

فتاویٰ المرضی

Patient-Related Fatwas

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Shariah rulings contain everything Muslims need, including whatever is related to the patient's purification, prayer, and fasting. They also address the sickness-related rewards and benefits, the cure, performing Ruqyah, and other issues of concern for patients or women.

This material was drafted in a simple and easy style in the form of Q&A. It is suitable for translation for non-Arabic speakers due to their large number at this time.

In the Name of Allah, the Most Compassionate, the Most Merciful.

Introduction

All praise is due to Allah, and may Allah's peace and blessings be upon the Messenger of Allah, his family, his Companions, and those who follow him. To proceed:

Shari'ah rulings contain everything a Muslim needs, including whatever is related to the patient's purification, prayer, and fasting. They also address the sickness-related rewards and benefits, the cure, and performing Ruqyah, in addition to some other issues of concern for patients or women.

Therefore, this material was drafted in a simple and easy style in the form of Q&A. It is suitable for

translation for non-Arabic speakers due to their large number at this time.

It included nine chapters:

Chapter One: The rulings of purification for the patient.

Chapter Two: Prayer rulings for the patient.

Chapter Three: Fasting rulings for the patient.

Chapter Four: Rulings and issues related to women.

Chapter Five: Medication rulings.

Chapter Six: the rulings of Shar'i Ruqyah.

Chapter Seven: Healing causes.

Chapter Eight: Sickness-related benefits.

Chapter Nine: General issues, rulings and etiquettes.

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We implore Allah to place the exerted effort in the record of good deeds and make it beneficial for all humankind.

May Allah's peace and blessings be upon our Prophet Muhammad.

Chapter One: The rulings of purification for the patient

This chapter answers eleven questions the patient needs to know for his purification:

How should the patient purify himself for prayer?

How should the patient clean himself with water or stones to remove the impurity before ablution?

How to perform Tayammum (dry ablution)? Is Tayammum sufficient for more than one obligatory prayer? What invalidates tayammum?

What are the rulings of wiping over a splint or a bandage during ablution?

How does a patient with urinary incontinence purify himself?

How does a patient with flatal incontinence purify himself?

How does a patient with a urine bag perform ablution?

How does a patient with hemorrhoids purify himself?

How does a patient with paralysis perform ablution?

How does a patient perform ghusl due to major ritual impurity?

The ruling of a patient who is unable to perform ablution or tayammum.

Topic One: How should the patient purify himself for prayer?

Like a healthy person, a patient is required to use water to clean minor and major ritual impurities. He should perform ablution for minor impurity and perform ghusl for major impurity.

If the patient urinates or defecates, he must clean himself with water, stones, or something similar before performing ablution so as to become purified and clean.

But in case the patient is unable to use water due to his inability, fear of health deterioration, or a delay in his recovery, then he should perform tayammum.

Should the patient want to pray, he must strive to purify his body, clothes, and place of prayer from impurities. If unable to do so, he should pray, as he is without blame. (See: "Fatāwā Al-Lajnah Al-Dā'imah" (24/405), Fatwa No. (17798))

Topic Two: How should the patient clean himself with water or stones to remove impurity before ablution?

Cleaning oneself with water or stones is obligatory due to the excretion of either urine or stool. A person who slept or passed wind is not required to perform Istinjā' (to clean himself with water); yet he must perform ablution. Istinjā' is prescribed to remove impurity, and there is no impurity here.

In cleaning oneself, one should use water, stones, or something that serves the same purpose. Three pure and clean stones are required because it was recorded that the Prophet (ﷺ) said:

«من استجمر فليوتر»

“When anyone wipes himself with stones, he should use an odd number.” (Narrated by Al-Bukhārī: 161, and Muslim: 237, on the authority of Abu Hurayra, may Allah be pleased with him). The Prophet (ﷺ) also said:

«إذا ذهب أحدكم إلى الغائط، فليذهب معه بثلاثة أحجار يستطيب –أي: يستجي- بهن، فإنها تجزئ عنه»

“When one of you goes to relieve himself, he should take with him three stones with which to cleanse himself, for they will be enough for him.” (Narrated by Abū Dāwūd: 40, on the authority of ‘Ā’ishah, may Allah be pleased with her) And he (may Allah’s peace and blessings be upon him) forbade cleaning oneself with less than three stones. (Narrated by Muslim: 262, on the authority of Salman, may Allah be pleased with him).

It is not permissible to use dung, bones, food, or anything that has sanctity when cleaning oneself. It is better for a person to use stones or the like, such as tissues, and then follow it with water, because stones remove the filth itself, and water purifies the place, so it is more effective. A person has a choice between using water to clean himself or using stones or the like.

Anas, may Allah be pleased with him, said:

كان النبي صلى الله عليه وسلم يدخل الخلاء فأحمل أنا و غلام نحوي إداوة من ماء فيستنجي بالماء

When Allah's Messenger (ﷺ) entered the privy, I and a servant used to carry a skin of water, and he would cleanse himself with the water." (Narrated by Al-Bukhāri: 150, and Muslim: 271).

‘Ā’ishah (may Allah be pleased with her) said to a group of women:

مرن أزواجكن أن يستطبوا -أي: يستجوا- بالماء فإني أستحييهم، وإن رسول الله صلى الله عليه وسلم كان يفعله

"Tell your husbands to clean themselves with water, for I am too shy to tell them myself. The Messenger of Allah (ﷺ) used to do that." (Narrated by Al-Tirmidhī: 19. He classified it as a good and sound hadith, acted upon by the scholars).

If a patient wants to limit himself to one of them, then water is better because it purifies the place and removes the impurity and its traces, and it is more effective in cleaning. If he limits himself to a stone, then three stones are sufficient if the place is cleansed with them. If that is not enough, then he should add a fourth and a fifth until the place is cleansed. It is better to use an odd number because the Prophet (ﷺ) said:

«من استجمر فليوتر»

"When anyone wipes himself with stones, he should use an odd number" (Narrated by Al-Bukhāri: 161, and Muslim: 237, on the authority of Abu Hurayrah, may Allah be pleased with him).

A patient should not use his right hand to clean himself. Salman (may Allah be pleased with him) narrated that

نهانا رسول الله صلى الله عليه وسلم أن يستنجي أحدنا بيمينه

the Prophet (ﷺ) forbade us from cleaning ourselves with our right hand" (Narrated by Muslim: 262). The Prophet (ﷺ) also said:

«إذا بال أحدكم فلا يأخذن ذكره بيمينه، ولا يستنجي بيمينه»

"Whenever anyone of you makes water, he should not hold his penis or clean his private parts with his right hand." (Narrated by Al-Bukhāri: 154, and Muslim: 267, on the authority of Abu Qatādah, may Allah be pleased with him).

If his left hand is amputated, broken, sick, or disabled somehow, he should use his right hand to clean himself when necessary, and there is nothing wrong with that. (See: Aḥkām Ṣalāt al-Marīḍ by Sheikh ‘Abd al-‘Azīz bin Bāz, may Allah have mercy on him (pp. 4-7)).

Topic Three: How to perform Tayammum? Is Tayammum sufficient for more than one obligatory prayer? What invalidates tayammum?

If a patient is harmed by using water, or is unable to perform ablution himself and has no one to help him perform ablution, or does not have water, then

he should perform tayammum because Allah Almighty says:

{وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا}

“But if you are ill, on a journey, or have relieved yourselves, or been intimate with your wives and cannot find water, then purify yourselves with clean earth, wiping your faces and hands. And Allah is Ever-Pardoning, All-Forgiving.” [Surat an-Nisā': 43].

Tayammum is to strike the ground once with the palms of the hands, wipe the back of the right hand with the palm of the left, and the back of the left hand with the palm of the right, and then wipe the face with both hands. If the hands are put in a splint, the splint should be wiped.

The limits of the face in dry ablution are the same as in ablution: from the top of the forehead to the beard, and from ear to ear. The patient wipes the outside and inside of his hands, from the joint of the palm to the tips of the fingers.

It is permissible to perform tayammum on anything pure that has dust, even if it is not on the ground, such as dust on a wall or something similar, in which case it is permissible to perform tayammum on it.

If he remains pure from the first tayammum, he should pray with it as with ablution, even if it is several prayers. He is not required to renew his tayammum because it is a substitute for water, thus retaining the same ruling.

Tayammum is invalidated by anything that invalidates ablution and by the ability to use water or its availability if it was not available. (See "Majmū' Fatāwā Ibn Bāz" (10/194) and "Fatāwā Al-Lajnah Al-Dā'imah" (24/406), Fatwa No. (17798)).

Topic Four: The rulings of wiping over a splint or a bandage.

A splint is basically what fixes a fracture. It covers the place of purification for a need, such as a plaster cast placed on a fracture, a bandage on a wound, or on back pain or something similar. Wiping over it is sufficient instead of washing.

If we assume that the person performing ablution has a bandage on his arm that he needs, then he wipes over it instead of washing, and this purification is complete. In other words, were this man to remove this splint or patch, his purity would remain and would not be invalidated because it was done in a Shar'i manner. There is no evidence that removing the patch invalidates ablution or purity.

We can say: If there is a wound in the organs of purification, it warrants different conditions:

First: If the wound is exposed and washing does not harm it, in which case it must be washed.

Second: If the wound is exposed but washing causes harm while wiping does not, in which case it must be wiped, not washed.

Third: If the wound is exposed and is liable to harm if washed or wiped, in which case tayammum must be observed after washing the healthy parts.

Fourth: If the wound is covered by a bandage or something similar that is needed, in which case he should wipe over this covering instead of washing the organ without having to perform tayammum. (Majmū‘ Fatawā Wa Rasā’il Al-Shaykh Ibn ‘Uthaymīn (11/171)).

Topic Five: How does a patient with urinary incontinence purify himself?

Urinary incontinence is the involuntary release of urine without the person's control. It is a condition that may be treatable, and Allah may grant healing to the patient. Therefore, we advise anyone suffering from this to consult a doctor first and foremost, as Allah Almighty may bring healing and mercy through that.

He should cleanse himself and perform ablution (wudu) for each prayer after its time begins. He should wash any part of his body or clothing the urine has touched, or designate clean clothing for prayer if it is not too difficult for him. Additionally,

he should take precautions to prevent the spread of urine on his clothes, body, or prayer area by using a cover on the head of the penis.

His ablution (wudu) remains valid even if something is discharged during or after the ablution, as he has no control over this involuntary discharge. Allah Almighty says:

{لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا}

“Allah does not require of any soul more than what it can afford.” [Surat al-Baqarah: 286] Allah Almighty also says:

{رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا}

“Our Lord! Do not burden us with what we cannot bear.” [Surat al-Baqarah: 286] Allah Almighty also says:

{فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ}

“So be mindful of Allah to the best of your ability.” [Surat at-Taghabun: 16] (See "Fatāwā Al-Lajnah Al-Dā'imah" (24/408), Fatwa No. (17798), and " Fatāwā Nūr 'Alā Al-Darb" by Ibn 'Uthaymīn (7/2, indexed by Ash-Shamila electronically)).

Topic Six: How does a patient with flatal incontinence purify himself?

"It means one is unable to hold gas and it is released involuntarily. If this condition is persistent, then its ruling is similar to urinary incontinence. One should perform ablution for

prayer when its time enters and should pray. If anything exits from him during the prayer, his prayer is not invalidated by that. Allah says:

{فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ}

{So fear Allah as much as you can.} [Surat at-Taghābun: 16] Allah Almighty says:

{لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا}

"Allah does not require of any soul more than what it can afford." [Surat al-Baqarah: 286] (Majmū' Fatāwā Wa Rasā'il Al-Shaykh Ibn 'Uthaymīn (11/197)).

Topic Seven: How does a patient with a urine bag perform ablution?

A patient who has a urine bag should perform ablution when the time for prayer enters and pray in his current state. It does not harm him if anything exits during his prayer. If making ablution is difficult for him, he may perform tayammum and pray.

{فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ}

{So fear Allah as much as you can.} [Surat at-Taghābun: 16] (See " Fatāwā 'Ājilah li-Mansūbī As-Ṣiḥḥah " by Sheikh Ibn Bāz, p. 14).

Topic Eight: How does a patient with hemorrhoids purify himself?

Hemorrhoids can be internal or external. If the hemorrhoid is external, it does not invalidate

ablution, and its ruling is similar to that of boils. The person should clean his clothes and body, but if this is difficult for him, he is not required to wash or change his clothes to avoid hardship and difficulty.

As for internal hemorrhoids that discharge externally, it invalidates ablution if the discharge is intermittent. If it is continuous, its ruling is the same as that of urinary incontinence. The patient should perform ablution after the time for prayer enters and pray in his current state. Allah Almighty says:

{فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ}

{So fear Allah as much as you can.} [Surat at-Taghābun: 16]

Topic Nine: How does a patient with paralysis perform ablution?

A patient who is unable to move and cannot fetch water or perform ablution but has someone who can bring him water at the time of prayer and assist them with ablution is required to perform ablution. He is also allowed to combine two prayers due to hardship.

If he fears the prayer time will end before someone can assist him with ablution, he may perform tayammum without having to repeat the prayer.

But in case he cannot find someone to help him with ablution, even for a fee, then tayammum is permissible for him, as in the case of lacking water.

If he can wash some of the ablution parts but his illness prevents him from washing the rest, it is obligatory for him to wash what he can and perform tayammum for the parts he could not wash. (See "Al-Mughni" by Ibn Qudamah (1/176)).

Topic Ten: How does a patient perform ghusl due to ritual impurity?

A reflection of Allah's mercy, the Exalted, towards this Ummah and the ease with which he privileged them to the exception of previous nations is that Allah allowed tayammum for patients who are unable to use water or those who cannot medically withstand it. Thus, a patient is allowed to do tayammum if he is in a state of major impurity and has wounds, sores, fractures, or an illness exacerbated by the use of water. If he is able to wash the healthy parts of his body, he is obligated to do so and to perform tayammum for the rest. (See Majmū' Fatāwā Wa Maqālāt Mutanawwi'ah by Sheikh Ibn Bāz (12/240))

Topic Eleven: The ruling of a patient who is unable to perform ablution or tayammum.

A patient who is unable to use water or perform tayammum is excused and must pray at the

appointed time without ablution or tayammum. Allah says:

{فَاقْتُوا اللَّهَ مَا اسْتَطَعْتُمْ}

{So fear Allah as much as you can.} [Surat at-Taghābun: 16] The Prophet (ﷺ) says:

«ما نهيتكم عنه فاجتنبوه، وما أمرتكم به فأتوا منه ما استطعتم»

"Refrain from what I forbid you and do what I command you to the best of your ability." (Narrated by Al-Bukhāri: 7288, and Muslim: 1337, on the authority of Abu Hurayrah, may Allah be pleased with him. Also See " Majmū' Fatāwā Ibn Bāz" (10/194)).

Chapter Two: The Patient's Prayer Rulings

This chapter answers eleven questions the patient needs to know with regard to his prayer:

The Ruling on the patient's prayer.

Is it permissible for someone to pray on behalf of a patient?

How a patient should pray.

The condition of facing the Qiblah for the patient.

How should a paralyzed person pray?

Congregational prayer for the patient.

Combining prayers for the patient

Ruling on the prayer of the patient who cannot control the discharge of impurity.

Ruling on delaying prayer beyond its time due to dialysis.

Should the patient pray before the operation while the prayer time has not yet come or delay prayer until he is able to perform it?

Making up missed prayers for a patient.

Topic One: The ruling on the patient's prayer.

It is not permissible for a Muslim to abandon the obligatory prayer until its time has passed, even if he is sick, as long as he is of sound mind. One must perform prayer on time according to his ability. As for what some patients do by delaying the prayer until they recover from their illness, it is not permissible and has no basis in the Shari'ah.

If it is difficult for the patient to perform each prayer on its due time, then he may combine Dhuhr and Asr, and Maghrib and Ishā', either combining them at their earliest [permissible] time or at their latest [permissible] time, whichever is feasible. As for Fajr, it cannot be combined with what comes before it or what comes after it because its time is separate from what comes before it and what comes after it. (See: "Fatāwā Al-Lajnah Al-Dā'imah" (24/410) Fatwa No. (17798)).

Topic Two: Is it permissible for someone to pray on behalf of the patient?

No one can act as a substitute for another in prayer. If the patient is unable to pray standing, he should pray sitting. If he is unable to sit, he should pray on his side. If he is unable to lie on his side, he

should pray, lying down with his feet facing the Qiblah. This is the duty upon him.

Whoever is completely unable to pray, namely his mind has changed due to dementia, or he has become old and incapable of understanding, then prayer is not obligatory upon him and no prayer is offered on his behalf. Similarly, if he is insane or crazy, then prayer is no longer obligatory. As for the accountable, sane person, he should pray according to his condition, standing, sitting, on one's side, or lying down. This is what the Prophet (ﷺ) commanded. On the authority of Imrān ibn Husayn (may Allah be pleased with him), he said: "I had hemorrhoids, so I asked the Prophet (ﷺ) about the prayer, and he said:

«صل قائماً، فإن لم تستطع فقاعداً، فإن لم تستطع فعلى جنب»

"Pray standing; and if you are unable, (pray) sitting; and if you are unable, (pray) lying on your side." (Narrated by Al-Bukhāri: 1117) And Allah the Almighty said:

{فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ}

{So fear Allah as much as you can.} [Surat at-Taghābun: 16] (See "Fatāwā Nūr 'Alā Al-Darb" by Shaykh Ibn Bāz (may Allah have mercy on him), ed. Ash-Shuway'ir (12/474).

Topic Three: How a patient should pray.

The patient must pray standing as much as he can; if he is unable, then he prays sitting. The

Sunnah is for a person to sit cross-legged in the place where one would stand and bow. If he is unable to pray sitting, he should pray on his side, facing the qiblah. It is preferable to be on his right side. If he is unable to pray on his side, he should pray lying down with his feet facing the qiblah.

Whoever is able to stand but is unable to bow or prostrate, standing is not waived for him. He should rather pray standing and nod for bowing, then sit and nod for prostration, making prostration lower than bowing.

If one is unable to nod his head, he should say "Allahu Akbar" and intend in his heart all the actions of the prayer. As for what some patients do by pointing with the finger, there is no basis for it.

Whenever the patient is able to do something during his prayer that he was unable to do, he must do it and build on what he has already done in his prayer.

If a patient or someone else falls asleep or forgets to perform a prayer, they must pray as soon as they wake up or remember it. It is not permissible to delay it until a similar time for prayer comes. Anas bin Malik (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إذا رقد أحدكم عن الصلاة، أو غفل عنها، فليصلها إذا ذكرها؛ فإن الله يقول:
{وَأَقِمِ الصَّلَاةَ لِذِكْرِي} [طه: 14]»

“When any one of you misses the prayer due to sleep or he forgets it, he should pray it when he remembers it, for Allah has said: {Establish prayer for remembrance of Me.} [Surat Tāha: 14] ” (Narrated by Al-Bukhāri: 597, Muslim: 684. See: “Fatāwā Al-Lajnah Al-Dā’imah” (24/409) Fatwa No. (17798).

Topic Four: Condition of facing the Qiblah for the patient.

One of the conditions for the validity of prayer is facing the Qiblah, and prayer is not valid without it because Allah Almighty commanded it and repeated the command in the Quran. Allah Almighty said:

{وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ}

"And from wherever you go out [for prayer], turn your face toward Al-Masjid Al-Ḥarām. And wherever you [believers] may be, turn your faces toward it." [Surat al-Baqarah: 150] That is, toward its direction.

However, if the patient is unable to face the Qiblah—for instance, if their face is not directed towards the Qiblah and they are unable to turn towards it, and there is no one available to assist them—then facing the Qiblah is not required in this case. This is because Allah Almighty says:

{لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا}

{Allah does not require of any soul more than what it can afford.} [Surat al-Baqarah: 286] And His saying:

{فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ}

{So fear Allah as much as you can.} [Surat at-Taghābun: 16] The Prophet (ﷺ) says:

«ما أمرتكم به فأتوا منه ما استطعتم»

“Whatever I ordered you to do, then do of it as much as you can.” (Narrated by Al-Bukhāri: 7288, Muslim: 1337, on the authority of Abu Hurayrah (may Allah be pleased with him). See: “Majmū‘ Fatāwā Wa Rasā’il Al-Shaykh Ibn ‘Uthaymīn” (12/433).

Topic Five: How should someone who has paralysis pray.

The paralyzed patient must perform the pillars of prayer that he is capable of, as a person who is unable to perform an action is not obligated to do so. Whoever is unable to pray while standing should pray while sitting. If he is unable to pray while sitting, he should pray lying on his side, facing the Qiblah, following the same guidelines previously mentioned for how a patient should pray. (See: “Al-Muntaqa Min Fatāwa Al-Fawzan” (4/ No. 27).

Topic Six: The ruling on congregational prayer for the patient.

The patient who finds it difficult to go to the mosque is excused for not praying in congregation. Allah Almighty says:

{فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ}

{So fear Allah as much as you can.} [Surat at-Taghābun: 16] And His saying:

{لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا}

{Allah does not require of any soul more than what it can afford.} [Surat al-Baqarah: 286]

And according to the saying of Ibn Mas'ud (may Allah be pleased with him): "I have seen the time when no one of us would lag behind the prayer except a hypocrite whose hypocrisy was well known or a patient. The patient would walk between two men until he came to the prayer." (Narrated by Muslim: 654.)

On the authority of Ibn 'Abbās (may Allah be pleased with him), he said: The Messenger of Allah (ﷺ) said:

«من سمع النداء فلم يأت فلا صلاة له إلا من عذر» قيل لابن عباس: ما هو العذر؟ قال: خوف أو مرض

"Whoever hears the call to prayer and does not come, then his prayer is not valid unless he has an excuse." Ibn 'Abbās was asked: What is the excuse?

He said, **Fear or illness.**" (Narrated by Abū Dāwūd: 551.)

It is permissible for a patient who is unable to pray in the mosque to pray in congregation with his wife at home. However, she should stand behind him, neither to his right nor to his left, and she should remain behind him. (See: "Fatāwā Nūr 'Alā Al-Darb" by Ibn Bāz, edited by Al-Shuway'ir (6/144, 355).

Topic Seven: The Ruling on Combining Prayers for the patient.

The patient who finds it difficult to perform the prayer on time may combine two prayers; he may combine Dhuhr and 'Asr, as well as Maghrib and Ishā', bringing them forward or delaying them as necessary. He can either bring one prayer forward or delay it according to what is easier for him. The difficulty caused by illness is one of the valid excuses that permit combining two prayers. The Prophet (ﷺ) granted permission to a woman who suffered from metrorrhagia (istihadah), to combine two prayers. (Narrated by At-Tirmidhī: 128, on the authority of Hamnah bint Jahsh. Ahmad ibn Hanbal and At-Tirmidhī classified it as Hasan Sahih (sound and authentic). Istihadah is a type of illness.

It should be noted that the patient who is permitted to combine prayers should pray each prayer in full without shortening it, as shortening is

only permissible for a traveler. (See: “Fatāwā Al-Lajnah Al-Dā’imah” Question 3 of Fatwa No. (16340) (6/358), “Majmū‘ Fatāwā Wa Rasā’il of Al-‘Uthaymīn” (12/145).

Topic Eight: Ruling on the prayer of the patient who cannot control the discharge of impurity.

A patient who cannot control the discharge of impurity from his body is regarded as one who suffers from chronic incontinence. It is permissible for someone afflicted with this condition to combine prayers if it is challenging for him to perform each prayer at its designated time, provided that his ablution for Dhuhur and ‘Asr is performed after their time has begun. Similarly, his ablution for Maghrib and Ishā’ should also be after their time has commenced. This illustrates the ease and alleviation of hardship that the Shari’ah has introduced. (See: “Fatāwā Al-Lajnah Al-Dā’imah” Question 4 of Fatwa No. (5440) (8/85).

Topic Nine: The Ruling on Delaying Prayer Beyond Its Time Due to Dialysis.

The patient must perform the prayer at its prescribed time, either before or after undergoing dialysis, if he is able to do so. It is not permissible to delay the prayer beyond its designated time or to perform it before its prescribed time begins. If the

dialysis is scheduled after the prayer time has started, he should pray before undergoing the dialysis. If he fears missing the time for the second prayer or it is difficult for him to perform it after the dialysis, he may combine prayers. He may combine Dhuhr with 'Asr at the time of Dhuhr, and he may also combine Maghrib with Ishā' at the time of Maghrib.

However, should the dialysis be scheduled before the prayer time begins or at the very start of the time, and he is unable to perform the prayer, he should delay it after the dialysis, praying it along with the subsequent prayer if it can be combined with it. He would pray Dhuhr with 'Asr at the time of 'Asr, and Maghrib with Ishā' at the time of Ishā'.

If it becomes necessary to undergo dialysis before being able to perform the prayer on time, and the dialysis will not be completed until after its time has passed—especially if it is a prayer that cannot be combined with the one that follows it, such as when someone has dialysis scheduled after the time for the 'Asr prayer has begun or before the time for the Fajr prayer has commenced—then it is permissible for him to delay the prayer and perform it after the dialysis, even if this is after its designated time, due to necessity. As Allah Almighty says:

{لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا}

“Allah does not require of any soul more than what it can afford.” [Surat al-Baqarah: 286] Allah Almighty also said:

{فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ}

{So fear Allah as much as you can.} [Surat at-Taghābun: 16] And because the Prophet (ﷺ) was preoccupied on the Day of the Trench with fighting the polytheists and delayed the ‘Asr prayer until after Maghrib, then prayed Maghrib afterward. (Narrated by Al-Bukhāri: 2931, Muslim: 627 on the authority of Ali ibn Abi Talib, may Allah be pleased with him. See: Fatawā Al-Lajnah Al-Dā’imah, fatwa number (21552, 9/106).

Topic Ten: Should the patient pray before undergoing the operation if the time has not yet come, or should he delay the prayer until he is able to perform it?

Firstly, it is obligatory upon the doctor to give this matter some thought. So if it is possible for him to delay starting the operation until it is time for the Zhuhr prayer, for example, so the patient can pray Zhuhr and ‘Asr combined, and likewise at night when the sun has set, he can pray Maghrib and ‘Ishā’ combined—before the operation begins.

