Virtues and etiquettes of visiting the sick

By
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For the Esaale - Sawaab of the entire Ummah of Nabi ﷺ

1. Open permission is granted for reprinting of this booklet provided that it is not for gain and no alterations are made.
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3. The author, translator, sponsors and typesetters humbly request your duas for them, their parents, families, Asaatidha and Mashaikh.
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ETIQUETTES OF VISITING THE SICK

FOREWORD

There is comprehensive guidance and direction for every facet of human existence in the noble Shariah. Mu’asharah (correct social living) is an important aspect of daily life, because all needs of man are easily facilitated by social harmony and good relationships. It is, therefore, not difficult to see why the Deen of Islam directs our attention with so much importance towards correct social behaviour.

The numerous teachings of our beloved Nabi ﷺ in this regard, are sufficient proof of the importance of correct mu’aasharah. Accordingly, the manner and etiquettes of maintaining Islamic brotherhood are explained in detail in the Ahaadeeth. Iyaadah (visiting the sick) is part of the noble teachings of our beloved Rasulullah ﷺ. Innumerable spiritual benefits have been promised for the person who visits the sick.

However, as in every other injunction of the Shariah, the teachings regarding the correct procedure are ignored. It should be borne in mind that, not only should every command of the Shariah be carried out, but also the procedure should be done in accordance with the noble teachings of Rasulullah ﷺ. Because of our failure in this regard, we cause great harm to ourselves. Not only are we deprived of the benefits and blessings of making Iyaaadah but, on the contrary, we bring ruin to ourselves and become burdened with sins.

In view of the above, there was a need to explain in some detail the guidance given in the Shariah regarding this important aspect of the Deen. This need was identified by Hadhrat Moulaana Ibraheem Pandor Saheb (daamat barrakaatuhum) who was the special Khaadim and Khalifah of Hadhrat Faqeehul Ummah Mufti Mahmood Hassan Gangohi Saheb (May Allah ﷺ fill his qabar with noor). Accordingly, Moulaana suggested to Mufti Rasheed Ahmad Fareedi to prepare a booklet on the topic. With Hadhrat Moulaana’s du’as and his special attention, this booklet has been brought to completion. May Allah ﷺ accept this effort and make it a means of benefit to all who have contributed in any way towards its publication and make it a Sadqah-e-Jaariiyah for all. Aameen.

(Hadhrat Moulaana Mufti) Ahmad Khaanpuri Saheb (دامت بركاته)
PREFACE

Two years ago, Hadhrat Moulana Ibraheem Pandor Saheb (damat barakaatuhum), (Khalifah of Hadhrat Shaikhul Hadith and the special Khaadim of Faqeehul Ummah, Hadhrat Mufti Mahmood Hasan Gangohi Saheb) was invited to visit the “Imdaad-ul-Muslimeen Gardee Hospital” in Dhabel by Moulana Muhammad Vaid Simlaki Saheb. After a tour of the hospital, Mufti Mahmood Hasan Baardoli Saheb approached me requesting that Hadhrat Moulana Ibraheem Saheb wishes that a booklet be compiled on the etiquettes of visiting the sick and a copy be placed in all the Muslim hospitals. Hence, those visiting the sick can practise on some of the sunnats outlined in this booklet. This booklet is, thus, a fruit of Hadhrat’s concern and Mufti Mahmood Baardoli’s Saheb suggestion.

In an attempt to fulfil this need, this humble servant has tried his best to compile the virtues and etiquettes of visiting the sick.

My ustaad and murabbi, Hadhrat Mufti Ahmad Khaanpuri Saheb (daamat barakaatuhum), was the first to edit and correct the contents. Thereafter, Mufti Farooq Saheb Meeruti, Mufti Abul Qaasim Saheb Banaarasi, Mufti Taahir Ghaazi Aabaadi Saheb and some others suggested suitable corrections. I am very grateful to these akaabir. May Allah bless them in their life, and may He allow the ummah to benefit from them. Aameen.

A servant of Allah assisted us financially in the publishing of this booklet. We ask Allah to bless him in his sustenance. We also make du’aa that Allah allows the reward of this publication to pass on to his parents and his family, and that Allah grants him the taufeeq to serve His Deen. Aameen.

Rasheed Ahmad Fareedi
Madrasah Miftaahul -Uloom - Taraaj – Surat.
Introduction

Our beloved Nabi-e-Kareem ﷺ, who was sent as a mercy unto mankind, has mentioned in a Hadith that there are two favours of Allah ﷻ which most people are unmindful of. One is good health and the other is free time.¹

Many people without any care or thought to this important issue are of the opinion that good health and available time are at our disposal to be utilised as we please. They are thus unmindful of the ni’mats (gifts) of Allah ﷻ and are, therefore, in a state of spiritual decline. Consequently, such people stand to sustain tremendous loss in the Aakhirah. Every favour is entrusted to us by Allah ﷻ. Therefore, it is imperative that we take great care of this trust.

Neglecting these two favours, as well as misusing them, results in the destruction of one’s Aakhirah.

Good health, a thousand favours.

Good health is a great ni’mat (gift) of Allah ﷻ and is one of the most valuable gifts in life. There is a famous proverb in Urdu “Good health is equivalent to a thousand ni’mats.” It is through good health that many of the innumerable bounties and favours of Allah ﷻ can be attained and enjoyed.

Sickness is something temporary and often occurs due to our own negligence. Despite this, Allah ﷻ, Who is Most Kind, has made it a means of purifying our sins and raising our status in the hereafter. In this way even our illnesses are transformed into ni’mats (gifts).

¹ Mishkaat pg. 439
Sickness is indeed a test from Allah ﷻ. Since we are so weak and frail, we should always beseech Allah ﷻ for good health. However, if we do fall ill and experience some difficulty, it is only through the will of Allah ﷻ. At these moments of trials and tests we should make *sabr* and follow the *sunnah*. Without a shadow of doubt this will contribute to our spiritual upliftment.

