

The benefits of **ILLNESS**

13-August-2020



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Sisters)

Muballighah must read the Bayan at least 3 times before delivering speech

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

The benefits of illness

Please note that this speech was originally written for Islamic brothers, we have done necessary changes for Islamic sisters. It may be possible that some words could have been remained unchanged! If so, Muballighah should change the wordings accordingly at the time of delivering this speech. (Translation Department)

Virtue of Salat upon the Beloved Prophet ﷺ

It is stated by the Last Prophet ﷺ of Allah Almighty,

حَيْثُ مَا كُنْتُمْ فَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي

Translation: Wherever you may be, recite Salat upon me because your Salat reaches me. (*Mu'jam Kabeer, vol. 3, p. 82, Hadees 2729*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let's first of all make good intentions for attaining the Divine pleasure and earning rewards. The Beloved Prophet ﷺ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his action.* (*Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942*)

An important point

For righteous and permissible work, the more we make good intentions, the more we attain reward.

Note: *The intentions mentioned below can be modified as per situation*

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.

2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear **تُوبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ**, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtimā, I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic sisters! The topic of the speech of today's weekly Sunnah-inspired gathering is 'The benefits of illness' in which we will hear the virtues of illness, the accounts and incidents of the pious predecessors **رَحِمَهُمُ اللَّهُ** and other points. If only we are fortunate to have the honour of listening to the entire speech with good intentions.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Illness is mercy

Sayyiduna Ibn Mas'ood رَضِيَ اللهُ عَنْهُ says the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'It is strange for a believer that he fears illness. If he came to know what lies for him in illness, then he would prefer to remain ill for his entire lifetime.' Then the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lifted his [blessed] head towards the heaven and began to smile. It was requested, 'O Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah Almighty, why did you raise your head towards the heaven and smile?' He stated, 'I am astonished at two angels as they were both looking for a person in a Masjid in which he used to offer Salah. When they did not find him, they went back and requested, 'O Almighty Lord, we would write the deeds done in the day and night of such-and-such bondsman of Yours, then we saw that You caused him to be afflicted with tribulation.' So, Allah Almighty states, 'The deed that My bondsman used to do day and night, write that deed for him and do not reduce his reward, as long as he is afflicted in tribulation, his reward is upon My grace, and for him is also the reward of the deeds that he used to do.'" (Mu'jam-e-Awsat, vol. 2, p. 11, Hadees 2317)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! We come to know of a few matters from the aforementioned blessed Hadees:

1. The first thing one comes to know is that it is Sunnah to smile whilst speaking. (Makarim-ul-Akhlaq, p. 319, Hadees 21)

Smiling whilst meeting and whilst explaining to any Islamic sister usually makes the Madani task of calling towards righteousness extremely easy and becomes the cause of remarkable results. Our small act of smiling can win the heart of any Islamic sister and bring about change in her life of sins. Hence, one should continue the effort of making a habit of smiling whilst meeting and talking with the intention of Sunnah, you will see its benefits with your own eyes.

2. The second thing one comes to know is that an ill person should never ever dislike her illness due to temporary pain, one should not call illness bad; rather, one should understand this great blessing of the Almighty

Lord, and one should be grateful for this blessing of Allah Almighty because an ill person attains such blessings and good fortune of benefits that if an ill person came to know of them, she would actually prefer to remain ill; hence,

Illness is also a great blessing

Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ has said, 'Disease is also a great blessing with countless advantages, though apparently it causes trouble. In fact, it brings a great treasure of comfort and peace with it. This apparent disease is actually an excellent cure of spiritual diseases. Real diseases are spiritual diseases (e.g. love for the world, greed for wealth, miserliness, hardheartedness etc.) because they are very dangerous and should be considered fatal diseases.'
(Bahar-e-Shari'at, vol. 1, p. 799)

3. The third matter that one comes to know is that The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is not a human like us; let alone seeing angels, we even find it really difficult to see a big thing or person present at a certain distance. But may we be sacrificed over the blessed vision of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which not only saw the hidden enlightened creation, i.e. the angels, but also their purpose, and the place and person they were finding, the reason for which the person offering Salah stopped attending, what the angels requested to the Lord Almighty having gone back, and what Allah Almighty stated in relation to that ill person – he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also saw all of these matters as well.