When an operation is scheduled to begin mid-morning, the patient is excused. When he regains consciousness, he can make up any prayers he has

missed—even if it is after a day or two. Once he is alert, he should perform the missed prayers, and all praise is due to Allah. In this case, there are no additional requirements for him, similar to someone asleep; when he wakes up and is aware, he should pray all the missed prayers in order—starting with Dhuhr, then ‘Asr, and continuing until he makes up all the required prayers. It is narrated from Anas ibn Malik (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

«إذا رقد أحدكم عن الصلاة، أو غفل عنها، فليصلها إذا ذكرها؛ فإن الله يقول: {وَأَقِمِ الصَّلَاةَ لِذِكْرِي} [طه: 14]

“Whoever misses the prayer because he was asleep or forgot [to pray], then let him pray it as soon as he remembers; there is no expiation for it other than that. For Allah has said: {establish prayer to remember Me.} [Surat Tā-ha: 14]” (Narrated by Al-Bukhāri: 597, Muslim: 684 with his wording.)

The ruling regarding being in a state of unconsciousness due to illness or undergoing medical treatment is similar to that of someone asleep—as long as the unconsciousness is not prolonged. If it lasts beyond three days, then he is not required to make up the missed prayers, and his condition is treated as that of insanity until he regains consciousness; he should begin performing the prayers once he has returned to a state of

awareness. This is based on the statement of the Messenger of Allah (ﷺ):

«رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّغِيرِ حَتَّى يَبْلُغَ، وَعَنِ الْمَجْنُونِ حَتَّى يَفِيقَ»

“The pen has been lifted for three [categories of people]: the one who is asleep until he awakens, the young child until he reaches puberty, and the insane until he regains sanity.” (Narrated by At-Tirmidhī: 1423 on the authority of ‘Ali ibn Abi Tālib (may Allah be pleased with him), At-Tirmidhī said: This Hadīth is Hasan Garib (sound strange) in this version. This Hadīth does not specify any requirement for young children or individuals with insanity to make up missed prayers. Instead, it is established from the guidance of the Prophet (ﷺ) that only those who are asleep or those who have forgotten are required to make up their missed prayers. And Allah alone is the One Who grants success. (See: “Aḥkām Ṣalāt Al-Marīḍ” by Sheikh Ibn Bāz (may Allah have mercy on him), p. 17.)

Topic Eleven: Making Up Missed Prayers for the Patient.

A patient who missed prayer due to losing consciousness has a detailed explanation:

If he loses consciousness involuntarily, such as if someone faints due to an accident or a similar situation, and the fainting lasts for three days or less, he must make up the missed prayers.

However, if it lasts for more than three days, he is not required to make them up.

However, in cases where he voluntarily loses consciousness—such as if someone takes anesthesia or sedatives for an operation—he is required to make up the missed prayers. (See: “Aḥkām Ṣalāt al-Marīḍ” by Sheikh Ibn Bāz (may Allah have mercy on him), p. 17, “Majmū‘ Fatāwā Wa Rasā’il Al-Shaykh Ibn ‘Uthaymīn” (12/15).

Chapter Three: Fasting rulings for the patient.

This chapter answers nine questions the patient needs to know concerning fasting:

The disease that permits the fasting person to break his fast.

Is it better for the patient to break the fast or to fast?

The ruling on someone who has to make up days of Ramadan and is unable to fast due to illness.

Some medications or treatments that do not break the fast.

The effect of fainting during fasting.

Fasting for a patient with kidney failure.

The ruling on someone who broke his fast and fed others due to a chronic illness, then Allah granted him health.

Types of asthma medications and the ruling on taking them during the day in Ramadan.

When is bleeding considered to invalidate fasting?

Topic One: The illness that permits the fasting person to break his fast.

Allah Almighty said:

{فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ}

{but if anyone of you is ill or on a journey, he should make up for those days.} [Surat al-Baqarah:184]

A patient who is harmed by fasting is forbidden to fast, and breaking the fast is obligatory. Allah Almighty says:

{وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا}

{And do not kill yourselves [or one another]. Indeed, Allah is Most Merciful to you.} [Surat an-Nisā': 29] The prohibition here includes taking of life and includes what is harmful.

The evidence that it encompasses harmful situations is the Hadith of 'Amr ibn Al-'Ās (may Allah be pleased with him), who prayed with his companions while in a state of major ritual impurity. However, fearing the cold, he performed tayammum instead. The Prophet (ﷺ) said to him:

«صليت بأصحابك وأنت جنب؟» قال: يا رسول الله ذكرت قوله تعالى: {وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا} [النساء: 29] وإني خفت البرد، فأقره النبي صلى الله عليه وسلم على ذلك.

“Did you lead your companions in prayer while you were in a state of major ritual impurity?” He said: O Messenger of Allah, I remembered the words of Allah Almighty: {And do not kill yourselves. Indeed, Allah is ever Merciful to you} [Surat an-Nisā’: 29] and I was afraid of the cold, so the Prophet (ﷺ) approved that.” “Narrated by Al-Bukhāri in his “Sahih” (1/77) with a Mu’allaq (not connected) chain of transmission because he shortened it, and Abū Dāwūd reported it with full chain of transmission: 334.”

The patient has different conditions:

The first condition: That he is not affected by fasting due to minor ailments, such as a mild cold, a slight headache, or a toothache. In such cases, it is not permissible for him to break his fast.

The second condition: If fasting is difficult for him but it does not harm him, in which case it is disliked for him to fast, and it is recommended for him to break his fast.

The third condition: If fasting becomes difficult for him and poses a risk to his health. For instance, in the case of someone suffering from kidney disease, fasting is prohibited for him.

By this token, we know the mistake of some diligent patients who find fasting difficult and may harm them, but they refuse to break their fast. So, they made a mistake as they did not accept the generosity of Allah Almighty, represented by His

concession. They instead harmed themselves. Allah Almighty says:

{وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا}

{And do not kill yourselves [or one another]. Indeed, Allah is Most Merciful to you.} [Surat an-Nisā': 29] See: "Al-Sharḥ Al-Mumtī' 'Alā Zād Al-Mustaḥṣin" by Sheikh Ibn 'Uthaymīn, (6/340).

Topic Two: Is it better for the patient to fast or break the fast?

When fasting is challenging for the patient, it is better for him to break his fast and make up for the days he missed. It is not recommended for him to continue fasting despite the difficulty, as the Messenger of Allah (ﷺ) said:

«إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى رَخْصَةٌ، كَمَا يَكْرَهُ أَنْ تُؤْتَى مَعْصِيَتُهُ»

"Allah loves that His concessions are entertained, just as he dislikes that disobedience to Him is committed." Narrated by Ahmad: 5866, from the Hadīth of Ibn 'Umar (may Allah be pleased with them both).

In fact, it is disliked for the patient to fast when it is difficult, and fasting may even be forbidden if it is expected to cause harm. If a person takes advantage of the concession granted by Allah out of obedience and in accordance with His law, then he will be rewarded, and there is no sin upon him. (See: "Majmū' Fatāwā Ibn Bāz" (15/217).

Topic Three: What is the ruling on someone who has to make up days of Ramadan and is unable to fast due to illness?

If the illness is expected to be cured, then after recovery he must make up the days he broke his fast in Ramadan, even if they are numerous, because Allah Almighty says:

{قَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ}

{but if anyone of you is ill or on a journey, he should make up for those days.} [Surat al-Baqarah: 184].

If the illness is chronic and there is no hope of recovery, then the patient must feed a poor person for each day he broke his fast. He feeds the poor half a Sā' (dry measure) of wheat, dates, rice, or something similar that his family feeds on, and he does not have to fast, such as someone who is in a coma, and also head injuries that cause the injured person to lose his perception or memory, or a cancer patient, because Allah Almighty says:

{وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامَ مِسْكِينٍ}

{As for those who can only fast with hardship, compensation can be made by feeding a needy person [for each day].} [Surat al-Baqarah: 184]

Ibn 'Abbās (may Allah be pleased with him and his father) said: "It is meant for old men and old women who cannot fast, so they should feed one poor person for each day of fasting (instead of

fasting)." (Narrated by Al-Bukhāri: 4505.) The patient who is not expected to recover is treated like an old man. (See: " Fatāwā Al-Lajnah Al-Dā'imah", First Collection (10/160), " Fatāwā Nūr 'alā al-Darb" by Sheikh Ibn Bāz (may Allah have mercy on him) ed. by Al-Shuway'ir (16/103, 105).

Topic Four: medications or treatments that do not break the fast.

Scholars have stated several things used in the medical field that do not break the fast, including:

1- Eye drops, ear drops, ear wash, or nasal spray, if one avoids swallowing anything that reaches the throat.

2- Therapeutic tablets that are placed under the tongue to treat angina and other conditions if one avoids swallowing anything that reaches the throat.

3- Anything that enters the vagina, such as suppositories, washes, vaginal speculum, or a finger for medical examination.

4- Inserting a speculum or IUD and the like into the uterus.

5- Anything that enters the urethra—i.e., the visible urinary tract of males and females—such as a catheter (a thin tube) or speculum, contrast material for X-rays, medicine, or a solution for washing the bladder.

6- Drilling a tooth, extracting a tooth, cleaning the teeth, using a siwak, or toothbrush, if one avoids swallowing anything that reaches the throat.

7 - Gargling, mouthwash, and topical oral sprays, if swallowing anything that reaches the throat, are avoided.

8 - Therapeutic injections into the skin or muscles, except for fluids and nutritional injections.

9 - Oxygen gas.

10 - Anesthetic gases unless the patient is given nutritional fluids (solutions).

11 - Anything that enters the body by absorption through the skin, such as fats, ointments, and therapeutic skin patches loaded with pharmaceutical or chemical substances.

12 - Inserting a catheter (a thin tube) into the arteries for venography or treating the heart vessels or other organs.

13 - Inserting an endoscope through the abdominal wall to examine the viscera or perform surgery.

14 - Taking samples from the liver or other organs, unless accompanied by inserting solutions.

15 - Gastroscoy if not accompanied by inserting fluids (solutions) or other substances.

16 - The entry of any therapeutic tool or material into the brain or spinal cord.

17 - Unintentional vomiting, other than intentional vomiting (regurgitation). "Journal of the

Islamic Jurisprudence Assembly” 10/913, with automatic numbering, Resolution No. 99/1/D 10.

Topic Five: The effect of fainting on fasting.

If a patient fainted all day long—i.e., from before dawn until sunset—his fast would be invalid, and he must make it up. If he woke up at any part of the day, his fast would be valid. (See: “Majmū‘ Fatāwā Wa Rasā’il Al-Shaykh Ibn ‘Uthaymīn” (19/167), “Ash-Sharh Al-Mumtī’ ‘Ala Zaad Al-Mustaqni” (6/352). If the fainting period was short, such as a day, two days, or three days at most, then there is no problem with making up the days as a precaution. However, if the period was long, then he is treated like an insane person and does not have to make them up. (See: Majmū‘ Fatāwā Ibn Bāz 15/209).

Topic Six: The ruling on fasting of a patient with kidney failure.

Dialysis is the process of extracting the patient's blood to a machine (an artificial kidney) that purifies it before returning it to the body. During this process, certain chemical and nutritional substances, such as sugars and salts, are added to the blood. Therefore, dialysis invalidates fasting.

The patient must complete fasting the rest of the day in which he underwent dialysis, unless there is a need to break his fast due to his illness. In that

case, he is permitted to break his fast for the rest of the day.

If a person suffers from this condition permanently and is deemed to have an illness unlikely to be cured, he must provide food for a needy person for each day he misses fasting. This amount should be equivalent to one and a half kilograms of wheat, rice, or similar food items consumed by the people of the locality.

If the dialysis occurs at specific times, he can break his fast during the dialysis and make it up later. (See: "Fatāwā Al-Lajnah Al-Dā'imah" Volume 2 (9/107).

Topic Seven: The ruling on someone who broke his fast and gave food because of a chronic illness and then Allah granted him health.

If the doctors advising him not to fast are trustworthy Muslim physicians knowledgeable about his condition and have informed him that there is no hope for recovery, then he is not required to make up the missed fast and only needs to give food. However, he should consider resuming fasting in the future. ("Fatwas of Sheikh Ibn Bāz," 15/354.)

Topic Eight: Types of asthma medications and the ruling on taking them during the day in Ramadan.

Among the most common asthma treatments are inhalers, oxygen, nebulizers, and capsules.

Inhalers are not considered food or drink, nor do they resemble them; rather, they contain air mixed with a light medication that provides some relief, so using them during Ramadan is permissible.

Oxygen is also not classified as food or drink, nor is it similar to them, as it does not enter the stomach. Instead, it reaches the open blood vessels to facilitate breathing, making it permissible to use while fasting without any harm.

However, there are specific asthma inhalers that contain powder in a capsule, which, when pressed, bursts in the mouth and mixes with saliva. This is not permissible during obligatory fasting, as it combines with saliva and enters the stomach, thereby invalidating the fast.

If someone needs to use it at certain times, then he breaks his fast and makes it up later.

If he needs to use it all the time, he should break his fast and give food to a needy person for each day he misses fasting—an amount equivalent to one and a half kilograms of rice or similar food items consumed by the people of the country. (See: “Fatāwā Nūr ‘Alā Al-Darb by Ibn Bāz” edited by Ash-

Shuwaier (16/94), "Majmū' Fatāwā Wa Rasā'il Al-Shaykh Ibn 'Uthaymīn" (19/212-213).

Topic Nine: When does bleeding render the fast invalid?

The bleeding that invalidates fasting is the blood that comes out due to cupping (hijamah), as stated by the Prophet (ﷺ):

«أفطر الحاجم والمحجوم»

"The cupper and the one being cupped have broken their fast." (Narrated by At-Tirmidhī: 774, from the hadith of Rāfi' bin Khadīj (may Allah be pleased with him) and At-Tirmidhī classified it as Hasan Sahih/sound authentic).

Similar to cupping, which a person does voluntarily and results in a significant loss of blood that weakens the body, this also invalidates fasting. This is because Islamic law does not differentiate between two similar things, nor does it combine two different things.

As for blood that exits the body unintentionally—such as from a nosebleed, a cut while chopping meat, stepping on glass, or similar incidents—this does not invalidate the fast, even if a significant amount of blood is lost.

In addition, if a small amount of blood comes out that does not have the effect of cupping, such as the blood that is taken for analysis, then fasting is not invalidated. (See: Majmū' Fatāwā Wa Maqālāt

Mutanawwi‘ah by Sheikh Ibn Bāz (may Allah have mercy on him) 15/272.)

Chapter Four: Rulings and questions pertaining to women.

In this chapter, we address the specific matters women need to know regarding menstruation and related issues. The answers cover eleven questions, which are:

What are the implications of increased menstruation due to contraceptive pills or an IUD?

The ruling on the cessation of blood during the menstrual period.

The ruling on the discharge that comes from a woman.

What a menstruating or postpartum woman must do if she becomes pure during prayer time?

The ruling on permanent contraception.

The ruling on taking fertility-enhancing pills.

What is the consequence of bleeding from a pregnant woman?

The ruling on blood that comes from a woman after a miscarriage.

The ruling on fluid and blood from a pregnant woman before childbirth.

The ruling on performing a cesarean surgery.

What a woman must do if she gives birth after the prayer time has begun?

Topic One: What are the implications of increased menstruation due to contraceptive pills or an IUD?

The use of these pills to prevent menstruation or pregnancy is generally undesirable and medically harmful. Therefore, we advise our sisters against using these pills.

One of the drawbacks of these pills is that they can cause irregularities in a woman's menstrual cycle, leading to confusion for both the woman and the scholars regarding whether the blood she experiences is menstrual or not. Accordingly, if a woman's normal menstruation usually lasts for five days, for example, and she uses birth control pills, resulting in an increase in her cycle, then this increase is considered menstrual blood unless it exceeds fifteen days. If it exceeds fifteen days, it is classified as irregular bleeding (istihadah), and then she reverts to her original cycle of five days. (See: Fatawā Nūr 'Alā Al-Darb" by Sheikh Ibn 'Uthaymīn (7/2, with automatic numbering of Ash-Shamilah)

Topic Two: The ruling on the cessation of blood during the menstrual period.

A woman experiencing menstruation must refrain from prayer and fasting. However, if the bleeding stops for one day or one night during her menstrual period, she is required to perform ghusl

(ritual purification) and pray the prayers she is able to perform while in a state of purity. As Ibn 'Abbās (may Allah be pleased with both of them) said: "If she sees the heavy blood, she does not pray, but if she sees purity, even for an hour, she should do ghusl and pray." (Narrated by Ad-Dārimi: 827.)

It is narrated that if the purity lasts for less than a day, it is disregarded; as 'Ā'ishah (may Allah be pleased with her) said: "Do not rush until you see the white discharge" referring to purity from menstruation." (Narrated by Al-Bukhāri (1/71) with Mu'allaq (incomplete chain of transmission) with a confirmed wording, and Mālik with complete chain in "Al-Muwatta'" (1/59). Because the blood flows one time and stops another, purity is not established by its mere stopping, as if it stopped for less than an hour. (See the Fatwas of the Permanent Committee for Scientific Research and Ifta' as stated in "Majallat Al-Buḥūth Al-Islāmiyyah" (12/102).

Topic Three: The ruling on the discharge that comes from a woman.

The fluid that comes from a woman (discharge) is considered pure if it originates from the uterus rather than the bladder. However, it invalidates the wudu (ablution) even though it is pure, as it is not a requirement for nullifying wudu that the substance be impure. For instance, the wind that escapes from

the anus, despite having no mass, also invalidates wudu.

Thus, if a woman experiences this while in a state of wudu, she must renew her wudu.

In case the discharge is continuous, it does not nullify the wudu. However, she should not perform wudu for prayer until the time for that prayer begins. During this time, she can pray both obligatory and voluntary prayers, recite the Qur'an, and engage in any other permissible activities. Scholars have expressed similar views regarding individuals who suffer from urinary incontinence. This is the ruling on the fluid in terms of purity, as it is pure and does not make the clothes or body impure.

Regarding its ruling on wudu, it invalidates ablution unless it is continuous. In the case of continuous discharge, it does not invalidate wudu. However, a woman should refrain from performing wudu for prayer until the time for that prayer has commenced, and she should exercise caution.

In cases where the discharge is intermittent and typically stops during prayer times, she may choose to delay the prayer until it ceases. However, should she be concerned that the prayer time might end, it would be advisable for her to perform wudu and pray. There is no difference between a small or large amount, because it all comes out of the

urethra, so it invalidates wudu whether a small or large amount.

A woman must fear Allah and be mindful of her purity, as prayer is not accepted without purity, even if she prays a hundred times. Some scholars even argue that praying without purity is a form of disbelief, as it shows contempt for the commands of Allah. ("Majmū' Fatawā Wa Rasā'il Al-Shaykh Ibn 'Uthaymīn" (11/284)).

Topic Four: What must a menstruating or postpartum woman do if she becomes pure at a prayer time?

If a woman becomes pure from menstruation or postpartum bleeding, she must pray the prayer that she catches within its time and also pray the preceding prayer if they can be combined.

Should she become pure before sunset, she must pray both the Asr and Dhuhr prayers. If her purity occurs before the second dawn, she is required to pray the Ishā' and Maghrib prayers. Likewise, if she becomes pure before sunrise, she must perform the Fajr prayer. (Fatawā Al-Lajnah Al-Dā'imah, first group (6/161).

Topic Five: The ruling on permanent contraception.

Islamic Sharia encourages marriage and increasing offspring to increase the number of the

Islamic nation and to achieve the Prophet's (ﷺ) boasting before all other nations on the Day of Resurrection. Anas ibn Malik (may Allah be pleased with him) said: The Messenger of Allah (ﷺ) said:

«تزوجوا الودود الولود، إني مكاثر بكم الأنبياء يوم القيامة»

“Marry the loving and fertile woman, for I will be proud of your number before the Prophets on the Day of Resurrection.” (Narrated by Ahmad: 13569)

And in accordance with human nature, even the Prophets and Messengers of Allah (may Allah's peace and blessings be upon them) called upon Allah to grant them righteous offspring. Allah said:

{هَذَاكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ}

{Thereupon Zachariah prayed to his Lord, saying, “My Lord, grant me by Your grace virtuous offspring, for You are the All-Hearer of prayers..} [Surat Āl ‘Imrān 38].

Consequently, permanent contraception is deemed forbidden, although exceptions are made in cases of necessity. This aligns with the rule of Shariah regarding all forbidden matters, which states that they may be permitted in situations of necessity and should be assessed accordingly. Allah Almighty says:

{وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَّرْتُمْ إِلَيْهِ}

{He has expounded clearly what is forbidden to you unless you are compelled by necessity.} [Surat al-An`am 119].

If a woman is weak or sick and pregnancy will harm her or harm is anticipated because of it, it is permissible for her to use contraception.

In cases where the issues arising from pregnancy are merely temporary due to illness or weakness that is expected to resolve, she may use contraception temporarily until Allah Almighty grants her health.

However, if the situation is chronic and unlikely to improve, then there is no harm—insha Allah—in permanently preventing pregnancy. And Allah Almighty knows best. (See: “Majallat Al-Buhūth Al-Islamiyyah” 5/127.)

Topic Six: The ruling on taking fertility-enhancing pills.

The decision rests on the doctor’s advice. If the doctor indicates that taking these fertility-enhancing pills will not cause harm, then they may be used to facilitate pregnancy. This is in line with the saying of the Prophet (ﷺ and his family):

«تزوجوا الودود الولود؛ فإني مكاثر بكم الأمم يوم القيامة»

“Marry the loving and fertile woman, for I will be proud of your number before the Prophets on the Day of Resurrection.” (Narrated by Ahmad: 13569, from the Hadīth of Anas ibn Malik, may Allah be pleased with him).

Topic Seven: What is the consequence of bleeding from a pregnant woman?

A pregnant woman does not menstruate according to the most widely accepted scholarly opinion. If she is pregnant, any bleeding she experiences is considered to be bad blood. Consequently, she is required to pray, fast, use cotton or similar protection, and perform wudu for each prayer, but she does not need to make up for the prayers missed due to this bleeding, similar to a woman experiencing istihadah. This is because this bleeding is classified as bad blood, which is the correct view. If the bleeding persists, she should manage it with a tampon or similar method, perform wudu for each prayer time, and pray just as other pure women do.

If that is hard for her, she may combine Maghrib and Ishā', as well as Dhuhr and 'Asr, similar to what is permitted for a sick person since it is considered a form of illness. Her fasting and prayers remain valid; however, she should wait to perform wudu until prayer time has started. "Fatāwā Nūr 'Alā Al-Darb" by Sheikh Ibn Bāz (may Allah have mercy on him) ed. by Ash-Shuway'ir (16/158).

Topic Eight: The ruling on the blood that comes out of a woman if she has a miscarriage.

If a woman has a miscarriage, the blood that comes out of her is not considered postpartum bleeding unless she has miscarried something in which the creation of a human being is evident.

The term "creation" refers to the point at which recognizable features of the body, such as the head, limbs, and other outlines, become apparent in a miscarriage.¹

Creation does not become apparent in a pregnancy before eighty days. Therefore, if a miscarriage occurs before this period, the blood expelled is not considered postpartum blood; rather, it is regarded as blood from a vein. In this case, her status aligns with that of a woman experiencing istihadah, which does not prevent her from praying or fasting. She is required to perform wudu for each prayer.²

¹ The term "human features" refers to the point at which recognizable features of the body, such as the head, limbs, and other outlines, become apparent in a miscarriage.

² Human features do not become apparent in a pregnancy before eighty days. Therefore, if a miscarriage occurs before this period, the blood expelled is not considered postpartum blood; rather, it is regarded as blood from a vein. In this case, her status aligns with that of a woman experiencing istihadah, which does not prevent her from praying or fasting. She is required to perform wudu for each prayer.

If the miscarriage or abortion occurs after one hundred and twenty days of pregnancy—after the soul has been breathed into the fetus—then the blood expelled is undoubtedly considered postpartum blood.

If the miscarriage occurs after eighty days but before one hundred and twenty days have passed, she should see the contents of the miscarriage. Should recognizable features of creation be present, the blood expelled is considered postpartum blood. Conversely, when there are no signs of creation, the blood is classified as istihadah. (See: “Majmū‘ Fatawā Wa Rasā’il Al-Shaykh Ibn ‘Uthaymīn” (11/291).

Topic Nine: The ruling on fluid and blood from a pregnant woman before childbirth.

What comes out of a pregnant woman before giving birth:

1-In situations where the blood is expelled two or three days before giving birth, accompanied by signs of pain or distress (such as labor pain), it is classified as postpartum blood. Otherwise, it is considered bad blood, which does not prevent her from fasting and praying.

2-If the expelled substance is fluid rather than blood, its ruling aligns with that of vaginal discharge. It is deemed pure since it originates from the uterus, but it does invalidate ablution. However,

it does not prevent prayer or fasting, as it is not classified as postpartum bleeding. (See: “Al-Kanz Ath-Thamin fi Su’alat Ibn Sunayd to Ibn ‘Uthaymīn” (p. 28), and “Fatāwā Nūr ‘Alā Al-Darb” by Uthaymīn (7/2, with automatic numbering of Al-Shamilah).

Topic Ten: The ruling on performing a cesarean section.

A cesarean section is a surgical procedure involving an incision in the abdomen to deliver a baby, and it has become a widely used method in recent times. Frequently, when a woman experiences labor pain, she visits the hospital, where a cesarean section is performed. However, this practice is influenced by Satan, as its harm outweighs its benefits. A woman is naturally meant to experience pain during labor, and this pain brings several benefits to her.

The first benefit: It is expiation for sins.

The second: It raises her status if she is patient and seeks reward.

The third: That the woman knows the value of the mother who has been afflicted with the same thing that afflicted her.

The fourth: That she knows the value of Allah’s blessing upon her with well-being.

The fifth: That her compassion for her son increases, because whenever obtaining something

is difficult, the soul is more compassionate towards it and yearns for it.

The sixth: That this pregnancy comes out of its known and familiar exits, and this is good for it and for the woman.

The seventh: That she avoids the harm of the operation. Because the operation weakens the uterine membrane and other things, it may tear, and it may succeed or not.

The Eighth: The woman who is accustomed to cesarean section can hardly return to her normal state because she cannot, and it is dangerous for her that the place of the operation will tear.

The Ninth: Performing the operation reduces the offspring, and if the abdomen is cut three times from different places, it will weaken and make pregnancy in the future dangerous.

The Tenth: This is a way of luxury; because it avoids the pain of natural labor, and this is a type of luxury. And luxury if it does not help in obeying Allah, is either reprehensible or at least permissible.