The *Shariah* has explained in great detail the matters relating to sickness and the etiquettes of visiting the sick. As the virtues of visiting the sick are based on sickness itself, I will commence with an explanation of sickness, its virtues and its related etiquettes.
Sickness in the light of the Hadith

Rasulullah ﷺ has stated that on the day of Qiyaamah, Allah ﷻ will say to some of his servants: “O Son of Aadam, I was sick but you did not visit Me.” The servant will say: “O my Rabb, how could I visit You? You are the Rabb of the worlds.” Allah ﷻ will then say: “Did you not know that a certain servant of mine was ill and you did not visit him? Did you not know that, had you visited him, you would have surely found Me with him?”

In another Hadith it is mentioned that Allah ﷻ loves a “grief stricken” heart.

Allah ﷻ mentions in a Hadith-e-Qudsi that: “I remain close to the ones with broken hearts.”

Thus we learn that, due to illness and pain, a sick person acquires the nearness of Allah ﷻ and is more beloved to Him.

Illness - an involuntary sunnah of the Ambiyaa

Once, Rasulullah ﷺ whilst discussing the sick, mentioned that, when a person recovers from his illness, that illness becomes a means of forgiveness for his past sins as well as an admonition for his future. In contrast, when a munaafiq (hypocrite) falls ill and thereafter recovers, his illness is compared to a camel that was tied up by its owner and then set free. It does not have the slightest idea why it was tied up and why it was set free. In fact, the hypocrite does not learn a

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1 Targheeb, Vol. 4 Pg. 317
2 Tabraani & Haakim
3 Mirqaat
lesson from his sickness, nor does it become a means of forgiveness for his sins.

Once a person stood up and asked: “O Rasulullah ﷺ, what is sickness? By Allah! I have not fallen ill.” Upon this, Nabi ﷺ retorted: ﴿فَمَّا تَعَا فَلَمْ تَمَا ﴾ “Go away from here. You are not from amongst us.”

**Illness - A means of cleansing one’s sins**

It is mentioned in a Hadith that when Allah ﷺ wishes good for a person, He afflicts him with some sickness.²

Rasulullah ﷺ once said: “When a Muslim is afflicted with any sickness, worry, grief or difficulty, to such an extent that even if he is pricked by a thorn, Allah ﷺ uses this as an excuse of forgiving his sins.”³

It is reported in a Hadith that, when a Mu`min (believer) falls ill, Allah ﷺ forgives his sins just as a furnace removes rust from iron.⁴

In another Hadith it is mentioned that: “When a believing man or a believing woman falls ill, Allah ﷺ forgives their sins.”⁵ Yet another Hadith informs us that when a believer falls ill for three days, he becomes purified from his sins like the day his mother had given birth to him.⁶

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1 Mishkaat, Pg. 137
2 Mishkaat, Pg. 134
3 Mishkaat, Pg. 134
4 Al-Adabul Mufrad, Pg. 152
5 Al-Adab, Pg. 155
6 Targheeb, Vol. 4 Pg. 323
Acceptance of du’as

It is reported in a Hadith that the du’a of a sick person is like the du’a of the malaa’ikah. Just as they are pure from sins, similarly is the sick person also purified from sins.¹

Another Hadith states that the du’a of a sick person is accepted and not rejected as long as he remains ill.²

Elevating one’s status

A Hadith mentions that, when Allah ﷺ wishes a person to acquire a certain maqaam (status) in the Aakhirah and he cannot achieve this with his deeds alone, then Allah ﷺ elevates him through some tests. He is tested by means of his health, wealth or children. Thereafter Allah ﷺ blesses him with the ability to make sabr so that he reaches that position and status which was intended for him.

Sickness, a category of Shahaadah in the Hereafter

It is mentioned in a Hadith that plague is a means of acquiring the status of a shaheed (martyr).

One Hadith states that there are five types of martyrs:

1. One who dies in a plague;
2. One who dies due to a sickness of the stomach;
3. One who drowns;
4. One who dies when a building collapses on him;
5. One who is martyred in the path of Allah ﷺ.³

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¹ Azkaar, Vol. 1 Pg. 165
² Targheeb, Vol. 4 Pg. 323
³ Mishkaat, Pg. 135
Hadrat Irbaadh-bin-Saariyah reports that Rasulullah once said: “The martyrs, as well as those who died whilst sleeping in their beds, will argue with Allah regarding those who died in a plague.

“The Shuhadaa (martyrs) will claim: ‘They belong to our group since they were killed as we were killed.’ Those who died whilst sleeping in their beds will argue: ‘Just as we died in our beds, they too died in their beds, hence they belong to our group.’

“Allah will ask the malaa’ikah to examine the wounds of those who died in a plague and ascertain which group they resemble. If their wounds resemble the wounds of the martyrs, they will be counted amongst them. The wounds of the people who died as a result of the plague will be made to resemble the wounds of the Shuhadaa and they will be included among them.”

Rewards for good actions do not decrease due to illness

It is reported in a Hadith that when a person falls ill or goes on a journey and is unable to do the good deeds that he used to do when he was well, then such a person continues receiving the same reward as though he is engaged with those good actions which he had been accustomed to whilst he was healthy or at home.

Hadrat Anas narrates that Rasulullah said that when a Muslim is afflicted with some calamity, the angels who are deputed to record his actions, are instructed to write the same rewards for good deeds as were performed prior to his illness or his undertaking the journey. If Allah cures him, then the sickness was effectively a means of cleansing his sins, and if he passes away, then Allah will forgive him and have mercy on him.

1 Mishkaat, Pg. 139
2 Mishkaat, Pg. 135
3 Mishkaat, Pg. 136
Etiquettes to be adopted by the sick person

Imaam Ghazaali has written in *Ihya-ul-Uloom* that the sick person should observe the following etiquettes:

1. to adopt the beauty of *sabr* (Patience);
2. to refrain from any complain;
3. to engage in *du’a*; and
4. to have trust in Allah ۚ.¹

1. *Sabr* (patience)

One’s tolerance should be such that one does not unnecessarily complain to the *makhloog* (creation). However, whilst exercising *sabr* (patience), it is permissible to say: “I am sick, I am experiencing some difficulty; I have lots of pain; I have a fever; etc,” provided these are not said in frustration or in complaint.²

2. Abstain from complaining

One should neither complain nor express one’s discomfort to people. In general, however, it is permissible to express one’s condition to that person who’s *du’a’s* are expected and sought.

