

The benefits of **ILLNESS**

13-August-2020



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

The benefits of illness

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى آلِكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of I'tikaf because then as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! Inside the Masjids, there is no Shar'i permission to eat, drink, sleep, do Sahari and Iftari, or even to drink Zamzam water and the water on which *Dam* has been performed. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather one should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, or sleep in a Masjid, he should make intention to observe I'tikaf, then do Zikr of Allah Almighty for some time, after which he can do whatever he wishes (i.e. now if he wants to eat, drink, or sleep, he can do so.)

Virtue of Salat upon the Prophet

It is stated by the Last Prophet of Allah Almighty صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,

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 عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the speech let's first of all make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.* (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

An important point

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

Intentions of listening to Bayan

1. In order to gain knowledge of Deen, lowering my eyes, I will listen to the Bayan attentively.
2. I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear تَوْبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ etc., I will reply loudly with the intention of gaining reward.
4. After the Ijtima', I will approach people to say Salaam, shake hands and make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! 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.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Illness is mercy

Sayyiduna Ibn Mas'ood رَضِيَ اللهُ عَنْهُ says the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'It is surprising about 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 Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 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

O devotees of the Prophet! 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 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 somebody and bring about change in his 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 his 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, he 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 a person is apparently troubled from it. In fact, it brings a great treasure of comfort and peace with it. This apparent disease that is considered an illness 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

Mentioning the greatness and eminence of the vision of the Noble Prophet رَحْمَةُ اللهِ عَلَيْهِ, Hakeem-ul-Ummah Mufti Ahmad Yar Khan Na'eemi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ writes, 'The (Noble) Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is aware of his every follower and every action of every follower. The 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 Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ writes on page no. 12 of his booklet '**Dark-Skinned Slave**', 'The

Beloved Prophet ﷺ, 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 ﷺ 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,

عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَىٰ 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 ﴿١٧٩﴾

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’aaz Bin Jabal رَضِيَ اللهُ عَنْهُ mentions that the Noble Prophet ﷺ 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 he 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 in congregation, we should pray Sunnahs and Nawafil as well; we should fulfill Faraaid, Wajibat, Sunnahs and Nawafil; alongside Fard fasts, we should keep Nafil fasts as well; we should recite the 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 Prophet; make donating to charity our habit; remain ahead in wishing well for Muslims, serve out parents; completely and entirely fulfil the rights of Allah Almighty and people; 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 of the Noble Messenger; fill in the Madani In`amaat booklet; participate in the weekly Sunnah-inspired gatherings and Madani Muzakarahs; remain preoccupied in the 12 Madani tasks of the Zayli Halqah; participate in organisational meetings; and continue to travel in Qafilahs. **إِنَّ هَذَا مِنَ اللَّهِ**, 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, rather for those upon whom it is Wajib to pray Salah in congregation, praying Salah in congregation still remains Wajib for them in many illnesses.
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

O devotees of the Prophet! Indeed, Allah Almighty loves His people so much more than a mother. 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 his 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 and tribulations; 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 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. utters **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 اللَّهِ عَلَيْهِ** writes, ‘I.e. If he was unable to pray Tahajjud and other Nawafil due to sickness or travel, or was not able to be present in congregation, 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)

O devotees of the Prophet! 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 he 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 he used to do in the state of good health.

Sadly, instead of keeping the excellences and blessings of illnesses in mind, some people 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. Regarding fevers as bad has also been prohibited in a blessed Hadees as well; hence,

Do not call fever bad

The Noble Prophet ﷺ 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 ﷺ 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 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 ﷺ 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 الرِّضْوَانُ 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, **أَلْهُمَّ 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 بِإِذْنِهِ 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 brothers! Generally, it is a habit of some people 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, 'Brother! 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 as per the saying 'I become

more ill through remedies.” ‘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, I have even travelled in Qafilahs many times, but illnesses are still here such that they do not even think of leaving.’ ‘Brother! 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,

They 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-Qasideen, 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*)

One of the 12 Madani activities, 'Alaqae Daurah' (area visit)

O devotees of the Prophet! One comes to know:

- The pious people of Allah regard illness as the mercy of Allah
- The pious people of Allah do not worry due to illness
- The pious people of Allah still remain content on the pleasure of Allah Almighty during illness

- The pious people of Allah still keep control over themselves in illness
- The pious people of Allah do not have impatience and ungratefulness even in illness
- The pious people of Allah hide their problems and illnesses
- The pious people of Allah thank Allah even in illnesses
- The pious people of Allah indeed always remain far away from bad habits like complaining even in an illness.