Luxury is a cause of destruction, as Allah Almighty said about the people of the left:

{إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ}

{Indeed, they used to be in luxuries before,}
[Surat al-Waqi'ah 45].

So it is obligatory for the woman to be patient and seek reward and continue to give birth naturally, because that is better for her now and in the end.

Men themselves should also pay attention to this matter. Who knows, perhaps our enemies are the ones who made these operations easy for us so that we miss out on these benefits and fall into these losses. (See: “The Open Door Meeting” by Sheikh Ibn ‘Uthaymīn (may Allah have mercy on him) (86/28, with the automatic numbering of Ash-Shamilah). A cesarean section should not be resorted to except in cases of necessity, such as when natural birth is impossible, or there is a danger to the mother or the fetus.

Topic Eleven: What should a woman do if she gives birth after the time for prayer has begun?

If a woman gives birth after the time for prayer has begun, she does not have to make it up if she did not neglect. However, if she delayed it until time ran out and then gave birth, then she must make it up after purification from postpartum bleeding. Like a menstruating woman who delays prayer until the end of its time, then her period begins, she must make it up after purification because she was negligent by delaying it. (Majmū‘ Fatāwā Wa

Maqālāt Mutanawwi‘ah by Sheikh Ibn Bāz (may Allah have mercy on him) (10/229).

Chapter Five: Medication rulings

This chapter answers eight questions that the patient needs to know for Medication rulings:

The ruling on seeking medical treatment and the ruling on refusing medication

Using medicine does not contradict reliance on Allah

The ruling on obtaining the patient's consent before treatment

The ruling on using anesthesia and narcotics for surgical operations

The ruling on medications mixed with alcohol

The ruling on cosmetic surgeries

The ruling on treatment with bloodletting and cupping

The ruling on donating blood

Topic One: The ruling on seeking medical treatment and the ruling on refusing medication

A believer holds the conviction that both illness and healing are in the Hands of Allah Almighty. Seeking treatment and medicine is considered part of utilizing lawful means, which does not conflict with reliance on Allah. Most scholars agree that seeking treatment is permissible and encouraged for the patient. The Prophet (ﷺ) said:

«تَدَاوُوا عِبَادَ اللَّهِ؛ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ دَوَاءً، غَيْرَ دَاءٍ وَاحِدٍ
الْهَرَمُ»

"Seek treatment, O slaves of Allah! For Allah did not create any disease, but He created for it a cure, except for old age." i.e., aging. (Narrated by Al-Tirmidhī: 2038, and he classified it as Hasan Sahih (sound authentic Hadīth)

The ruling on seeking medical treatment varies depending on the circumstances and the individuals:

It becomes obligatory for the patient if avoiding treatment would result in death, total or partial disability, or if the illness could harm others, such as contagious diseases.

It is recommended if avoiding treatment would only result in bodily weakness.

It is permissible if it does not fall under either of the previous two categories.

It is considered disliked if there is a fear that it may lead to complications that are more severe than the current illness intended to be treated. (See: 'Journal of the Islamic Fiqh Academy' (7/1645) with the automatic numbering of Ash-Shamilah, resolution No: 7/5/69).

Topic Two: Using medicine does not contradict reliance on Allah.

Reliance on Allah is one of the most important duties for a believer. Allah Almighty says:

{وَعَلَى اللَّهِ تَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ}

{And put your trust in Allah if you are believers.}

[Surat al-Ma'idah: 23] He, the Exalted, also says:

{إِن الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ}

{the decision belongs to Allah alone. In Him I put my trust, and in Him let the faithful put their trust.}

[Surat Yūsuf: 67] He, the Exalted, also says:

{مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ}

{Whoever puts his trust in Allah, He is sufficient for him. Indeed, Allah will surely accomplish His purpose,} [Surat at-Talāq: 3]

It is a great act of worship, and it means entrusting matters to Allah, depending on Him, and having trust in Him Almighty while still taking the necessary means. You understand that He is the One Who causes things to happen, that He manages all affairs, and that everything is in His Hands, exalted be He. None can prevent what He gives, and none can give what He withholds. He is the One Who brings benefit and harm; He is the Giver and the Withholder.

However, despite this, you must take the practical means that benefit you: you eat when

you're hungry, drink when you're thirsty, get married, and earn lawful income through selling, buying, or other means. You do not neglect taking action. Yet, at the same time, you place your trust in Allah, knowing that nothing will happen to you except what Allah has decreed for you and that you will only succeed through His guidance and facilitation, glory be to Him. Therefore, you take the necessary steps and act upon them while fully trusting in and depending on Allah.

So you treat the sick while placing your trust in Allah, knowing that it is He who heals the patient. You take them to the doctor and follow the doctor's advice by giving the prescribed medication. Similarly, you engage in buying and selling while relying on Allah, knowing that nothing will happen except what Allah has written for you. You rent out your buildings to those who are interested in them to benefit from the rent. You water your crops and feed your animals so that you can benefit from them, and throughout all of this, you rely on Allah in everything.

A Muslim must take the necessary means in everything while trusting in and depending on Allah, knowing that He is the cause of all things and the One Who manages them. He is the One Who brings benefit and harm, the Giver and the Withholder. You simply follow the commanded means. For example, you travel for Hajj, 'Umrah, or

for business, taking the necessary means while knowing that it is Allah Almighty Who facilitates the journey. It is in His Hands to help you reach Hajj, to assist you in performing its rituals, and to aid you in achieving your business goals and returning safely from your travels, and so on. (See: Fatāwā Nūr ‘Alā Al-Darb by Sheikh Ibn Bāz, may Allah have mercy on him (4/17))

Topic Three: The ruling on obtaining the patient's consent before treatment.

If the patient is an adult of sound mind, it is necessary to obtain his consent for treatment. If he is not an adult or not of sound mind, permission must be sought from his legal guardian according to the order of guardianship prescribed by Islamic law, in a manner that ensures the patient's best interest and the removal of harm. The legal guardian also has the right to mandate medical treatment in certain cases, such as contagious diseases and preventive immunizations.

However, in emergency situations where the life of the injured person is at risk, treatment does not depend on obtaining the patient's consent. (See: 'Journal of the Islamic Fiqh Assembly' (7/1645) with the automatic numbering of Ash-Shamilah, Decision No: 7/5/69).

Topic Four: The ruling on using anesthesia and narcotics for surgical procedures.

The majority of scholars have permitted the use of anesthesia out of necessity, such as for amputating a limb or performing surgery. Anesthesia is not considered intoxicating, as intoxication involves the loss of reason accompanied by pleasure and euphoria, whereas a person under anesthesia experiences neither pleasure nor euphoria.

This is different from alcohol, which is prohibited from being consumed, whether for medicinal purposes or otherwise. It is narrated that Tāriq ibn Suwayd al-Ju'fi (may Allah be pleased with him) asked the Prophet (ﷺ) about alcohol, and he forbade him—or disliked—that he make it. Tāriq then said, "I only make it for medicine." The Prophet (ﷺ) replied:

«إنه ليس بدواء، ولكنه داء».

"It is not a medicine, but it is a disease." (Narrated by Muslim: 1984. And See: Majmū' Fatāwā Wa Rasā'il Al-Shaykh Ibn 'Uthaymīn (17/30))

Topic Five: The ruling on medications mixed with alcohol

"It is not permissible to mix medications with intoxicating alcohol (khamr), as khamr must be poured out or discarded. Abu Sa'id al-Khudri (may

Allah be pleased with him) said: 'We had some khamr belonging to an orphan. When the verse from Surat Al-Ma'idah was revealed, I asked the Messenger of Allah (ﷺ) about it and said: 'It belongs to an orphan.' He replied:

«أهريقوه»

“Pour it out.” (Narrated by Al-Tirmidhī: 1263, and he classified it as a Hasan (sound) Hadīth).

As for medicine that is actually mixed with alcohol, if drinking a large amount of it causes intoxication, then it is prohibited to consume it. However, if drinking a large amount does not cause intoxication and the alcohol is only added for preservation purposes, then it is permissible to take it because the alcohol has no noticeable effect. (See: Fatāwā Al-Lajnah Al-Dā'imah (22/110), First Collection, and the Open Door Meeting, and the decisions of the Islamic Fiqh Assembly).

Topic Six: The ruling on cosmetic surgeries

Cosmetic surgeries are divided into two categories:

Necessary cosmetic surgery: This refers to procedures done to remove defects caused by illness, accidents, burns, or similar circumstances, or to remove congenital defects a person is born with, such as amputating an extra finger or separating fused fingers. This type of surgery is permissible.

There is evidence for its permissibility in the Sunnah, as mentioned by 'Arfajah ibn As'ad, who said:

أَصِيبَ أَنْفِي يَوْمَ الْكَلَابِ فِي الْجَاهِلِيَّةِ - وَهُوَ يَوْمٌ وَقَعَتْ فِيهِ حَرْبٌ فِي الْجَاهِلِيَّةِ - فَاتَّخَذْتُ أَنْفًا مِنْ وَرَقٍ - أَيْ فِضَّةٍ - فَأَنْتَنَ عَلَيَّ، فَأَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَّخِذَ أَنْفًا مِنْ ذَهَبٍ.

"My nose was severed on the Day of Al-Kulāb during Jahiliyyah. So I got a nose of silver, which caused an infection for me, so the Messenger of Allah (ﷺ) ordered me to get a nose made of gold." (Narrated by Al-Tirmidhī: 1770, and he classified it as a Hasan (sound) Hadīth).

Enhancement cosmetic surgery: This refers to surgeries aimed at improving appearance according to the individual's perspective, such as filing and spacing teeth, rhinoplasty (reshaping the nose), or breast augmentation or reduction. This type of surgery is not driven by necessity or need but is solely for enhancement and beautification. Such surgeries are prohibited and not permissible, as they involve altering the creation of Allah, the Exalted. Allah Almighty says:

{إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا * لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا * وَلَا ضَلَالَتُهُمْ وَلَا مَنِيَّتُهُمْ وَلَا مَرْنَهُمْ فَلْيَبْتِكُنْ أَدَانِ الْأَنْعَامِ وَلَا مَرْنَهُمْ فَلْيَغْيِرَنَّ خَلْقَ اللَّهِ}

{They call upon none besides Him except female [idols]; they call upon none but a rebellious Satan,

whom Allah cursed, who said, "I will surely take hold of a designated portion of Your slaves.

And I will surely mislead them and arouse in them false hopes, and I will order them to slit the ears of livestock and will order them to change Allah's creation} [Surat al-Nisā', 117:119] It is Satan who commands people to alter the creation of Allah.

The Messenger of Allah (ﷺ) cursed those who alter the creation of Allah. It is narrated by Abdullah ibn Mas'ud (may Allah be pleased with him) from the Messenger of Allah (ﷺ):

«لعن الله الواشمات والمستوشمات، والنامصات والمتنمصات، والمتفلجات للحسن المغيرات خلق الله».

"Allah has cursed those women who practice tattooing and those who get themselves tattooed, and those who remove the face hairs and those who get their face hair removed, and those who create a space between their teeth artificially to look beautiful, and such women as change the features created by Allah." (Narrated by Al-Bukhāri: 5943, and Muslim: 2125. And See: Majmū' Fatāwā Wa Rasā'il Al-Shaykh Ibn 'Uthaymīn (17/22)).

Topic Seven: The ruling on treatment with bloodletting and cupping

It is permissible to perform bloodletting, which is the removal of blood from the veins to eliminate harmful blood. This is based on what has been

reported from Ibn ‘Abbās (may Allah be pleased with him), that the Prophet (ﷺ) said:

«الشفاء في ثلاث: في شربة عسل، وشرطة محجم، وكية بنار، وأنا أنهى أمتي عن الكي»

“There is a remedy in three things: a drink of honey, a cupping blade, and cauterization by fire, but I forbid my people to cauterize.” (Narrated by Al-Bukhāri: 5680).

The Prophet (ﷺ) informed us that the incision made by the cupping tool is one of the means of healing. This statement is general and includes both bloodletting (fasd) and cupping (hijāmah). It is also reported from Ibn ‘Abbās (may Allah be pleased with them) that

أن النبي صلى الله عليه وسلم احتجم وأعطى الحجام أجره»

The Messenger of Allah (ﷺ) got himself cupped and gave the cupper his wage. Had he considered it impure, he would not have given it (wage) to him. (Narrated by Al-Bukhāri: 2279, and Muslim: 1202)

It has been authentically reported from Anas (may Allah be pleased with him) that

أن أبا طيبة حجم النبي صلى الله عليه وسلم فأمر له بصاعين من طعام، وكلم موالیه فخففوا عنه من ضريبته (أي غلته)»

Abu Taiba cupped Allah’s Messenger, and he ordered that sa’ of dates be given to him, also ordering his people to remit some of his dues. (Narrated by Al-Bukhāri: 2277, and Muslim: 1577).

The Prophet's (ﷺ) actions indicate its permissibility, just as his words do.

It is important that this procedure be performed by someone experienced in bloodletting so that it is done for those in need of this type of treatment at the appropriate location on the body and at the right time, while considering the patient's condition and circumstances. (See: Fatāwā Al-Lajnah Al-Dā'imah - First Collection (25/8)).

Topic Eight: The ruling on donating blood.

It is permissible to donate blood in cases of necessity, provided it does not harm the donor, as blood is replenished quickly, unlike organ donation, where organs, once donated, cannot regenerate.

However, it is not permissible to receive compensation for donating blood, whether the compensation is a substance or cash, due to the Hadīth of Abu Juhaifa (may Allah be pleased with him) that

أن النبي صلى الله عليه وسلم نهى عن ثمن الدم

"the Prophet (ﷺ) forbade the price paid for blood" (Narrated by Al-Bukhāri: 2238).

Chapter Six: The Rulings of Ruqyah

This chapter answers nine questions that the patient needs to know concerning the Shar'ī Ruqyah:

The ruling on Ruqyah.

The wisdom behind excluding those who seek Ruqyah from the seventy thousand who will enter Paradise without reckoning.

The correct method of performing Ruqyah.

The conditions for a valid Ruqyah.

Does listening to a recorded Ruqyah suffice instead of performing it in person?

Is it permissible to charge for performing Ruqyah?

The ruling on performing Ruqyah for a menstruating woman or someone in a state of major impurity (janābah).

The ruling on writing Quranic verses and hanging them on the patient.

What remedies from Shar'i medicine are effective in treating magic and the evil eye?

Topic One: The ruling on Ruqyah.

Ruqyah is permissible for a Muslim, and one may perform it on himself or on others, even without being asked. The Prophet (ﷺ) performed Ruqyah on himself, as narrated by 'Ā'ishah (may Allah be pleased with her):

أن رسول الله صلى الله عليه وسلم كان إذا اشتكى يقرأ على نفسه بالمعوذات وينفث - نقل بريق خفيف أو بدون ريق - فلما اشتد وجعه كنت أقرأ عليه وأمسح بيده رجاء بركتها.

When Allah's Messenger (ﷺ) fell ill, he recited over his body Mu'awwidhats and blew over him, and when his sickness was aggravated, I used to recite

over him and rub him with his hand with the hope that it was more blessed. Narrated by Al-Bukhāri (5016) and Muslim (2192)

‘Ā’ishah (May Allah be pleased with her) reported: When the Prophet (ﷺ) visited any ailing member of his family, he would touch the sick person with his right hand and would supplicate:

«اللهم رب الناس أذهب الباس، اشفه وأنت الشافي، لا شفاء إلا شفاؤك، شفاء لا يغادر سقما»

[O Allah,] make the harm go away, Lord of mankind, and heal him. You are the healer; there is no healing except your healing, a healing that does not leave any sickness. Narrated by Al-Bukhāri (5743) and Muslim (2191).

As for requesting Ruqyah from others, it is preferable to avoid doing so, based on the Hadīth of the Prophet (ﷺ) regarding the characteristics of the seventy thousand who will enter Paradise without reckoning or punishment, that they are those

«الذين لا يسترقون، ولا يتطيرون، ولا يكتون، وعلى ربهم يتوكلون»

"Those who do not seek Ruqya, do not see an evil omen in things, and do not cauterize, but they put their trust in their Lord. (Narrated by Al-Bukhāri (5752) and Muslim (220), from the Hadīth of Ibn ‘Abbās (may Allah be pleased with them both)

His statement: 'They do not ask for Ruqyah,' means they do not request others to perform Ruqyah for them. Therefore, refraining from

seeking Ruqyah is preferable, except in cases of necessity. If there is a need, then there is no harm in asking for Ruqyah. It has been reported from 'Ā'ishah (may Allah be pleased with her) that she said:

كان رسول الله صلى الله عليه وسلم يأمرني أن أسترقى من العين.

Allah's Messenger (ﷺ) commanded me that I should make use of Ruqyah (incantation) to cure the influence of an evil eye. (Narrated by Al-Bukhāri (5738) and Muslim (2195), where he (the Prophet) commanded her to seek Ruqyah.

And on the authority of 'Umm Salamah, the wife of the Prophet (ﷺ) that,

أن رسول الله صلى الله عليه وسلم رأى في بيتها جارية بوجهها سفعة -يعني صفرة- فقال: «استرقوا لها، فإن بها النظرة» يعني: أصابتها العين.

the Prophet (ﷺ) saw in her house a girl whose face had a black spot. He said. "She is under the effect of an evil eye; so treat her with a Ruqyah." (Narrated by Al-Bukhāri: 5739, and Muslim: 2197).

So, requesting Ruqyah when there is a need is permissible, but it is better to refrain from it if another form of treatment is available. (See: Fatawā Nūr 'Alā Al-Darb by Ibn Bāz (1/67)).

Topic Two: The wisdom behind excluding those who seek Ruqyah from the seventy

thousand who will enter Paradise without reckoning.

Ibn 'Abbās (may Allah be pleased with them both) reported that the Messenger of Allah (ﷺ) said:

«يدخل الجنة من أمتي سبعون ألفًا بغير حساب، هم الذين لا يسترقون، ولا يتطيرون، وعلى ربهم يتوكلون»

"Seventy thousand people of my followers will enter Paradise without accounts, and they are those who do not seek Ruqyah and do not see an evil omen in things, and put their trust in their Lord." (Narrated by Al-Bukhāri (5752) and Muslim (220).

These individuals will enter Paradise without reckoning due to the perfection of their monotheism and their complete reliance on Allah, as well as their independence from people.

Those who request Ruqyah do not fall under the category of the seventy thousand who enter Paradise without reckoning, because asking for Ruqyah involves a form of dependence and need for the healer. Perfect reliance and monotheism for a Muslim is to not ask people for anything.

The Messenger of Allah (ﷺ) pledged some of his Companions not to ask people for anything. It is narrated from 'Awf ibn Malik al-Ashja'i that he said:

كنا عند رسول الله صلى الله عليه وسلم، تسعة أو ثمانية أو سبعة، فقال: «ألا تبايعون رسول الله؟» وكنا حديث عهد بببيعة، فقلنا: قد بايعناك يا رسول الله، ثم قال: «ألا تبايعون رسول الله؟» فقلنا: قد بايعناك يا رسول الله، ثم قال: «ألا تبايعون رسول الله؟» قال: فبسطنا أيدينا وقلنا: قد بايعناك يا رسول الله، فعلام

نبايعك؟ قال: «على أن تعبدوا الله ولا تشركوا به شيئاً، والصلوات الخمس، وتطيعوا -وأسر كلمة خفية- ولا تسألوا الناس شيئاً». فلقد رأيت بعض أولئك النفر يسقط سوط أحدهم، فما يسأل أحداً يناوله إياه

We, nine, eight, or seven men, were in the company of the Messenger of Allah (ﷺ), and he said: Why don't you pledge allegiance to the Messenger of Allah?—while we had recently pledged allegiance. So we said: O Messenger of Allah, we have already pledged allegiance to you. He again said: Why don't you pledge allegiance to the Messenger of Allah? And we said: Messenger of Allah, we have already pledged allegiance to you. He again said: Why don't you pledge allegiance to the Messenger of Allah? We stretched our hands and said: O Messenger of Allah, we have already pledged allegiance to you. Now tell (on what things) should we pledge allegiance to you. He said: (You must pledge allegiance) that you would worship Allah alone and would not associate with Him anything, (and observe) five prayers, and obey—(and he said something in an undertone)—that you would not beg people of anything. (And as a consequence of that) I saw that some of these people did not ask anyone to pick up the whip for them if it fell down. Narrated by Muslim (1043).

Requesting Ruqyah from others involves asking and depending on a created being, which contradicts the highest level of perfect reliance on and trust in Allah for removing harm. However,

requesting Ruqyah from others is not forbidden but is contrary to what is better and more complete. (See: " Fatāwā Al-Lajnah Al-Dā'imah" (1/83 and onwards - Second Collection))

Topic Three: The conditions for a valid Ruqyah.

Scholars have mentioned that for Ruqyah to be valid and acceptable, it must meet three conditions:

1- The one performing or receiving the Ruqyah must not believe that the Ruqyah itself brings benefit, as this would be associating partners with Allah. Rather, they should believe that it is a means and only benefits by Allah's permission.

2- The Ruqyah must not include any violation of Islamic principles, such as calling upon anyone other than Allah, seeking help from jinn or devils, or similar acts, as this would be considered associating partners with Allah, and may Allah protect us from that.

The Ruqyah must be understandable and known. If it contains unclear symbols, talismans, or witchcraft, it is not permissible.

If the Ruqyah is free from these violations, it is valid in any form, whether it is recited over the patient with or without blowing, recited over water that the patient drinks, recited over oil that the patient applies, or any similar method. This is permissible and beneficial by Allah's will and grace.

(See: "Al-Qawl Al-Mufid 'Ala Kitab At-Tawhid" by Sheikh Ibn 'Uthaymīn (may Allah have mercy on him) (1/187))

Topic Four: The correct method of performing Ruqyah.

The correct method of Ruqyah is by using what has been mentioned in the Book of Allah, the Exalted, and the Sunnah of His Messenger (ﷺ). Among these are:

Performing Ruqyah with Surat Al-Fātiha. It is narrated from Abu Sa'id Al-Khudri (may Allah be pleased with him) that he said:

نزلنا منزلاً، فأتتنا امرأة، فقالت: إن سيد الحي سليم (لدغ) فهل فيكم من راق؟ فقام معها رجل منا، ما كنا نظنه يحسن رقية، فرقاه بفاتحة الكتاب، فبرأ، فأعطوه غنماً، وسقونا لبناً، فقلنا: أكنت تحسن رقية؟ فقال: ما رقيته إلا بفاتحة الكتاب، قال: قلت: لا تحركوها (أي: الغنم) حتى نأتي النبي صلى الله عليه وسلم فأتينا النبي صلى الله عليه وسلم فذكرنا ذلك له، فقال: «ما كان يدريه أنها رقية؟! اقسموا، واضربوا لي بسهم معكم».

We landed at a place where a woman came to us and said: A scorpion has bitten the chief of the tribe. Is there any incantator among you? A person amongst us stood up (and went with her). We had no idea that he had been a good incantator, but he practiced incantation with the help of Surat al-Fātiha, and the (the chief) was cured. They gave him a flock of sheep and served us milk. We said (to him): Are you a good incantator? Thereupon he said: I did not do it, but with the help of Surat al-

Fātihah. He said: Do not drive (these goats) until we go to Allah's Messenger (ﷺ) and find out (whether it is permissible to accept (this reward of incantation)). So we came to Allah's Apostle (ﷺ) and made a mention of that to him, so he said: How did you come to know that this (Surat al-Fātihah) could be used as an incantation? So distribute them (amongst those who had been present there with him) and allocate a share of mine too. (Narrated by Al-Bukhāri: 5749, and Muslim: 2201).

The Ruqyah with Ayat Al-Kursi (the verse of Al-Kursi), which is the saying of Allah, the Exalted:

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ}

{Allah: none has the right to be worshiped except Him, the Ever-Living, the All-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on earth. Who is there that can intercede with Him except with His permission? He knows what was before them and what will be after them, while they encompass nothing of His knowledge except what He wills. His Kursī [i.e., footstool] extends over the heavens and earth, and safeguarding of both does not weary Him, for He is the Most High, the Most Great} [Surat al-Baqarah: 255]

Abu Hurayrah reported: Allah's Messenger (ﷺ) ordered me to guard the Zakat revenue of Ramadān. Then somebody came to me and started stealing from the provisions. I caught him and said, "I will take you to Allah's Messenger!" Then Abu Hurayrah described the whole incident and said: That person said (to me), "Please don't take me to Allah's Messenger, and I will tell you a few words from which Allah will benefit you. When you go to your bed, recite Āyat al-Kursī, for then there will be (with you) a guardian from Allah who will protect you all night long, and Satan will not be able to come near you till morning." When the Prophet (ﷺ) heard about the incident, he said (to me):

«صدقك وهو كذوب، ذاك شيطان»

"He told you the truth although he is a liar; he was a devil." (Narrated by Al-Bukhāri: 3275).

The Ruqyah with the last two verses from Surat Al-Baqarah, which are the words of Allah Almighty:

{أَمَّنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ}

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers,} To the end of the Surah." [Surat al-Baqarah: 285-286]

On the authority of Abu Mas'ud Al-Badri (may Allah be pleased with him), he said: The Messenger of Allah (ﷺ) said:

«الآيتان من آخر سورة البقرة، من قرأهما في ليلة كفتاه»

"It is sufficient for one to recite the last two verses of Surat al-Baqara at night." (Narrated by Al-Bukhāri: 4008, and Muslim: 807)

The phrase 'Kafatāhu' (sufficed him) means: they protected him from evil and shielded him from harm. It is also said that they protected him from Satan, and some say they sufficed him from the need for night prayer. It is possible that all of these meanings are intended. See: 'Explanation of Sahih Muslim' by Al-Nawawi (6/91).

Ruqyah with Surat Al-Ikhlās:

{قُلْ هُوَ اللَّهُ أَحَدٌ،

{Say: "He is Allah, the One"}, and the two Mu'awwidhāt

{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، {قُلْ أَعُوذُ بِرَبِّ النَّاسِ}.

