflicted by an illness and then granted cure by Allah, this illness is an expiation for his past sins and a lesson for him in the future. When a hypocrite is ill and then cured, he is like the camel that was tethered by its owners and then set free; it does not know why they tethered it nor why they set it free.”

¹ *Shu'ab al-Īmān*, vol. 7, p. 181, *hadith*: 9,925; *Fayḍ al-Qadeer*, vol. 4, p. 106, *hadith*: 4,619

Virtues of enduring illness

A person from amongst the gathering proclaimed,

“O Messenger of Allah ﷺ, what are illnesses?
I swear by Allah that I have never fallen ill.”

The Prophet ﷺ said,

“Move away from us; you are not from us [meaning, our way].”¹

Elaborating on this Hadith, Mufti Aḥmad Yār Khān رحمۃ اللہ علیہ writes:

A believer repents from his sins when he is ill. He thinks that this illness is due to some sin of his, and perhaps this is the last illness after which there is death. For this reason, he attains cure as well as forgiveness. A heedless hypocrite thinks that he became ill due to such and such reason and that he recovered due to such and such medicine; he delves so much into cause and effect that he forgets to repent, does not reflect on his sins and forgets the One Who ultimately causes everything [Allah Almighty].

This individual (who claimed that he never fell ill) was a hypocrite. The Prophet ﷺ knew that this person would not die as a believer, which is why he addressed him sternly. Some narrations state that when

¹ *Sunan Abī Dāwūd*: 3,089

this incident transpired, the Prophet ﷺ said, “Whoever wishes to see a dweller of Hell should look at this individual.” In reality, the Prophet ﷺ is the embodiment of [good] character; he would not show sternness merely due to someone not falling ill. This incident also proves that Allah gave the Prophet ﷺ knowledge of people’s good or bad ending.¹

Imam Sharaf al-Dīn Husayn bin Muḥammad al-Tībī رحمه الله عليه states:

When a believer falls ill and then recovers, he becomes alert and realises that his illness was a means to erase his past sins. Thus, he becomes remorseful and does not revert to sinning how he used to. His illness becomes an expiation for his past wrongdoings.²

Illness is mercy

Sayyidunā Sahl bin ‘Abdullah al-Tustarī رحمه الله عليه said, “Bodily illnesses are mercy, whereas illnesses of the heart are a punishment.”³

Dear Islamic brothers, bodily illnesses are a form of mercy as opposed to the illness of sins, which is a cause for destruction.

¹ *Mirāt al-Manājih*, vol. 2, pp. 423 - 424

² *Sharh al-Tībī ala al-Mishkat al-Masabih*, vol. 3, p. 326, *hadith*: 1,571

³ *Iḥyā' al 'Ulūm*, vol. 4, p. 356

Watching films and dramas, listening to music and songs, giving and taking bribery, earning interest or wealth through haram means and consuming even a morsel of haram are deadly illnesses severer than cancer and other life-threatening illnesses. This is because a bodily illness will take one's life, whereas the illness of sins can take one's faith (*īmān*). An individual afflicted with illness from head to toe suffers less harm than the one in a state of disbelief (*kufṛ*), as dying in such a state means continuously having to face the punishment of Hell, which is intolerable.

Anything painful which one can conceive of is only a fraction of everlasting divine punishment. The pain experienced in all the following scenarios is insignificant compared to the pain those dwelling in Hell will have to experience: being stabbed; beaten with sticks; being run over by a heavy vehicle, causing all the body's bones to crush; having a gun fired into the mouth; having nails pulled using a plier; experiencing salt being poured on a wound; being skinned alive; and undergoing surgery without anaesthetics administered. The same is true of the comparatively minor trouble experienced when one has a headache, fever and stomach ache, or the pain one faces when dealing with other potentially more serious medical issues, such as a heart attack, cancer, kidney stones, rashes and severe anxiety. Suppose that all worldly illnesses and calamities

afflicted one person, even so they would not be tantamount to the slightest punishment in Hell.¹

We pray to Allah that our faith is not separated from us for even a microsecond. May our Creator protect us from the illness of sin, because sin is a precursor to disbelief. نَسْئَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ (We ask Allah for forgiveness and wellbeing.)

