

# My Journey With Abdullah To The House Of Gratitude



We shall meet – By Allah's favour- in the house of gratitude

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Dr. ABDUL MUHSIN ABDULLAHI AL JARALLAH AL- KHARAFI

Allah's favour- in the house of gratitude

kuwait

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By

Dr. ABDUL MUHSIN ABDULLAHI  
AL JARALLAH AL- KHARAFI

In the name of Allah, the Beneficent, the Most Merciful

Oh! Abdullah, the fruit of my heart. Indeed, this book represents an experience we underwent. As adorable parenthood's feeling, your parents aimed at putting it in writing in order to give lesson upon lesson.

If truly, the history is usually written and the tale is narrated, indeed you, oh my dearest one, would not only be history for me, but also you would remain in my heart alive as long as I live.

Your mother.

## Table of Contents

Dedication .....	7
Praise and Prayer .....	8
Thanks and Acknowledgement of The Human Prince .....	9
Why This Book? .....	11
The Beneficiaries of This Book .....	12
Tips About What Distinguishes The Book.....	13
Forward .....	14
The Philosophy of Arrangement of The Contents Of The Book .....	16
Language of The Book.....	17
A Word of Praise Before The Journey .....	18
Milestones of The Journey.....	21
The introduction to house of the gratitude.....	21
Places of Inhabitants of The Paradise in The House Of Praise.....	25
What Was Said About The Reward of Those Who Lost Their Children.....	27
Example and Lessons from those of the past who experienced this bereavement: .	30
Fruits (Rewards) of Patience on the Scourge .....	34
The Patient are the People of Success and Survival .....	35
They are given their reward without account .....	35
Allah – the high – shall replace their loss with the better .....	35
Patience is the reason for the atonement of sins and the increase of virtues.....	36
Patience is a reason to guide hearts .....	36
Between poverty and hardship.....	37
The prohibition of excessive crying and weeping.....	37
About Honor of Deceased.....	40
Who is more truthful than Allah in statement! .....	42
Exhorting dying man Shahadah.....	43
(there is no true god except Allah).....	43
The Philosophy of Illness in Islam.....	44
Philosophy of Death in Islam .....	48
Philosophy of Supplication in Islam.....	52
Supplication and Ruqiah .....	56
Forms of Response to Duaa .....	63

Conditions For Response Of Dua.....	65
Forms of response to Duaa .....	66
Text of the Comprehensive message of Ruqiah Shariah from notable scholars .....	66
Letter From Ummu Abdullah To Her Son And His Friends.....	67
The treatment of sick with Sadaqah (charity) .....	70
Pardon Me Oh Abdullahi But Hope To Meet You .....	73
It is a goodness that gives me tranquility .....	75
What to be said to a patient by the one accompanying or visiting him.....	76
Reward of Accompanying Patients.....	79
Recommendation for not prolonging Visit to the Sick.....	79
What I learned from the journey to The House of Praise .....	81
Discover other worlds in your children's lives .....	88
Which Drama Attracts Our Children? .....	90
Importance of medication and aiding it with reliance .....	92
Treatment is legitimate and it does not contradict reliance.....	94
Permissibility of Removing the Resuscitation Equipment from One who died of Brain Disease .....	103
Medical Advices for the Patient and His Parents and the Extent of its Authenticity .....	104
Welcome to Our Neighbor in the Home of Praise: Khalid Abdul Latif Al Shaya .....	107
Civilization And Commitment Of Islamic Ummah Towards Patients .....	109
Health Endowment .....	109
Islamic Endowment and its Role in Health and Psychological Care .....	109
The Humeral Hospital in Baghdad.....	111
Convivial Endowment for the Sick and Strangers.....	111
Inspirational Endowment for the Patient about Healing.....	112
The Big Noori Psychiatric Hospital in Damascus.....	112
The Salah Psychiatric Hospital.....	113
Qaloun Psychiatric Hospital (Al Mansouri Hospital): .....	113
Marrakech Hospital .....	115
State of Hospitals in Europe.....	116
Our Intimate Rosary is Friendly and Noble in the Hands of the Patient and His Relatives .....	116

Legality of Using Rosary and its Kind.....	117
Advantage of Seeking Forgiveness .....	118
Refusal of Whispering of the slinking .....	120
Religious Knowledge and its Impact in the Prevention of Seditious and Whispers on Patient .....	121
Whispering of the Devil Increases a Patient's Insistence and Belief in Almighty Allah .....	122
Or a kind parent that prays for him.....	129
Discovering the wealth source: I am a millionaire.....	133
Among the Signs of Acceptance.....	136
Good Dreams Promising Good End .....	140
Good Visions Remained after the Prophecy and the Most Important of it is a Good Dream.....	142
Seeing the Prophet –Peace be upon him-in Dreams.....	142
Possibility of Seeing Almighty Allah in the Dreams.....	143
The kindness of Islam in the Legitimacy of Giving the Reward of Good Deeds to the Dead .....	144
How can we make people of the Graves happy? .....	148
The paradise is not Only Wide-eyed Maiden .....	150
Great joy for Muslim Women in Paradise .....	152
Serene Soul: Well-pleased, Well-pleasing .....	153
Abdullah .....	155
Practical Experience: Mai Abdullah Abdul Aziz Al Fares .....	159
Call to Document Other Experiences .....	163
Conclusion .....	164
The Last Pity in the Soul.....	165
Are the journey stations ended?.....	166
Then where are the Pictures? .....	167
What Makes The Book Unique And Distinguished? .....	168

## **Dedication**

To the soul of my son Abdullah who beat me to the house of the gratitude, by the grace and favour of Allah, and His true promise.