It is mentioned in a Hadith that Uthmaan-ibn-Abil-Aas ۚ once complained³ to Nabi ۚ about some pain he was experiencing.⁴

3. Resorting to *du’a*

The sick person should ask Allah ۚ to bless him with the good of the *Dunya* as well as the *Aakhirah*. It is reported that Rasulullah ۚ repeatedly made the following *du’a* during his illness:

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¹ *Ihyaaul Uloom*, Vol. 2 Pg. 307
² *Al-Adab*, Pg. 155 - *Azkaar*, Vol 1 Pg. 162
³ Asked for *du’a*
⁴ *Mishkaat*, Pg. 134
Rabbana atina fii al-dini hasana waqii al-akhira hasana waqinana 'udab nara

O Allah! Bless us with good in this world and in the Aakhirah and save us from the punishment of the fire.¹

Special attention should be paid to specific du’a’s pertaining to illness. In one Hadith it is narrated that a sick person should recite the following du’a:

أعوذُ بعزَةِ اللهِ وقدرَته مِن شرّ مَا أجدُ واحذرُ

I seek protection in the honour of Allah ﷺ and His Power against painful feelings and fears.²

It is recorded that the sick person should place his right hand on the painful area and recite بسم الله thrice. Thereafter he should recite the above du’a seven times. Alternatively, he should recite the Mu’awwazatain (two quls) or the four Quls³ and blow over his body.⁴

It is mentioned in a Hadith that whenever Rasulullah ﷺ fell ill, he recited the Quls and blew upon his mubaarak body.⁵

In another Hadith it is narrated that any sick Muslim who recites:

لاَ اللَّهِ الَّذِي سَبَحَانَكَ اَنَّكَ كَنَّتَ مِنَ الظَّالِمِينَ

There is no deity besides Allah ﷺ; He is free from all blemishes; verily I am one of the sinners

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¹ Baqarah, Ayah 200
² Muslim, Vol. 2, Pg. 224
³ Surah Kaafiroon, Ikhlaas, Falaq, Naas
⁴ Hisne-haseen Pg. 174
⁵ Azkaar, Vol. 1 Pg. 156
Forty times and thereafter passes away, receives the reward of a shaheed and, if he is cured, then all his sins will be forgiven.\(^1\)

4. **Taking of medication**

It is a *sunnah* of Rasulullah ﷺ to take medication.

Once Rasulullah ﷺ addressed the *Sahaabah* saying: “O servants of Allah ﷺ! Adopt the means to cure yourselves. Every illness inflicted is from Allah ﷺ, except for old age and death.”

In one Hadith it is mentioned that for every sickness there is a cure. When the medicine is suitable to the sickness, then, with the will of Allah ﷺ, the sick person will be cured.

Hadhrat Abu-Darda ﷺ narrates that Rasulullah ﷺ said: “Allah ﷺ has sent down sickness as well as cure. For every sickness He has kept a cure. Hence, resort to medicine but refrain from *haraam* (impermissible) medicine.”\(^2\)

5. **Tawakkul (Trust in Allah ﷺ)**

When resorting to medication and cures, one’s trust should be on Allah ﷺ the *Tabeeb e Haqeeqi* (The Real Curer). In other words, we must have firm conviction that only Allah ﷺ can cure us. The doctor, as well as the medication, are only the means.

Hadhrat Ibraheem ﷺ expressed the same sentiments when he said:

وَأَذَا مَرَضْتُ فَهُوَ الَّذِي يُشْفِيُّ

*When I am sick, then it is He (Allah ﷺ) who cures me.*\(^3\)

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\(^1\) Hisne Haseen, Pg, 177 (Ambiya Aayah 86)

\(^2\) Mishkaat

\(^3\) Shu’araa, Aayah 79
6. Hope for reward

The sick person should have hope in receiving the rewards for the different sicknesses, as mentioned by Rasulullah ﷺ.¹

7. Do not curse the sickness

Once Rasulullah ﷺ visited Ummus-Saïb ﷺ during her illness. She was taking deep breaths. Nabi ﷺ enquired about her illness. She replied: “I’ve got fever. May Allah ﷺ disgrace it.” Upon this Rasulullah ﷺ said: “Do not curse the fever. It removes the sins of a believer in the same way as a fire removes rust from iron.” ²

It is mentioned in a Hadith that some of the Azwaaj-e-Mutahharaat (the pure and noble wives of Rasulullah ﷺ) had a fever. Rasulullah ﷺ went to visit them. He asked them how they were feeling. They replied: “We have a fever. May Allah ﷺ curse it.” Rasulullah ﷺ stopped them, saying: “Don’t curse it as it removes the sins of Bani Aadam.” (i.e. it wipes out one’s sins.)³

8. Ask for a’fiyat (safety and protection)

At times the sick person, out of despair or due to some other hardship, begins asking for the punishment which he is supposed to receive in the Aakhirah, to be meted out to him in this world. This is not permissible in the Shariah.

Hadrat Anas ﷺ relates that once Rasulullah ﷺ visited a sick person. He noticed that the person had become weak and helpless, due to the difficulties he was experiencing. Rasulullah ﷺ asked him if he was

¹ Al-Adab, Pg. 163
² Al-Adab, Pg. 158
³ Amalul-Youmi-Wal-Laylah, Pg. 305
making any particular du’a or asking (Allah ﷺ) for anything. The man replied: “Yes, this du’a, ‘O Allah, whatever punishment is destined for me in the Aakhirah, give it to me quickly in this world.” Rasulullah ﷺ said: “Subhana Allah! Neither do you have the strength for this nor do you possess the ability to bear it. Why did you not rather make this du’a:

ربّنَا اتَّنا فِي الدُّنْيَا حَسَنَةَ وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

O Allah! Grant us good in this world and in the Aakhirah and save us from the punishment of the fire.