Hence, we should also follow in the footsteps of these pious people of Allah Almighty and practice patience and gratitude even in illness, remain content with the Will of Allah Almighty and attain the blessings of illness instead of complaining about our worries. To attain the passion of following in the footsteps of the pious people of Allah and to earn the true blessings of illness, attach yourselves to the Madani environment of the Madani movement of the devotees of the Prophet, Dawat-e-Islami, and make the 12 Madani activities of the Zayli Halqah your goal and aim. One of the 12 Madani activities is '**Alaqae Daurah**'.

In order to gain detailed information about this Madani activity, all Islamic brothers and especially organisationally responsible people should definitely read the booklet '**Alaqae Daurah**.' This booklet, alongside being available from the stalls of Maktaba-tul-Madinah, can also be read on the Dawat-e-Islami website.

From the blessing of studying this booklet, you will come to know:

- The Islamic ruling of calling towards righteousness
- 13 excellences and benefits of calling towards righteousness
- The reason for Masjids being enlivened
- Points for 'Alaqae Daurah
- The method of 'Alaqae Daurah
- The etiquettes of 'Alaqae Daurah

- The chosen points, etc. of the Markazi Majlis-e-Shura [Executive Head Committee] meetings regarding ‘Alaqaee Daurah

Let’s listen to an account of ‘Alaqaee Daurah for encouragement; hence,

A Masjid became enlivened

A Qafilah arrived in a city of the country of our spiritual guide [i.e. Pakistan] from the city of our spiritual guide [i.e. Karachi]. The Masjid door had a padlock on it and when the door was opened, there was dust everywhere; it seemed as though the Masjid had been closed for quite some time. The devotees of the Prophet cleaned up the Masjid. Then after ‘Asr Salah, they reached a ground for ‘Alaqaee Daurah and they invited youngsters who were busy in play towards righteousness. **اَلْحَمْدُ لِلّٰهِ**! Many youngsters became ready to go with them at that very moment in time. They went to the Masjid and were fortunate to pray Salah with them and listen to a Sunnah-inspired speech. Due to individual efforts, they made the intention to enliven that Masjid. Having seen this, an elderly man present there cried and began saying, **اَلْحَمْدُ لِلّٰهِ**! Today, by the blessing of Alaqaee Daurah and the devotees of the Noble Messenger, this Masjid has become enlivened.’

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Dear Islamic brothers! Usually, when some people 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 رضي الله عنه: ‘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 brothers! 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 his 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, 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

The Qafilah department

Dear Islamic brothers! One comes to know illness is not a cause of hardship; it is a cause of mercy. Hence, recognise illness as a privilege, and awaken the mindset in yourselves of remaining content with the pleasure of Allah Almighty in every condition. اَلْحَمْدُ لِلَّهِ the Madani environment of the Madani movement of the devotees of the Prophet, Dawat-e-Islami, teaches us to always remain patient and grateful in every state; hence, we should also remain attached to this Madani environment and support Dawat-e-Islami in serving the religion [of Islam]. اَلْحَمْدُ لِلَّهِ there are more than 108 departments established in the Madani environment of Dawat-e-Islami, one of them is 'The Qafilah department.' The job of this department is to prepare every Islamic brother to travel in a full 12-month Qafilah once in his lifetime, a one-month Qafilah every 12 months, and a 3-day Qafilah every month in accordance to the schedule, making others travel and those who call towards righteousness, in order to spread the message of the Madani movement of devotees of the Prophet, Dawat-e-Islami, which is to fill the Masjid throughout the whole world.