And to his partner in the journey to the house of gratitude, partner in the pathway, Ummu Abdullah, the loving mother.

And to Abdullah's sisters who care so much about him and his parents,

And to the rest of his households and loved ones whom were deprived of his youthfulness.

And to his loyal friends who had good brotherhood with him when alive and after his demise.

And to those who loved and prayed for his recovery during his medication and prayed for him to be blessed and forgiven after his departure to the house of praise, by Allah's will, favour and blessing

I dedicate this book.

## Praise and Prayer

All praise to Allah; the Lord of universe. Praise to Almighty Allah in all situations. All praise to Almighty Allah that no other than Him is praised for discomfort. He gives and takes, and there is no rejecter for His judgment, the glorified. He gives life, destines life span ... and for dignity He chooses martyrdom for whom He wishes among His servants. He predetermined the youth life span, so He denies their parents opportunity to have who will offer prayer for them after their demise as good offspring who pray for them. But Allah compensates that with the biggest compensation. He replaces for them with best replacement as he promises them the house of gratitude (praise) if they exercise patient, seek reward for it, praise Allah and console themselves with *istirjaa*<sup>1</sup>.

Oh Allah, shower your blessings on Your servant; Abdullah, make him a dweller of Your spacious Paradise, give him reward of the martyrs those whom Your beloved, Mustapha – peace and mercy of Allah be on him - has informed about, lighten his grave, make it a garden among the gardens of Paradise, oh! the Lord of the universe.

Oh Allah, make us one of your good servants those who are patient, those who seek Your reward, whom You have forgiven and pleased with. Oh Allah, bless whatever remains in our life and our deeds, make us dwellers of your high Paradise with our good parents, our loved ones, the righteous and the martyrs, thus, it is good to accompany those people. Oh! Allah, fill our hearts and hearts of our offspring with love and passion for your obedience, so that we can succeed with it here and hereafter.

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<sup>1</sup> By saying “ Inna lillahi wa inna ilayhi raji'un (Surely, we belong to Allah and surely, to Him we shall return.) ”

## **Thanks and Acknowledgement of The Human Prince<sup>1</sup>**

HE left impression in our heart during our journey to the house of praise. His royal highness ash-shaykh Sabah al-Ahmad al-Jabir as-Sabah... the human prince ..... the emir of Kuwait. He is like he used to be, the caring prince for his people. I and my son have portion of his caring. Without exaggeration and spontaneity, he was compassionate with Abdullah since the beginning of his sickness, He usually asks of him, as he knows that, he is the only son of his parents and sisters, and fresh graduate, although Allah has full power and control over His Affairs.

When Abdullah died – may Allah bless him - his highness followed his burial arrangement, keenly present and punctual at the event of condolence. When the burial arrangement was over on Wednesday evening 01/10/2014, he observed his personal relaxation on Thursday morning 2/10/2014. He came only with a driver without any entourage or security nor protection. Because he knows that the hearts of people of Kuwait is his real protection and safety.

He spent times during his condolence visit, where he listened to my appreciation for him for his enormous concern. I shower him honestly with praise and acknowledgement and those that responded for his treatment in Kuwait and outside Kuwait. I told him – without boasting - that, at present I only have the same felling, he - His highness – had when he also lost his precious daughter – Salwa – who also suffered this same sickness as that of Abdullah, the disease that attacks all part of body without distinction. And praise to Almighty Allah in all conditions.

The sympathizers engaged his time, and then he set to leave. But I decided to see him off to his car in order to show my appreciation and gratitude for his visit, he remained in his seat and vowed that I should not leave my place. As Allah wishes, I was just able to express it as I also say it spontaneously and with vow that I have to escort him to his car as thanks and appreciation to him. But when he insisted that I should remained in my place, I joked with him – his highness - saying "may your honor live long ... that means, I would have to fast for three days to atone for my

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<sup>1</sup> This article was published by Al-Qabas magazine, 17 January, 2017.

vow to see you off..." With his natural intuition, broad smile and good spirit, he said, "I would have to fast for three days later".

We all smiled, and he was seen off by other person that is older and more reputable than me among the family, that his eminence deserves – may Allah preserve him.

By this, in Kuwait we became firm of jealous and happiness for this connection between the leader and the led. Since that day, I understand life and see the rulers of Kuwait and those in authority, and members of the royal family, they mingle with their people; participate in their happiness and sorrow. And this is not strange to them. This is what the Kuwait society enjoys due to the relation between the ruler and the ruled.

We thank your highness, the Human Prince.

## Why This Book?

For seven reasons:

1. Because it is a way of narrating the pain and verification of an experience, maybe it would be useful for who may need it.
2. Because, it is first of its kind, which elucidate what should be known about the following: \*sickness \*Medication \*Death.
3. Because it is wake-up call for the inattentive, insight for the ignorant, and enforcement for the hardworking, in all works of life.
4. Because it combines between fragrant past and outrigger present, in its discourse and topic in one book.
5. Because, it is a gift for those who may need its topic, therein is insight and reminiscence.
6. Because, therein is allurements to useful information, good wisdom and new benefit.
7. Because, there are some who had some experience which is rich in content, but they do not have opportunity of narrating it, or good explanation to compile their experience without burden or affectation in order to benefit others.