{Say, "I seek refuge with the Lord of the daybreak}

{Say, "I seek refuge with the Lord of mankind}

‘Ā’ishah (may Allah be pleased with her) reported that

أن رسول الله صلى الله عليه وسلم كان إذا اشتكى يقرأ على نفسه بالمعوذات وينفث - تقل بريق خفيف أو بدون ريق - فلما اشتد وجعه كنت أقرأ عليه وأمسح بيده رجاء بركتها.

when Allah's Messenger (ﷺ) fell ill, he recited over his body Mu'awwidhats and blew over him, and when his sickness was aggravated, I used to recite over him and rub him with his hand with the hope that it was more blessed. (Narrated by Al-Bukhāri: 5016, and Muslim: 2192)

Abdullah ibn Khubayb (may Allah be pleased with him) reported:

خرجنا في ليلة مطيرة وظلمة شديدة نطلب رسول الله صلى الله عليه وسلم يصلي لنا، قال: فأدركته، فقال: «قل» فلم أقل شيئاً، ثم قال: «قل»، فلم أقل شيئاً، قال: «قل»، فقلت: ما أقول؟ قال: «قل: {قُلْ هُوَ اللَّهُ أَحَدٌ} والمعوذتين حين تُمسي وتُصبح ثلاث مرات تكفيك من كل شيء»

“We went out on a rainy and extremely dark night, looking for the Messenger of Allah (ﷺ), so that he could lead us in prayer.” He said: “So I met him and he (ﷺ) said: ‘Speak’ but I did not say anything. Then he (ﷺ) said: ‘Speak.’ But I did not say anything. He (ﷺ) said: ‘Speak.’ So I said: ‘What should I say?’ He (ﷺ) said: ‘Say: “Say: He is Allah, the One (Sūrat al-Ikhlās)” and Al-Mu’awwidhatayn (Al-Falaq, An-Nās), in the evening, and in the morning, three times, and they will suffice you against everything.”” (Narrated by Al-Tirmidhī: 3575, and he classified it as a Hasan Sahih (sound authentic) Hadīth, and Gharīb (strange) Hadīth from this chain).

Saying:

«أعوذ بكلمات الله التامة، من كل شيطان وهامة، ومن كل عين لامة».

“I seek refuge with Allah’s perfect words from every devil and poisonous creature and from every evil eye.”

Ibn ‘Abbās said that Allah’s Messenger used to seek Allah’s protection for Al-Hasan and Al-Husain, saying:

«إن أباكم كان يعوذ بها إسماعيل وإسحاق: أعوذ بكلمات الله التامة، من كل شيطان وهامة، ومن كل عين لامة»

“I seek refuge with Allah’s perfect words from every devil and poisonous creature and from every evil eye.” And he would say, “Your ancestor used to seek Allah’s protection for Ishmael and Isaac with them.” (Narrated by Al-Bukhāri: 3371)

The word 'At-Tammah' (perfect) refers to its complete virtue, blessing, and benefit. 'Hammah' refers to any venomous creature, and some say it includes any creature that intends harm. 'Lammah' refers to the evil eye that causes harm and brings misfortune to a person, and some say it encompasses any illness or affliction that befalls a person, such as madness or mental disorder. (See: 'Fat-h Al-Bari' by Ibn Hajar (6/410), and 'Mirqat al-Mafatīh Sharh Mishkat al-Masabih' by Al-Qari (3/1127)).

Saying: "I seek refuge with the Perfect Words of Allah from the evil of what He has created"

Khaulah bint Hakīm (May Allah be pleased with her) reported: I heard the Messenger of Allah (ﷺ) saying:

«من نزل منزلاً ثم قال: أعوذ بكلمات الله التامات من شر ما خلق، لم يضره شيء حتى يرتحل من منزله ذلك»

"Whosoever alights somewhere and says: (I seek refuge with the Perfect Words of Allah from the evil of what He has created),' nothing will harm him until he leaves that place." (Narrated by Muslim: 2708)

Abu Hurayrah told of a man coming to Allah's Messenger and saying, "O Messenger of Allah, what I have suffered from is a scorpion that stung me last night!"

«أما لو قلت حين أمسيت: أعوذ بكلمات الله التامات من شر ما خلق، لم تضرك»

He replied that if he had said in the evening, "I seek refuge in Allah's perfect words from the evil of what He has created," it would not have harmed him. (Narrated by Muslim: 2709)

Saying: "There is no person who says, in the morning and evening of every day: In the name of Allah with Whose Name nothing on earth or in heaven harms, and He is the All-Seeing, All-Knowing" three times.

'Uthmān bin 'Affān (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«ما من عبد يقول في صباح كل يوم ومساء كل ليلة: بسم الله الذي لا يضره مع اسمه شيء في الأرض ولا في السماء، وهو السميع العليم، ثلاث مرات، فيضره

شيء» وكان أبان، قد أصابه طرف من الفالج -أي: الشلل-، فجعل الرجل ينظر إليه، فقال له أبان: ما تنتظر؟ أما إن الحديث كما حدثتك، ولكني لم أقله يومئذ ليُمضي الله عليَّ قدره»

"There is no person who says, in the morning and evening of every day: In the name of Allah with Whose Name nothing on earth or in heaven harms, and He is the All-Seeing, the All-Knowing), three times, and is then harmed by anything." "Abān had been stricken with paralysis on one side of his body, and a man started looking at him. Abān said: 'Why are you looking at me? The Hadīth is as I have narrated it to you, but I did not say it that day, so that the decree of Allah might be implemented.'" (Narrated by At-Tirmidhī: 3388, and he classified it as Hasan Sahih Gharib (sound authentic rare) Hadīth)

Saying: "With the Name of Allah" three times, and saying: "I seek refuge with Allah and with His Power from the evil that afflicts me and that which I apprehend" seven times.

Abu Abdullah ibn Abi al-‘Ās (may Allah be pleased with him) reported: I complained to the Messenger of Allah (ﷺ) about a pain I had in my body. The Messenger of Allah (ﷺ) said:

«ضع يدك على الذي تألم من جسدك، وقل: بسم الله، ثلاثاً، وقل سبع مرات: أعوذ بالله وقدرته من شر ما أجد وأحاذر»

"Place your hand where you feel pain and say: 'Bismillah (With the Name of Allah)' three times;

and then repeat seven times: (I seek refuge with Allah and with His Power from the evil that afflicts me and that which I apprehend)." (Narrated by Muslim: 2202)

Saying: "In the Name of Allah, I recite a prayer (Ruqyah) over you, from everything that harms you, from the evil of every soul and evil eye. May Allah cure you. In the Name of Allah, I recite a prayer (Ruqyah) over you."

Abu Sa'īd al-Khudri reported that Gabriel came to the Prophet (ﷺ) and asked:

يا محمد اشتكيت؟ فقال: «نعم» قال: «بسم الله أرقيك، من كل شيء يؤذيك، من شر كل نفس أو عين حاسد، الله يشفيك، بسم الله أرقيك»

O Muhammad! Are you suffering?" He said: "Yes." He said: "In the Name of Allah, I recite a prayer (Ruqyah) over you, from everything that harms you, from the evil of every soul and evil eye. May Allah cure you. In the Name of Allah, I recite a prayer (Ruqyah) over you." (Narrated by Muslim: 2186)

Saying: "In the Name of Allah, the soil of our land, with the saliva of some of us, cure our patient with the permission of our Lord."

Ā'ishah reported that when any person fell ill with a disease or he had any ailment or he had any injury, the Messenger of Allah (ﷺ) placed his forefinger upon the ground and then lifted it by reciting the name of Allah. (and said):

«باسم الله، تربة أرضنا، بريقة بعضنا، يُشفى سقيمنا، بإذن ربنا»

"In the Name of Allah, the soil of our land, with the saliva of some of us, cure our patient with the permission of our Lord." (Narrated by Al-Bukhāri: 5745, and Muslim: 2194)

Imam An-Nawawi (may Allah have mercy upon him) said: "The meaning of the Hadīth is that one takes some of their saliva on their index finger, then touches it to the soil so that some of it sticks to the finger. Then, they wipe it on the injured or ailing area while saying these words during the wiping. And Allah knows best." (See: 'Sharh Muslim' (14/184))

Saying: "O Allah, make the harm go away, Lord of mankind, and heal him, You are the Healer, there is no healing except your healing, a healing that does not leave any sickness."

Ā'ishah (may Allah be pleased with her) reported: When the Prophet (ﷺ) visited any ailing member of his family, he would touch the sick person with his right hand and would supplicate:

«اللهم رب الناس أذهب الباس، اشفه وأنت الشافي، لا شفاء إلا شفاؤك، شفاء لا يغادر سقمًا»

"O Allah, make the harm go away, Lord of mankind, and heal him, You are the Healer, there is no healing except your healing, a healing that does not leave any sickness". (Narrated by Al-Bukhāri: 5743, and Muslim: 2191)

Saying: "I ask Allah the Magnificent, Lord of the Magnificent Throne to cure you" seven times.

Ibn 'Abbās (may Allah be pleased with them both) reported that the Prophet (ﷺ) said:

«ما من عبد مسلم يعود مريضًا لم يحضر أجله فيقول سبع مرات: أسأل الله العظيم رب العرش العظيم أن يشفيك، إلا عوفي»

"There is no Muslim slave who visits one who is ill, whose death has not reached, and he says seven times: I ask Allah the Magnificent, Lord of the Magnificent Throne to cure you, except that he will be cured." (Narrated by At-Tirmidhī: 2083, and he classified it as Hasan Sahih Gharib (sound authentic rare) Hadīth).

It is recommended to wipe the body while reciting (the supplications or Qur'anic verses) or to recite while cupping the hands, then lightly blow into them with a little saliva, and wipe the body or whatever the hands can reach, as the Prophet (ﷺ) used to do before going to sleep.

There is no harm in reciting over water or oil for treating the sick, those afflicted by magic, or those possessed, but reciting directly over the patient and lightly blowing on them is considered preferable, more complete, and better. It is reported that the Prophet (ﷺ) recited for Thābit ibn Qays ibn Shammās over water and poured it over him. (Narrated by Abu Dāwūd: 3885)

The prophet (ﷺ) said:

«لا بأس بالرقى ما لم تكن شركاً»

"There is no harm in Ruqyah so long as they involve no polytheism" (Narrated by Muslim: 2200, on the authority of Awf bin Mālik Al-Ashja'i, may Allah be pleased with him) This authentic Hadīth covers the permissibility of performing Ruqyah for oneself, as well as using water, oil, and similar substances for healing. (See: Majmū' Fatāwā Ibn Bāz (9/409))

Topic Five: Does listening to a recorded Ruqyah suffice instead of performing it in person?

Listening to recorded Ruqyah and supplications can be beneficial and has helped many individuals. Additionally, playing Surah Al-Baqarah on the radio can drive away devils from the home by Allah's permission.

However, it is preferable for a person to recite the Qur'an themselves or have someone recite it for them. This is because Ruqyah is an act that requires intention, belief, and direct blowing over the patient, which cannot be achieved by using a device. (See: "Majmū' Fatāwā Ibn Bāz" (24/413), " Fatāwā Al-Lajnah Al-Dā'imah" (1/93 - second collection)).

Topic Six: Is it permissible to charge for performing Ruqyah?

There is no harm in accepting payment for performing Ruqyah on a patient, as it is proven in

the two Sahih Collections on the authority of Abu Sa'id al-Khudri (may Allah be pleased with him), who said:

انطلق نفر من أصحاب النبي صلى الله عليه وسلم في سفرة سافروها، حتى نزلوا على حي من أحياء العرب، فاستضافوهم فأبوا أن يُضيّفوهم، فلدغ سيد ذلك الحي، فسعوا له بكل شيء لا ينفعه شيء، فقال بعضهم: لو أتيتم هؤلاء الرهط الذين نزلوا، لعله أن يكون عند بعضهم شيء، فأتوهم، فقالوا: يا أيها الرهط إن سيدنا لدغ، وسعينا له بكل شيء لا ينفعه، فهل عند أحد منكم من شيء؟ فقال بعضهم: نعم، والله إني لأرقي، ولكن والله لقد استضفناكم فلم تُضيّفونا، فما أنا براقٍ لكم حتى تجعلوا لنا جُعلاً-يعني أجرة- فصالحوهم على قطع من الغنم، فانطلق ينقل عليه، ويقرأ: {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة: 2] فكانما نُشِط من عقال، فانطلق يمشي وما به قَلْبَة-يعني: علة-، قال: فأوفوهم جُعْلهم الذي صالحوهم عليه، فقال بعضهم: اقسما، فقال الذي رقى: لا تفعلوا حتى نأتي النبي صلى الله عليه وسلم فنذكر له الذي كان، فننظر ما يأمرنا، فقدموا على رسول الله صلى الله عليه وسلم فذكروا له، فقال: «وما يدريك أنها رقية»، ثم قال: «قد أصبتم، اقسما، واضربوا لي معكم سهماً» فضحك رسول الله صلى الله عليه وسلم.

Some of the Companions of the Prophet (ﷺ) went on a journey till they reached some of the 'Arab tribes (at night). They asked the latter to treat them as their guests, but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion), and they tried their best to cure him, but in vain. Some of them said (to the others), "Nothing has benefited him; will you go to the people who resided here at night? It may be that some of them might possess something (as treatment)." They went to the group of the Companions of the Prophet (ﷺ) and said, "Our chief has been bitten by a snake

(or stung by a scorpion), and we have tried everything, but he has not benefited. Have you got anything useful?" One of them replied, "Yes, by Allah! I can recite a Ruqya, but as you have refused to accept us as your guests, I will not recite the Ruqya for you unless you fix some wages for us." They agreed to pay them a flock of sheep. One of them then went and recited (Surat al-Fātihah): 'All the praises are for the Lord of the Worlds' and puffed over the chief, who became all right as if he were released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e., 's Messenger (ﷺ) asked, "How did you come to know that Surat al-Fātihah was recited as Ruqya?" the Companions) then suggested to divide their earnings among themselves, but the one who performed the recitation said, "Do not divide them until we go to the Prophet (ﷺ) and narrate the whole story to him, and wait for his order." So, they went to Allah's Messenger (ﷺ) and narrated the story. Allah's Messenger (ﷺ) asked, "How did you come to know that Surat al-Fātihah was recited as Ruqya?" Then he added, "You have done the right thing. Divide (what you have earned) and assign a share for me as well." The Prophet (ﷺ) smiled thereupon. (Narrated by Al-Bukhāri: 2276, and Muslim: 2201, See :Majmū' Fatawā Ibn Bāz 9/408).

Topic Seven: The ruling on performing Ruqyah for a menstruating woman or someone in a state of major impurity (janābah).

It is required for the one reciting the Qur'an to be in a state of purity from major ritual impurity, which necessitates a full-body ritual wash (ghusl), such as from Janabah (sexual impurity) or menstruation. As for the sick person, it is more complete for them to also be in a state of purity. However, if a woman becomes ill during her menstruation and is in distress, it is permissible to recite over her during her menstruation out of necessity, whether the illness is due to possession, magic, or the evil eye. There are reports from the early predecessor supporting this, such as from Ibn Abi Mulaykah (may Allah have mercy on him). That 'Ā'ishah (may Allah be pleased with her) used to perform Ruqyah for Asmā' while she was menstruating. (Narrated by Al-Darimi: 1036, and see 'Fatawa of Shaykh Ibn Jibreen' 64/13, with automated numbering in Al-Shamilah).

Topic Eight: The ruling on writing Quranic verses and hanging them on the patient.

Writing verses of the Qur'an on the body of a patient or hanging them on the body is not permissible in Islamic teachings. The correct

method is to recite the Qur'an over the person, blow over him, and supplicate for his healing and well-being. Reciting certain verses over specific parts of the body and praying for them is acceptable, as the Prophet (ﷺ) used to perform Ruqyah and was also treated with Ruqyah. He said:

«لا بأس بالرقى ما لم تكن شركا»

"There is no harm in Ruqyah so long as they involve no polytheism" (Narrated by Muslim: 2200, on the authority of Awf ibn Malik Al-Ashja'i, may Allah be pleased with him)

However, writing verses or hanging them around the neck or hand of the patient is not part of Islamic practice. Similarly, writing Hadīths, supplications, nails, talismans, or disjointed letters and attaching them to the body is also forbidden. Even hanging the Qur'an for protection is not permissible. The Prophet (ﷺ) said:

«من تعلق تميمة فلا أتم الله له، ومن تعلق ودعة فلا ودع الله له»

"Whoever hangs an amulet, may Allah not fulfill for him what he seeks; and whoever hangs a 'Wada'a' (a type of charm), may Allah not provide him with what he hopes for." (Narrated by Ahmad: 17404).

Al-Sindi commented on this Hadīth: Whoever hangs an amulet: It refers to charms from the days of ignorance (Jahiliyyah), or beads that Arabs used to hang on their children for protection against the

evil eye, which Islam invalidated. So, may Allah not fulfill for them what they believe it would achieve.

Wada'a: the singular of 'Wada' which refers to a white bead that comes from the sea, white in color and split like a seed. It is hung to ward off the evil eye.

So, there is no Wada'a: meaning that it does not provide him with tranquility and peace, nor does it protect him from what he fears. (See: The Marginal addition of 'Musnad Ahmad' (28/624) briefly).

Amulets and charms that people hang on sick individuals, whether around their necks, hands, or elsewhere, are not permissible. It is not allowed to hang Qur'anic verses or anything else for protection; these practices are not considered valid forms of treatment in Islam and are prohibited. (See: Fatawā Nūr 'Alā Al-Darb by Ibn Bāz (1/356)).

Topic Nine: What remedies from Islamic medicine are useful in treating magic and evil eye?

One of the most beneficial treatments for magic and the evil eye is seeking healing through legitimate Ruqyah based on the Quran, Sunnah, and correct, comprehensible supplications. This can be done either by reciting for oneself, which is preferable, or by going to someone who can recite for him, provided that the reciter is a person of righteousness, uprightness, and adherence to the

Sunnah. This is the correct way to treat the evil eye and magic, along with consistent supplication to Allah, maintaining prayers and acts of obedience, avoiding sinful and forbidden actions, and seeking cure and well-being from Him, for He is the One Who has decreed the affliction and is the One Who has the power to remove it. This is in general terms.

As for the specifics, many prescribed actions can protect one from the dangers of magic before it occurs, including:

Reciting Ayat al-Kursi before sleeping. Abu Hurayrah (may Allah be pleased with him) reported:

وكلني رسول الله صلى الله عليه وسلم بحفظ زكاة رمضان، فأتاني آت فجعل يحثو من الطعام فأخذته، فقلت: لأرفعنك إلى رسول الله صلى الله عليه وسلم، فذكر الحديث فقال: إذا أويت إلى فراشك فأقرأ آية الكرسي، لن يزال عليك من الله حافظ، ولا يقربك شيطان حتى تصبح، فقال النبي صلى الله عليه وسلم: «صدقك وهو كذوب، ذاك شيطان»

Allah's Messenger (ﷺ) ordered me to guard the Zakat revenue of Ramaḍān. Then somebody came to me and started stealing from the provisions. I caught him and said, "I will take you to Allah's Messenger!" Then Abu Hurayrah described the whole incident and said: That person said (to me): "Please don't take me to Allah's Messenger, and I will tell you a few words by which Allah will benefit you. When you go to your bed, recite Āyat al-Kursī, for then there will be (with you) a guardian from Allah who will protect you all night long, and Satan

will not be able to come near you till dawn." When the Prophet (ﷺ) heard about the incident, he said: "He told you the truth, although he is a liar; it was a devil." (Narrated by Al-Bukhāri: 3275).

Ayat Al-Kursi is considered the greatest verse in the Holy Qur'an, Allah says:

{اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ}

{Allah: None has the right to be worshiped except Him, the Ever-Living, the All-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs all that is in the heavens and all that is on earth. Who is there that can intercede with Him except with His permission? He knows what was before them and what will be after them, while they encompass nothing of His knowledge except what He wills. His Kursī [i.e., footstool] extends over the heavens and earth, and safeguarding of both does not weary Him, for He is the Most High, the Most Great.} [Surat al-Baqarah: 255]

Also the recitation of:

{قُلْ هُوَ اللَّهُ أَحَدٌ}

"Say, "He is Allāh, [who is] One," and

{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ}

"{Say: I seek refuge with the Lord of the daybreak} and

{قُلْ أَعُوذُ بِرَبِّ النَّاسِ}.

{Say, "I seek refuge with the Lord of mankind.}

‘Ā’ishah (may Allah be pleased with her) reported:

أن رسول الله صلى الله عليه وسلم كان إذا اشتكى يقرأ على نفسه بالمعوذات وينفث - أي: تفل بريق خفيف أو بدون ريق - فلما اشتد وجعه كنت أقرأ عليه وأمسح بيده رجاء بركتها.

"When Allah's Messenger (ﷺ) fell ill, he recited over his body Mu'awwidhats and blew over him, and when his sickness was aggravated, I used to recite over him and rub him with his hand with the hope that it was more blessed." (Narrated by Al-Bukhāri: 5016, and Muslim: 2192).

And reciting these three Surahs three times at the beginning of the day after the Fajr prayer and at the beginning of the night after the Maghrib prayer. Abdullah ibn Khubayb (may Allah be pleased with him) said:

خرجنا في ليلة مطيرة وظلمة شديدة نطلب رسول الله صلى الله عليه وسلم يصلي لنا، قال: فأدركته، فقال: «قل» فلم أقل شيئاً، ثم قال: «قل»، فلم أقل شيئاً، قال: «قل»، فقلت: ما أقول؟ قال: «قل: {قُلْ هُوَ اللَّهُ أَحَدٌ} والمعوذتين حين تُمسي وتُصبح ثلاث مرات تكفيك من كل شيء»

"We went out on a rainy and extremely dark night, looking for the Messenger of Allah (ﷺ), so that he could lead us in prayer." He said: "I met him, and he (ﷺ) said: 'Speak,' but I did not say anything. Then he said: 'Speak.' But I did not say anything. He said: 'Speak.' So I said: 'What should I say?' He said: 'Say:

“Say: He is Allah, the One (Sūrat al-Ikhlās)” and Al-Mu‘awwidhatayn (Al-Falaq, An-Nās), in the evening and in the morning, three times, and they will suffice you against everything.” (Narrated by Al-Tirmidhī: 3575, and he classified it as a Hasan Sahih (sound authentic) Hadīth, and Gharīb (strange) Hadīth from this chain).

Also, among them is reciting the last two verses of Surat Al-Baqarah at the beginning of the night, which are the words of Allah, the Exalted:

{أَمَّنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ * لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ}

{The Messenger believes in what has been sent down to him from his Lord, as do the believers. All of them believe in Allah, His angels, His Books, and His messengers, [saying], “We make no distinction between any of His messengers.” And they say, “We hear and obey. Grant us Your forgiveness, our Lord, and to You is the [final] destination.

Allah does not burden any soul greater than it can bear. For it is what it has earned, and against it is what it has incurred. “Our Lord, do not hold us accountable if we forget or fall into error. Our Lord, do not place on us such a burden as You have placed on those before us. Our Lord, do not burden us with

that which we cannot bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so give us victory over the disbelieving people} [Surat al-Baqarah: 285-286]

It is reported that the Prophet (ﷺ) said:

«الآيتين من آخر سورة البقرة، من قرأهما في ليلة كفتاه»

"It is sufficient for one to recite the last two Verses of Surat al-Baqarah at night." (Narrated by Al-Bukhāri: 4008, and Muslim: 807, from the narration of Abu Mas'ud Al-Badri, may Allah be pleased with him). And the meaning is that these two verses protect him from all harm.

And among them is the frequent saying, "I seek refuge with the Perfect Words of Allah from the evil of what He has created" during the night and day and when arriving at any place, whether in a building, the desert, the sky, or the sea, due to the saying of the Prophet (ﷺ):

«من نزل منزلاً ثم قال: أعوذ بكلمات الله التامات من شر ما خلق، لم يضره شيء حتى يرتحل من منزله ذلك»

"Whosoever alights somewhere and says: (I seek refuge with the Perfect Words of Allah from the evil of what He has created),' nothing will harm him until he leaves that place." (Narrated by Muslim: 2708, from the narration of Khawlah bint Hakim Al-Sulamayah, may Allah be pleased with her)

Abu Hurayrah (may Allah be pleased with him) reported:

جاء رجل إلى النبي صلى الله عليه وسلم فقال: يا رسول الله ما لقيتُ من عقرب لدغتنِي البارحة قال: «أما لو قلت حين أمسيت: أعوذ بكلمات الله التامات من شر ما خلق، لم تضرْك»

"A man came to Allah's messenger and saying, "Messenger of Allah, I suffered from a scorpion that stung me last night!" He replied that if you had said in the evening, "I seek refuge in Allah's perfect words from the evil of what He has created, it would not have harmed you."¹ (Narrated by Muslim: 2709).

And among them is for the Muslim to say at the beginning of the day and the beginning of the night three times, "In the name of Allah with Whose Name nothing on earth or in heaven harms, and He is the All-Seeing, the All-Knowing," as encouraged by the Prophet (ﷺ), stating that is a cause for safety from all harm. 'Uthman ibn 'Affan (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«ما من عبد يقول في صباح كل يوم ومساء كل ليلة: بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء، وهو السميع العليم، ثلاث مرات، فيضره شيء»

"There is no person who says, in the morning and the evening of every day: In the name of Allah with

¹ A man came to the Prophet (peace be upon him) and said, "O Messenger of Allah, I suffered greatly from a scorpion that stung me last night." The Prophet replied, "Had you said in the evening: 'I seek refuge in the perfect words of Allah from the evil of what He has created,' it would not have harmed you."

Whose Name nothing on earth or in heaven harms, and He is the All-Seeing, the All-Knowing), three times, and is then harmed by anything." (Narrated by At-Tirmidhī: 3388, and he classified it as Hasan Sahih Gharib (sound authentic strange) Hadīth)

These supplications are among the greatest means of protecting oneself from the evil of magic and other harms, for those who sincerely and faithfully maintain them, trusting in Allah and relying on Him, and with an open heart to what they signify. These are also among the most powerful tools for removing magic after it has occurred, along with frequent supplication to Allah, asking Him to lift the harm and remove the affliction.

Among the established supplications from the Prophet (ﷺ) for treating illnesses, including magic, which he would recite over his Companions, is what has been authentically narrated from ‘Ā’ishah (may Allah be pleased with her), that the Prophet (ﷺ) would seek refuge for some of his family members, placing his right hand over them and saying:

«اللهم رب الناس أذهب الباس، اشفه وأنت الشافي، لا شفاء إلا شفاؤك، شفاء لا يغادر سقماً»

"[O Allah,] make the harm go away, Lord of mankind, and heal him, You are the Healer, there is no healing except your healing, a healing that does not leave any sickness" (Narrated by Al-Bukhārī: 5743, and Muslim: 2191).