The greatness and eminence of the vision of the Noble Prophet

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mentioning the greatness and eminence of the blessed vision of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Hakeem-ul-Ummah Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ writes, 'The (Noble) Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is aware of his every follower and every action of every follower. The blessed vision of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sees darkness, light, the apparent, the hidden, the present, the absent; every single thing (that will perish). (Mirat-ul-Manajeeh, vol. 1, p. 439)

Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas 'Attar Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ writes on page no. 12 of his booklet '**Dark-Skinned Slave**', 'The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, by the bestowment of his Lord Almighty, also knows about the lifespans of his slaves and what will happen to them. One can find proof of the knowledge of the unseen of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in many blessed verses of the Holy Qur'an. In this regard, it is stated by Allah Almighty in Part 30, verse 24 of Surah Al-Takweer,

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾

And this Prophet is not miserly in revealing the (knowledge of the) unseen.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Takweer, verse 24)

It is stated by Allah Almighty in Part 29, verse number 26 and 27 of Surah Jinn,

عَلِمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ

(Allah is) The Knower of the unseen; He does not completely disclose His (knowledge of the) unseen to anyone. Except to His chosen Messengers;

[Kanz-ul-Iman (Translation of Quran)] (Part 29, Surah Al-Jinn, verses 26-27)

Likewise, it is stated in the Holy Qur'an in Part 4, verse number 179 of Surah Aal-e-'Imran,

وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ

And it does not befit the Dignity of Allah to give you, O common people, Knowledge of the unseen. Yes; Allah chooses from His Messengers whom He wills (to grant the Knowledge of the unseen).

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-'Imran, verse 179)

Sayyiduna Mu'az Bin Jabal رَضِيَ اللهُ عَنْهُ mentions that the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'I saw my Lord Almighty, He placed a Manifestation of His Power between my shoulders, its coolness was felt in my chest, everything became clear to me at that time and I recognised everything.'

(Tirmidi, vol. 5, p. 160, Hadees 3246)

4. The fourth matter one comes to know from the account is that if an ill person is not able to perform a good deed due to illness which she used to perform when in the state of good health, then the Almighty Lord, from His Bounty and Generosity, also bestows the reward of those good deeds as well. Hence, we should try to become habitual of good deeds in the state of good health as well. Alongside praying the five daily Salah, we should pray Sunnahs and Nawafil as well; we should fulfill Faraaid, Wajibat, Sunnahs and Nawafil; alongside Fard fasts, we should keep Nafl fasts as well; we should recite the Holy Qur`an in abundance; we should act upon the rulings of the Holy Qur`an; we should keep our tongue moist with Dhikr and Salat upon the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; make donating to charity our habit; remain ahead in wishing well for Islamic sisters, serve out parents; completely and entirely fulfil the rights of Allah Almighty and Islamic sisters; only earn a Halal [lawful] sustenance; learn and teach knowledge of the religion; continue to study the published books and booklets of Maktaba-tul-Madinah; avoid useless talk for the majority of the day and adopt silence; remain in Wudu; help the poor and needy; choose the company of the devotees Islamic sisters of the Noble Messenger; fill in the Madani In`amaat booklet; participate in the weekly Sunnah-inspired gatherings; remain preoccupied in the 8 Madani activities of the Zayli Halqah; participate in organisational meetings. إِنَّ شَاءَ اللهُ, by the Mercy of Allah Almighty, even in the state of illness, the meter of our good deeds will continue to run, and we will remain protected from sins.
5. The fifth matter, one comes to know is that one is not permitted to leave Salah and fasting in every illness.
6. The sixth matter, one comes to know is that usually, we start praying Salah sitting down on the smallest of illnesses. It is not even permitted for every ill person that they sit and pray the Fard and Wajib Salahs and the Sunnahs of Fajr. To find out about its detailed matters, please study 'Bahaar-e-Shari'at' and the booklet '**Kursi par Namaz parhnay kay ahkam.**'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Indeed, Allah Almighty loves His people so much. Attaining the Taufeeq of repentance, forgiveness of sins, illness, distress and difficulty, comfort and ease are all wonders of the bestowals of only Allah Almighty. If a person perpetrates a crime in this world, then the perpetrator receives punishment for her doing(s), prosecution takes place, one is sent to prison, and one is held in remand. If the crime is severe, then appeals of mercy are rejected and at some places, even a death penalty is issued. But the matter of Allah Almighty and His people is indeed unique; His people remain drowned in the ocean of sins day and night, but despite this, His bounties continue to bless them day and night. He does not deprive them from the rays of the Sun, the brightness of the Moon and stars, and the breeze; rather, He bestows blessed days, blessed nights and countless bounties; places them in difficulties; grants them the blessing and mercy of illness; and bestows them the cure to the illness of sins and the bounty of forgiveness.