Dying without experiencing illness

During the era of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, someone proclaimed upon the passing away of an individual, “Fortunate is he, for he passed away without suffering from illness.”

Listening to this, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Pity you, for what do you know! If Allah had afflicted him with an illness, He would have wiped away his sins as a result.”²

It is stated in *Mirāt al-Manājīh*:

The individual who said this (“Fortunate is he...”) assumed that illnesses were divine punishment and that remaining healthy was mercy from Allah. It was due to this assumption that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ expressed discontentment, for an illness faced by a believer—in particular the illness which leads to

¹ Faizan-e-Namaz, p. 454

² Muwatta Imam Malik, vol. 2, p. 430, hadith: 1,801

death—is also from Allah’s mercy; due to it, He forgives a person’s sins. Hence, such an individual repents and becomes purified, which is why it is better to pass away after an illness.¹

A Hadith states, “Allah certainly afflicts His believing slave with illness to the extent that all his sins are wiped away.”²

Illness wipes away sin

The Prophet ﷺ said, *سَاعَاتُ الْأَذَى يُذْهِبْنَ سَاعَاتِ الْخَطِيَا*, meaning, “Moments of difficulties and illnesses wipe away sins.”³

Another narration mentions, “Moments of illness and worry in this world avert moments of difficulty in the hereafter.”⁴ In other words, any calamities and difficulties that afflict a person in this world will become a means for attaining salvation in the afterlife.

Effect of illness

It is written in *Sharḥ al-Zurqānī*, “Except for those who are infallible [the prophets ﷺ], the chances of people not

¹ *Mirāt al-Manājīḥ*, vol. 2, p. 428

² *Shu’ab al-Īmān*, vol. 7, p. 166, *hadith*: 9,863

³ *Shu’ab al-Īmān*, vol. 7, p. 181, *hadith*: 9,926

⁴ *Fayḍ al-Qadeer*, vol. 4, p. 106, *hadith*: 4,617

falling into sin are very little. Therefore, their illness wipes away their sins or increases their rank and diminishes the potency of their lower self (*nafs*).”¹

Imam al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ asserts, “What can be better than illness obstructing the conveyance of sins and disobedience to Allah?”²

Dear Islamic brothers, one should not desire to be ill after reading the virtues of enduring illness, rather one should ask Allah Almighty for wellbeing. As we are weak, we should implore our Creator for goodness in this world, goodness at the time of death, goodness in the grave and goodness on the Day of Judgement; goodness should be sought in all affairs.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The greatest reminder of death

Given that illness can lead to departing this world, seek forgiveness for your sins when ill and fear Allah. News reaches us daily of thousands of ill people passing away. Shaykh Abū Ṭālib al-Makkī رَحْمَةُ اللهِ عَلَيْهِ said,

The ill should repent whilst ill. They should show remorse for their wrongdoings. They should repent in

¹ *Sharḥ al-Zurqānī Ala al-muwatta*, vol. 4, p. 441, *hadith*: 1,817

² *Iḥyā' al-'Ulūm*, vol. 4, p. 357

abundance. They should perform the dhikr of Allah, lower their wishes and remember death a lot. Illnesses are the greatest reminder of death and something whose occurrence acts as a precursor to death.¹

Not repenting despite falling ill numerously

A Hadith mentions that when a person falls ill twice and does not repent, the angel of death addresses him saying, “O negligent one! A forerunner came to you from me one after the other, and yet you did not respond.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The wisdom in remaining hungry

“Why do you place so much emphasis on remaining hungry?” Sayyidunā Bāyazīd Bisṭāmī رَحِمَهُ اللَّهُ عَلَيْهِ was asked.