## **The Beneficiaries of This Book**

1. The afflicted with sickness and their family and friends.
2. The Physicians.
3. The affected with death of their children and their loved ones.
4. Those that migrate to Kuwait for medication or outside their country generally, and to the United States of America in particular.
5. The interested healthy ones that want to be equipped with the culture of illness, the culture of medication, the culture of death trial of children and loved ones.

We request them, not command, to supplicate for us, may Allah reward and thank them.

### **Tips About What Distinguishes The Book**

It is known that author's commendation for his book is criticized. And Allah knows that we did not aim at all to attain praise because of the book. It is the will of Allah that, there was need for checking likely grammatical errors before the book should be given out for publication, which is done by the distinguished brother Dr. Ahmad Sayyid Ahmad Alli, who was the best choice by the family and friends from al-Azhar ash-Sharif. He is appreciated for his efforts regarding grammatical checking and his valuable scholarly observations, exposition of some Hadith mentioned, and grammatical observations. He was passionate and committed to the course of the book. He was able to explain to me based on his valuable observations, different ways that distinguish the book in its topic among other books in the Arabic and Islamic library. Though I do not wish to start my writing with praise or recommendation by mentioning the areas in which this book is different from other as mentioned by Dr. Ahmad Sayyid, I have decided to do so at the end of the book, in form of conclusion and abstract of the findings and benefits of the book to the respected reader who reads it from the beginning to the end with "My Journey to House of the Gratitude" that ends in this life.

## **Forward**

The book starts with total conviction, without any doubt, that Allah's promise in the hadith which was explained within the context of this book would be fulfilled. The reference indicates that Allah the Exalted, would order His angels to build a house in the Paradise that would be named house of the gratitude for whoever lost his child, exercised patience, praised Allah the exalted and consoled himself with 'istirjaa' "i.e. he said "Surely, we belong to Allah and surely, to Him we shall return." This is a blessed journey in the sphere of Allah's book and Prophet's tradition, by Allah's will. With this, we seek to communicate our humble experience during stages of sickness, treatment and death of Abdullah to whom may benefit from it.

I am so much motivated to move forward in publishing this book due to the big and nice reaction received for the humble readers and their follow-up of series of my nice circle of study in the al-Qabs newspaper under the title "My journey with Abdullah to house of the gratitude".



## **The Philosophy of Arrangement of The Contents Of The Book**

The book is not grouped into chapters and units, as I used to do in my other books based on the nature of the book. This book as it appeared to the respected reader, is in form of emanating notions that can be likened to milestones of the blessed journey with Abdullah to house of the gratitude, I arranged the contents without minding logical arrangement which could lead to arranging it into chapters and units. This is to maintain element of stimulation in presenting contents of that milestones as we move from one topic to other without minding expected logicity of arrangement of the contents. Another reason for this arrangement was that most of contents of the book started in form of journal articles that continued for a complete year, on weekly bases. We all know the limit and size of article aimed to be published in newspaper, talk less of that al-Qabs Newspaper which has specific traditions needed to be strictly adhered to. Therefore, I and other authors have to abide by their regulations while writing articles for them. Another reason is the magnificent acceptance these articles received, in which I intended to transfer my experience to benefit all, so other would not start from zero level of information about the knowledge of sickness, treatment and death. I have indeed mentioned in the appendix of the book series of those articles according to its date of publication, likewise the relation between the articles and the book. And how it is considered as the stations of the journey. Which is the title I choose for the contents of this book. This arrangement in its series does not mean an arrangement that caters for importance of topics and its benefits. But, all the topics are useful. They are all comprehensive. I did not see differences therein that could warrant arranging them into chapters and units. Likewise, the nature of these treatises is to be compiled without restrictions and bonds of methodology of scholarly research, which could cause dullness for some readers, and also distract them from the objectives of these writings.

## **Language of The Book**

After giving thanks to almighty Allah, Who made it easy for me to publish fifteen books and several series of articles as chief-editor, all my writings are written in understandable language according to their topics. The books were well accepted – thanks to almighty Allah - because of simplicity without criticality. The topics of the books are documentary not analytical in nature that is the work of specialized researchers in history and political conception.

The reason for completion of such books is the need for verification of what has not been verified particular where its service is yet to be completed. This is verification of biographies and conducts of philanthropists both males and females specifically in the past and present Kuwait, famous men and women of Kuwait in general. Therefore, it is natural to make use of narrative language of honest and naked history with commentary of faith (belief) social and education based on the need.

Though, language of this book, was written with deep emotion, that nearly each page mix with tears of the writer. The lessons mingled with ink, explaining real experience that could not be theory or assumed frame work, nor discrete reasoning. I frequently remember the quotation that says: "Whatever emanates from the heart reaches the heart, and whatever emanates from hears shall not cross over to the hears".

This is the spirit used to formulate the language of the book, and nature of its discourse. Although Arabic language is perhaps the selected language of the book, but Arabic language is bean of different expressions; it has literary treatise, practical feature and decent academic feature. It carries earnest and flips according to the writer's interest and ability. Arabic language is explicitly illustrated in the noble Qur'an, which if it was placed on a mountain, it would crack submissively to Allah the exalted. This shows superbness of the language used to reveal the Qur'an. It is so, Allah the exalted has challenged the fluent and eloquent among the Arab to carry out and probe a verse of such magnitude, and they fail and dumbfound.