Under this department, countless Qafilahs of devotees of the Prophet continue to travel to various countries, cities and villages, etc. to learn about the Sunnah; they distribute the blessings of Sunnahs and knowledge of the religion, and spread the invitation towards righteousness. اَلْحَمْدُ لِلَّهِ, there are

Daar-us-Sunnah established in many places under the Qafilah department, in which Islamic brothers from close and afar attain guidance, attain the education of the Sunnah in the company of devotees of the Prophet and spread the invitation towards righteousness throughout the whole world. May Allah Almighty grant the Qafilah department further success.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Bear in mind! Just as the Qafilahs of Dawat-e-Islami travel on various days and dates, many devotees of the Prophet also travel in the way of Allah on the dates of passing of the pious predecessors, and especially on the 8th, 9th, and 10th or 9th, 10th and 11th of the month of Muharram-ul-Haraam, with the intention of sending reward to the martyrs of Karbala and in the blessed court of the noble Imam Husayn رَضِيَ اللَّهُ عَنْهُ. Hence, we should travel ourselves, encourage our father, sons, brothers, and friends to travel in these Qafilahs as well and earn the honour of sending reward in the court of those martyred in Karbala.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The etiquettes of visiting the sick

Dear Islamic brothers! Let's listen to some manners of visiting the sick:

It is stated by the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'A Muslim who visits his sick Muslim brother continues to pluck the fruits of Paradise until he returns.'

(Muslim, p. 1065, Hadees 2568)

- It is a Sunnah to visit the sick.
- If it is known that the ill person will feel uncomfortable if someone goes to visit him, then one should not go to visit him in this case.

Announcement

The remaining etiquettes of visiting the sick will be mentioned after the study circles, so in order to learn about them, please do definitely partake in the study circles.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

The 6 Salat upon the Prophet and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



1. The Salat upon the Prophet for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat upon the Prophet at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. *(Afdal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151)*

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' *(Ibid, pp. 65)*

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat upon the Prophet, 70 portals of mercy are opened for him.

(*Al-Qaul-ul-Badi'*, pp. 277)

4. The reward of 600,000 Salat upon the Prophet

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِيَّةُ reports from some saints of Islam that the one reciting this Salat upon the Prophet once receives the reward of reciting Durood 600,000 times. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat*, pp. 149)

5. Nearness to the Distinguished Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ. The respected companions رَضِيَ اللَّهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Salat upon the Prophet for attaining intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become Wajib for him.

(Attargheeb Wattarheeb, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ عَنْهُمَا that the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’

(Majma’-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, ‘If anyone recites the following Du’a three times at night it is as if he has found Layla-tul-Qadr.’ We should recite it every night. Here is the Du’a:

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is ‘حَلِيمٌ’ and ‘كَرِيمٌ’. Allah عَزَّوَجَلَّ is ‘سُبْحَانَ’, Lord of the seven skies and Lord of the magnificent ‘Arsh.

The schedule of the study circles of the weekly gathering (overseas), 13th August 2020

1 - Learning Sunnahs and etiquettes: 5 minutes

2 - Supplicating: 5 minutes

3 - Contemplate and ponder: 5 minutes

Total duration: 15 minutes

The remaining etiquettes of visiting the sick

- If a person goes to visit a sick person and finds the illness of the ill person to be intense, then it should not be made apparent to him that his illness is serious, nor should one shake his head from which he would understand that the illness is serious.
- Such words should be spoken to him which are pleasing to his heart.
- Ask how he is feeling.
- Do not place your hand on his head, unless he himself wishes for you to do so.
- To visit a sick wrongdoer is also permissible, as visiting the sick is from amongst the Islamic rights and a wrongdoer is also a Muslim.

(Bahaar-e-Shari'at, vol. 3, part 16, p. 505, summarised)

صَلُّوا عَلَى الْحَيِّبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The supplication for refuge from the heat of Hell

In accordance to the schedule of the weekly Sunnah-inspired gathering of Dawat-e-Islami, memorise the supplication for seeking refuge from the heat of Hell.

اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَرَبَّ إِسْرَافِيلَ أَعُوذُ بِكَ مِنَ حَرِّ النَّارِ وَمِنْ عَذَابِ الْقَبْرِ

(Nasaai, p. 875, Hadees 5529)

Translation: O Allah Almighty, O the Lord of Jibra'eel and Mika'eel, and O the Lord of Israfeel; I seek refuge in You from the heat of Hell and the punishment of the grave. *(Faizan-e-Du'a, p. 276)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Saying of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.

(Al-Jami'-us-Sagheer, pp. 365, Hadees 5897)

Let's make 'good intentions' before filling in the Madani In'amaat booklet:

1. To please Allah عَزَّوَجَلَّ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah عَزَّوَجَلَّ for the Madani In'amaat which I practised.
3. I will be regretful about the Madani In'amaat which I did not practise and try to act on them in the future.
4. Allah عَزَّوَجَلَّ forbid, if I have not acted on any such Madani In'aam which saves a person from sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.
5. I will not reveal my good deeds without need (for example, I act on such and such or this many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be made up for (for example, if one did not recite Salat upon the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, Divine fear, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

Mark the boxes given below with a 'correct (i.e. inverted tick)' sign for the Madani In'amaat you have practised today and mark them with a '(0) sign' in case you have not practised them.