Thereafter Rasulullah ﷺ made du’a for him and Allah ﷺ cured him.¹

9. Do not desire death.

It is mentioned in a Hadith that if a person experiences hardships and life becomes difficult for him, then too he should not desire death. Rather he should make the following du’a:

لَهُمْ أَحْيِينِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِّي وَتَوَفَّيْنِي اِذَا كَانَتِ الْوُفَاةُ خَيْرًا لِّي

O Allah! Grant me life as long as life is good for me and grant me death if death is good for me.²

In a Hadith it is mentioned that no person should desire death. If a person is pious then it is hoped that there will be increase in his good deeds and if he is a sinner then it is hoped that he will obtain taufeeq (ability) to make taubah (repent).³

¹ Amalul-Youmi-Wal-Laylah, Pg. 335
² Hisne-Haseen, Pg. 175
³ Mishkaat, Pg. 139
10. Fulfil your promises

At times, when a person falls ill, he begins to make promises in his heart to Allah that, if he is cured, he will do certain good deeds or he will refrain from a particular sin, etc. When he is cured he should ensure that he fulfils the promises he had made.

Ibnus-Sunni records that a Sahaabi by the name of Khawwaat-bin-Jubair said: “Once, when I fell ill, Rasulullah came to visit me. He asked me: ‘O Khawwaat, has your body healed?’ I replied: ‘O Rasulullah! May Allah bless you with good health.’ Thereafter Rasulullah said: ‘Whatever promises you have made to Allah should be fulfilled.’ I replied: ‘I have not made any promises to Allah’. Rasulullah said: ‘Why not? Whenever a person falls ill, he makes promises to Allah. Hence, fulfil your promises with Allah’.”

11. Hope for forgiveness

When one is in Maradh-ul-Maut (the pangs of death), one should not only have fear of punishment from Allah but one should also express such longing for His forgiveness. Longing for the forgiveness of Allah should, in fact, at this stage be greater than one’s fear of punishment.

It is also mustahab to read this du’a:

اللَّهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَلْحَقَّنِيْ بِالرَّفَقِيْ الْأَعْلَىْ

O Allah! Forgive me, have mercy on me and join me with the Highest Companion (i.e. with You O Allah!).

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1 Azkaar, Pg. 165
2 Amalul-Youmi-Lin-Nisai, Pg. 305
3 Azkaar, Vol. 1 Pg. 166
Hadrat Jaabir ﷺ states, “Three days before Rasulullah ﷺ passed away, I heard him saying that none of you should pass away except whilst having good expectations of Allah ﷻ”. ¹

12. Wasiyyat towards good.

It is mustahab to make a bequest towards some good cause, some charitable act or sadaqah-e-jaariyah. This will be a means of benefit for one in the Aakhirah.

If there are any binding or compulsory duties outstanding, then a wasiyyat for these should be made, e.g. the paying of fidya for missed salaah or fasting, paying of outstanding zakaat, sadaqatul fitr, qurbaani, the performance of Haj, etc. Similarly, wasiyyat is waajib if one has an aamaanah (trust) to discharge, a debt to repay or any borrowed item to be returned. It is mustahab to keep one’s will with one all the time. ²

13. Preparation for the Aakhirah

When a sick person perceives the approach of his last moments, with no apparent hope of recovery, and that death is now awaiting him, then he should keep the following Hadith in mind: “That person who desires to meet Allah ﷻ, then Allah ﷻ loves to meet him also.” If possible, the person should be encouraged and assisted in doing the following:

1. Make miswaak. Nabi e Kareem ﷺ made miswaak before he passed away.
2. Make ghusal. (bath)
3. Wear clean clothes because the time to meet your true Beloved is now approaching.

¹ Mishkaat, Pg. 139
² Tirmidhi
4. Apply *itr* \(^1\) (perfume) as the *malaa’ikah* (angels) will be arriving.
5. Perform two *rakaats nafal salaah* as a means of purification from all sins. One will now present himself to Allah ﷺ in a good condition, wearing clean clothes. Imaam Nawawi ﷺ writes that one should strive so that one’s life ends in a dignified, respectable manner.\(^2\)
6. Continue reciting the *kalimah*. Rasulullah ﷺ states: “That person whose last words are: لا اله الا الله will enter *Jannah*.\(^3\)

**Iyaadah (Visiting the sick)**

*Iyaadah* means to visit the sick. To visit the sick is a very important and necessary duty in Islam. It reflects one’s noble character.

It is narrated in Bukhaari and Muslim Shareef that a Muslim has five rights over another Muslim viz:

1. Reply to his *salaam*;
2. Visit him when he is sick;
3. Follow his *janaazah*;
4. Accept his invitation; and
5. Reply to his sneeze.

*Iyaadah*, in its Urdu and Arabic spelling, is transformed to *Ibaadah* just by removing one dot (عیادت – عبادة). Allah ﷺ has mentioned numerous rewards for one who visits the sick. Some *Ulama* have gone to the extent of saying that visiting the sick is regarded to be the most virtuous of all *Ibaadah*.

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\(^1\) This refers to men only
\(^2\) Azkaar, Pg. 166
\(^3\) Azkaar, Pg. 167
Virtues of visiting the sick

Rasulullah ﷺ has said that the person who visits his sick brother continues plucking from the fruits of Jannah until he returns. ¹

In another Hadith it is reported that the one who visits a sick person in the morning, 70,000 malaa’ikah make du’a-e-rahmah (du’a of mercy) for him till the evening and that person who visits a sick person in the evening; 70,000 malaa’ikah make du’a-e-rahmah for him until the morning.²

Rasulullah ﷺ has said that whosoever visits a sick person, an angel calls out from the sky: “You have done well. Your walking is also good and you have built yourself a palace in Jannah.” ³

Yet another Hadith mentions that the person who makes wudhu properly (i.e. fulfilling all the sunan and mustahabbaat of wudhu) and is hopeful of receiving the rewards for visiting the sick, will be kept away from Jahannum the distance of seventy years. ⁴

Nabi ﷺ is reported that when a person goes to visit the sick he enters into the rahmah (mercy) of Allah ﷻ. Thereafter, when he sits with the sick person, he is completely covered in the rahmah (mercy) of Allah ﷻ.⁵

Hadhurat Abu-Hurayrah ﷺ narrates that once Rasulullah ﷺ enquired: “Which of you has fasted today?” Hadhrat Abu Bakr ﷺ replied: “I have.” “Who has visited the sick today?” “I have,” replied Abu Bakr ﷺ. “Which of you has participated in a Janaazah today?” “I have,” replied Abu Bakr ﷺ. Finally Rasulullah ﷺ asked,
“Which of you has fed a poor person today?” Abu Bakr replied: “I have.”