Let's listen to six blessed sayings of the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for encouragement as to what blessings a Muslim is favoured with when he becomes ill; hence,

1. It was stated, 'If Allah Almighty afflicts someone with a bodily illness, that illness is therefore the cause of forgiveness for him.'
(*Tareekh-e-Madinah Dimashq, vol. 47, p. 260*)
2. It was stated, 'When a believer gets ill, Allah Almighty purifies him from sins like a furnace cleans the rust of iron.'
(*Attargheeb Wattarheeb, vol. 4, p. 146, Hadees 42*)
3. It was stated, 'The sins of the sick fall just as the leaves of a tree fall.'
(*Attargheeb Wattarheeb, vol. 4, p. 148, Hadees 56*)
4. It was stated, 'Allah Almighty states, 'I have made dependency a prison and illness a chain and tie with them whosoever I like amongst creation.'
(*Qoot-ul-Quloob, vol. 2, p. 38*)

5. It was stated, ‘When a person turns ill, Allah Almighty sends two angels towards him who go and see what His bondsman says. If the sick praises Allah Almighty (i.e. says [الْحَمْدُ لِلَّهِ]), then the angels humbly state his saying to Allah Almighty, and Allah Almighty is fully aware. It is stated by Allah Almighty, ‘If I give this bondsman death due to this illness, I will make him enter Paradise and if I bestow health upon him, I will give him better flesh and blood than before and forgive his sins.’

(Muwatta’ Imam Maalik, vol. 2, p. 429, Hadees 1798)

6. It was stated, ‘When a person is ill or a traveller, then those deeds are written for him that he used to do in good health or at home.’

(Bukhari, vol. 2, p. 308, Hadees 2996)

Under the last aforementioned blessed Hadees, Hakeem-ul-Ummah Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ عَلَيْهِ writes, ‘I.e. If he was unable to pray Tahajjud and other Nawafil due to sickness or travel, he will attain the reward of it on the condition that he was punctual of these things in good health. The meaning of the Hadees is not that Faraaid are forgiven in illness or travel. One will still have to actually perform them and if they are missed, then their Qada will be Wajib.

(Mirat-ul-Manajeer, vol. 1, p. 413)

Dear Islamic sisters! One comes to know from the aforementioned blessed Ahadees that:

- Illness is a cause of forgiveness.
- It is a way of purifying sins.
- Sins shed due to it.
- Allah Almighty makes the Muslim afflicted with illness His beloved.
- If the one praising Allah Almighty in the state of sickness passes away in that very sickness, then she becomes deserving of Paradise.
- If one recovers, then there is good news of better flesh and blood.
- Those very deeds of a person in the state of illness are written which she used to do in the state of good health.

Sadly, instead of keeping the excellences and blessings of illnesses in mind, some Islamic sisters start speaking ill of illnesses and start to complain, e.g. ‘This fever is a really awful illness too, how bad of an illness is this headache that has affected me really badly, this cold has actually torn me apart as my whole routine has become disturbed because of it, etc.’