And among that is the Ruqyah that Gabriel used to recite over the Prophet (ﷺ), which is as follows:

«بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ وَمِنْ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ يَشْفِيكَ،
بِسْمِ اللَّهِ أَرْقِيكَ»

"In the Name of Allah, I recite a prayer (Ruqyah) over you, from the evil of every person and envier eye. May Allah cure you. In the Name of Allah, I recite a prayer (Ruqyah) over you." (Narrated by Muslim: 2186, from the narration of Abu Sa'id Al-Khudri, may Allah be pleased with him).

It is also used to treat magic-inflicted individuals. It is effective for a man who is prevented from being intimate with his wife. The treatment is to take seven leaves of green lote tree (sidr), crush them with a stone or something similar, place them in a container, and pour water over them enough for a bath. Then he should recite "Ayat al-Kursi" in it and [the following Surahs].

{قُلْ يَا أَيُّهَا الْكَافِرُونَ}

{Say, "O disbelievers,} and

{قُلْ هُوَ اللَّهُ أَحَدٌ}

{Say: "He is Allah, the One} and

{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ}

"{Say: I seek refuge with the Lord of the daybreak} and

{قُلْ أَعُوذُ بِرَبِّ النَّاسِ}

{Say, "I seek refuge with the Lord of mankind.}
And the verses about magic in Surat Al-A'raf, which are:

{وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ * فَوَقَعَ الْحَقُّ
وَبَطَلَ مَا كَانُوا يَعْمَلُونَ * فَعُلُّوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ }

{We inspired Moses, "Throw your staff," and it suddenly swallowed up all their illusionary devices. Thus the truth prevailed, and all they did was proven to be false.

They were defeated right there and were utterly humiliated.} [Surat al-A'raf: 117-119] And the verses in Surat Yunus, which are:

{وَقَالَ فِرْعَوْنُ اإِنْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ * فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَىٰ أَلْقُوا
مَا أَنْتُمْ مُلْقُونَ * فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا
يُصْلِحُ عَمَلَ الْمُفْسِدِينَ * وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ }

{Pharaoh said, "Bring me all learned magicians."

When the magicians came, Moses said to them, "Cast whatever you have to cast."

When they did, Moses said, "All what you have brought is mere magic; Allah will surely make it useless, for Allah does not let the work of the mischief-makers thrive.

And Allah establishes the truth by His Words, even though the wicked abhor it.} [Surat Yunus: 79-82] And the verses in Surat Taha, which are:

{قَالُوا يَامُوسَىٰ إِنَّمَا أَنْتَ نَذِيرٌ وَإِنَّمَا أَنْتَ نَكُونُ أَوَّلَ مَنْ أَلْقَى * قَالَ بَلْ أَلْقُوا فَإِذَا
حَبَالُهُمْ وَعَصِيَّتُهُمْ يُخِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى * فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً }

مُوسَى * قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى * وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا
صَنَعُوا كَيْدٌ سَاجِرٌ وَلَا يُفْلِحُ السَّاجِرُ حَيْثُ أَتَى

{They said, "O Moses, either you throw or shall we be the first to throw!"}

He said, "No; you throw first." Suddenly their ropes and staffs appeared to him, owing to their magic, as if they were slithering.

Then Moses sensed fear within himself.

We said, "Do not be afraid; it is you who will prevail.

Throw what is in your right hand; it will swallow up what they have contrived. They have only contrived a magic trick, and the magician will never prosper, wherever he goes."} [Surat Tā-ha: 65-69]

After reciting what has been mentioned into the water, he should drink from it three times and bathe with the remainder. By this, the magic will be removed, if Allah wills. If the need arises to use it two or more times, there is no harm until the magic is removed.

Another effective treatment for magic is to locate its source, whether in the ground, a mountain, or elsewhere. The magic will be nullified if identified, extracted, and destroyed. This sums up the means to fend off and treat magic.

Regarding treatment by the practices of sorcerers, such as making offerings or sacrifices to approach the jinn, it is forbidden, as these actions

are considered the work of the devil and amount to major shirk. One must be vigilant against this.

It is also forbidden to seek treatment by approaching soothsayers, diviners, and charlatans, or by following their claims, as they are deceitful liars who deny faith and falsely claim knowledge of the unseen, leading people astray. The Prophet (ﷺ) warned against approaching, asking, or believing them. It has been authentically reported that when the Messenger of Allah (ﷺ) was asked about "al-nushrah" (the removal of magic), he responded:

«هي من عمل الشيطان»

"It is the work of the devil" (Narrated by Imam Ahmad: 14135, and Abū Dāwūd: 3868, on the authority of Jābir bin Abdullah, may Allah be pleased with him, and its chain of narration is good)

And 'al-nushrah' refers to the removal of magic from the bewitched individual. What the Prophet (ﷺ) meant by this statement is the 'nushrah' that was practiced by the people of ignorance, which involves asking a sorcerer to remove the magic or removing it with similar magic from another sorcerer.

However, removing it through legitimate Ruqyah and permissible remedies is acceptable. (See: " Majmū' Fatawā Ibn Bāz" (3/277))

Chapter Seven: Means of Healing

This chapter addresses what a patient needs in terms of means for healing and includes nine main topics:

“Good Expectations of Allah”: Its definition, contexts, and its great status.

The definition, importance, and virtue, of “Reliance on Allah (Tawakkul)” and its relationship with taking necessary actions.

Persisting in supplication, insisting upon it, and understanding why the response may be delayed.

The importance of seeking forgiveness for the patient and others, and the merits of doing so frequently.

Healing by the Quran.

The importance of using medications and religious invocations.

Healing by Zamzam water.

The effect of charity and good deeds in healing from illness.

The virtues of repentance and its importance for the patient and the healthy.

Topic One: “Good Expectations of Allah”: Its meaning, contexts, and its great status.

Good expectations of Allah is a noble heart-hosted form of worship. It refers to believing in the names of Allah, attributes, and actions that befit Allah Almighty, and in the significant effects

conditioned on this belief. It involves the understanding that Allah is merciful to His deserving servants, forgives sinners who repent, accepts their acts of worship, and possesses great wisdom in His decrees.

When a person performs a good deed, he holds good expectations that his Lord will accept it. In moments of supplication he trusts that Allah will respond favorably. If he sins and subsequently repents, he has faith that Allah will accept his repentance. Even in the face of calamities, he believes there are profound reasons and wisdom behind these challenges.

One should uphold good expectations of Allah regarding everything He decrees in this world and all that He has legislated through His Messenger (ﷺ). It is essential to believe that these decrees are for the benefit of creation, even if some individuals fail to recognize the underlying wisdom or do not understand the rationale behind what has been legislated. We must all submit to Allah's decree and maintain good expectations of Him, for He is truly worthy of all praise and glory. (See: *Fatāwā Nūr 'Alā Al-Darb* by Sheikh Ibn 'Uthaymīn (4/2) according to the numbering scheme of Ash-Shamilah)

It is established in the two Sahihs from Abu Hurayrah (may Allah be pleased with him) that the Prophet (ﷺ) said:

«قال الله عز وجل: أنا عند ظن عبدي بي»

"Allah, the Exalted, says: 'I am as my slave thinks of me'" (Narrated by Al-Bukhāri: 7505, Muslim: 2675.)
In another narration:

«إن ظن بي خيرًا فله، وإن ظن شرًا فله»

"If he thinks well of Me, he will have it; and if he thinks ill of Me, he will have it" (Narrated by Ahmad: 9076.) Another narration states:

«فليظن بي ما شاء»

"Let him think of Me what he wishes" (Narrated by Ahmad: 16016, from the Hadith of Wathilah bin Al-Asqa' (may Allah be pleased with him).

The meaning: I will deal with the servant based on his expectations of Me, responding in accordance with those expectations, whether they are good or bad.

Abu Hurayrah (may Allah be pleased with him) also reported that the Prophet (ﷺ) said:

«حسن الظن من حسن العبادة»

"Good expectations of Allah are part of good worship" (Narrated by Abu Dāwūd: 4993).

It means: Having good expectations of Allah is among the righteous acts through which one draws closer to Allah, just as having ill expectations is a sin. (See: 'Awn Al-Ma'būd (13/230))

The more a servant maintains good expectations of Allah and sincere reliance on Him, Allah will never disappoint him. He, glory be to Him, never

disappoints the hopes of a hopeful person, nor does He waste the deeds of a worshipper. [Madārij As-Sālikīn (1/469)]

Good expectations should be coupled with fulfilling obligations and avoiding prohibitions to avoid arrogance and false hope, as well as being secure from Allah's plan. Whoever has good expectations will do good deeds.

Imam Ibn al-Qayyim (may Allah have mercy upon him) said: "Having good expectations of Allah is the same as good deeds themselves; for it is the servant's good expectations of his Lord that drives him to good deeds, hoping for reward and acceptance. Therefore, good expectations drive good deeds, while expecting good without following the right path is a failure. As narrated in At-Tirmidhi and Al-Musnad, from the Hadīth of Shaddad bin Aws (may Allah be pleased with him), the Prophet (ﷺ) said:

«الْكَيْسُ مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا، وَتَمَنَّى عَلَى اللَّهِ».

"A wise man is the one who holds himself to account and works for the after death; and the foolish person is the one who subdues himself to his desires and hopes that Allah fulfills his desires." (Narrated by Ahmad: 17123, and At-Tirmidhi: 2459, who said: "This is a Hasan (sound) Hadīth. The meaning of his saying: "who holds himself to

account” is that he holds himself accountable in this world before he is held accountable on the Day of Resurrection.” The above quotations from Ibn al-Qayyim are taken from (Al-Dā’ Wa Al-Dawā (p. 48))

Anyone who thinks that good expectations of Allah can exist without action is mistaken and does not understand this act of worship correctly. Good expectations cannot coexist with neglecting duties or doing prohibitions. Whoever thinks so has fallen into arrogance and misguidance, false hope, and being secure from Allah's plan, all of which are catastrophes and destructions. This shows the difference between good expectations and arrogance.

Thus, the believer must have good expectations of Allah, especially during trials, serious illness, and near death. Jaber ibn Abdullah Al-Ansari (may Allah be pleased with him) reported that he heard the Messenger of Allah (ﷺ) saying three days before his death:

«لا يموتن أحدكم إلا وهو يحسن الظن بالله عز وجل»

“Let none of you die except while having good thoughts from Allah Almighty.” (Narrated by Muslim: 2877).

This means that one should perform good deeds now to foster positive expectations of Allah at the time of death; those whose actions are evil will face negative expectations at that moment. Fear and

hope are as two wings for anyone who journeys toward Allah Almighty. However, during health, one should lean more towards fear to strive for good deeds, while at the time of death, one should lean towards hope and good expectations of Allah, as the journey then is towards a Most Generous and Merciful King. (See: Mirqāt al-Mafātīḥ Sharḥ Mishkāṭ al-Maṣābīḥ (3/1159))

Topic Two: The meaning of Tawakkul, its importance, virtue, and its relationship with taking necessary actions.

Tawakkul is a profound, heart-based act of worship. Its essence lies in complete trust in Allah for bringing benefits and warding off harm. It involves understanding that He is the ultimate decider of affairs and the cause of all means, and that everything occurs by His decree and destiny. This means not directing one's heart towards any of the creatures or physical causes. Allah says:

{وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ}

{And put your trust in Allah if you are believers.}

[Surat al-Mā'idah: 23] And Allah Almighty says:

{وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ}

{Let the believers put their trust in Allah.} [Surat Āl 'Imrān: 122] Allah, the Almighty and Exalted, says:

{وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ}

{Whoever puts his trust in Allah, He is sufficient for him. Indeed, Allah will surely accomplish His purpose,} [Surat at-Talāq: 3]

Umar ibn Al-Khattab (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«لو أنكم كنتم توكلون على الله حق توكله لرزقتم كما يرزق الطير تغدو خماصاً وتروح بطائناً»

“If you truly put your trust in Allah, He would provide for you as He provides for the birds: they go out with empty stomachs and come back with full stomachs.” (Narrated by At-Tirmidhi: 2344, he said: This Hadīth is Hasan Sahih (sound and authentic), we know no other chain of narrators of it expect this).

This means that birds go out in the morning when they are hungry and return in the evening with full stomachs.

Imam Al-Bayhaqi explains: "This Hadīth does not suggest that one should refrain from seeking provision; rather, it emphasizes the significance of striving for sustenance. Just as the birds set out to find their livelihood, the intended message is that if people were to place their trust in Allah regarding their affairs, acknowledging that all goodness originates from Him, they would return safe and content, similar to the birds. However, many rely on their own strength and diligence, engaging in deceit and dishonesty, which stands in stark contrast to

the true essence of reliance on Allah." (Shu'ab Al-Imān (2/405).

The Muslim should take the necessary lawful means, such as seeking treatment, without relying solely on those means. Rather, he believes that Allah is the One Who causes the means to work and should seek help only from Him, trusting that what Allah chooses for them—even if it seems bad—will ultimately be good. As Allah says:

{وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ}

{...But it maybe that you dislike something which is good for you...} [Surat al-Baqarah: 216]
“Fatāwā Nūr ‘Alā Al-Darb” by Sheikh Ibn Bāz (may Allah have mercy on him) ed. by Ash-Shuway’ir (4/15).

Topic Three: Persisting in supplication, insisting upon it, and understanding why the response may be delayed.

Repetition of supplication is encouraged, and the more a person repeats their supplication, the better. It was the practice of the Prophet (ﷺ) to repeat his supplications three times each time he supplicated. (Narrated by Muslim: 1794, from the narration of Abdullah ibn Mas‘ud (may Allah be pleased with him). This is frequent, and thus repeating supplications is acceptable, as supplication is an act of worship directed toward Allah Almighty.

It should be known that a sincere and devoted supplicant will surely gain something: either Allah will answer him as he wishes, or He will ward off from him greater harm, or He will reserve the reward for him on the Day of Resurrection. Since supplication is an act of worship, there will always be some good in it.

It is obligatory for a person to have good expectations of Allah, for He is with the expectations of His servant. If one has good expectations of his Lord, who deserves good expectations and praise, this is more likely to lead to a response. Do not despair of Allah's mercy; only the misguided despair of their Lord's mercy. You should have hope, even if the response is delayed. (See: Fatawa Nūr 'Ala Al-Darb" by Sheikh Ibn 'Uthaymīn (2/24) according to the numbering of Al-Shāmilah)

Topic Four: The importance of seeking forgiveness for the patient and others, and the merits of doing so frequently.

It is recommended for a Muslim to frequently seek forgiveness, especially during times of illness. Since he is detached from worldly matters, he should dedicate himself to good deeds, such as reading the Quran, remembering Allah, and seeking forgiveness, as his death may be approaching when he does not realize so.

The command to seek forgiveness and the praise of those who do so have been mentioned in many verses in the Quran. Allah Almighty says:

{وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ}

{and seek Allah's forgiveness, for Allah is All-Forgiving, Most Merciful.} [Surat al-Baqarah: 199] Also, Allah Almighty says:

{الصَّابِرِينَ وَالصَّادِقِينَ وَالْفَائِتِينَ وَالْمُتَّقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ}

{Those who are patient, truthful, devout, charitable, and who seek forgiveness before dawn.} [Surat Al 'Imrān: 17] Allah Almighty also says:

{أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ}

{Why do they not turn to Allah in repentance and seek His forgiveness? For Allah is All-Forgiving, Most Merciful.} [Surat al-Mā'idah: 74] Allah Almighty also says:

{فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ}

{So be patient, for Allah's promise is true. Seek forgiveness for your sin, and glorify your Lord with His praise evening and morning.} [Surat Ghāfir: 55] Allah Almighty also says:

{قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَاستَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ لِلْمُشْرِكِينَ}

{Say [O Prophet], "I am only a human being like yourselves; it has been revealed to me that your god is only One God, so seek the straight path to Him and seek His forgiveness, and woe to those who

associate partners with Him,} [Surat Fussilat: 6]
Also, Allah Almighty says:

{فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ}

{Then know [O Prophet] that none has the right to be worshiped except Allah, and seek forgiveness for your sins and for the [the sins of] the believing men and women, for Allah knows your movements and your places of rest.} [Surat Muhammad:19]

The Prophet (ﷺ) used to seek forgiveness in a single gathering one hundred times. Abdullah ibn Umar (may Allah be pleased with him and his father) said:

إِنْ كُنَّا لَنَعُدُّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَجْلِسِ الْوَاحِدِ مِائَةَ مَرَّةٍ، مِنْ قَبْلِ أَنْ يَقُومَ: «رَبِّ اغْفِرْ لِي، وَتَبَّ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ»

We counted that Allah's messenger (ﷺ) would say a hundred times during a meeting, "My Lord, forgive me and accept my repentance; You are the Ever-Relenting, the Most Merciful." (Narrated by Al-Tirmidhī: 3434). He classified it as Hasan Sahih Gharib (sound, authentic, and is only known through this single narration).

Abu Hurayrah (May Allah be pleased with him) reported: I heard the Messenger of Allah (May Allah's peace and blessings be upon him) say:

«وَاللَّهُ إِنِّي لِأَسْتَغْفِرَ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً»

“By Allah, I seek the forgiveness of Allah, and repent to Him more than seventy times in a day.”

[Narrated by Al-Bukhāri (6307)]

Allah has promised in the Quran that those who seek forgiveness with sincere repentance will receive abundant provision, increased strength, and abundance of wealth and children, in addition to the great rewards He has reserved for them on the Day of Resurrection. The rewards of the Hereafter are far better for those who believe and fear Allah. Allah Almighty says:

{وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ}

{And seek your Lord’s forgiveness and turn to Him in repentance, He will grant you good enjoyment of life for an appointed term and graciously reward the doers of good.} [Surat Hūd: 3]

Allah Almighty says, informing us about Hūd (peace be upon him):

{وَيَأْقُومِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِيدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ}

{O my people, seek forgiveness of your Lord and turn to Him in repentance; He will send down upon you abundant rain from the sky and will add strength to your strength. So do not turn away in wickedness.} [Surat Hūd: 52]

And the Almighty said, informing about Noah (peace be upon him):

{فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا * يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا * وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا}

{I said, 'Seek forgiveness from your Lord. Indeed, He is Most Forgiving.

He will shower you with abundant rain from the sky,

and He will give you wealth and children, and bestow upon you gardens and rivers.} [Surat Nūh: 10-12]

Topic Five: Healing through the Quran.

The Holy Quran is guidance, healing and mercy. Allah Almighty said:

{يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ}

{O people, there has come to you an exhortation from your Lord, a cure for [illness] of the hearts, a guidance and mercy for the believers.} [Surat Yūnus: 57] Allah Almighty says:

{وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ}

{We send down the Qur'an as a healing and mercy for the believers,} [Surat al-Isrā': 82] Allah Almighty also says:

{قُلْ هُوَ الَّذِيْنَ أَمَلُوا هُدًى وَشِفَاءٌ}

{Say, "It is a guidance and healing for those who believe.} [Surat Fussilat: 44]

Allah Almighty informed us that the Quran is a cure and mercy for the believers. Undoubtedly, the primary purpose is to heal the ailments of the heart, such as ignorance, polytheism, disbelief, hypocrisy, and bad morals like envy and deceit.

However, it is also a cure for physical ailments, such as headaches and other pains that afflict the body, as indicated by the practice of the Prophet (ﷺ), when he said to the one who treated the sting victim with Surat al-Fatihah:

«وما يدريك أنها رقية»

“How do you know that Surat al-Fatihah is a Ruqya?” [Narrated by Al-Bukhāri (2276) and Muslim (2201)] ‘Ā’ishah (may Allah be pleased with her) reported:

أن رسول الله صلى الله عليه وسلم كان إذا اشتكى يقرأ على نفسه بالمعوذات وينفث - وهو التفل بريق خفيف أو بدون ريق - فلما اشتد وجعه كنت أقرأ عليه وأمسح بيده رجاء بركتها.

When Allah's Messenger (ﷺ) fell ill, he recited over his body al-Falaq and an-Nās and blew over him. When his sickness was aggravated, I used to recite over him and rub him with his hand, hoping I gain its blessings. [Narrated by Al-Bukhāri (5016) and Muslim (2192)]

The closer a servant is to his Lord, engaging in the recitation of His Book and acting upon its teachings, the greater his benefit will be. The Sunnah has established that healing can be attained

through the recitation of Surat al-Fatihah, Surat al-Falaq, and Surat an-Nās, as they are among the most effective means for healing. Similarly, reciting Surat al-Baqarah has a profound impact on healing both physical and psychological ailments, especially when accompanied by sincere reliance on Allah and positive expectations of Him.

Topic Six: The importance of using medications and religious invocations.

There is no contradiction between using permissible physical medicines prescribed by physicians and the spiritual remedies recommended by the best of the prophets, Muhammad (ﷺ), such as Ruqyah, Shar'i Ta'wīdhāt (incantations), and authentic supplications. Both approaches can be combined, as exemplified by the Prophet (ﷺ), who utilized both methods. He said:

«احرص على ما ينفعك، واستعن بالله ولا تعجز»

“Be keen on what benefits you, seek help from Allah, and do not give up.” [Narrated by Muslim (2664) from the Hadīth of Abu Hurayrah (may Allah be pleased with him)]

The Prophet (ﷺ) also said:

«تَدَاوُوا عِبَادَ اللَّهِ؛ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ دَوَاءً، غَيْرَ دَاءٍ وَاحِدٍ
الْهَرَمُ»

"Seek treatment, O slaves of Allah! For Allah did not create any disease but He also created for it the

cure, except for old age" i.e. aging. (Narrated by At-Tirmidhi: 2038, and he classified it as Hasan Sahih (sound authentic).

It has been established in the Sunnah, history, and experience that these prophetic remedies are among the most effective ways to treat existing ailments and prevent anticipated afflictions. Therefore, a servant should prioritize these forms of remembrance and spiritual healing practices with greater trust and positive expectations of Allah than they do with physical medicines.

Whoever wants to learn about some of these remembrances should refer to the works of scholars on the subject. Among the most beneficial of which are the books "Al-Adhkar" by Imam An-Nawawi (may Allah have mercy on him), "Al-Kalim At-Tayyib" by Sheikh Al-Islam Ibn Taymiyyah (may Allah have mercy on him), "Al-Wābil Al-Sayyib" by Imam Ibn Al-Qayyim (may Allah have mercy on him), and other lengthy and abridged books.

Topic Seven: Healing with Zamzam water.

Zamzam water is the best and noblest of waters, holding the highest status. It has been reported that the Prophet (ﷺ) said:

«إنها مباركة، إنها طعام طعم»

"It is blessed; it is food that satisfies." (Narrated by Muslim: 2473, from the narration of Abu Dharr Al-

Ghifari (may Allah be pleased with him). He adds in another version:

«وشفاء سقم»

"And a cure for ailments." (Abu Dāwūd Al-Tayālisi narrated it in his Musnad: 459).

It is also reported from him (ﷺ) that he said:

«ماء زمزم لما شرب له»

"Zamzam water is for whatever it is drunk for." (Narrated by Ahmad: 14849, from the narration of Jābir ibn Abdullah (may Allah be pleased with him and his father)).

Imam Ibn Qayyim (may Allah have mercy upon him) said: "I, along with others, have experienced remarkable things in seeking healing with Zamzam water. I have sought healing from several illnesses with it and was cured, with Allah's permission. I have witnessed someone who consumed it only for several days—almost half a month or more—without feeling hungry, and he would circumambulate with people as one of them. He informed me that he sometimes went for forty days without hunger and had the strength to have intercourse with his wife, as well as fasting and performing Tawaf multiple times." (See: Zād Al-Ma'ād Fī Hadī Khayr Al-'Ibād (4/361))

It is recommended for a person to drink Zamzam water until they are satisfied, with the intention of fulfilling their desires and making supplications for

their needs. This should be accompanied by good expectations of Allah, sincere reliance on Him, and seeking refuge in Him.

Topic Eight: The effect of charity and good deeds in healing from illness.

It has been reported in a Hadīth that has been considered Hasan by several scholars that the Prophet (ﷺ) said:

«داؤوا مرضاكم بالصدقة»

"Treat your sick with charity." (Narrated by Abu Dāwūd in "Al-Marāsīl": 105, from the narration of Al-Hasan Al-Basri, and At-Tabarāni in "Al-Mu'jam Al-Kabīr" (10196) from the narration of Abdullah ibn Mas'ūd (may Allah be pleased with him).

This Hadīth indicates that charity, in its various forms, serves as a means of healing by Allah's permission, provided it is accompanied by sincere intention and originates from lawful earnings. In fact, all good deeds—particularly the frequent remembrance and glorification of Allah—have a significant impact on benefiting a person and enhancing their life in this world and the Hereafter. Allah, the Exalted, says:

{مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ}

{Whoever does righteous deeds, male or female, while being a believer, We will surely grant him a

good life, and We will surely reward them according to the best of their deeds} [Surat an-Nahl: 97].

Charity is a beneficial and useful treatment; it heals ailments and alleviates suffering. This is further supported by the saying of the Prophet (ﷺ):

«الصدقة تطفى الخطيئة كما يطفى الماء النار»

"Charity extinguishes sin as water extinguishes fire." (Narrated by Ahmad: 15284, from the narration of Jābir ibn Abdullah (may Allah be pleased with him and his father). Some ailments may arise as a consequence of a sin committed by the patient. Therefore, when his family gives charity on his behalf, it can lead to the removal of that sin, consequently alleviating the cause of the illness. Additionally, the charity may be recorded as good deeds for him, which can uplift his spirit and ease the burden of his suffering. (See: Al-Fatāwa Al-Shar‘iyyah Fī Al-Masā’il Al-Tibbiyyah by Sheikh Ibn Jibrin (may Allah have mercy on him) (Question No. 15).

Topic Nine: The excellence of repentance and its importance for the sick and the healthy.

Sincere repentance is among the most noble deeds and the most beneficial acts of devotion a servant can undertake. Allah Almighty is Accepting of Repentance and Merciful; He loves when His servants turn to Him in repentance and rewards

them for their sincerity. Consequently, He has commanded all believers to repent earnestly so they may attain His mercy and Paradise. He Almighty said:

{يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُم سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ}

{O you who believe, turn to Allah in sincere repentance. It may be that your Lord will absolve you of your bad deeds and admit you to gardens under which rivers flow,} [Surat al-Tahrīm: 8].