Thereafter, Rasulullah said: “That person who possesses all these four qualities (i.e. in one day he performed all these four acts) will definitely enter Jannah.”  

The ruling regarding Iyaadah

Hadhrat Ibn-Abbaas has said that to visit the sick once is sunnah and more than that is nafal. In one narration it is mentioned:

“Leave out a few days in-between when visiting the sick.”

Who should we visit?

Besides being an Islamic right, visiting the sick is also a humanitarian act of mercy. Hence we should be visiting every Muslim, whether he is a relative or not, whether he be our neighbour, friend or any one else. It is sunnah to visit every sick person. Iyaadah of a non-Muslim is also permissible.

It is mentioned in a Hadith that there was a Jewish boy who served Rasulullah. Once, when he fell ill, Rasulullah visited him.

On one occasion Rasulullah visited a villager and made the following du’a for him:

لاَبَسْنَ طَهُورٍ اِنْ شَاءَ اللَّهُ

Do not despair, it is a cleansing from sins, if Allah wills.

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1 Al-Adab, Pg. 157
2 Ihyaa
3 Al-Adab Pg. 160
4 Amalul-Youmi Pg 300
Imaam Bukhaari in his famous kitaab, Al-Adabul Mufrad, has written separate chapters on visiting mushriks, the ahle-kitaab, villagers, neighbours, children, women and men during their illnesses and has quoted relevant Ahaadith in support of this.

**Visiting the sick in a group**

It is quite common to visit one or a few sick persons on one’s own. However, it is also established from the era of the Sahaabah to visit the sick in the form of a group.

The following incident is recorded in the Hadith. The child of Hadhrat Zainab, the daughter of Rasulullah, was close to death. When Hadhrat Zainab urged Nabi to come, he did so in the company of a group of Sahaabah. ¹

Hadhrat Jaabir says, “When I was ill, Nabi e Kareem and Hadhrat Abu Bakr came to visit me. When they arrived, they found me unconscious. Rasulullah made wudhu and sprinkled the water of wudhu on my face. I regained consciousness”. ²

Abdul Hameed-bin-Ja’far says, “My father once told me that Abu Bakr-bin-Juz as well as Muhammad-bin-Munkadir, together with a few musallies, went to visit Umar-bin-Hakam-bin-Rafi Ansaari when he was sick.” ³

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¹ Al-Adab, Pg. 156  
² Al-Adab, Pg. 156  
³ Al-Adab, Pg. 160
Going from house to house to visit the sick

Whenever an epidemic breaks out, many people fall ill. At such a time going from one house to another to visit the sick is **mustahab**.

Once, a severe fever became widespread among the *Ansaar* of Madinah, which caused them great difficulty. Rasulullah ﷺ went from house to house enquiring about them and making *du’a* for their good health. ¹

The time and manner of visiting the sick

The *Jumhoor Ulama* (Majority Ulama) are of the opinion that there is no fixed time for visiting the sick. Nabi ﷺ has said: **“Visit the sick.”** This command is general. Whenever we are informed that someone is sick, we should visit him immediately or at the first available opportunity.²

Hadhurat Khaalid-bin-Rabee ﷺ says that when Hadhurat Hudhayfah ﷺ fell sick, when they came to know, the *Ansaar* and *Muhaajireen* visited him either in the night or in the morning. ³

Hadhurat Shaddaad-bin-Aws ﷺ and Hadhurat Dhaabihi ﷺ both went to visit a sick person. When enquiring about his health they asked: **“How do you find yourself this morning?”** He replied **“I spent the morning with the favour of Allah ﷺ.”** (i.e. in good health.) From this narration we understand that to visit a sick person in the morning is more virtuous. ⁴

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¹ Al-Adab, Pg. 153  
² Mishkaat, Pg. 133  
³ Al-Adab, Pg. 151  
⁴ Mishkaat, Pg. 137
The etiquettes of visiting the sick

A number of etiquettes of visiting the sick have been recorded by eminent Ulama such as Imaam Ghazaali رحمهالله عليه and Allamah Teebi رحمهالله عليه. The following are some of the etiquettes which need to be kept in mind whenever the sick are visited.

1. **Make wudhu:** - Allamah Teebi رحمهالله عليه has said that it is *sunnah* to make wudhu for visiting the sick. ¹

2. **Sit on the head side:** - When Rasulullah ﷺ visited a sick person he sat on the right side of the bed towards the head. ²

3. **Place your hand on the hand or the forehead of the patient:** - It is mentioned in a Hadith that the best way of visiting the sick is that you place your hand either upon his forehead or his hand (within the confines of the *Shariah*) and then enquire about his health. ³ e.g. How are you doing? How was your morning/evening? Are you feeling well? etc. At that instance express your pity and sorrow as well. Make *dua* for his health and quick recovery.

4. **Enquiring about his health:** - Hadhrat Ayesha رضيالله عنها states that when Nabi ﷺ came to Madinah, Hadhrat Abu Bakr ﷺ and Hadhrat Bilaal were sick. “When I went to visit them I asked them ‘O my father, how are you feeling? O Bilaal, how are you feeling’?”⁴

5. **Sit for a short while:** - Ibn-Abbaas ﷺ has said that it is *sunnah* to sit for a short while: ﴿من السنة تخفيف الجلوس من السنة تخفيف الجلوس﴾ Rasulullah ﷺ has said: “Visiting the sick should be for the duration of the milking of a camel.”

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¹ Mirqaat, Vol. 4 Pg. 30
² Hisn Pg. 177
³ Azkaar, Vol. 1 Pg. 160
⁴ Al-Adab, Pg. 161
In some narrations it is mentioned that the best form of *Iyaadah* (visiting the sick) is to depart quickly after enquiring about the person’s health.¹

Generally, those visiting the sick do not consider the duration of time that passes. This causes much difficulty to the sick person.