Bear in mind! Calling illnesses bad is not wise, especially fevers and headaches because fevers and headaches are those blessed illnesses which have had the fortunate honour of being present in the blessed court of the Prophets عَلَيْهِمُ السَّلَام. Regarding fevers as bad has also been prohibited in a blessed Hadees as well; hence,

Do not call fever bad

The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to Sayyidatuna Umm-e-Saa`ib رَضِيَ اللهُ عَنْهَا and said, ‘What happened to you that you are shivering?’ She humbly replied, ‘I have a fever, may Allah Almighty not bless it.’ Upon this, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘Do not despise fever because it removes the sins of a person just as a furnace removes the rust of iron.’

(Muslim, p. 1068, Hadees 2575)

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ states with regards to this blessed Hadees, ‘Illnesses affect either one or two parts (limbs) of the body but fever has its effect upon every vein from head to toe; therefore, it will cause the mistakes and sins of the entire body to be forgiven.’ *(Mirat-ul-Manajeer, vol. 2, p. 413)*

When the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘Fever is expiation of sins.’ *(Muslim, p. 1068, Hadees 2575, summarised)* Sayyiduna Zayd Bin Saabit رَضِيَ اللهُ عَنْهُ supplicated to always remain in the state fever. Hence, the state of fever remained until he رَضِيَ اللهُ عَنْهُ passed away. *(Qoot-ul-Quloob, vol. 2, p. 39)*

Some Ansari Companions عَلَيْهِمُ الرِّضْوَان also made this supplication, hence the state of fever also remained with them as well (until their passing away).

(Ihya-ul-Uloom, vol. 4, p. 858)

It is written on page number 173 of Fazaail-e-Du'a, 'A slight fever, flu, headache and similar light illnesses are not a misfortune and calamity; rather, a blessing.' (They can be supplicated for).

Bear in mind! Even though illness is a blessing, but we weak people should not supplicate for illness, but for well-being. Encouragement for this supplication is also in a blessed Hadees; hence,

The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would make the following supplication, **اللَّهُمَّ إِنِّي أَسْأَلُكَ الْمَعَايَا فِي الدُّنْيَا وَالْآخِرَةِ** i.e. O Allah Almighty, I ask You for well-being in this life and the Hereafter. (*Ibn-e-Majah, vol. 4, p. 273, Hadees 3851*) We should also continue to supplicate for well-being from time to time.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A pious predecessor who would offer Nawafil in gratitude for fever

A'la Hadrat, the Imam of the Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states, 'Headaches and fevers are those blessed illnesses which would occur for the Prophets عَلَيْهِمُ السَّلَام. When one Wali (Saint) رَحْمَةُ اللهِ عَلَيْهِ had a headache, he spent the entire night offering Nawafil in gratitude for this, that the Lord Almighty granted me that illness which would occur for the Prophets عَلَيْهِمُ السَّلَام.

اللَّهُ أَكْبَرُ! Here the state is such that if minute pain is felt, then one thinks of praying Salah quickly. Then he said, 'Every illness and pain becomes an expiation of sins for that specific part of the body which it affects. However, a fever is that illness which penetrates the whole body, which removes sins from the entire body, vein to vein بِأَذْنِهِ تَعَالَى (with the command of Allah Almighty). رَحْمَةُ اللهِ عَلَيْهِ, I often have fevers and headaches. (*Malfuzaat-e-A'la Hazrat, pp. 118-119*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Generally, it is a habit of some Islamic sisters that when they get ill and someone asks how they are, then they mention a whole heap of complaints in front of them without any reason. For example, 'Sister! What

can I say? Illnesses don't leave me alone.' 'I have become tired from getting treatment but there is no recovery from anywhere.' 'I exercise precaution so much but the illness just constantly increases.'" 'I have even been to the most expensive doctors and physicians.' 'I have also visited the most expensive hospitals and pharmacies.' 'I have even used expensive medicines, I have even been using Ta'weez for quite some time, but illnesses are still here such that they do not even think of leaving.' 'Sister! What do you ask of my state? Illnesses have actually made me old in young age.' 'My stomach is always unwell.' 'Weakness is constantly increasing.' 'My sugar, blood pressure and uric acid levels have increased.' 'My heart, kidneys and liver have even stopped working.' 'Due to illnesses, I have been deprived of the true happiness of life.' Etc.