Back to the point, the aim is to explain nature of the language used to compile this book, and that it came out of blended heart, without pretense or simulation. It came out to express the feelings of the writer, therefore no need of corroboration of its credibility, even for fingertip. And Allah is witness to all been said. It may be of necessity, to appreciate the effort of Mr. Hazim Alli Mahir, who deserves the credit of displaying solemnity of the language in some areas in this book.

## **A Word of Praise Before The Journey<sup>1</sup>**

To start with, the subject of a motive does not constrain generality of its benefit. These stances are sights of my journey with my son Abdullah to house of the gratitude, which Allah - the Exalted - promises through his Prophet – peace and mercy of Allah be on him - the parents that accept tragedy of loss of son and daughter by saying Alhamdulillah (all praise to Allah, the Lord of universe), and redeem themselves by saying “Surely, we belong to Allah and surely, to Him we shall return.” This is in accordance to narration of Ahmad and Tirmidhiyy in the authentic Hadith. My first station in this journey, will be a truthful word from the heart, I will like to direct it to all who love Abdullah and offered prayer for his recovery and also prayed for him to be forgiven and blessed after his demise. They love his parents and pray for them to be patient and steadfast. This is so, after I have shoved my appreciation towards the people of Kuwait in general, the prince, the government officials and citizens, for their invaluable support and kindness towards the deceased during his treatment and thereafter.

My brothers and sisters, who offered prayer for Abdullah during his treatment and after death, they offered their condolence in different ways and means, inside and outside Kuwait. May Allah reward you with good, and I say big thanks to you for your true feelings that console our hearts; myself, his beloved mother, siblings and family. Your support sent comfort and assurance into our soul. We are certain that Allah -the Exalted - will accept our prayers as He promised us with His blessing and mightiness. We believe that the prayer could be answered in different ways as it is revealed by the Prophet – peace and mercy of Allah be on him -; either by achieving the desire in this world, or by keeping the reward till the Last Day, or by overlooking the shortcomings of its like. We pray to almighty Allah to bestow on Abdullah a portion of the second and third of those glad tidings in full as He (the exalted) has promised. I hereby bring to you glad tidings that the scholars have passed verdict that anyone that died as a result of cancer is a martyr, as deduced from the authentic narration that mentioned different martyrs. They are: one that died in the cause of Allah, one that died of epidemic disease, one that died of intestinal ailment, the drowned, the blazed and the wrecked. This is a big mercy towards Muhammad's followers, having so much martyrs that will seek intercession for their parents and people. We seek Almighty Allah to make Abdullah one of these groups, so that Allah would grant us intercession. Why not? I assume, that I am looking at the house of gratitude which Allah will gave us in Paradise through our beloved

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<sup>1</sup> A piece of this article was published by Al-Qabas magazine, 12 October, 2014.

Abdullah. It is as if I am looking at the pillows prepared for us in Paradise, as narrated in the noble Qur'an. It is as if I am seeing him in cleaned clothe, verdant, shining silk. It is as if am in Allah's presence. I am swimming in world of thinking, leaving to my clouded imagination about other characteristic of the Paradise that were mentioned in the Qur'an and Sunnah about the paradise and it's excitement therein, considering the fact that there in Paradise what eye has never seen, nor the ear heard of it, nor been vacillated by the soul.

As Allah has blessed him and us, with his journey to house of the gratitude on third day of first tenth days of Dhul Hijjah, when the pilgrims were going to the holy house of Allah, these are great signs of acceptance and satisfaction for Abdullah, as one of martyrs of people of Kuwait and others, people voluntarily observed pilgrimage on his behalf, and those who were blessed will good vision narrated that they saw Abdullah in satisfactory condition. These visions evoke that he is happy and tranquil in Allah's (the Exalted) side.

People are witnesses of Allah on His land – as the prophet informed us – this brings glad tidings to us. The score of those that attended his burial and funeral arrangement increased till after the call for Magrib prayer. This is a rare happening, with full respect to the other eight dead buried beside him in those days. Knowing that, those who came were not interested in any worldly gain from his family, likewise, the scores that decided to delay their departure till after Magrib and the burial, they didn't offer their condolence at burial ground due to enormous crowd, rather delay it the following day to offer condolence in special record, despite the fact that they were fasting and eager to break their fasting of seventh day of Dhul hijjah.

The case is the same with the large number of Kuwait people that Abdullah was honored to get prayer from, as they observe hajj pilgrimage, also on the mountain of Arafah. There is nothing equivalent to this godly gift in this world. These are godly grants in form of prayer on the day of Arafah, on the mountain of Arafa from this large number from Kuwait people and other loved ones, and praise to almighty Allah.

In the end, I am assuring you without exaggeration from me,- because my word may be criticized - It was observed by many that noted his luminous face before his burial that his beauty has increased after his demise, and praise to almighty Allah for His favour.

May Allah preserve you for him and us for your precious prayer. And we request from you on our behalf and behalf of our son and your brother Abdullah - may Allah bless him - that you should continue praying for him whenever you offer prayer for your beloved ones, and he is one of them. The praise to Allah, the Lord of universe.