When Hadhrat Sirri Siqti fell ill, some people visited him and sat there for a long time. After some time they asked him to make *du’a* for them. He made the following *du’a* for them: ²

\[
اللهُمَّ علِمِهمُّ كيفَ يعُودُونَ
\]

*O Allah! Teach them how to visit the sick*

However, if by sitting for longer periods with the sick person, his grief is removed, he feels happier, he feels better or he hopes to gain some *barakah* (blessings) from the visitor e.g. his friend, relative, some *aalim* or *buzurg*, then, in that case, for such a visitor to sit longer is beneficial.³

6. **Making *du’a* for the sick person’s recovery:**- Whenever Rasulullah ﷺ went to visit a sick person he made the following *du’a*:

\[
لاَّ يَأْسَ طَهُورٌ إِنْ شَاءَ اللهُ
\]

*Do not despair, it is a cleansing from sins if Allah ﷺ wills* ⁴

In one Hadith it is mentioned that, when you visit a sick person, place your right hand on his body (i.e. his head or the place of pain) and read the following *du’a*:

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1 Mishkaat, Pg. 138  
2 Mirqaat, Vol. 4 Pg. 60  
3 Mirqaat, Vol. 4 pg. 60  
4 Mishkaat, Pg. 134
O Allah! Remove this sickness. O Lord of humanity, grant cure, for only You are the curer. Indeed, cure is only from You. Grant such cure after which no sickness will follow.

When Rasulullah ﷺ went to visit Hadhrat Salmaan Faarsi ﺔ, he made the following du'a for him:

O Salmaan! May Allah grant you cure and pardon you. And may He protect your Deen (religion) and health until the time of your death.

When Nabi ﷺ went to visit Hadhrat Ali ﺔ, he made the following du'a:

O Allah grant him cure and peace.

When Nabi ﷺ visited Hadhrat Sa'd ﺔ, he made the following du'a thrice:

O Allah! cure Sa'd

1 Hisne Haseen, Pg. 176
2 Azkaar, Vol. 1 Pg. 161
3 Hisne Haseen, Pg. 177
4 Al-Adab, Pg. 159
From these Ahaadith we understand that when we visit a sick person we should make a short du’a for him, once or thrice, irrespective of whether we take his name or not.

Rabi bin-Abdullah ṭ Twist says, “I went with Hasan Basri ṭ Twist to visit Qataadah ṭ Twist. Hasan Basri ṭ Twist sat on his head side and asked about his health. Thereafter he made this du’a:

أَلْلَهُمَّ اِشْفَ قَلْبِهُ وَأَشْفَ سَقَمَهُ

O Allah! Cleanse his heart and grant him cure. ¹

Hadrat Ayesha ṭ Twist says that whenever Rasulullah ﷺ visited a sick person he placed his hand upon the afflicted area and recited the following du’a:

بِسْمِ اللَّهِ أَذُّنَبِ الْبَأْسَ رَبَّ الْبَأْسِ اِشْفَهَ اَلْقَلْبَ الْمَشْطَفِ اِلَّا اِشْفَءَ الْمَشْطَفَ الْأَشْقَاءُ

In the name of Allah, remove the sickness, O Lord of humanity. Cure him for only You are the curer. Indeed, cure is only from You. Grant such cure after which no sickness will follow. ²

The recitation of the following du’a is also established.

أَلْلَهُمَّ اِشْفَ عَبْدَكَ يَنْكَأْلَكَ عَدْوَاً أوْ يَمْشَى لَكَ إِلَى جَنََّةَ

O Allah! Cure Your bondsman. He will inflict injury to an enemy or he will walk for Your sake to the janaazah. ³

Reciting the following du’a seven times near the sick person is extremely beneficial.

¹ Al-Adab, Pg. 164
² Amalul-Youmi-Nasai, Pg. 294
³ Azkaar, Pg. 158
I Beseech Allah ﷻ the Great, the Rabb of the Great Throne, to cure you.

It is mentioned in a Hadith that whosoever recites the above du’ā seven times near a sick person, he will definitely be cured, provided he is not in his terminal illness. 

Whenever Hadhrat Ibn-Umar ﷺ went to visit a sick person he enquired about his health, and when he stood up to leave, he made the following du’ā for him:

خَارَ اللهُ لُكَ

May Allah ﷻ improve your condition. 

Making du’ā for the sick person in his absence

Once, someone came to Hadhrat Ali ﷺ informing him that someone was sick. Hadhrat Ali ﷺ asked whether he wished that the person be cured. He replied in the affirmative. Hadhrat Ali ﷺ then told him to make the following du’ā: 

يا خلیقی یا کریم انشف فلاانا

O The Most Tolerant, O The Most Kind Cure فلاانا

Take the name of the sick person in the place فلاانا

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1 Al-Adab, Pg. 164 / Amalul Yomi, Pg. 301
2 Al-Adab, Pg. 162
3 Hisn-e-Haseen, Pg. 177
7. **Ask the sick person to make du’a for you:** Hadhrat Umar narrates that Rasulullah ﷺ said: “When you visit a sick person, ask him to make du’a for you, because the du’a of a sick person is like the du’a of the angels. (i.e. it is accepted).\(^1\) The sick person resembles the *mala’ikah* in this aspect that he is pure from sins and is excessively engaged in du’a and zikr. \(^2\)

8. **Keep the sick person happy:** Rasulullah ﷺ has said, “When you visit a sick person, give him some kind of encouragement.” In other words, dispel his worries. Mention positive words like: “Don’t worry; you’ll get better, Allah ﷻ will give you good health; Allah ﷻ will give you long life; etc.” These statements are not going to ward off the *taqdeer* of Allah ﷻ, but it will bring happiness to the sick person. \(^3\)

If the sick person is concerned for the life of the *Aakhirah*, mention to him the beautiful things of the hereafter and encourage him regarding the forgiveness and mercy of Allah ﷻ. This is to strengthen his hope in Allah ﷻ and remove his fears. \(^4\)