Bear in mind! Instead of being patient in the state of illness, by telling people about one's complaints, showing people sadness due to illnesses and demonstrating impatience, let alone recovering from the illness, the opposite can happen by deprivation from the blessing of illness; just as,

An ill person deprived from the supplication of angels

It is stated in a blessed Hadees: When a person becomes ill, Allah Almighty commands two angels, 'Look! What does this person say to those who come to enquire about him?' If he is grateful to Allah Almighty and says something good, both angels therefore supplicate for him; and if he complains and says illness is bad, they both therefore say, 'Remain in that same state.'"

(Muwatta Imam Malik, vol. 2, p. 429, Hadees 1798, slightly amended; Mawsu'ah Li-Ibn-e-Abi Dunya, vol. 4, p. 238, Hadees 47, slightly amended)

Complaining destroys the pleasure of worship

A renowned pious predecessor, Sayyiduna Shaqeeq Balkhi رَحْمَةُ اللهِ عَلَيْهِ states, 'Whoever complains about his problem to someone, he will never be fortunate to have the pleasure of worship.' *(Minhaj-ul-Qaasideen, p. 323)*

Complaining about fever, complaining about pain?

A'la Hadrat, the Imam of the Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states, 'Complaining about fever, complaining about

headaches, complaining about flu, etc. is even well-known and infamous on the tongues of the general public and distinguished individuals. This should not be (said) because the coming of all illnesses is from Allah Almighty, so how can one complain! (*Hayat-e-A'la Hadrat, vol. 3, p. 94*)

If we study the life of the people of Allah, then the following matter will become clear as daylight that these personalities remain patient and grateful even in the most difficult of conditions. To the extent that even in extreme illness, words of ungratefulness are never uttered by them, nor do these personalities cry about their illnesses. Let's listen to two brief accounts for encouragement; hence,

The did not mention fever

Someone asked the great guide of the Hanbalis, Sayyiduna Imam Ahmad Bin Hanbal رحمته الله عليه, 'O Abu 'Abdullah! How are you?' He said, 'I am good and well.' He began to say, 'I heard you had a fever last night.' He said, 'When I have told you I am good and well, then it's enough; don't ask regarding the matter I don't wish to speak about.' (*Minhaj-ul-Qaasideen, p. 323*)

How can one complain?

A Khalifah [spiritual successor] of A'la Hadrat - Mufti Amjad 'Ali A'zami رحمته الله عليه mentions, 'Once, A'la Hadrat (رحمته الله عليه) was ill, so I went to enquire about his health. I asked him as per the phrase, 'Huzoor! How is the complaint now?' He said, 'Who would I complain about? I did not have a complaint about Allah (Almighty) before, nor do I now. How can a servant complain about the Lord Almighty!' (Sadr-ush-Shari'ah رحمته الله عليه states,) I repented from saying this phrase for the rest of my life.' (*Fatawa Amjadiyyah, vol. 2, p. 388*)

Dear Islamic sisters! Usually, when some Islamic sisters begin to continuously remain afflicted with illness, or one illness comes after another, then strange negative thoughts and whispers begin to circulate in their minds. For example, 'I never even wished ill on anyone', 'I did not violate the right of or commit injustice against anyone', 'I didn't cause anyone pain', 'I did not break anyone's heart', 'I didn't ruin anything for anyone but why do I still remain

caught in illnesses.’ etc. It is a request to such people that ‘Wishing ill or ruining something for someone’ is not the only cause of illnesses coming; sometimes these very illnesses become a means of making human beings reach the status of righteous people; hence,