Attention: Carry out Fikr-e-Madinah while keeping an eye on your own Madani In'amaat booklet only.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Daily 50 Madani In'amaat

1. Made good intentions?
2. Offered all 5 daily Salahs with Jama'at and Takbeer-e-Oula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Durood upon the Holy Nabi صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words "Aap" and "Jee"?
8. Said 'إِنْ شَاءَ اللَّهُ' upon intending for permissible things?
9. Replied to the Hamd of the one saying Salam or who sneezed?
10. Used terminologies of Dawat-e-Islami?
11. Applied Quf'l-e-Madinah of stomach while eating less than hunger?
12. Delivered or listened to two Madani Dars?
13. Studied or taught in Madrasa-tul-Madinah Baalighan?
14. Read or listened to a reformatory book for 12 minutes and 4 consecutive pages of *Faizan-e-Sunnat*?

15. Performed Fikr-e-Madinah?
16. Offered Salat-ut-Taubah?
17. Slept on mat? Kept Sunnah box by the pillow?
18. Offered Sunnahs before Fard and Nawafil after the Faraaid?
19. Offered Tahajjud, Ishraq, Chashtand Awwabeen?
20. Offered Tahiyya-tul-Wudu and Tahiyya-tul-Masjid?
21. Recited or listened to three Verses from Kanz-ul-Iman with translation and commentary?
22. Performed individual efforts on two (Islamic) brothers?
23. Spent two hours in Madani activities?
24. Obeyed your Nigran?
25. Refrained from using things asking from others?
26. In case someone committed a mistake, did you reform him?
27. Performed veil within veil? Moreover, faced towards the Qiblah?
28. Controlled your anger?
29. Refrained from useless questions?
30. Observed Shar'i veil from your non-Mahram relatives / neighbours?
31. Refrained from films, dramas, songs and music etc.?
32. Made efforts to establish Madani environment at home?
33. Refrained from slandering and abusing?
34. Refrained from intervening into other's conversation?
35. Called out Sada-e-Madinah?
36. Kept your gaze lowered while applying Quf-e-Madinah of eyes?

37. Made the efforts to refrain from peeping into others' houses?
38. Refrained from lying, backbiting, tale-telling, jealousy, arrogance and breaking promises?
39. Stayed in the state of Wudu for most part of the day?
40. Refrained from staring at the face of the addressee?
41. Paid back the loan on time?
42. Concealed Muslims' faults?
43. Kept unified relations?
44. Made efforts to create humility and self-mortification during Salah and Du'a?
45. Refrained from uttering such words of humility which your heart does not approve to?
46. While applying Qufi-e-Madinah of tongue, did you converse through gestures and by writing 4 times?
47. Watched or listened to the video/audio of one Bayan or Madani Muzakarah, or watched Madani Channel for 1 hour 12 minutes?
48. Refrained from joking, taunting, hurting feelings and laughing aloud?
49. Used minimum words for necessary conversation?
50. Wore Madani attire the whole day?

Qufi-e-Madinah performance

- Conversing through writing – 12 times
- Conversing through gestures – 12 times
- Conversing without staring – 12 times
- Usage of Qufi-e-Madinah glasses – 12 minutes

Weekly 8 Madani In'amaat

1. Attended the weekly Ijtima' from beginning to end?

2. Performed individual efforts on at least 4 brothers after the Ijtima'?
3. Visited an ill person?
4. Took part in Madani Daurah?
5. Made efforts to bring those back who were associated to the Madani environment but do not come anymore?
6. Attended the Masjid Ijtima' (weekly Madani Muzakarah)?
7. Sent a letter?
8. Kept fast on Monday?

Du'a of Ameer-e-Ahl-e-Sunnat

Ya Allah **عَزَّوَجَلَّ**! The one who sincerely acts upon Madani In'amaat, fills in the booklet by performing Fikr-e-Madinah daily and submits it to his relevant responsible Islamic brother on the 1st of every Madani [Islamic] month, do not give him death until he recites the Kalimah.

أَمِينِ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّنَا عَلَى الْحَبِيبِ