9. **Fulfil the desire of the sick:** Hadhrat Anas ﭚ says that once Rasulullah ﷺ went to visit a sick person. Rasulullah ﷺ asked him if he desired anything. He replied in the affirmative. Rasulullah ﷺ acquired it for him. \(^5\)

Hadhrat Ibn-Abbaas ﭚ narrates that once Rasulullah ﷺ went to visit a sick person and asked him whether he desired anything. “Wheat bread,” he replied. Rasulullah ﷺ asked if anyone had wheat

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\(^1\) Mishkaat, Pg. 138 / Azkaar, Vol. 1 Pg. 165  
\(^2\) Mirqaat, Vol. 4 Pg. 59  
\(^3\) Azkaar, Vol. 1 Pg. 163  
\(^4\) Azkaar, Vol. 1 Pg. 163  
\(^5\) Azkaar, Vol. 1 Pg. 164
bread to give to his brother. Thereafter, Rasulullah ﷺ mentioned that if a sick person desires something, it should be given to him.  

Note: One should bear in mind that, if the sick person desires something, there is no harm in fulfilling his request, on condition that that it is not harmful to the sickness. A sincere desire is an indication of his recovery.

In many other narrations abstinence has also been suggested to assist and expedite cure. Abstinence would be best if the desired item is harmful to the patient.

Allamah Teebi ﷺ has mentioned that the request of the sick person should be fulfilled when the signs of death are clear upon him. At this juncture, abstinence will be of no avail to him. In such a condition one should fulfil the requests of the sick person.

10. **Don’t force a sick person to eat anything:** - It is reported in the Hadith that a sick person should not be forced to eat anything. Allah ﷺ feeds him and gives him to drink, i.e. Allah ﷺ gives him strength. 

11. **Abstain from making a noise in the presence of a sick person:** - Ibn-Abbaas ﷺ has said, “Abstain from making a noise when you visit a sick person. When Rasulullah ﷺ was in the throes of death he asked for a pen and paper. Due to the people around him making a noise, he asked them to stand up and leave.”

12. **Protection of the eyes:** - Imaam Bukhaari ﷺ has narrated that Abdullah-bin-Masood ﷺ went to visit a sick person with a group of people. There was a woman present in the house. One of the persons from the group began looking at her. Ibn

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1 Mishkaat, Pg. 138  
2 Azkaar, Vol. 1 Pg. 164  
3 Mishkaat, Pg. 138
Masood reprimanded him saying: “It would be better for you if your eyes burst.”

In the same manner one should protect one’s eyes from looking at the satr (private areas) of the sick person.

13. **Talqeen (recitation) of Kalimah Tayyibah in a raised voice:** - If the sick person is nearing death, Kalimah Tayyibah should be recited audibly in his presence. Those near the sick person should commence reciting the Kalimah Tayyibah audibly. This should continue until this traveller to the Aakhirah (the patient) also recites it. The sick person should not be instructed to recite the kalimah.

14. **Enquiring from the family of the sick:** - At times it is not possible to personally visit the sick person. In such a case one may enquire regarding his condition from his family members or from those treating him.

Ibn-Abbaas says that once Hadhrat Ali left the presence of Rasulullah during his illness. The people enquired:

“How is Rasulullah feeling this morning?” He replied:

“Al-hamdulillah, he is well today.”

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1 Al-Adab, Pg. 163
2 Ihyaa
3 Mishkaat, Pg. 140
4 Hidaaya / Azkaar, Pg. 167
5 Azkaar, Vol. 1 Pg. 155 Mirqaat, Vol. 4 Pg. 49
Some points of caution

1. **Take care of your salaah when visiting the sick:** Hadhrat Ataa relates that when Ibn-Umar went to visit Ibn-Safwaan, the time of salaah had approached. Hadhrat Ibn-Umar performed two rakaats salaah with him. (The two rakaats were because they were musafir). 

   It is generally noticed nowadays that when the sick are visited and the time for salaah approaches, then there is a tendency to neglect salaah.

2. Those visiting, as well as those treating the sick, should take extra precaution in covering the satr of the sick person and protecting their sight from looking at the private areas (satr) of the sick person.

3. If the sick person is totally helpless, the person looking after him should ensure that he wears gloves when touching any part of his body from his navel to his knees.

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1 Al-Adab, Pg. 160
Incidents of servitude

Hadhrat Moulana Qari Mohammed Tayyab Saheb (the principal of Deoband) said that his father, Hadhrat Moulana Hafiz Muhammad Ahmad Saheb, had mentioned that he had seen many pious people. However, there were three among them whom he had not only seen, but, in fact, the memories of their lives were very clear and apparent before him:-

**Hadhrat Haji Imdaadullah Saheb and his expression of servitude**

The first of these three men was Haji Imdaadullah Saheb. Whenever he experienced any minor difficulty, he would moan and groan excessively. Someone once said to him, “Hadhrat, outwardly this seems to be against submission to the will of Allah Ta’ala and is a sign of expressing intolerance. We ought to be patient with the decree of Allah. Your reaction is totally opposite.”

Hadhrat replied: “Do you wish me to be bold in front of my Allah? Should I display such boldness that I can withstand any calamity that He places me in? Instead, I rather express my humility and submission that:- ‘O Allah, I am not worthy of being tested. I do not have any strength at all. Forgive me without engaging me in any trial. Therefore, I express my helplessness, inability and my dependence on you.’ To express one’s helplessness, inability and dependence is actual servitude.”
Hadhrat Moulana Qaasim Nanotwi Saheb’s expression of servitude

“The second pious person was my father Hadhrat Moulana Qaasim Nanotwi Saheb. His practice was that no matter how big a calamity he may be afflicted with, he would never disclose it to anyone. He tolerated it. After many months, he would say, ‘I had experienced such and such difficulty.’ Then only would we come to know that he went through such severe difficulties. He used to say: ‘Whatever comes from the friend is best.’ In other words, whatever difficulty a person experiences from Allah, he should exercise patience. If sickness comes, he should be patient. If he is afflicted with any calamity then too he should be patient. Thereafter, he used to explain that this is the true meaning of servitude.”