The wisdom behind becoming afflicted with illness

It is narrated from Sayyiduna Wahb Bin Munabbih رَحْمَةُ اللهِ عَلَيْهِ: ‘Two worshippers continued to worship Allah Almighty for fifty years. The body of one of them became afflicted with a dangerous illness at the end of the fiftieth year, he began crying and requesting in the Majestic Court of Allah Almighty in the following manner, ‘O my Almighty Lord, I continually obeyed Your command for so many years, worshipped You, even then I have still been made to suffer an illness; what is the Divine wisdom behind this? O my Lord, I have been put into a test.’ Allah Almighty commanded the angels, ‘Tell him, ‘You had the privilege of worshipping Me by the help, favour and ability I bestowed upon you; and as far as the disease is concerned, I have made you suffer the disease so that you may attain the rank of saints. Your predecessors were desirous of illnesses and troubles and I have actually bestowed it upon you without your asking.’’ (*‘Uyoon-ul-Hikayaat, vol. 2, p. 196*)

Dear Islamic sisters! From the aforementioned account, one comes to know:

- The devout worshippers of Allah Almighty are even afflicted with problems
- They are tested through illnesses
- Allah Almighty intends to make people reach the status of good and righteous people via illnesses
- He bestows the blessing and mercy of illness on people without them even asking

Hence, whenever whispers start to come about in the state of illness, a person should therefore make her mindset that there are countless wisdoms in illnesses, but I do not have the knowledge of that. If I was not afflicted with illness, maybe I would be heedless in remembering Allah Almighty, heedless of religious activities and rulings, and the matters of the grave and the Hereafter, there could be loss caused to the religion [of Islam] due to me, I

could fall prey to some trial or tribulation, or I could have been inflicted with some dangerous evil such as pride or arrogance; in which case, undoubtedly, destruction and loss would have been destined for me; such as,

If the body is not ill, then

Sayyiduna Imam Zayn-ul-'Aabideen 'Ali Bin Husayn رَحْمَةُ اللَّهِ عَلَيْهِ states, 'If the body does not get ill, then it becomes arrogant; and there is no goodness in an arrogant body.' (Allah Walon Ki Baatayn, vol. 3, p. 194)

The reason for Fir'awn claiming to be god

A pious predecessor رَحْمَةُ اللَّهِ عَلَيْهِ states, 'The reason for Fir'awn claiming to be god was that he remained healthy for a long time, such that four hundred years passed, but he had not had a headache, nor had he ever had a fever, nor did he ever have any pain in any vein. If he had a headache in half of the head even for just one day, so let alone claiming to be god, he would have actually abandoned useless activities.' (Ihya-ul-'Uloom, vol. 4, p. 861)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sunnahs and manners of speaking

Let's listen to the Sunnahs and manners of speaking from "101 Madani Pearls" the booklet of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ:

1. Speak cheerfully whilst smiling.
2. With the intention of making Muslims [Mahrams] happy, keep your tone respectful with elders and friendly with youngsters.
3. Be utmost careful not to talk in a shouting tone.
4. With good intentions, get into the habit of talking politely even with a one-day baby. Your manners will improve إِنَّ شَأْنَهُ اللَّهُ and the child will also learn respect.

5. During conversation, one should not do anything that others find repulsive such as touching the private parts, removing dirt from the body with the fingers, touching the nose, or inserting fingers into the ears or the nose, or repeatedly spitting. People are offended by such acts.
6. Keep listening to the other person calmly as long as she is speaking. To start saying what you want to say by cutting her short is not a Sunnah.
7. Talking excessively and laughing frequently destroys a person's dignity.
8. When speaking to someone, there should be a specific purpose behind your speech. Always talk to people according to their capability for forbearance and their psychology.
9. Always avoid using foul or obscene language. Refrain from swearing. Remember! Swearing at a Muslim without Shar'i permission is absolutely Haraam (*Fatawa Razawiyyah, vol. 21, pp. 127*) and Paradise is Haraam for the one using foul or obscene language. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Paradise is Haraam for the person using foul language.'

(*Kitab-us-Samt ma' Mawsu'ah, vol. 7, pp. 204, Raqm 325*)

To learn thousands of Sunnahs on various topics, buy and read the books *Bahar-e-Shari'at* Part-16, a 312-page book, and *Sunnatayn aur Adaab*, a 120-page book, published by Maktaba-tul-Madinah. In addition to these, buy and read the two booklets of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi داعية بركاتهم العالیه "**101 Madani Pearls**" and "**163 Madani Pearls**".

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