Allah's mercy encompasses everything. Even if a servant's sins are numerous and he engages in excessive acts of disobedience and transgression, if he repents sincerely, Allah will accept his repentance and forgive his sins, regardless of their severity. As He says:

{قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ}

{Say [Allah says]: "O My slaves who have transgressed against themselves, do not despair of Allah's mercy, for indeed Allah forgives all sins. He is indeed the All-Forgiving, the Most Merciful."} [Surat az-Zumar: 53].

The door of repentance remains open for the servant as long as his soul has not reached his throat, even if his condition is considered hopeless. If he sincerely repents while meeting the necessary conditions, Allah promises him acceptance and

forgiveness out of His boundless generosity and mercy, as He, the Exalted, says:

{كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ}

{Our Lord has decreed mercy upon Himself; whoever among you commits a sin out of ignorance then repents afterwards and mends his ways, then Allah is indeed All-Forgiving, Most Merciful.} [Surat Al-An'am: 54]. Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (ﷺ) said:

«إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يَغْرُغْ»

"Allah accepts the repentance of a servant as long as he is not gurgling (upon death)." (Narrated by At-Tirmidhi: 3537, he said: This Hadith is sound, authentic, and is known only through this narration).

This means that repentance is accepted as long as the soul has not reached the point of gargling, similar to what a patient experiences at death. "See: Qūt Al-Mughtadhi 'Alá Jāmi' At-Tirmidhi" by Al-Suyūti (2/955).

Indeed, Allah rejoices greatly at the repentance of His servant. It has been reported from Anas ibn Malik (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

«اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ، سَقَطَ عَلَى بَعِيرِهِ -أَي: صَادَفَهُ مِنْ غَيْرِ قَصْد- ، وَقَدْ أَضْلَهُ -أَي: فَقَدَهُ- فِي أَرْضِ فَلَاةٍ»

"Allah is more pleased with the repentance of His slave than any of you is pleased with finding his camel, which he had lost in the desert." i.e. barren desert. [Narrated by Al-Bukhāri (6309) and Muslim (2747)]. How great, generous, and merciful is Allah Almighty!

Repentance is especially important for the patient, as Allah may have tested him so he can return to Him and repent. He should hasten to repent, for he may be nearing his end without realizing it.

The conditions of repentance are three:

First: Regret for the past deeds with genuine remorse.

Second: Abandonment of sins, renouncing them out of obedience and reverence for Allah.

Third: Sincere determination not to return to those sins.

These are essential conditions. If you have wronged others—through money, blood, or honor—you must give their rights back to them. This is a fourth condition for complete repentance. You must fulfill the rights owed to others. If it involves retribution (Qisas), you should fulfill it unless they accept monetary compensation (Diyah). If it is money, you should return their money unless they permit otherwise.

If it concerns honor, meaning you have spoken ill of them, you should seek their forgiveness. If

seeking forgiveness might lead to conflict, you can refrain from it but should still pray for them and seek forgiveness on their behalf. Mentioning their good qualities in places where you previously spoke ill of them serves as atonement.

You should hasten to repent before your time comes, before death befalls you. Be prompt and quick, and then be patient and sincere. Allah, the Exalted, says:

{وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ}

{And those who, when they commit a shameful act or wrong themselves, remember Allah and seek forgiveness for their sins—who can forgive sins except Allah?—and they do not persist in what they did knowingly.} [Surat Āl-Imrān: 135]

The Almighty Allah says: {and they do not persist} means they do not persist in their sins, but rather abandon them, repent, and regret their actions without insisting on what they did while knowing the consequences. Then Allah Almighty says:

{أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنَبْعٌ أَجْرُ الْعَامِلِينَ}

{Their reward is forgiveness from their Lord and gardens under which rivers flow, abiding therein forever. How excellent is the reward of those who do [righteous] deeds!} [Surat Āl-Imrān:

136] This is the reward for those who repent, who have turned away and did not persist in sin; for them is Paradise. So, O repenter, if you are sincere in your repentance, you are, by Allah's will, among them. (See: "Majmū' Fatāwa Ibn Bāz" (28/447).

Chapter Eight: Sickness-related benefits

This chapter explores what the patient needs to know about the benefits of illness. The response includes nine issues, which are:

The relationship between afflictions and Qadā' (divine decree) and Qadar (destiny).

What a believer should say and do when afflictions occur.

The reward for patience and seeking Allah's reward during afflictions and illnesses.

The wisdom behind trials, their virtue, and the great reward they have with Allah.

What alleviates the impact of afflictions on the Muslim and makes them easier to bear.

The dangers of being discontent with Allah's decree and the rulings regarding it, as well as some forms of discontent with divine decree.

The reward for those who are patient upon the loss of one of their children or relatives.

Some illnesses for which those who die from them attain the status of martyrs.

The state of the righteous predecessors (Salaf) in enduring trials and illnesses.

Topic One: The relationship between afflictions and Qadā' (divine decree) and Qadar (destiny).

The sincere believer knows that everything occurs by the decree of Allah and that what Allah wills happens and what He does not will does not happen. With this understanding, his heart finds peace, and he realizes that there is no room for grief and sorrow in his life, as Allah's command has already been established and His will has been executed.

Allah Almighty further says:

{قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ}

{Say, "Nothing will ever befall us except that which Allah has decreed for us; He is our Protector." And in Allah alone, let the believers put their trust.} [Surat at-Tawbah: 51].

And He Almighty says:

{مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ * لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ}

{No calamity befalls the earth or yourselves, but it is already written in a Record before We bring it into existence. That is indeed easy for Allah –

so that you may not grieve over what you have missed, nor exult over what He has given you, for Allah does not love anyone who is conceited and boastful –} [Surat al-Hadīd: 22-23].

Sheikh Al-Sa'di (may Allah have mercy on him) interprets these two verses, saying: Allah informs us of the universality of His decree and predestination: {No calamity befalls the earth or yourselves}. This encompasses all calamities that affect creation, whether they are perceived as good or bad; everything has been recorded in the Preserved Tablet, both the minor and the major. This is a profound matter that surpasses human comprehension and astonishes the hearts of those with true understanding. However, it is easy for Allah. He has conveyed this to His servants so that this principle is firmly established in their minds, enabling them to frame their understanding of the good and evil that befalls them accordingly. As a result, they neither despair nor grieve over what they have missed out on, which their souls have aspired to and yearned for, knowing that it is written in the Preserved Tablet and must come to pass. There is no way to avoid it, nor should they rejoice excessively in what Allah has granted them in a manner that leads to arrogance and pride, for they should recognize that they have not attained it through their own strength and capability but rather through Allah's grace and favor. Therefore, they should express gratitude to the One Who bestows blessings and averts calamities. For this reason, He said: {for Allah does not love anyone who is conceited and boastful}. This refers to the

arrogant, rough, and coarse person who takes pleasure in himself and feels proud of Allah's blessings, attributing them to his own efforts and allowing them to lead him astray. (Taysir Al-Karim Al-Rahmān, p. 842)

And when a servant knows that all calamities are by the decree of Allah, he has no choice but to submit and be patient, as patience is rewarded with Paradise, as Allah, the Exalted, says:

{وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا}

{and He will reward them for their perseverance with Paradise and garments of silk.} [Surat al-Insān: 12]. Allah Almighty also says:

{إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ}

{Those who observe patience will be given their reward without measure.} [Surat az-Zumar: 10]. He Almighty also says:

{سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعَمَ عُقْبَىٰ آلِ دَارٍ}

{Peace be on you for what you have patiently endured. How excellent is the final abode!} [Surat ar-Ra'd: 24].

Moreover, the believer is rewarded in both times of ease and hardship. If he is grateful during times of ease, Allah Almighty will bestow upon him the reward of the grateful. Conversely, if he remains patient during hardship, Allah will grant him the reward of the patient. Suhayb (may Allah be

pleased with him) reported that the Messenger of Allah (ﷺ) said:

«عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سُرَّاءُ شُكِرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءُ صَبِرَ، فَكَانَ خَيْرًا لَهُ»

"How wonderful is the case of a believer; there is good for him in everything, and this applies only to a believer. If something pleasant happens to him, he expresses gratitude to Allah, and that is good for him; and if adversity befalls him, he endures it patiently, and that is better for him." (Narrated by Muslim: 2999).

Question Two: What a believer should say and do when afflictions occur?

It is prescribed for the Muslim, when faced with painful calamities, to exercise patience and seek reward from Allah, and should say: "We are from Allah, and unto Him we return. O Allah, reward me for my plight and grant me something better in its place." Or he may say: "It is the Decree of Allah, and He does whatever He wills."

Allah Almighty says:

{وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ * الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ *
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ}

{We will surely test you with something of fear and famine, and loss of property, lives, and fruits. But give glad tidings to those who are patient.

Those when afflicted with a disaster, say, "We belong to Allah, and to Him we will return.

They are those upon whom are blessings and mercy from their Lord, and it is they who are guided.} [Al-Baqarah: 155-157].

The Prophet (ﷺ) said:

«أحرص على ما ينفعك، واستعن بالله ولا تعجز، وإن أصابك شيء، فلا تقل: لو أني فعلت كذا؛ لكان كذا وكذا، ولكن قل: قدر الله وما شاء فعل، فإن لو تفتح عمل الشيطان»

"Strive for what benefits you, seek Allah's help, and do not lose heart. If anything befalls you, do not say: 'If only I had done such and such, such and such would have happened'; rather, say: 'Allah has decreed, and He does whatever He wills.' For saying 'if' opens (the door to) the devil's work." (Narrated by Muslim (2664) from the Hadith of Abu Hurayrah (may Allah be pleased with him).

'Umm Salamah (may Allah be pleased with her) reported: I heard the Messenger of Allah (ﷺ) say:

«ما من مسلم تصيبه مصيبة، فيقول ما أمره الله: إنا لله وإنا إليه راجعون، اللهم أجرني في مصيبتني، وأخلف لي خيراً منها. إلا أخلف الله له خيراً منها». قالت: فلما مات أبو سلمة، قلت: أي المسلمين خير من أبي سلمة؟ أول بيت هاجر إلى رسول الله صلى الله عليه وسلم، ثم إنني قلتها، فأخلف الله لي رسول الله صلى الله عليه وسلم؛ أرسل إلي رسول الله صلى الله عليه وسلم حاطب بن أبي بلتعة يخطبني له.

"If any Muslim who suffers some calamity says, what Allah has commanded him," We belong to Allah, and to Him shall we return; O Allah, reward me for my affliction and give me something better

than it in exchange for it," Allah will give him something better than it in exchange. When Abu Salama died, she said: Which Muslim is better than Abu Salamah, whose family was the first to emigrate to the Messenger of Allah (ﷺ). I then said the words, and Allah gave me Allah's Messenger (ﷺ) in exchange. She said: The Messenger of Allah (ﷺ) sent Hatib ibn Abi Balta'a to deliver me his proposal of marriage to him." (Narrated by Muslim: 918).

Istirjā', the afflicted person's declaration of "We belong to Allah and to Him shall we return," acts as a refuge and sanctuary for those facing calamities. It provides a shield against the trials posed by Satan, helping to prevent him from overwhelming the afflicted and sowing seeds of doubt or distress within them. By embracing these words, which encompass profound meanings of goodness and blessings, one can find protection from harm and be bestowed with every form of goodness.

Indeed, his saying "Indeed, we belong to Allah" affirms Tawhīd (monotheism) and acknowledges servitude and ownership by Allah Almighty, and his saying "and to Him shall we return" acknowledges that Allah causes death and will resurrect us, which is a belief in resurrection after death. It is also a belief that Allah has authority over this life, and to Him is the return in the Hereafter. This reflects the certainty that all matters belong to Allah, and there

is no refuge from Him except with Him. (Tasliyat Ahl Al-Masā'ib, by Al-Manbaji, p.11).

A Muslim who is afflicted must beware of panic, showing discontent, and uttering inappropriate words. Anas ibn Malik (may Allah be pleased with him) reported: The Prophet (ﷺ) passed by a woman who was crying at a grave, and he said to her:

«اتقي الله واصبري». قالت: إليك عني، فإنك لم تُصَبِّ بمصيبتي، ولم تعرفه، فقبل لها: إنه النبي صلى الله عليه وسلم، فأنت باب النبي صلى الله عليه وسلم، فلم تجد عنده بوابين، فقالت: لم أعرفك، فقال: «إنما الصبر عند الصدمة الأولى»

"Fear Allah and show endurance." She, not recognizing him, replied, "Go away, for you have not been afflicted as I have." She was told that he was the Prophet (ﷺ), so she went to his door, and finding no doorkeepers there, she said: "I did not recognize you." He replied, "Endurance is shown only at the first blow." (Narrated by Al-Bukhāri: 1283 and Muslim: 926).

It is authentically reported that the Prophet (ﷺ) said:

«ليس منا من ضرب الخدود أو شق الجيوب أو دعا بدعوى الجاهلية»

"He who beats the cheeks, tears the front of the garments, and cries out as people did in pre-Islamic times does not belong to us." (Narrated by Al-Bukhāri: 1294 and Muslim: 103 from the Hadīth of Ibn Mas'ūd (may Allah be pleased with him).

Abu Burdah ibn Abi Musa al-Ash'ari (may Allah be pleased with him) reported: (My father) Abu

Musa, became seriously ill and lost consciousness. His head was in the lap of a woman of the family, and she began to wail, but he could not tell her anything. When Abu Musa recovered his consciousness, he said: "I am innocent of those from whom Messenger of Allah (ﷺ) is innocent. Verily, the Messenger of Allah (ﷺ) declared himself free of (the responsibility) for a woman who wails, shaves her head, and tears up her clothes." (Narrated by Al-Bukhāri: 1296 and Muslim: 104).

i.e., the woman who raises her voice in wailing during a calamity, shaves her head during a calamity, or tears her clothes during a calamity.

A Muslim must be certain that with hardship comes ease, that with distress comes relief, and that Allah, Glorified and Exalted, is the One Who removes his suffering. Allah, the Exalted, says:

{وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}

{If Allah afflicts you with harm, there is none to remove it except Him; if He grants you good, He is Most Capable of all things.} [Surat al-An'ām: 17]. He Almighty also says:

{وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ}

{If Allah afflicts you with harm, none can remove it except Him; if He wants good for you, none can withhold His bounty. He grants it to whom He wills

of His slaves, and He is the All-Forgiving, the Most Merciful.} [Surat Yūnus: 107].

He should also know that he will be encompassed by the mercy of Allah, as the Almighty said:

{وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ}

{It is He Who sends down rain after they have lost hope and spreads His mercy. He is the Guardian, the Praiseworthy.} [Surat ash-Shūra: 28]. He, the Exalted, also says:

{سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا}

{Allah will bring about ease after hardship.} [Surat at-Talāq: 7]. Allah Almighty said:

{فَإِنَّ مَعَ الْعُسْرِ يُسْرًا * إِنَّ مَعَ الْعُسْرِ يُسْرًا}

{For indeed, with hardship comes ease indeed, with hardship comes ease.} [Surat ash-Sharh: 5-6]. (See: Majmū' Fatāwā Ibn Bāz: (5/414), and Naḍrat Al-Na'īm Fī Makārim Akhlāq Al-Rasūl Al-Karīm: (1/37).

Topic Three: What is the reward for patience and seeking Allah's reward during afflictions and illnesses?

When a believer faces calamity, he reflects on the reward that awaits him, knowing that it can only be attained through patience. Patience itself is rooted in firm faith and strong willpower. He should remember the saying of the Messenger (ﷺ):

«من يتصَبَّر يُصَبِّرْهُ اللهُ، وما أُعْطِيَ أحدٌ عطاءً خَيْرًا وأَوْسَعَ من الصبر»

“Whoever tries to be patient, Allah will give him patience, and no one is given a better or a more comprehensive gift than patience.” (Narrated by Al-Bukhari: 1469, and Muslim: 1053, from the Hadīth of Abu Sa‘id Al-Khudri, may Allah be pleased with him).

Yet, when a Muslim is afflicted by a calamity, he should say, "To Allah we belong, and to Him we shall return," and supplicate with what has been transmitted, for it is mentioned in the Hadīth that the Messenger of Allah (ﷺ) said:

«ما من مسلم تصيبه مصيبة، فيقول ما أمره الله: إنا لله وإنا إليه راجعون، اللهم أجرنى في مصيبتى، وأخلف لي خيرًا منها. إلا أخلف الله له خيرًا منها»

“If any Muslim who suffers some calamity says what Allah has commanded him, ‘We belong to God, and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it,’ Allah will give him something better than it in exchange.” (Narrated by Muslim: 918, from the Hadīth of ‘Umm Salamah, may Allah be pleased with her).

How beautiful are those moments when the servant turns to his Lord and knows that He alone is the One Who brings relief from distress! And how great is the joy when relief comes after hardship! Allah, the Exalted, says:

{وَبَشِّرِ الصَّابِرِينَ * الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ *
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ}

{But give glad tidings to those who are patient.

Those when afflicted with a disaster, say, "We belong to Allah, and to Him we will return.

They are those upon whom are blessings and mercy from their Lord, and it is they who are guided.} [Surat al-Baqarah:155-157].

Allah has instructed His servants to seek help through patience and prayer in all their affairs, as He said:

{وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ}

{Seek help through patience and prayer. It is strenuous except for the humble.} [Surat al-Baqarah: 45].

Sheikh Al-Sa'di interprets this verse: "Allah commanded them to seek assistance in all their affairs through various forms of patience: patience in obedience to Allah until it is fulfilled, patience in refraining from disobedience until it is abandoned, and patience in enduring painful decrees without expressing displeasure. Through this patience and self-restraint, as Allah has commanded, one finds great support in every situation. Whoever strives to be patient, Allah will grant them the strength to endure. Similarly, prayer—an essential measure of faith and a deterrent against immoral and sinful

behavior—should be sought for help in all matters." (See: Taysīr Al-Karīm Ar-Rahmān (p. 51).

Allah, the Almighty, has informed us that patience is best for those who possess it, as He, the Exalted, says:

{وَلَيْنَ صَبْرُكُمْ أَهْوَىٰ خَيْرٌ لِلصَّابِرِينَ}

{But if you bear with patience, it is surely best for those who are steadfast} [Surat an-Nahl: 126].

And He, the Glorified and Exalted, has informed us that He is with the patient, supporting, protecting, strengthening, and granting them victory, as He, the Exalted, says:

{وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ}

{And be steadfast, for Allah is with those who are steadfast.} [Surat al-Anfāl: 46].

And He has linked success to patience and piety, as He Almighty says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ}

{O you who believe, be patient and endure, stand on guard, and fear Allah, so that you may be successful.} [Surat Āl-Imrān: 200].

And He has connected forgiveness and a great reward to righteous deeds and patience, and this is easy for those whom Allah makes it easy for, as He Almighty says:

{إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ}

{except those who are patient and do righteous deeds; it is they who will have forgiveness and a great reward.} [Surat Hūd: 11].

And He has informed us that the reward for patience is Paradise, as He, Glorified and Exalted, says:

{وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا}

{and will reward them for their perseverance with Paradise and garments of silk.} [Surat al-Insān: 12] Allah Almighty also says:

{إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ}

{Those who observe patience will be given their reward without measure.} [Surat az-Zumar: 10]. And He Almighty said:

{وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ}

{And We will surely grant those who remain steadfast their reward according to the best of their deeds.} [Surat an-Nahl: 96].

Topic Four: The wisdom behind trials, their virtue, and their great reward with Allah.

Calamities and trials are a test for the servant, and they carry great wisdom and immense benefits. Among the profound wisdom of Allah, the Exalted, in the trials and afflictions that befall a servant is:

The realization of servitude to Allah, the Lord of the worlds. Trials reveal who truly worships Allah and who follows their desires. Some people are

slaves to their desires rather than Allah, even if they claim to be His servants. However, when they are tested, they turn away, losing both this world and the Hereafter, and that is the clear loss. Allah, the Exalted, says:

{وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ
فِتْنَةٌ اِنْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ}

{There are some people who worship Allah on the edge [of faith]: if something good comes to them, they are content; but if they are afflicted with a trial, they turn back, thus losing both this world and the Hereafter. That is the evident loss.} [Surat al-Hajj: 11].

Abdul Rahman ibn Zayd ibn Aslam (may Allah have mercy on him) said: "This refers to the hypocrite. If his worldly life is going well, he continues in worship, but if his worldly affairs become difficult or change, he turns away and abandons worship unless his worldly life is comfortable again. When faced with a trial, hardship, test, or distress, he abandons his religion and returns to disbelief." [See: Tafsīr Ibn Kathīr (5/401)].

Affliction serves as a lesson in monotheism, faith, and reliance on Allah. It reveals your true self, showing that you are a weak servant with no power or strength except through your Lord. In these moments, you rely on Him as you should and seek

refuge in Him as is proper. At that point, pride, arrogance, vanity, and heedlessness fade away, and you recognize that you are a helpless being seeking shelter with your Master, a weak one turning to the Mighty and Glorious.

Imām Ibn al-Qayyim (may Allah have mercy upon him) said: Had it not been for the trials and calamities of this world, the servant would be afflicted with the diseases of pride, vanity, tyranny, and hardness of heart—qualities that lead to their destruction in both this world and the Hereafter. Thus, out of mercy, the Most Merciful occasionally sends various afflictions as a remedy for His servants. These calamities protect them from spiritual diseases, preserve the purity of their servitude, and cleanse them of harmful, corrupting influences. Glory be to the One Who shows mercy through trials and tests with His blessings.

If Allah were not to treat His servants with the medicine of trials and tests, they would become tyrannical, rebellious, and arrogant. When Allah intends good for a servant, He administers a dose of trials and tests tailored to their condition to purge them of destructive diseases. Once He has refined, purified, and cleansed them, He prepares them for the highest ranks in this world—servitude to Him—and the greatest reward in the Hereafter, which is to see Him and be near Him." (This is an

adapted quotation from Zād Al-Ma'ād Fi Hady Khayr Al-'Ibād: 4/179).

Trials remind the servant of his sins, encouraging him to repent, for he realizes that what has befallen him may be a consequence of his own actions. Allah Almighty says:

{مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ}

{Whatever good happens to you is from Allah, but whatever bad happens to you is from yourself.} [Surat an-Nisā': 79]. He Almighty also says:

{وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ}

{Whatever calamity befalls you is because of what your own hands have earned, and He overlooks much.} [Surat ash-Shūra: 30].

Affliction serves as an opportunity for repentance before facing greater punishment on the Day of Judgment, as Allah, the Exalted, says:

{وَلَنَذِقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ}

{We will certainly make them taste some minor punishment prior to the greater punishment, so that they may return.} [Surat as-Sajdah: 21]. The lesser torment consists of the troubles and hardships of this world, along with the evils and misfortunes that befall a person. Allah tests His servants with these trials to encourage them to repent.

If life continues in comfort, people may develop arrogance and pride, believing themselves self-

sufficient without Allah. It is out of His mercy that He tests individuals, prompting them to return to Him.

Trials reveal the true nature of this world, exposing its deception and transience and demonstrating that it is merely an illusion. The true, eternal life comes after this world, in a state free from sickness or fatigue. Allah, the Exalted, says:

{وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ}

{The life of this world is nothing but amusement and play, and the Abode of the Hereafter is indeed the real life, if only they knew.} [Surat al-‘Ankabūt: 64].

In his Tafsīr, Imām Ibn Kathīr (may Allah have mercy upon him) said: "Allah, the Exalted, informs us about the insignificance of this world, its transience, and its inevitable end, emphasizing that there is no permanence in it. The most it offers is play and amusement: {And indeed, the Hereafter is the true life}, meaning the everlasting life that has no end or cessation; rather, it continues for eternity. His statement, {If only they knew}, indicates that they would have preferred what endures over what perishes." (Tafsīr Ibn Kathīr (6/294)).

As for this world, it is filled with troubles, toil, and sorrow:

{لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ}

{We have created man in hardship.} [Surat al-Balad: 4].

Sheikh Al-Sa'di interprets this verse: "It is possible that this refers to the hardships and difficulties a person endures in this world, in the barzakh (the intermediate realm), and on the Day of Resurrection. Therefore, it is incumbent upon him to strive to perform deeds that will alleviate these hardships and grant him lasting joy and happiness. If he does not take this initiative, he will continue to endure severe torment for eternity."

It is also possible that the meaning is: We created man in the best form and most perfect creation, capable of action and great endeavors; nevertheless, he fails to show gratitude to Allah for this immense blessing. Instead, he becomes arrogant in his well-being and defies his Creator, foolishly believing that this condition will last and that his authority will remain unchallenged. (See: Taysir Al-Karim Ar-Rahman (p. 925).

Trials remind you of the blessing of Allah's grace in terms of health and well-being. Indeed, this calamity clearly illustrates the value of the health and well-being you enjoyed for many years, often without fully appreciating their sweetness. Calamities serve as reminders of the blessings and

the Bestower of blessings, prompting you to thank and praise Allah for His bounties.

Among the great virtues and rewards of trials are:

Trials are a sign of Allah's love for His servant. They are akin to medicine: although they may be bitter, you provide them to those you love. And to Allah belongs the highest example. Anas ibn Malik (may Allah be pleased with him) reported the Messenger of Allah (ﷺ) said:

«إن عظم الجزاء مع عظم البلاء، وإن الله إذا أحب قومًا ابتلاهم، فمن رضي فله الرضا، ومن سخط فله السخط»

"The greater the affliction, the greater the reward will be. When Allah loves people, He tests them. So, whoever is content, for him is pleasure, and whoever is discontent, for him is displeasure." (Narrated by At-Tirmidhī: 2/2396, and he classified it as Hasan Gharib (sound and this version has only this chain of narration).

Thus, the people who endure the greatest trials are the prophets, followed by the righteous. Sa'd ibn Abi Waqqas (may Allah be pleased with him) reported: I asked, "O Messenger of Allah, who among the people suffers the most trials?" He replied:

«الأنبياء، ثم الأمثل فالأمثل، يُبتلى الرجل على حسب دينه، فإن كان دينه صلبًا اشتد بلاؤه، وإن كان في دينه رقة ابتلي على حسب دينه، فما يبرح البلاء بالعبد حتى يتركه يمشي على الأرض ما عليه خطيئة»

"The Prophets, then those nearest to them, then those nearest to them. A man is tried according to his religion; if he is firm in his religion, then his trials are more severe, and if he is frail in his religion, then he is tried according to the strength of his religion. The servant shall continue to be tried until he is left walking upon the earth without any sins." (Narrated by At-Tirmidhī: 2398, and he classified it as Hasan Sahih (sound and authentic).