## **Milestones of The Journey**

### **The introduction to house of the gratitude (The Palaces, The Tents, The Room)<sup>1</sup>**

I indeed deduced this understanding from a lovely prophetic tradition that amuses whoever lost a child, and gives him glad tidings that if he praises Allah and recuperates from Allah, verily his reward would be a sort of his deed (praise), even will be bigger and more merciful compared to what he does. They shall be given a house in the Paradise named “the house of gratitude”. It was reported from Abu Musa al-Ash'ariyy that the prophet – peace and mercy of Allah be on him -said: “When son of a man died, Allah will say to his angels, “Have you seized son of my servant?” They will say: “yes”. Allah will say: “Have you denied him his heart’s fruit?” They will say: “yes”. He will ask: “What did my servant say?” They will say: he praised you and recuperated from you a reward.” Allah will say: “Build for My servant a house in the Paradise, and name it “the house of gratitude”.”<sup>2</sup>

It is observed that this Hadith has called the house that Allah prepares for whoever endured and settled for the reward for death of his son “house of the praise”. The scholar, therefore, have inferred from naming the house this name that (sickness and tragedy) are not rewarding factors in this case, because it is not an act by choice, but rather it is the patience that lead to this reward. This is the stand of Ibn Abdus Salam and Ibn Qayyim, and both of them said: "One can only attain this house if he praises Allah and recuperates, not because of his tragedy. The reward of tragedy is expiation of sins. But the correct opinion is contrary to this... and apparently from the issue of building the house is that praise and seeking Allah’s recuperation are factors of reward together, and so, if one is observed without the other, nothing would be built for him. Based on this, the analogy behind the naming is to say: they named it house of praise and seeking of reward, but the closer meaning is that the quality that lead to the reward is that of praise, so seeking

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<sup>1</sup> A piece of this article was published by Al-Qabas magazine, 19 October, 2014.

<sup>2</sup> Narrated by at-Tirmithiy in his Sahih (hadith no 1021), Imam Ahmad in his musnad (hadith no 19725), ibn Hibban in his Sahih (hadith no 2948), Bayhaqiy in his Sahih (hadith no 7146), Baghawiyy in Sarih Sunnah (hadith no 1550), Munthiriy in Targib and Tarhib (hadith no 3065), Suyutiyy in Jamiu Kabir (hadith no 2808) and Haythamiyy in Mawarid Zham’an (hadith no 726). At-Timithiy said – the wording belongs to him – “good but strange”, Al-Baniyy confirmed that it is good and mentioned it in Silsilah Sahihah (vol. 3/398) (hadith no 1408). He commented on it by his word “The tradition, in its aggregate chain of transmission, is good in the least of status.”

reward was just compliment and substitute, based on evidence of singling it out for naming (the house).<sup>1</sup>

What is known is that, Allah has promised his good servants pleasant abodes in the Paradise as reward from him (the Exalted) befitted gift, example as in His saying: “Allah has promised to the believers – men and women, gardens under which rivers flow to dwell therein forever, and beautiful mansions in gardens of Eden (paradise), but the greatest bliss is the good pleasure of Allah, that is the supreme success”<sup>2</sup> And the abodes of people of the Paradise are used to be mentioned with one of the three words namely; the palaces (or houses), the tents, and third one is the rooms.

Regarding the palaces, they were mentioned in many sayings of the prophet – peace and mercy of Allah be on him - either with the word “the palace or the house”, for example, the saying of the prophet – peace and mercy of Allah be on him - "Whoever recites “Qul huwa-llahu ‘Ahad”<sup>3</sup> (Surah Ikhlas) to the end in ten times, Allah will reward him with a palace in the Paradise".<sup>4</sup> As for the tents, it was revealed in Allah's saying: “Houris (beautiful, fair females) restrained in pavilions (tents).”<sup>5</sup> Meanwhile, the word “the rooms” is been mentioned in many places in the noble Qur'an, example is the saying of Allah that goes thus: “But those who fear Allah and keep their duty to their (Allah) for them are built lofty rooms....”<sup>6</sup> And His saying: “... but only he who believes in Allah, and does righteous deeds; as for such, there will be two fold reward for what they did, and they will reside in the high rooms in peace and security.”<sup>7</sup>

When the word “house” is mentioned in the paradise, it is referred to as “the palace”, this is based on the opinion of Imam Nawawiy, which is related by al-Khattabi.

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<sup>1</sup> Al-Munawiy faydul-Qadir, sharih al-Jamiu as-Sagir (1/440), source: Maktab Tijariyyah Kubra, first print 1356 AH

<sup>2</sup> Surah at-Tawbah; 9:72

<sup>3</sup> Surah al-‘Ikhlas

<sup>4</sup> Shaykh Al Baniy mentioned it in his Silsilah Sahihah, volume 2/136, hadith number 589. He said “good”.