He replied, “Had Pharaoh remained hungry, he would not have claimed to be God. Had Qārūn remained hungry, he never would have become obstinate and disobedient.”³

¹ *Qūt al-Qulūb*, vol. 2, p. 704

² *Iḥyā' al 'Ulūm*, vol. 4, p. 358

³ *Kashf al-Mahjoob*, p. 390

Pharaoh receives his very own verdict

In *Tafseer al-Şāwī*, the following account is mentioned:

Once, when Pharaoh was sat on his throne claiming to be God, the Archangel Jibrīl عَلَيْهِ السَّلَامُ visited him in human form. He asked Pharaoh what he thought of the slave who grew up with the wealth and blessings bestowed by his master, but then went on to show ingratitude to his master and reject his rights whilst claiming to be God. In response, Pharaoh wrote, “A slave who has shown ingratitude to his master and become disobedient to him should be punished by being made to drown in the sea.”

As a result, when Pharaoh and his followers went after Prophet Mūsā عَلَيْهِ السَّلَامُ and reached the middle of the [split] sea only for it to return to its normal state, *Sayyidunā* Jibrīl عَلَيْهِ السَّلَامُ showed Pharaoh the very same answer he gave with his signature on it, and then Pharaoh drowned in the river Nile.¹

Quranic commentators رَحْمَةُ اللهِ عَلَيْهِمْ have said:

Allah Almighty made Pharaoh’s corpse wash ashore like a dead bull so that it may serve as a lesson to the survivors from Banī Isrāīl and others and make it clear to them that anyone who is an oppressor and acts arrogant before

¹ *Tafṣīr al-Şāwī*, Para 11, Surah Youns, verse 90, vol. 3, p. 891

Allah, his fate is such whereby he is casted into a pit of humiliation and disgrace.¹

The king who lived for more than 400 years

The title granted to a king of Egypt was Pharaoh. Walid bin Muṣ'ab bin Rayyān was the name of the Pharaoh during Prophet Mūsā's era. He was an extremely oppressive and obstinate individual. Pharaoh claimed to be God. He lived for over 400 years.²

It is said that in the day, Pharaoh would claim to be God, and at night, he would remain busy crying to Allah. Due to this, he remained formidable and awe-inspiring, and his reign lasted a long time.³

Pharaoh's misfortune

When Lady Āsiyah رَضِيَ اللَّهُ عَنْهَا (Pharaoh's wife) saw a box flowing in the river and her eyes fell on a baby with a refulgent face—which was Prophet Mūsā عَلَيْهِ السَّلَامُ —she addressed Pharaoh saying,

قَرَّتْ عَيْنِي وَإِنَّكَ لَا تَقْتُلُوهُ

Translation from Kanz ul Iman: This child is the coolness of my eyes and yours; do not kill him⁴

¹ Al-Zawajir 'an Iqtiraf al-kabāir, vol. 1, p. 71

² Sirāṭ al-Jinān, Para 1, Surah Al-Baqarah, verse 49, vol. 1, p. 122

³ Fazaail-e-Du'a, p. 104

⁴ Al-Quran, 20 : 9

Pharaoh replied, “He might be coolness [to your eyes]; I am in no need of him.”¹ The Final Prophet ﷺ said, “By Allah, if Pharaoh had also confessed that this child is coolness [to his eyes] as Āsiyah رَضِيَ اللَّهُ عَنْهَا had done so, Allah would have certainly guided him too just as He guided Āsiyah (رَضِيَ اللَّهُ عَنْهَا).”²

The entire Egypt was gifted to a servant

Caliph Hārūn al-Rashīd رَحِمَهُ اللَّهُ عَلَيْهِ recited verse 51 of Sūrah al-Zukhruf:

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يٰقَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَٰذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي³

أَفَلَا تُبْصِرُونَ

Translation from Kanzul Iman: And Fir'awn called out amongst his nation that 'O my people! Is the kingship of Egypt not for me, and these rivers which flow beneath me? So, do you not see?³

Being reminded of Pharaoh’s pride about ruling over Egypt, he announced, “I will grant Egypt to a junior servant of mine.” Hence, he handed over Egypt to his servant Khaṣīb who used to assist him during wudu.⁴ May Allah have mercy on him and forgive us for his sake.