The occurrence of trials is better for the believer than having punishment stored up for him in the Hereafter. Anas ibn Malik (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«إذا أراد الله بعبده الخير عَجَّلَ له العقوبة في الدنيا، وإذا أراد الله بعبده الشر أمسك عنه بذنبه حتى يوافي به يوم القيامة»

"If Allah willed good to His servant, He expedites his punishment in the life of this world, and if He willed ill to His servant, He withholds the punishment for his sins until He comes with all his sins on the Day of Resurrection." (Narrated by At-Tirmidhī: 2396).

Expiation of sins. Abu Hurayrah reported that the Messenger of Allah (ﷺ) said:

«ما يزال البلاء بالمؤمن والمؤمنة في نفسه وولده وماله حتى يلقى الله وما عليه خطيئة»

"The believer, man or woman, will continue to be tested concerning his or her self, children, and

property until they meet Allah without any sins in their record." (Narrated by At-Tirmidhī: 2399, and he classified it as Hasan Sahih (sound and authentic).

The attainment of rewards and the elevation of ranks. The Messenger of Allah (ﷺ) said:

«مَا يُصِيبُ الْمُؤْمِنَ مِنْ شَوْكَةٍ فَمَا فَوْقَهَا إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً، أَوْ حَطَّ عَنْهُ بِهَا خَطِيئَةٌ».

"There is no prick of a thorn or something beyond that afflicts a believer except that Allah elevates him a rank or remits from him a sin." (Narrated by Muslim).

And may Allah have mercy on Al-Hasan Al-Basri, for he said: "Do not dislike the calamities that befall you, nor the incidents that occur, for perhaps there is something you dislike that contains your salvation, and perhaps there is something you love that leads to your ruin." i.e., your destruction. (See: "Tafsir Al-Qurtubi" (3/39)).

It is narrated that Al-Fadl ibn Sahl (may Allah have mercy on him) recovered from an illness that had afflicted him. When he sat with the people, they congratulated him on his health. Once they finished speaking, Al-Fadl said: "Indeed, in illnesses—meaning diseases—there are blessings that no wise person should ignore: the expiation of sins, an opportunity for the reward of patience, awakening from heedlessness, a reminder of the blessing of

health, a call to repentance, and encouragement to give in charity. (See: "Al-Faraj Ba'da Al-Shidda" by Al-Tanoukhi (1/169)).

These are some wisdoms, benefits, and virtues that arise from the occurrence of trials, and Allah knows best.

Topic Five: The factors that alleviate the impact of afflictions on the Muslim, making them easier to endure.

There are matters that, if contemplated by someone who has suffered a calamity, make his misfortune seem lighter and easier to bear. Among these are:

The understanding that the servant, along with their family and wealth, truly belong to Allah, the Exalted. He has entrusted these to the servant as a loan. Therefore, when He takes them away, it is akin to a lender reclaiming their belongings from the borrower. This reflects the meaning of "Indeed, we belong to Allah" in the phrase we recite in times of calamity: "Indeed, we belong to Allah, and indeed, to Him we shall return."

Anas ibn Malik (may Allah be pleased with him) said:

اشتكى ابن لأبي طلحة، فخرج أبو طلحة إلى المسجد فتوفي الغلام، فهيات أم سليم الميت، وقالت لأهلها: لا يُخبرن أحد منكم أبا طلحة ب وفاة ابنه، فرجع إلى أهله، ومعه ناس من أهل المسجد من أصحابه. قال: ما فعل الغلام؟ قالت: خير ما كان، فقربت إليهم عشاءهم، فتعشوا وخرج القوم، وقامت المرأة إلى ما تقوم

إليه المرأة، فلما كان آخر الليل، قالت: يا أبا طلحة، ألم تر إلى آل فلان استعاروا عارية فتمتعوا بها، فلما طُلبت كأنهم كرهوا ذلك. قال: ما أنصفوا، قالت: فإن ابنك كان عارية من الله تبارك وتعالى، وإن الله قبضه. فاسترجع وحمد الله، فلما أصبح غدا على رسول الله صلى الله عليه وسلم، فلما رآه قال: «بارك الله لكما في ليلتكما» ... فحملت أم سليم تلك الليلة، قال: فتلد غلاما، ... فسمي عبد الله بن أبي طلحة. قال: فخرج منه رجل كثير، قال: واستشهد عبد الله بفارس الحديث

One of Abu Talha's children became ill. Abu Talha left for the masjid to pray. Thereupon, his son died. 'Umm Sulaym [Abu Talha's wife] shrouded the deceased child and then warned that no one should inform Abu Talha of his son's death. He later came back home in the company of some of his friends. He asked about his son's condition. "He is better," she replied. She served them dinner, which they ate and left. Then the wife left to take care of typical female stuff. Later that night, she told Abu Talha, 'Consider the loan such-and-such family took! They enjoyed its presence while it lasted. Once it was time for the recall of the loan, they felt unease.' He replied, 'They are wrong.' In response, she added, 'Your son was a loan from Allah Almighty, Who took him back.' In compliance, he thanked Allah and said: 'To Allah we return, and to Him we shall return.' In the morning, he went to the Messenger (ﷺ) and [informed him]. He said: 'May Allah bless your night.' 'Umm Sulaym became pregnant on account of that very night. She gave birth to a boy whom they named Abdullah. Abdullah then had many children. Abdullah himself fell as a martyr in

Persia..." (Narrated by Al-Bukhāri: 1301 and Ahmad: 12028, and this is his wording).

The fate of the servant and his return is to Allah, their true Lord. He must leave this world behind and come to his Lord alone, just as he was created the first time—without family, wealth, or kin—only with his good deeds and sins. If this is the servant's beginning and end, how can he rejoice in what he has or grieve over what he has lost? This is the meaning of our saying: "Indeed, we belong to Allah, and indeed, to Him we shall return."

He should know with certainty that what has befallen him was not meant to miss him, and what missed him was not meant to befall him. Allah Almighty says:

{مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ * لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ}

{No calamity befalls the earth or yourselves, but it is already written in a Record before We bring it into existence. That is indeed easy for Allah –

so that you may not grieve over what you have missed, nor exult over what He has given you, for Allah does not love anyone who is conceited and boastful.} [Surat al-Hadīd: 22-23].

He should contemplate his afflictions and recognize that Allah Almighty has preserved something similar or even better for him. If he

remains patient and content, Allah has promised him rewards far greater than the loss incurred by that calamity, multiplied many times over. Furthermore, had He willed, He could have made the trial even more severe than it is.

He should also quell the fire of his misfortune by finding comfort in seeing people afflicted with misfortunes. He might look to his right—seeing nothing but trials? Then he should look to his left—seeing nothing but sorrow? If he searches the world, he will discover that no one is exempt from affliction, whether due to the loss of a loved one or the occurrence of something unpleasant. The joys of this world are merely fleeting dreams, akin to a passing shadow. While it may bring laughter for a moment, it often brings tears, and while it may offer happiness for a day, it brings sorrow for a year.

Yet he should know that lamentation does not avert calamity but only increases it; in reality, it is akin to an escalating illness.

He should know also that missing out on the rewards of patience and submission leads to the loss of prayer, mercy, and guidance that Allah has guaranteed for those who are patient and seek His help, as He, the Exalted, says:

{وَبَشِّرِ الصَّابِرِينَ * الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ *
أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ}

{But give glad tidings to those who are patient.

Those when afflicted with a disaster, say, "We belong to Allah, and to Him we will return.

They are those upon whom are blessings and mercy from their Lord, and it is they who are guided.} [Surat al-Baqarah:155-157] Moreover, he should understand that the loss of this guaranteed reward is far greater than the calamity itself.

He should understand that lamentation only brings joy to his enemy, displeases his friends, angers his Lord, pleases his devil, nullifies his reward, and weakens his spirit. In contrast, if he chooses patience and seeks reward from Allah, he will frustrate his devil and send him away in defeat. This approach will please his Lord, bring joy to his friends, and disappoint his enemies, all while providing comfort to his brothers before finding solace for himself. This exemplifies true steadfastness and represents the highest form of perfection—not through slapping cheeks, tearing garments, or crying out in despair and frustration, nor through anger at fate.

He should understand that the joy and satisfaction a servant experiences after being patient and seeking reward far surpasses what he would have gained had he retained what he lost. It is enough for him to know that a "House of Praise" is constructed for him in Paradise as a result of his gratitude to his Lord and his patience in facing trials. Abu Sinan (may Allah have mercy on him)

recounted: "I buried my son Sinan while Abu Talha al-Khawlāni was sitting at the edge of the grave. As I was about to leave, he took my hand and said: 'Shall I not give you good tidings, O Abu Sinan?' I replied, 'Yes, please do.' He said: 'I heard Al-Dahhak ibn Abdul Rahman ibn Arzab, from Abu Musa Al-Ash'ari, that the Messenger of Allah (ﷺ) said:

«إذا مات ولد العبد قال الله لملائكته: قبضتم ولد عبدي؟ فيقولون: نعم، فيقول: قبضتم ثمرة فؤاده؟ فيقولون: نعم، فيقول: ماذا قال عبدي؟ فيقولون: حمدك واسترجع، فيقول الله: ابنوا لعبدي بيتاً في الجنة، وسموه بيت الحمد»

"When a slave's child dies, Allah Almighty asks His angels: 'Have you taken the life of My slave's child?' They reply in the affirmative. He then asks: 'Have you taken the fruit of his heart?' They reply in the affirmative. Thereupon he asks: 'What did My slave say?' They say: 'He praised You and said: Inna lillāhi wa inna ilayhi rāji'ūn (Verily, we belong to Allah and, verily, to Him we shall return).' Allah then says: 'Build a house for My slave in Paradise and name it Bayt-ul-Hamd (the House of Praise).'" (Narrated by At-Tirmidhī: 1021, and he classified it Hasan Gharib (sound and is known only through this chain of narration).

Let him consider which of the two calamities is greater: the calamity that has befallen him, or the calamity of losing the House of Praise in the Garden of Eternity? It is reported from Jabir (may Allah be

pleased with him) that the Messenger of Allah (ﷺ) said:

«يود أهل العافية يوم القيامة حين يُعطى أهلُ البلاءِ الثواب لو أن جلودهم كانت
قُرضت في الدنيا بالمقاريض» أي قطعت بما يقص

"On the day of resurrection, when people who have suffered affliction are given their reward, those who are healthy will wish their skins had been cut to pieces with scissors when they were in the world." (Narrated by At-Tirmidhī: 2402, and he said: This is strange Hadīth; we do not know it through this chain except from this chain).

Some of the righteous predecessors said: "If it were not for the calamities of this world, we would come to Allah being bankrupt." (Narrated by Abu Nu'aim in "Hilyat Al-Awliya" (10/164) from the words of Ibrahim Al-Maghribi).

He should understand that his share of the calamity is determined by what it brings forth within him. Whoever is content will find contentment, while whoever is displeased will find only discontent. A servant's portion of any calamity is defined by its impact on him, and he must choose between the better and worse outcomes:

If it incites anger and disbelief—may Allah protect us—it will be recorded among the record of the doomed.

If it leads to lamentation, neglect of duty, or involvement in prohibited acts, it will be recorded among the records of the negligent.

If it results in complaints and a lack of patience, it will be recorded among the register of the deceived and the losers.

If it prompts objections against Allah and criticism of His wisdom, they will have knocked on the door of heresy or perhaps even entered it.

If it results in patience and steadfastness, it will be recorded in the register of the patients.

If it leads to contentment with Allah, it will be recorded among the ranks of the pleased.

If it inspires praise and gratitude, it will be recorded in the register of the grateful, and they will be under the banner of praise alongside those who praise their Lord.

If it fosters love and a desire to meet their Lord, it will be recorded in the register of the sincere lovers.

Anas ibn Mālik (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«إن عظم الجزاء مع عظم البلاء، وإن الله إذا أحب قوماً ابتلاهم، فمن رضي فله الرضا، ومن سخط فله السخط»

"The greater the affliction, the greater the reward will be. When Allah loves people, He tests them. So, whoever is content, for him is pleasure, and whoever is discontent, for him is displeasure."

(Narrated by At-Tirmidhī: 2/2396, and he classified it as Hasan Gharib (sound and this version has only this chain of narration).

He should recognize that the one who has afflicted him is the All-Wise and the Most Merciful of those who show mercy. Allah Almighty did not send this trial to destroy or punish him; instead, He has tested him to assess his patience, his contentment with His will, and his faith. Allah desires to hear his supplications and pleas, to see him humbled at His door, seeking refuge by His Majestic Self, with a broken heart before Him, raising his complaints in sincere devotion.

He should recognize that if it were not for the trials and calamities of this world, the servant would be afflicted with the ailments of arrogance, vanity, tyranny, and hardness of heart, leading to his destruction in both this world and the Hereafter. It is indeed a mercy from the Most Merciful that He occasionally afflicts him with various forms of trials, which act as remedies to protect him from these ailments and safeguard the health of his servitude. Glorified be He Who shows mercy through His afflictions as He tests with His blessings. (Zād Al-Ma'ād Fi Hady Khayr Al-'Ibād - by Ibn Al-Qayyim (4/270)).

Topic Six: The dangers of being discontent with Allah's decree and the rulings regarding

it, as well as some forms of discontent with divine decree.

Discontent with Allah's decree is one of the major sins and can lead its perpetrator to disbelief and apostasy; we seek refuge in Allah Almighty from this. Allah, the Exalted, possesses profound wisdom in all that He does and decrees, and He is the Most High:

{لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ}

{He cannot be questioned for what He does, but they will be questioned.} [Surat al-Anbiyā': 23].

Anas ibn Mālik (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«إن عِظَمَ الجزاء مع عِظَمَ البلاء، وإن الله إذا أحب قوماً ابتلاهم، فمن رضي فله الرضا، ومن سخط فله السخط»

"The greater the affliction, the greater the reward will be. When Allah loves people, He tests them. So, whoever is content, for him is pleasure, and whoever is discontent, for him is displeasure." (Narrated by At-Tirmidhī: 2/2396, and he classified it as Hasan Gharib (sound and this version has only this chain of narration).

Discontent has several types:

The first type is the heart's discontent, which is marked by displeasure with Allah and anger toward what He has decreed. This attitude is forbidden and can lead to disbelief, as Allah Almighty states:

{وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ
فِتْنَةٌ اِنْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ}

{There are some people who worship Allah on the edge [of faith]: if something good comes to them, they are content; but if they are afflicted with a trial, they turn back, thus losing both this world and the Hereafter. That is the evident loss.} [Surat al-Hajj: 11].

Abdul Rahman ibn Zayd ibn Aslam (may Allah have mercy on him) said: "This refers to the hypocrite. If his worldly life is going well, he continues in worship, but if his worldly affairs become difficult or change, he turns away and abandons worship unless his worldly life is comfortable again. When faced with a trial, hardship, test, or distress, he abandons his religion and returns to disbelief." (See: Tafsīr Ibn Kathīr (5/401)).

The second type is discontent expressed through the tongue, manifesting in words of woe and destruction, along with similar expressions. This behavior is also forbidden.

The third type is discontent expressed through bodily actions, such as slapping the cheeks, tearing garments, pulling out hair, and other similar behaviors. All of these actions are forbidden and contradict the obligatory patience. It has been authentically reported from the Messenger of Allah (ﷺ) that he said:

«ليس منا من ضرب الخدود، أو شق الجيوب، أو دعا بدعوى الجاهلية»

"He who beats the cheeks, tears the front of the garments, and calls for what people did in pre-Islamic times does not belong to us." (Narrated by Al-Bukhāri: 1294 and Muslim: 103 from the Hadīth of Ibn Mas'ūd (may Allah be pleased with him).

Some expressions are considered acts of discontent, such as:

Why does Allah treat us like this, unlike others?

Or if someone suffers harm, saying, "By Allah, he does not deserve this."

Or saying, "Poor thing," implying, "Why does this happen to him?"

Hence, it is not permissible to use such expressions, as they are objections to Allah, the Exalted, regarding His judgment and decree. The implication of these statements is that what has afflicted so-and-so with illness, hardship, death, and similar situations is undeserved, which is an accusation to the wisdom of Allah, the Most High. (See: "Fatāwā Arkān Al-Islām" by Sheikh Ibn Uthaymīn, may Allah have mercy on him (p. 126), and "Fatāwā Al-Lajnah Al-Dā'imah" (26/360)).

Topic Seven: The reward for those who are patient upon the loss of one of their children or relatives.

Whoever contemplates the Book of Allah and the Sunnah of His Prophet (ﷺ) will discover therein

sources of joy for the eyes, reassurance for the heart, and tranquility for the limbs—blessings that Allah bestows upon those who are patient, content, and hopeful after the loss of a child or relative. Among these blessings are:

He Almighty also says:

{وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ
وَبَشِّرِ الصَّابِرِينَ * الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ *
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ}

{We will surely test you with something of fear and famine, and loss of property, lives and fruits. But give glad tidings to those who are patient.

Those when afflicted with a disaster, say, “We belong to Allah, and to Him we will return.

They are those upon whom are blessings and mercy from their Lord, and it is they who are guided.} [Surat al-Baqarah:155-175].

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«ما يزال البلاء بالمؤمن والمؤمنة في نفسه وولده وماله حتى يلقى الله وما عليه خطيئة»

"The believer, man or woman, will continue to be tested concerning his or her self, children, and property until they meet Allah without any sins in their record." (Narrated by At-Tirmidhī: 2399, and he classified it as Hasan Sahih (sound and authentic).

Abu Sinan (may Allah have mercy on him) said: "I buried my son Sinan while Abu Talha Al-Khoolani was sitting at the edge of the grave. When I was about to leave, he took my hand and said: 'Shall I not give you good tidings, O Abu Sinan?' I replied: 'Yes, please do.' He said: 'I heard Al-Dahhak ibn Abdul Rahman ibn 'Arzab, from Abu Musa Al-Ash'ari, that the Messenger of Allah (ﷺ) said:

«إذا مات ولد العبد قال الله لملائكته: قبضتم ولد عبدي؟ فيقولون: نعم، فيقول: قبضتم ثمرة فؤاده؟ فيقولون: نعم، فيقول: ماذا قال عبدي؟ فيقولون: حمدك واسترجع، فيقول الله: ابنوا لعبدي بيتًا في الجنة، وسموه بيت الحمد»

"When a slave's child dies, Allah Almighty asks His angels: 'Have you taken the life of My slave's child?' They reply in the affirmative. He then asks: 'Have you taken the fruit of his heart?' They reply in the affirmative. Thereupon he asks: 'What did My slave say?' They say: 'He praised You and said: Inna lillāhi wa inna ilayhi rāji'ūn (Verily, we belong to Allah and, verily, to Him we shall return).' Allah then says: 'Build a house for My slave in Paradise and name it Bayt-ul-Hamd (the House of Praise).'" (Narrated by At-Tirmidhī: 1021, and he classified it Hasan Gharib (sound and is known only through this chain of narration).

And from Muawiya ibn Qurra, from his father, who said: "A man used to come to the Prophet (ﷺ) with his son, and the Prophet (ﷺ) said to him:

«أُتَحِبُّهُ؟» فقال: يا رسول الله أحبك الله كما أحبه، ففقدته النبي صلى الله عليه وسلم فقال: «ما فعل ابن فلان؟» قالوا: يا رسول الله مات، فقال النبي صلى الله عليه وسلم لأبيه: «أما تحب أن لا تأتي بابًا من أبواب الجنة إلا وجدته ينتظرك؟» فقال رجل: يا رسول الله، أله خاصة أو لكلنا؟ قال: «بل لكلكم»

"Do you love him?" He said: "May Allah love you as I love him." Then he (the son) died, and he noticed his absence and asked about him. He said: "Don't you love that you will not come to any of the gates of Paradise but you will find him there waiting for you? The man said: O the Messenger of Allah, Is it only for him or for all of us? He said: Rather to you all." (Narrated by Imam Ahmad in "Al-Musnad": 20365).

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«يقول الله تعالى: ما لعبدي المؤمن عندي جزاء، إذا قبضت صفيه -أي: حبيبه المصافي له كالولد والأخ وكل من يحبه الإنسان ويتعلق به- من أهل الدنيا، ثم احتسبه، إلا الجنة»

"Allah Almighty says: 'My reward shall be nothing less than Paradise for My faithful servant who, if I take the life of his beloved one from the inhabitants of the world, such as a son, brother, or anyone he loves and is attached to, but he bears it patiently in expectation of My reward.'" (Narrated by Al-Bukhāri: 6424).

Topic Eight: Some illnesses, who die from which attain the status of martyrs.

Allah Almighty has honored this nation by also extending the reward of a martyr for other than those who are killed in battle. Nevertheless, the greatest among them is the martyr who dies in the battle for the sake of Allah Almighty.

The types of martyrs:

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«الشهداء خمسة: المطعون، والمبطون، والغريق، وصاحب الهدم، والشهيد في سبيل الله»

"The martyrs are five: the one who dies from the plague (an epidemic), who dies from an abdominal disease, who drowns, who dies because of falling debris on him, and the one who dies fighting in the cause of Allah." (Narrated by Al-Bukhāri: 653 and Muslim: 1914).

The one who dies of the plague: is the one who dies affected by the plague.

The one who dies of an internal complaint: is the one who dies from a stomach disease, such as diarrhea.

The one who is drowned: is the one who dies in water.

The one who is killed under debris: is the one who dies when a wall or ceiling falls on him, and in

this category, we include those who die from being run over by cars, car rollovers, and car collisions.

Likewise, the one suffering from pleurisy is a martyr; the one who dies from a fire is a martyr; and a woman who dies in childbirth is a martyr.

Jābir ibn Atīk (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«الشهادة سبع سوى القتل في سبيل الله: المطعون شهيد، والغريق شهيد، وصاحب ذات الجنب شهيد، والمبطون شهيد، وصاحب الحريق شهيد، والذي يموت تحت الهدم شهيد، والمرأة تموت بجمع شهيد»

There are seven types of martyrdom apart from being killed in Allah's path. Those who die of plague, those who are drowned, those who die of pleurisy, those who die of an internal complaint, those who are burnt to death, those who are killed under debris, and women who die due to childbirth are martyrs." (Narrated by Abu Dāwūd: 3111).

The one suffering from pleurisy is someone who has ulcers or sores that affect the inside of their lung, which then opens and relieves the pain at the time of demise. Its signs include pain under the ribs, shortness of breath, along with persistent fever and cough; it is more common in women.

The one who dies from a fire: is the one who dies from burns.

The woman who dies during childbirth: is one who dies while pregnant, and some say it refers to

a woman who dies in childbirth. (See: 'Awn Al-Ma'būd (8/262)).

Additionally, those who are killed while defending their religion, wealth, family, or blood are also martyrs.

Sa'īd ibn Zayd (may Allah be pleased with him) reported that he heard the Messenger of Allah (ﷺ) say:

«من قُتِلَ دون ماله فهو شهيد، ومن قُتِلَ دون دينه فهو شهيد، ومن قُتِلَ دون دمه فهو شهيد، ومن قُتِلَ دون أهله فهو شهيد»

“Whoever is killed defending his property is a martyr; whoever is killed defending his life is a martyr; whoever is killed defending his religion is a martyr; and whoever is killed defending his household is a martyr.” (Narrated by At-Tirmidhī: 1421, and he classified it as Hasan Sahih (sound and authentic).

All of these are types of martyrdom, but the best among them is the martyr of the battle, who is neither washed nor prayed upon. Whereas others are washed and prayed upon, even though they are also considered martyrs.

Topic Nine: The state of the righteous predecessors (Salaf) in enduring trials and illnesses.

‘Umar ibn al-Khattāb (may Allah be pleased with him) said: "The best life we have attained is through patience, and if patience were a man, he would be

generous." (Source: "Al-Ṣabr Wa Al-Thawāb 'Alayhi" by Ibn Abi ad-Dunya (p. 24)).

Shurayh Al-Qādi said: "I experience a calamity, and I praise Allah Almighty for it four times: I praise Him for it is not greater than it is, I praise Him for granting me patience with it, I praise Him for guiding me to say supplication of calamity through which I hope for the reward, and I praise Him for not making it in my religion." (See: "Al-Faraj Ba'da Al-Shidda" by Al-Tanoukhi (1/158)).

It is narrated that a son of Abdullah ibn 'Umar (may Allah be pleased with them both) fell ill, and his grief over him intensified to the extent that some of the people said: "We fear for this elder if anything were to happen to this boy." Then Allah willed, and the boy died. Ibn 'Umar went out for his funeral, and no man showed more joy than Ibn 'Umar. They said: "What is this? We feared for you, O Ibn 'Umar!" He replied: "That was only out of mercy for him; but when Allah's decree occurred, we accepted it. (Source: "Al-Riḍā 'An Allāh Bi Qaḍā'ih" by Ibn Abi Ad-Dunya (p. 113)).

'Urwah suffered the loss of his son named Muhammad during a journey. One night, he entered a stable to relieve himself, and a mule kicked him, so he was killed. He was one of 'Urwah's dearest sons. 'Urwah did not utter a word about this calamity until he returned. When he was in Wadi Al-Qura, he said:

{لَقَدْ أَقْبَيْنَا مِنْ سَفَرِنَا هَذَا نَصَبًا}

" We have certainly suffered in this, our journey, [much] fatigue." [Surat al-Kahf: 62]. "O Allah, I had seven sons, and You took one of them and left me with six; I had four limbs, and You took one and left me with three. Surely, if You have tested me, You have also granted me health, and if You have taken away, You have also preserved. When he arrived in Madinah, a man from his tribe came to him and said: 'O Abu Abdullah, by Allah, we did not need you to race or wrestle with us, but we needed your counsel and your companionship. As for what you suffered, it is something that Allah has reserved for you, and as for what we wished to have from you, it has remained.'" (See: "Tārīkh Dimashq" by Ibn 'Asākir (40/261)).

Ali ibn Al-Hasan said: There was a man in one of the villages of the Levant who had lost half of his lower body, leaving only his spirit in part of his body; he was blind and lay on a defected bed. A visitor entered and asked him: 'How have you become, O Abu Muhammad?' He replied: 'I possess the wealth of this world, and I am detached and devoted to Allah Almighty; I have no need of anything from Him except that He takes me with Islam. (Source: "Al-Riḍā 'An Allāh Bi Qaḍā'ih" by Ibn Abu ad-Dunya (p. 89)).