<sup>5</sup> Surah ar-Rahman; 55:72

<sup>6</sup> Surah az-Zumar; 39:20

<sup>7</sup> Surah Saba’; 34:37

At times, the issue got mixed up by some people, and these names were mixed together, i.e. names of abodes of the people of the Paradise, with their likes in this earth. Therefore it is necessary to say that, all what is mentioned about comfort of Paradise is said to simplify the meaning and understanding to the people, not because they are same with the world comfort. They are mere names not the same. This is buttressed with Allah's saying: "No person knows what is kept hidden for them of joy as a reward for what they used to do."<sup>1</sup> Also buttressed with the sacred Hadith reported by Abu Hurayrah, where he said: the Prophet – peace and mercy of Allah be on him - said: Allah (the Exalted) said: "I prepared for my good servants, what eye has never witnessed, nor an ear ever heard, nor soul of marking thought of it."<sup>2</sup>

It was related to Ibn Abbas to have said: "There is nothing in the Paradise, which is available in this earth except in names (not in qualities).<sup>3</sup> The best example of this we can imagine what we hear in the word of Allah, "Houris (beautiful, fair females) restrained in pavilions", we now imagine the description of pavilions (tents), with the one we have here in the world, and they are not the same. Meanwhile, there is an authentic hadith that narrates to us the pavilions with a description fully contrary to what we used to see in this world. It was reported on the authority of Abu bakr Bn Abdullah Bn Qays related to his father that, the Messenger of Allah – peace and mercy of Allah be on him - said: "Surely in the Paradise, there is pavilion made from dished pearl Its breadth is sixty miles. At each corner side of it, there are households that cannot see one another, and the believers go around them."<sup>4</sup>

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<sup>1</sup> Surah as-Sajdah; 32:17

<sup>2</sup> Sahihul-Bukhariy, hadith number 3244 and Sahih Muslim, hadith number 2824

<sup>3</sup> Bayhaqi fil Ba'th wan-nushur, hadith number 332, authenticated by al-Baniy in Silsilah Sahihah, volume 5/219, hadith number 2188.

<sup>4</sup> Sahihul-Bukhariy, hadith number 4879 and Sahih Muslim, hadith number 2838



## Places of Inhabitants of The Paradise in The House Of Praise

Ma sha Allah! Praise to almighty Allah (the Exalted), Who gave us glad tidings by narrating the attributes of places in the paradise in the house of praise and other places like; palaces, pavilions and rooms of the paradise.

Dear humble reader! Let us examine from the beginning some revealed verses on attributes of the beautiful places of dwellers of paradise: When the prophet – peace and mercy of Allah be on him - was explaining to us that the patient, that seeks Allah's reward and praises his Lord, whom Allah seized soul of his son, that he would be rewarded with a house in the paradise, which is named house of praise. We shall not, however, think that this house is like that of this worldly house, particularly when we try to recall numerous verses that describe the status of the people of the paradise and their houses, Allah says: "And we shall remove from their breasts any sense of injury (that they may have), (so they will be like) brothers facing each other on thrones."<sup>1</sup> Also, He says: "These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them, therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the Reward, and what an excellent Murtafaqâ (dwelling, resting place, etc.)!"<sup>2</sup> Allah also says: "Verily, the dwellers of the Paradise, that day, will be busy in joyful things \* they and their wives will be in pleasant shade, reclining on thrones"<sup>3</sup> The Exalted says: "And their Recompense shall be Paradise, and silken garments, because they were patient \* reclining therein on raised thrones, they will see there, neither the excessive heat of the sun, nor the excessive bitter cold, (as In Paradise there is no sun and no moon) \* and the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach."<sup>4</sup> Q76/12-14.

This description shows resemblance of the seats particularly in the general nature, as there are facing each other. This attribute of facing each other gives the sitters chances to exchange words and conversation in a serene atmosphere, where no one holding grudges against one another, they live therein as brothers, leaving behind them their differences of worldly matters, they enjoy themselves, with good spirit of brotherhood.

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<sup>1</sup> Surah al- Hijr; 15:47

<sup>2</sup> Surah al Kahf; 18:31

<sup>3</sup> Surah Yasin; 36:55-56

<sup>4</sup> Surah al 'Insan; 76;12-14

Then, some other verses describe their appearances in their this sitting, facing each other, while they lean on couches, they are in extreme relaxation and love by their Lord's will and favor. Leaning on the couches reflects the degree of intensive relaxation the dwellers are enjoying in terms of what turns to them as excessive blessing of Allah in the eternal paradise.

The great discussion shifts from one verse to other. The first verse is describing the face-to-face meeting on the couches with their brothers, but other verse is describing inhabitants of the paradise as Allah says: "They and their wives will be in pleasant shade, reclining on thrones."<sup>1</sup> Face-to-face is not mentioned here in the context, even the togetherness and hugging is left out as it has been understood by the listeners and the reciters via literature gym and great taste.

In all the situations, the inhabitants are with their brothers and households as in other verse; they are leaning and they would sight neither the sun nor the cold, thus, the fruit trees of paradise would draw near them in their gathering.

What a big description! Oh, what a beautiful gathering!

Oh! Allah deliver us to these gatherings, where there is no race for its inhabitants, nor social or employment status, all will be living there as brothers, the best among them are the most pious.

The aim of these meaning and explanation is to motivate the soul towards the interest in it, and to arouse in it the enthusiasm, and to inspire the hope for the eternal paradise. It is indeed, descriptions that soften any burden, and diminish any risk, and lower oneself humbly. Who among us would not like this, or would not be craving it? Allah says: "Truly, This is the Supreme success! \* for the like of this let the workers work."<sup>2</sup>

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<sup>1</sup> Surah Yasin; 36:56

<sup>2</sup> Surah as-Saffat; 37:61-62

Finally, it is enough to explain a value of giving to a man a house in the paradise, that this is one of the desire of the two that Allah gave as similitude put forward to the believing women, i.e. the case of Pharaoh's wife, when she prayed to Allah, her Lord (the Exalted) to build for her a house in the paradise. Allah says: "And Allah has set forth an example for those who believe, the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zalimun (polytheists, wrong-doers and disbelievers in Allah)."<sup>1</sup>

Oh Allah build a house with You, Exalted You, for every patient, that seeks reward for loss of his son, splinter of his liver by Your mercy, oh the most Merciful of all the merciful.