Hadhrat Moulana Rashid Ahmad Gangohi Saheb’s expression of servitude

“The third pious person was Hadhrat Moulana Rashid Ahmad Gangohi Saheb who was my ustaadh (teacher) as well as my murabbi (spiritual guide). If he was afflicted with the slightest sickness, he would not complain. However, he would be extremely particular about medication.

‘Call the doctor! Bring the medicine! What food should be eaten? What food should be refrained from? Now the doctor/hakim is coming for treatment’ These were some of the statements he would constantly make. The people would comment: ‘Hadhrat, this apparently seems to be against Tawakkul. (Reliance on Allah). So much concern for such a small sickness! This is against the very essence of Tawakkul.’

Hadhrat would reply: ‘This body of ours is a machine from the (divine) Government. We are not the owners of it. The real owner is Allah and to look after it is fardh. This body is an amaanah
(trust). Look after it so that you will be saved from khiyaanat (misuse).’

1: When a person gets sick it is sunnah to adopt the means to cure himself so that this machine will function well. To look after oneself is fardh.’ Thereafter he would say: ‘Ittibaa-e-sunnah (following of the sunnah) is in fact true servitude.’

Thereafter, my father would say: “I saw all these three saints. One would moan and groan like Haji Saheb رحمه الله، one would keep silent like Moulana Qasim Nanotwi Saheb رحمه الله، and one would take his precautions so that he may follow the sunnah.”

In one instance servitude is to express one’s inability. In another instance it is tafweedh (submission to the will of Allah ﷻ). In yet a third instance, it is in the following of the sunnah by resorting to treatment. All these are expressions of servitude.

May Allah ﷻ give us the taufeeq of following the sunnah.

آمين بحجة سيد المرسلين، وآخر دعوانا ان الحمد لله رب العالمين

1 One should not neglect medication nor should one overdo medication. One should avoid extremes.
Duas to be recited by the sick person

لاَّ اِلَّهُ اِلَّا اَنتَ سُبْحَانَكَ اِنِّي كُنُّتُ مِنَ الظَّالِمِينَ  
There is no deity besides Allah, You are pure and sublime. It was I who had sinned.

رَبَّ اِنِّي مَسَّنِي الْضَّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ  
O Allah, I have been overtaken by pain and You are Most Merciful.

اللَّهُمَّ اِنِّي اسْتَلَكْ الْعَفْوَ وَالْعَفَايَةَ فِي دُنْيَا وَذَلِكَ اَيْنَى وَأَهْلِي وَمَالِي  
O Allah, I beg of Your forgiveness and safety of my faith and life and safety in my family and property

اللَّهُمَّ غَفِينِي فِي بَنِي اللَّهُمَّ غَفِينِي فِي سَمَعِي اللَّهُمَّ غَفِينِي فِي نَصْرِي  
O Allah, grant me safety in my body and hearing

اللَّهُمَّ اِنِّي اعَوْذُ بِكَ مِنَ اللَّهِ وَالْحُزْنِ وَاعْوَذُ بِكَ مِنَ العَجْرِ وَالْكُسْلِ  
O Allah, I seek your protection from anxiety and sorrow, from inaction and laziness.

اللَّهُمَّ اِنِّي اسْتَلَكْ صَحِحَةً فِي اِيْمَانٍ وَإِيْمَانًا فِي حُسْنِ خُلُقٍ  
O Allah, I beg of You that I may be awarded perfection of faith, a belief which is accompanied by virtuous manners.

اللَّهُمَّ اَغْفِرْلِي وَارْحَمْنِي وَغَفِينِي وَأَهْدِنِي  
O Allah, forgive me, have mercy upon me, grant me peace, and guide me aright.

اللَّهُمَّ اَهْدِنِي فِيَمَن هَدَى وَغَفِينِي فِيَمَن غَفِيَ وَتَوَلَّيْنِ فِيَمَن تَوَلَّى وَبَارِكْ لِيْ فِيَمَ  
O Allah, guide me aright along with those who have been guided aright and grant me safety along with those who have been granted safety and
O Allah, I seek Thy protection from vicious manners and actions, evil diseases and other evil diseases.

O Allah, I am weak so strengthen me and I am lowly so elevate me and I am poor so grant me sustenance.

O Allah, I am weak so strengthen me and I am lowly so elevate me and I am poor so grant me sustenance.

O Allah, I beg of Your useful knowledge, and righteous deeds and thorough cure from all diseases.

O You the Everlasting and all Sustainer, persistently do I invoke your mercy.

O Allah, the soother of worry and grief, granter of the prayer of helpless people, the giver of mercy and grace in this world and hereafter. Thou alone can have true mercy on me so favour me in a way that I may no longer stand in need of the kindness of others.
O Allah, our hearts foreheads and all our limbs are in Thy hands. Thou hast not made us owners of any of these things and since Thou hast made us so helpless be Thou a patron onto us and guide us onto the straight path.

O Allah, I beg of Thee sound health, chastity, honesty good manners and cheerful submission to Thy decree.

O Allah, remove from me anxiety and sorrow

O Allah, I beg of Thee accelerated grant of peace, removal of affliction and passing out of this world towards Thy mercy.

O Allah, verily I ask You for safety from all trials and I beg of Thee perfect and lasting peace and that I may be grateful for it and I beg of Thee freedom from need towards others. There is no ability or strength in us except with the help of Allah, Most High and Great.

O Allah, I beg of Thee a faith which permeates my heart and strong belief till I realise that whatever happens to me was already fated by Thee and I ask for a feeling of satisfaction in me over my livelihood which Though has granted onto me.
O Lord make me Thy chosen one let me appear small in my own eyes and great in the sight of other men and save me from evil sicknesses.

I begin with the name of Allah, which prevents the injury of every disease.

O Allah place me in Thy protection and Thy care, from every evil and from shaytaan the accursed

I seek forgiveness from Allah my lord from every sin and I repent to Him.

O Allah I repent before Thee of all my sins and promise never to return to the same.

O Allah Thy forgiveness is far more extensive than my sins and Thy mercy is far more promising onto me than my good actions.