¹ Al-Kamil Fi al-tareekh, vol. 1, p. 132

² Sunan al-Kubra: 11,326

³ Al-Quran, 25 : 51

⁴ Tafṣīr al-Nasafī, Para 25, Surah Zukhruf, verse 51, p. 1,103

اٰمِيْنَ بِجَاوِزَاتِ النَّبِيِّيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِيْب صَلَّی اللّٰهُ عَلَی مُحَمَّد

One reason for Pharaoh claiming to be divine

Do you know why Pharaoh claimed to be divine? Narrations mention that out of the 400 years of Pharaoh's life, he lived in such comfort for 320 years that he never experienced pain, fever or hunger during this period.¹

It is mentioned in *Iḥyā al-'Ulūm* that a pious person رَحْمَةُ اللّٰهِ عَلَيْهِ stated:

The reason for Pharaoh claiming to be divine is because he remained healthy for a long time. Four hundred years passed, yet he never experienced a headache, fever or pain in any nerve. Had he experienced pain in even one side of his head for a day, never mind claiming to be divine, he would have abandoned all futile matters.²

Being mindful of Allah's secret plan

Dear Islamic brothers, the blessing of good health and having a lot of wealth lead many people to sin. Anyone who is fit and well, wealthy or of high status should be mindful of the secret plan of the All-Knowing Creator. The great *Tābī'ī* Saint Ḥasan al-Baṣrī رَحْمَةُ اللّٰهِ عَلَيْهِ said:

¹ *Tafṣīr Khāzain al-'Irḥān*, Para 9, Surah Al-A'raaf, verse 130, p. 312

² *Iḥyā' al 'Ulūm*, vol. 4, p. 357

A person who is granted blessings in this world by Allah Almighty [in the form of a high salary, obedient children, wealth, good health, high status and rank, beauty or leadership] but does not fear that these blessings might be part of Allah's secret plan is negligent of this matter.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, some people mention their illnesses to everyone without a reason. In fact, given the popularity of social media in today's day and age, news of being admitted to hospital or images showing medical treatment being administered are made viral by patients themselves. Concealing one's illness as much as possible is an act of great reward. Why does the individual who always informs others of his illness or requests for supplications not call out to the curer of all illnesses—Allah Almighty—to grant him cure?

Turn to Allah during difficulty

A Hadith Qudsī mentions that Allah states when one of His slaves facing difficulties asks Him for something, He bestows upon him before he asks and accepts his supplication. And whoever turns to Allah's creation when in difficulty instead of turning to Him, the doors of the heavens are closed for him.²

¹ *Tanbih al-Mugtarrin*, p. 128

² *Mukashafa al-Quloob*, p. 14

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Reward for even being pricked by a thorn

Sayyiduna Abū Saīd al-Khudrī and *Sayyiduna* Abū Hurayrah رَضِيَ اللَّهُ عَنْهُمَا narrate from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, “Fatigue, illness, sorrow or distress do not afflict a Muslim—not even the pricking of a thorn—except that Allah forgives that person’s sins because of it.”¹

In *Fath al-Bārī*, which is a commentary written on *al-Bukhārī*, the following statement of Imam Qarafi رَحِمَهُ اللَّهُ عَلَيْهِ is quoted:

Difficulties and pain expiate for sins, regardless of whether or not a person is content in that state. However, remaining content when facing difficulties expiates for major sins, whereas being discontent expiates for lesser sins. The reality is that the greater the difficulty, the greater the sins that are expiated for. Someone who remains content when confronted by a difficulty will receive [additional] reward for that. If the person afflicted has no sins, he will receive reward equal to that instead.²

¹ *Ṣaḥīḥ al-Bukhārī*: 5,441

² *Fath al-Bārī*, vol. 11, p. 90, *hadith*: 5,641

Sayyiduna Anas bin Mālik رَضِيَ اللهُ عَنْهُ said that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ approached a tree and shook it until as many leaves as Allah willed had fallen. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, "Pain and difficulties make a person's sins fall quicker than I made the leaves of this tree fall."



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran

Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com