### **What Was Said About The Reward of Those Who Lost Their Children**

Almighty Allah, Who there is no god but He, the Exalted, the Wise and the Most High says: "Oh you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient ones. And do not say about those who are killed in the way of Allah, "They are dead". Rather, they are alive, but you perceive [it] not. And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, and give good tidings to the patient ones. Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return". Those are the ones upon whom are blessings from their Lord and mercy, Those are the [rightly] guided."<sup>2</sup>

The affliction of the death of a child is one of the greatest calamities. It is a pain that touches the hearts. It increases it with heartburn and agony. The farewell of a beloved person is one of the greatest adversities, to the extent that the heart of discerning person, who is famous with the right intuition, deviates. So how if the farewell is without return, and it is related to the children, who are the fruit of the heart, the soul of minds, the splinter of livers and the light of eyes? With patience, waiting the reward from Allah, praise and recovery with the a soul believing in the Act of God, Allah will reward him with a great reward and Allah promises those parents with his intercession on the Day of return to Allah.

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<sup>1</sup> Surah at-Tahrim; 66:11

<sup>2</sup> Surah al-Baqarah; 2:153-157

The Messenger of Allah - peace and blessing of Allah be upon him - said, "When son of a man died, Allah will say to his angels, "Have you seized son of my servant?" They will say: "yes". Allah will say: "Have you denied him his heart's fruit?" They will say: "yes". He will ask: "What did my servant say?" They will say: he praised you and recuperated from you a reward." Allah will say: "Build for My servant a house in the Paradise, and name it "the house of gratitude.""<sup>1</sup>

In Sahih al-Bukhariy, on the authority of Abu Hurayrah, the Allah's Messenger - peace and blessing of Allah be upon him - said, "Allah the exalted says, "Nothing is for my slave as a reward, when I took the soul of his true love among the people of this earth and hopes for Allah's Reward for it , other than the Paradise.""<sup>2</sup>

Praise be to Allah who predestined the annihilation and the disappearance of all His slaves, and He carried out His order on them according to His wisdom and intent, and promised the patient ones over this judgment with the beautiful reward, threatened the disgruntled people with enormous punishments on the Day of Judgment. He gladdened those who know His action. Their souls are delighted as they submit themselves to the predestines and fates decreed by Allah. It is Him – the exalted – I give thanks to in every circumstance and I ask Him to provide His success and guidance.

These are glad tidings for the death of children, for those who receive that with great patience:

The first glad tidings: "blessings from their Lord and mercy": And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, and give good tidings to the patient ones. Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return". Those are the ones upon whom are blessings from their Lord and mercy, Those are the [rightly] guided."<sup>3</sup>

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<sup>1</sup> Narrated by at-Tirmithiy in his Sahih (hadith number 1021)

<sup>2</sup> Bukhariy (hadith number 6424)

<sup>3</sup> Surah al-Baqarah; 2:155-157

The second glad tidings: Rescue from fire: Patience for the loss of children protects from the fire and the wrath of Allah Almighty.

Abu Hurayrah reported that a woman came to Allah's Apostle - peace and blessing of Allah be upon him - with her child and said: Allah's Apostle, invoke Allah's blessing upon him because I have already buried three. He said: "You have buried three!" She said: "Yes" Thereupon he (the Holy Prophet) said: "You have, indeed, safeguarded yourself against the torment of Hell with a strong safeguard."<sup>1</sup>

The third glad tidings: Paradise

Allah says, "And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained."<sup>2</sup>

On the authority of Anas bin Malik, Allah's Messenger - peace and blessing of Allah be upon him - said, "No mankind that is a muslim whose three children died before the age of puberty shall be rewarded (with something) other than being granted Paradise by Allah because of His mercy to them."<sup>3</sup>

From Mahmud bn Lubayd, on the authority of Jabir, he said, "I heard the Messenger of Allah peace and blessing of Allah be upon him - say, 'If anyone has three of his children died young and seeks reward of Allah over them, he will enter the Garden.' We said, 'Messenger of Allah, what about two?' 'And two,' he said." Mahmud said to Jabir, "By Allah, I think that if you had asked, 'And one?' he would have given a similar answer." He said, "By Allah, I think so too."<sup>4</sup>

The fourth glad tidings: the house of gratitude

Allah – the exalted and the high - has written for whosoever remained patient on the loss of his son that he would have a special house with his name in the paradise, inscribed on it "the house of gratitude". It was reported from Abu Musa al-Ash'ariyy that the prophet – peace and mercy of Allah be on him -said: "When son of a man

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<sup>1</sup> Sahih Muslim 2636