Khalaf ibn Ismail said: I heard a chronically ill man (who suffered from a lifelong ailment) say: "By Your Might, if You commanded the beasts to tear me apart, I would not increase in Your guidance except in patience, and I would not increase in Your grace and praise except in contentment." Khalaf ibn Ismail said: "He had leprosy that had cut off his hands and legs and most of his body." (Source: "Al-Şabr Wa Al-Thawāb ‘Alayhi" by Ibn Abi ad-Dunya (p. 52)).

Chapter Nine: General issues, rulings and etiquettes.

In this chapter, we address the needs of the patient, including relevant questions, rulings, and general etiquette regarding visiting the sick, accompanying them, and related matters. This section encompasses eleven key issues, which are:

What is the meaning of visiting the sick, and what is its ruling?

The merit of visiting the sick.

What a Muslim should say when visiting a patient.

Etiquette of visiting the sick.

The reward for accompanying a patient and attending to their needs.

Etiquette for the companion of a patient.

General manners in dealing with the sick.

Rulings and etiquette regarding covering the must-cover body parts.

Important recommendations for patients.

Notifying of common mistakes made by many patients.

How can a patient make good use of their time?

Topic One: What is the meaning of visiting the sick and its ruling?

The Arabic word "iyadah" is derived from "awd" (returning), which means to come back to something repeatedly. It is called "iyadah" because the visit may be repeated, as illness can be prolonged, requiring multiple visits. Visiting the sick ('iyadah) refers to going to see someone who is unwell.

The patient who needs to be visited is someone whose illness prevents them from attending public gatherings and congregational prayers. However, if the person is sick but able to go out and meet people, there is no need for a special visit, as he is meeting with people and they meet him.

Visiting the sick is a strongly recommended Sunnah, according to most scholars. Some scholars have also considered it a communal obligation (fard kifayah), based on the narration of Al-Bara' ibn 'Azib (may Allah be pleased with him), who said

أمرنا النبي صلى الله عليه وسلم بسبع، ونهانا عن سبع: أمرنا باتباع الجنائز، وعبادة المريض، وإجابة الداعي، ونصر المظلوم، وإبرار القسم، ورد السلام، وتشميت العاطس»

Allah's Messenger ordered us to do seven things and forbade us from seven things. He ordered us: to follow the funeral procession, to visit the sick, to accept invitations, to help the oppressed, to fulfill the oaths, to return the greeting, and to reply to the sneezer." (Narrated by Al-Bukhāri: 1239 and Muslim: 2066).

Abu Hurayrah (may Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) say:

«حق المسلم على المسلم خمس: رد السلام، وعبادة المريض، واتباع الجنائز، وإجابة الدعوة، وتشميت العاطس»

"A Muslim owes another Muslim five rights: responding to the greeting, visiting the sick, following the funerals, accepting the invitation, and responding to the sneezing person with supplication." (Narrated by Al-Bukhāri: 1240 and Muslim: 2162).

Abu Mūsa al-Ash'ari (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«فكوا العاني -يعني: الأسير-، وأطعموا الجائع، وعودوا المريض»

"Free the 'Āni (i.e., captive), feed the hungry, and visit the sick." (Narrated by Al-Bukhāri: 3046).

These Hadīths indicate that visiting the sick is a communal obligation (fard kifayah), similar to feeding the hungry or freeing a prisoner. This is

because the Prophet (ﷺ) made it one of the rights of a Muslim over another Muslim. Therefore, it is incumbent upon the general Muslim community to visit their sick.

It is not from the beauty of Islam that one of us falls ill and no one visits them, as though they were left sick in isolation. If we know of someone who is unwell and has not been visited, it becomes obligatory for those aware of their condition and able to visit them to do so. Visiting the sick is not restricted to people one knows personally; it is a prescribed duty for acquaintances and strangers.

In addition to fulfilling a Muslim's duty toward their fellow believers, visiting the sick fosters love and amiability that is deeply appreciated by those who have been ill and visited by their brethren. They experience a profound sense of affection and often express their gratitude immensely. Therefore, visiting the sick brings rewards and strengthens the bonds of unity and friendship among Muslims.

A phone call cannot replace a personal visit, especially concerning close relatives. However, if the patient lives far away and requires travel to reach them, a phone call may be sufficient. (See: Ash-Sharh Al-Mumti' 'Ala Zād Al-Mustaqni': 5/236 and thereafter).

Topic Two: The excellence of visiting the sick.

Visiting the sick holds immense virtue, and many Hadīths highlight its significance. Among them are:

The narration from Thawban, the freed slave of the Messenger of Allah (ﷺ) who reported that the Prophet (ﷺ) said:

«من عاد مريضاً لم يزل في خُرفة الجنة»، قيل: يا رسول الله، وما خُرفة الجنة؟ قال: «جناها»

"Whoever visits a sick person will continue to be in the Khurfat of Paradise." It was said: "What is the Khurfat of Paradise, O Messenger of Allah?" He said: "Its fruit garden." (Narrated by Muslim: 2568).

This means that whoever visits a patient will receive a reward that leads them toward Paradise and allows them to reap its blessings.

Jābir ibn ‘Abdullāh (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«من عاد مريضاً، لم يزل يخوض في الرحمة حتى يجلس، فإذا جلس اغتمس فيها»

"When one visits a patient, he continues to plunge into mercy till he sits down, and when he sits down, he is immersed in it." (Narrated by Ahmad: 14260).

Mu‘adh ibn Jabal (may Allah be pleased with him) said: The Messenger of Allah (ﷺ) made a covenant with us regarding five actions. Whoever performs one of them will be guaranteed by Allah:

«من عاد مريضاً، أو خرج مع جنازة، أو خرج غازياً في سبيل الله، أو دخل على إمام يريد بذلك تعزيره وتوقيره، أو قعد في بيته فيسلم الناس منه ويسلم من الناس»

"Whoever visits a sick person, follows a funeral procession, goes out to fight in the way of Allah, visits a leader with the intention of supporting and honoring him, or remains in his home to avoid harming others and being harmed by them, will be guaranteed by Allah." (Narrated by Ahmad: 22093). Meaning: He is guaranteed by Allah to be admitted into Paradise and protected from the Fire. (See: Fayd Al-Qadīr (3/457)).

Topic Three: What a Muslim should say when visiting a patient.

It is recommended for the visitor to say to the sick person: "No harm; may it be a purification (from sins), Allah willing." This is supported by the Hadīth narrated by Ibn Abbas (may Allah be pleased with him and his father), in which the Prophet (ﷺ) visited a sick Bedouin. It was reported that when the Prophet (ﷺ) visited a sick person, he would say:

«لا بأس، طهور إن شاء الله»

No harm, may it be a purification (from sins), Allah willing. (Narrated by Al-Bukhāri: 3616).

His saying "No harm" means: no hardship or punishment will befall you, i.e., may Allah lift this from you. "Purification" refers to a purification

from your sins, meaning it serves as an expiation for sins.

And he should pray for the sick person's recovery three times, as the Prophet (ﷺ) visited Sa'd ibn Abi Waqqas and said:

«اللهم اشف سعدًا» ثلاث مرات

"O Allah, grant Sa'd recovery," three times. (Narrated by Al-Bukhāri: 5659 and Muslim: 1628).

The Prophet (ﷺ) would pray for the sick, saying: «اللهم رب الناس أذهب الباس، اشفه وأنت الشافي، لا شفاء إلا شفاؤك، شفاء لا يغادر سقما»

"O Allah, Lord of mankind, make the harm go away, and heal him, You are the Healer, there is no healing except your healing, a healing that does not leave any sickness." (Narrated by Al-Bukhāri: 5743 and Muslim: 2191 on the authority of 'Ā'ishah (may Allah be pleased with her)).

Ibn 'Abbās (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«ما من عبد مسلم يعود مريضًا لم يحضر أجله فيقول سبع مرات: أسأل الله العظيم رب العرش العظيم أن يشفيك، إلا عوفي»

"There is no Muslim worshiper who visits one who is ill—other than at the time of death—and he says seven times: I ask Allah the Magnificent, Lord of the Magnificent Throne, to cure you except when he will be cured." (Narrated by At-Tirmidhī: 2083, and he classified it Hasan Gharib (sound and is known only through this chain of narration)).

Topic Four: The Manners of Visiting the Sick.

A Muslim should visit their sick brothers, whether they are in hospitals or at home, as it brings joy to them. Indeed, bringing joy to a patient is half of the remedy, as it delights their spirit and expands their chest, allowing them to forget their pain, especially if the visitor is someone of value in the community, for the reward of the visit is multiplied.

Visiting the sick has certain etiquettes that the visitor should observe, including:

Choosing an appropriate time for the visit while considering the patient's condition and what is easiest for them. Nowadays, hospitals have designated specific visiting hours, so it is important to adhere to them.

The visit should not be prolonged; rather, it should be brief to avoid burdening the patient or their family. However, if it's known that the patient enjoys the visitor's company for a longer period, staying longer may be acceptable.

The visitor should ask the patient about his condition, inquire about how he is performing his ablution and prayer, and offer guidance if needed. It is also appropriate to remind the patient to repent from sins and settle any obligations he may have with others. However, when encouraging repentance, it should be done in a manner that

doesn't make the patient feel as though his end is near. For example, one might say: "Now, praise be to Allah, although you are away from worldly matters, you have time for good deeds like reading the Quran, remembering Allah, and seeking forgiveness." Phrases like these provide benefit without making the patient feel that his life is coming to an end.

The visitor should offer the patient hope, avoiding remarks like: "Your illness is serious" or "So-and-so died from this same illness." Instead, he should say: "You are doing well," or "You are better today than you were yesterday." The intent behind this statement is to convey that the patient is better today in the sense that he has gained more reward by being patient for an additional 24 hours.

The visitor should encourage the patient to remain patient, as it brings great reward, and caution them against falling into despair or becoming overly distressed.

The visitor should help ease the patient's discomfort and reassure them by expressing hope for their recovery and well-being, Allah willing, as this uplifts the patient's spirits.

The visitor should avoid asking the patient too many questions, as this can weigh heavily on them and become tiresome.

The visitor should refrain from speaking in front of the patient about anything that might worry or

disturb him. Instead, he should show kindness and gentleness to uplift the patient's spirits.

The visitor should remind the patient about any bequests, saying: "O so-and-so, if you have any bequests regarding debts to settle, or zakat, or expiation, or similar matters, please let me know what you need to address." (See: " Fatawā Nūr 'Alā Al-Darb" by Ibn 'Uthaymīn (2/9), according to the numbering scheme of al-Shāmilah).

Topic Five: The reward for accompanying a patient and attending to their needs.

Indeed, one of the best deeds in the sight of Allah, the most beloved to Him, the highest in status, and the noblest in character, is to do good to the weak and the sick and to attend to their needs and affairs. Abdullah ibn 'Umar (may Allah be pleased with them) reported that the Messenger of Allah (ﷺ) said:

«المسلم أخو المسلم لا يظلمه ولا يُسلمه -أي: لا يتركه إلى الظلم-، ومن كان في حاجة أخيه كان الله في حاجته، ومن فرّج عن مسلم كربة، فرّج الله عنه كربة من كربات يوم القيامة، ومن ستر مسلماً ستره الله يوم القيامة»

"A Muslim is the brother of a Muslim; he does not wrong him, and he does not hand him over to an oppressor. Whoever fulfills the needs of his brother, Allah will fulfill his needs; and whoever relieves a Muslim of a burden, Allah will relieve him of a burden from the burdens of the Day of Judgment; and whoever covers (the faults of) a

Muslim, Allah will cover (his faults) on the Day of Judgment." (Narrated by Al-Bukhāri: 2442, and Muslim: 2580).

Imam An-Nawawi (may Allah have mercy upon him) said: "In this is the virtue of assisting a Muslim, alleviating their hardships, and concealing their faults. It includes those who remove hardships through their wealth, status, or assistance. It appears that it also involves those who alleviate hardships through their advice, guidance, or indications." (Sharh Muslim (16/135)).

The companion of the sick person and the one who attends to their care and needs has indeed done good by serving and caring for them. Allah, the Exalted, says:

{وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ}

{And do good, for Allah loves those who do good.} [Surat al-Baqarah: 195].

And assisting and serving the sick is considered a form of charity; for the Prophet (ﷺ) said:

«وَتُعِينَ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلَهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ»

"Assisting a man with his mount by helping him onto it or lifting his belongings onto it is charity." (Narrated by Al-Bukhāri: 2989 and Muslim: 1009).

Similarly, if one assists the sick person by helping them walk, carrying them, aiding them in their sleep, or providing them with their medication, it is considered a charity for them.

Abdullah ibn 'Umar ibn Al-Khattāb (may Allah be pleased with them) reported that a man came to the Prophet (ﷺ) and said: "O Messenger of Allah, which people are most beloved to Allah? And which deeds are most beloved to Allah?" The Messenger of Allah (ﷺ) said:

«أحب الناس إلى الله أنفعهم للناس، وأحب الأعمال إلى الله سرور تدخله على مسلم، أو تكشف عنه كربة، أو تقضي عنه دينًا، أو تطرد عنه جوعًا، ولئن أمشي مع أخ لي في حاجة أحب إليّ من أن أعتكف في هذا المسجد -يعني مسجد المدينة- شهرًا»

"The dearest among people to Allah are those who are most beneficial to people, and the dearest deed in the sight of Allah is joy that you bring to a Muslim, or that you relieve his distress, repay his debt, or satisfy his hunger. I would rather go with a brother of mine to fulfill some of his needs than to retire in this mosque—i.e. the mosque of Madīnah—for a month." (Narrated by At-Tabarāni in "Al-Mu'jam Al-Kabīr" (13646)).

When the daughter of the Messenger of Allah (ﷺ) fell ill, the Prophet (ﷺ) instructed her husband, 'Uthman ibn Affan (may Allah be pleased with him), to stay with her to care for her, and he stayed behind from the Battle of Badr. The Prophet (ﷺ) said to him:

«إن لك أجر رجل ممن شهد بدرًا وسهمه»

"Indeed, you have the reward of a man who participated in Badr and his share." (Narrated by

Al-Bukhari: 3130, from the narration of Abdullah ibn 'Umar, may Allah be pleased with him and his father).

Al-Hasan al-Basri said: "To fulfill a need of a Muslim is more beloved to me than to pray a thousand rak'ahs." (Narrated by Ibn Abi ad-Dunya in "Qada' Al-Hawa'ij" (p. 48, no. 37)).

Imam Ibn Rajab Al-Hanbali (may Allah have mercy on him) said: "Many from the early generations would stipulate to serve their companions during travel to gain thereby rewards; from among them were Amir ibn Abd Qais and Amr ibn 'Utbah ibn Farqad. Likewise, Ibrahim ibn Ad'ham would stipulate to serve his companions and call the adhan while journeying."

There was a righteous man who would accompany his brothers on journeys for jihad and other travels, stipulating that he would serve them. Whenever he noticed someone needing to wash their clothes, he would say, "This is part of my commitment," and promptly assist with the task. If he saw someone wanting to wash their head, he would similarly proclaim, "This is part of my commitment," and lend a helping hand." ("Latā'if Al-Ma'ārif" (p. 232)).

Blessed is the one whom Allah has guided to extend a helping hand to the weak, the sick, and those in need. Blessed is the one who dedicates their life, time, and effort to acts of kindness. We

hope that Allah will treat them with mercy, forgiveness, and His pleasure.

Topic Six: Etiquette for the companion of a patient.

The companion of the sick person must possess patience due to the difficulties he endures in staying awake, monitoring, and comforting the patient. Allah, the Exalted, says:

{إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ}

{Those who observe patience will be given their reward without measure.} [Surat az-Zumar: 10].

He must also be compassionate. Abdullah ibn 'Amr (may Allah be pleased with him and his father) reported that the Messenger of Allah (ﷺ) said:

«الراحمون يرحمهم الرحمن، ارحموا من في الأرض يرحمكم من في السماء»

"The merciful are shown mercy by Ar-Rahman. Be merciful to those on earth, and you will be shown mercy from One Who is in the heaven." (Narrated by Al-Tirmidhī: 1924, and he classified it as Hasan Sahih (sound and authentic)). The sick person is in dire need of someone who shows them mercy and treats them with utmost compassion and kindness.

The caregiver should seek the reward from Allah for their efforts in this service.

He must maintain quiet and avoid disturbing other patients by raising his voice, talking excessively, laughing loudly, or making noise with

devices such as televisions, radios, or mobile phones.

He should not take any actions without consulting the specialist doctor, as some personal efforts by caregivers may endanger the patient's life.

He must pay attention to cleanliness, including the patient's personal hygiene, the cleanliness of the room, and the facilities being used.

He should strictly follow all the orders and instructions given by the nurse or doctor to the caregiver.

The caregiver must avoid harming others, whether through words or actions, and must respect the environment where patients are present.

A female caregiver should refrain from adorning herself in public areas where men are present. It is prohibited for her to wear perfume or beautify herself in such settings.

Women should avoid unnecessary interaction with men in public areas and should refrain from going to such places without a valid need.

Topic Seven: General manners in dealing with the sick.

The duty towards the patient is to feel their pain and consider their condition, as the Messenger of Allah (ﷺ) said:

«تري المؤمنين في تراحمهم وتوادهم وتعاطفهم، كمثل الجسد، إذا اشتكى منه عضو تداعى له سائر جسده بالسهر والحمى»

"You will find the believers in their mutual compassion, love, and sympathy like a single body; if one of its organs suffers, the whole body will react with sleeplessness and fever." (Narrated by Al-Bukhāri: 6011 and Muslim: 2586).

Here are several guidelines for interacting with the sick:

Striving to alleviate their pain and sorrow.

Taking the necessary steps to seek medical care from doctors.

Reminding the patient of Allah's decree and destiny, the virtue of patience regarding what Allah has ordained, and the elevated status of those who are patient in the hereafter.

Comforting them with stories of others who have been tested by Allah and have shown patience, eventually finding healing.

Providing the patient with a sense of hope and encouragement, instilling tranquility within them, as this aids in their recovery. Calmness and serenity strengthen the patient's immune system, bolster their determination, and elevate their morale.

Continuously praying for the patient's healing and not losing hope in the effectiveness of supplication.

Giving charity with the intention of their healing.

Assisting the patient in meeting his needs without causing him embarrassment.

Speaking gently and treating the patient with kindness and compassion.

Keeping the patient's secrets confidential.

Topic Eight: Rulings and etiquettes regarding covering the must-cover body parts.

Shariah has closed all avenues that may lead to temptation between the sexes. It has commanded lowering the gaze, guarding one's private parts, and covering the 'Awrah, for looking at the opposite gender, especially in the private areas, is a cause of temptation. Allah Almighty says:

{قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ * وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ}

{Tell the believing men to lower their gazes and guard their private parts; that is purer for them. Indeed, Allah is All-Aware of what they do.

Tell the believing women to lower their gazes and guard their private parts.} [Surat an-Nūr: 30-31].

One prevalent issue today is the laxity concerning the exposure of private parts in clinics and hospitals, affecting both men and women. This is particularly evident in anesthesia and operating rooms, as well as during the transfer of patients from the ward to the operating room, their

preparation for surgery, and their return to recovery rooms or intensive care units. It is crucial to recognize this matter and to implement the necessary precautions to safeguard patient's dignity and privacy.

The doctor is obligated not to look at the patient's private parts unless there is a necessity or urgent need.

Male patients should be treated by male doctors, and female patients by female doctors, unless there is a necessity that requires otherwise.

Topic Nine: Important recommendations for patients.

Among the important advice for every patient confined to bed:

* He should be certain that his illness is by Allah's decree and destiny; whatever Allah wills, will happen, and whatever He does not will, will not happen. Nothing will happen to a servant except what Allah has ordained for him.

{قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ}

{Say, "Nothing will ever befall us except that which Allah has decreed for us; He is our Protector." And in Allah alone let the believers put their trust.} [Surat at-Tawbah: 51].

* He should have a good thought of his Lord, for He intends good for him. Abu Hurayrah (may Allah

be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«من يرد الله به خيراً يُصِيبْ مِنْهُ»

"If Allah wills good for someone, He makes him suffer afflictions." (Narrated by Al-Bukhāri: 5645).

This means that Allah tests the believer with afflictions to purify him from sins in this world so that he may meet Allah in a state of purity. Hafiz Ibn Hajar (may Allah have mercy on him) said: "This Hadīth carries a great glad tidings for every believer, for a person is often afflicted with pain due to illness, worry, or similar matters. Physical or emotional illnesses and pains serve as an expiation of the sins of those who endure them." ("Fat'h Al-Bārī" (10/108) with slight modification).

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«ما يزال البلاء بالمؤمن والمؤمنة في نفسه وولده وماله حتى يلقى الله وما عليه خطيئة»

"The believer, man or woman, will continue to be tested concerning his or her self, children, and property until they meet Allah without any sins on them." (Narrated by At-Tirmidhī: 2399, and he classified it as Hasan Sahih (sound and authentic).

* He should make an effort to listen to and read the Qur'an, for it is a cause of healing. Allah Almighty says:

{وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ}

{We send down the Qur'an as a healing and mercy for the believers,} [Surat al-Isrā': 82]. Along with regularly reciting the prescribed supplications and remembrances, especially the morning and evening dhikrs.

* He should not wish for death due to the pain of illness. Anas ibn Malik (may Allah be pleased with him) reported that the Prophet (ﷺ) said:

«لا يتمنين أحدكم الموت من ضر أصابه، فإن كان لا بد فاعلاً، فليقل: اللهم أحيني ما كانت الحياة خيراً لي، وتوفني إذا كانت الوفاة خيراً لي»

"None of you should wish for death due to some harm afflicting him, but if he must do so, he should say: 'O Allah, keep me alive as long as life is better for me, and cause me to die if death is better for me.'" (Narrated by Al-Bukhāri: 5671 and Muslim: 2680).

Abu Hurayrah (may Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) say:

«لا يتمنين أحدكم الموت: إما محسناً فلعلة أن يزداد خيراً، وإما مسيئاً فلعلة أن يستعقب»

"None of you should wish for death. Either he is a doer of good, so he may do more good; or he is an evildoer, so he may repent." (Narrated by Al-Bukhāri: 5673).

Repent: to repent from sins, restore rights to their owners, and seek the pleasure and forgiveness of Allah, the Exalted.

The patient should diligently seek healing through the prescribed Ruqyah that is established in the Qur'an and Sunnah.

* He should make a sincere repentance, knowing that Allah extends His Hand at night for those who sin during the day and extends His Hand during the day for those who sin at night. This is established from Abu Musa Al-Ash'ari (may Allah be pleased with him), who reported that the Prophet (ﷺ) said:

«إن الله عز وجل يبسط يده بالليل ليتوب مسيء النهار، ويبسط يده بالنهار ليتوب مسيء الليل، حتى تطلع الشمس من مغربها»

"Verily, Allah Almighty extends His Hand during the night so the sinner of the day may repent, and He extends His Hand during the day so the sinner of the night may repent until the sun rises from its west." (Narrated by Muslim: 2759).

* He should engage in frequent seeking of forgiveness, for whoever persists in seeking forgiveness, Allah will provide him relief from every worry and a way out from every hardship.

* He should make abundant supplications, knowing that supplication is beneficial for what has occurred and what has not yet occurred. There is no Muslim who makes a supplication that does not involve sin or severing family ties except that Allah will grant him one of three things: either it will be hastened for him in this world, or it will be reserved

for him in the Hereafter, or it will avert from him a similar evil.

* He should promptly write a will. Abdullah ibn 'Umar (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«ما حق امرئ مسلم له شيء يوصي فيه، يبيت ليلتين إلا ووصيته مكتوبة عنده»

"It is not befitting for a Muslim who has anything concerning which a will should be made, to abide for two nights without having his will written with him." (Narrated by Al-Bukhāri: 2738 and Muslim: 1627).

Topic Ten: Notifying about common mistakes made by many patients.

* Neglecting to learn the legal rulings related to their health condition and issuing religious opinions for themselves and other patients without proper religious knowledge.

* Some patients, when they cannot find someone to assist them with purification, they neglect to pray until its time passes. He must pray in his condition, as he is considered similar to one who has lost both forms of purification.

* Being negligent about attending congregational prayers despite being able to do so, especially when mosques and prayer areas are available in hospitals.

* Some patients are advised by their doctor not to use water on a specific body part, leading them

to completely neglect ablution and resort to tayammum. This is incorrect; they should use water for ablution while avoiding only the part that the doctor advised against and perform tayammum for that specific area.

- * A patient praying while sitting despite having the ability to stand, which may invalidate their prayer.

- * Lack of patience in the face of affliction and hastening the desire for healing.

- * Failing to sincerely repent and refrain from sins during treatment.

- * Being careless about treatment and not properly following the prescribed regimen.

- * Being lax about exposing one's private parts and not paying attention to modesty, revealing more than what is necessary.

- * Being careless in conversing with men, as well as looking without necessity or need, especially during prolonged hospital stays.

- * A patient who is an employee should not be lenient in taking sick leave for himself or for his companion without deserving it; he will be questioned about how he earned his money and how he spent it.

Topic Eleven: How can a patient make good use of their time?

A patient should occupy their time with the remembrance of Allah, as some patients replace dhikr with complaints, dissatisfaction, and moaning, forgetting that Allah says:

{فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ}

{Therefore, remember Me; I will remember you. Be grateful to Me, and do not be ungrateful.} [Surat Al-Baqarah: 152]. Allah Almighty also says:

{الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ}

{those who remember Allah while standing, sitting, and lying on their sides,} [Surat Āl-Imrān: 191].

The patient should also increase their reading and listening to the Quran, as this will multiply their rewards, decrease their sins, elevate their status, utilize their time wisely, and aid in alleviating their illness.

He should also consistently perform his prayers on time, praying to the best of his ability, as it is not permissible to neglect them as long as he is in sound mind. Prayer is the pillar of Islam and the first thing a person will be held accountable for. Whoever safeguards his prayers will be more diligent in other matters, while whoever neglects them will be even more careless with other obligations.

Likewise, the patient should persist in performing all good deeds, as illness does not prevent one from acting righteously. Instead, it softens the heart, increases faith, encourages resorting to Allah, diminishes attachment to worldly matters, and fosters a desire for the Hereafter.

The patient should also engage in activities that benefit him in his worldly affairs, ensuring he does not neglect these responsibilities and perform them diligently.

We ask Allah to grant healing to the sick among the Muslims and grant them reward and well-being.

And Allah knows best. May Allah's peace and blessings be upon our Prophet Muhammad!

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