<sup>2</sup> Surah at-Tur; 52:21

<sup>3</sup> Sahih al-Bukhariy 1248

<sup>4</sup> Ahmad 3/306 and Bukhariy in Adab Mufrad hadith number 146

died, Allah will say to his angels, "Have you seized son of my servant?" They will say: "yes". Allah will say: "Have you denied him his heart's fruit?" They will say: "yes". Allah will say: "What did my servant say?" They will say: he praised you and recuperated from You a reward." Allah will say: "Build for My servant a house in the Paradise, and name it "the house of gratitude."<sup>1</sup>

### **Example and Lessons from those of the past who experienced this bereavement:**

This life is a house of grief and sorrow. It does not free from calamities, trials, temptations and sedition. Human being is vulnerable to catastrophes which cannot exclude him except by going away from this life, and the soul is not purified but with scrutiny. Thus, the calamities show true men, as Imam Ibn al-Jawzi said, "The one who wants to have an uninterrupted safety and well-being does not understand the commandment and submission. A pain must befall every soul, be it a believer or non-believer, and no one should hope that he is secured from the tribulation and pain. Human being changes in his time between blessings and facing tribulations.

However, who knows the reality of this farewell, and that it is unavoidable, and that it befall someone better than him, he will realize that panic and worry will not return the lost thing but bring Almighty Allah's anger – the exalted and the high - and the enemies gloat. The one who knew this fact should be patient and emulate what the predecessors did when they face this kind of issue.

Narrated by Thabit, on the authority of Anas bin Malik: We went with Allah's Messenger – peace and mercy of Allah be on him - to the blacksmith Abu Saif, and he was the husband of the wet nurse of Ibrahim (the son of the Prophet). Allah's Messenger – peace and mercy of Allah be on him - took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Messenger – peace and mercy of Allah be on him - started shedding tears. `Abdur Rahman bin `Awf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn `Awf, this is mercy." Then he wept more and said,

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<sup>1</sup> Narrated by, Imam Ahmad in his musnad (4/410, hadith no 19740), and at-Tirmithiy in his Sahih (hadith no 1021) and Al-Baniy in his Silsilah Sahihah (vol. 3/398) (hadith no 1408).

"The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord. O Ibrahim! Indeed we are grieved by your separation."<sup>1</sup>

The caliph Omar bin Abdul Aziz, may God have mercy on him, gave the finest models of patience, durability, and not sadness, but pleasure when his son Abdul Malik died. Sufyan at-Thawriy narrated. He said: 'Umar ibn' Abd-al-'Aziz said to his son 'Abd al-Malik when he was ill: How are you? He said: In death. He said to him: "It is better for me to have reward from Allah because of you than you have reward from Allah because of me." He said to him: "O father, that what you love occurred is what I love more than what I myself love." It was said: When his son died, Umar said: "O my son, you were in the life as God Almighty said, "Money and children are adornment of this life" And you were the better adornment but I hope that today you are one of the remaining good things, which is better than the world, better in reward and better in hope. I swear by Allah, it did not please me to call you from side, and you answer me." When he buried him, he stood on his grave and he said, "I am still pleased with you, since I was told about your birth, but I was never pleased with you more than today." Then he said: "Oh God forgive Abdul Malik, the son of Omar and who asks forgiveness for him."<sup>2</sup>

The poet said:

Allah does not judge us with separation

The taste of separation is bitter in taste

If we found a means to path away separation

We would give the agent of separation a taste of separation

Oh Allah, bestow comfort on every injured, give patience to whom is tried with the loss of the beloved, make us among who exercise patience over the predestine and is pleased with the tribulation.

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<sup>1</sup> Sahih al Bukhariy, hadith number1303

<sup>2</sup> Reference: al Majalisah wa Jawahir al 'Ilm by Abu Bakr Daynuriy (2/250), published by Dar Ibn Hizm 1419 AH and Azkar by Nawawiy page 152, published by Dar al Fikr, Baerut 1414 AH (1994) and Tasliyah Ahlul-Masohib by Munbajiy, page 156, published by Dar al-Kutub al-'Ilmiyyah, Baerut 1426 AH (2005)

On the authority of Thabit, he said: When Abdullah bin Muttarif died, his father went out to his people in good clothes and perfume. They were angry and said to him, "Your son, Abd Allah, died and then you go out in clothes like this with perfume. He said to them: "Should I need to be so depressed because of his death? After all, my Lord – the high - has promised me three qualities, each of them is better than the world and more beloved to me than this world and what therein. Allah said, "Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return". Those are the ones upon whom are blessings from their Lord - this is the first - and mercy, - this is the second - Those are the [rightly] guided. - this is the third -"<sup>1</sup>

It was narrated<sup>2</sup> that Ibn Abbas was informed about the death of his daughter while he was on journey. He said, "A nakedness Almighty Allah covered, a provision Allah provided and a reward Allah brought." Then, he went down and prayed two Rak'ahs and said: We have done what Allah commanded us. Allah said, "And seek help through patience and prayer."<sup>3</sup>

Another example is 'Urwah ibn al-Zubayr and he was devotedly pious. It was narrated that he had an injury in his leg while he was on journey. A doctor was called for him. He cut off half of his leg, and no scream was heard from him out of his patience. Then, he was told about the death of his son Muhammad, who was kicked to death by a mule. No panic was heard from him in all. But when he returned, he said, "**truly, we have suffered much fatigue in this, our journey**"<sup>4</sup> Oh Allah, I had seven sons, and You took one and kept me six, and I had four limbs and You took one and kept me three, and if I was afflicted I was recovered, and if You took something, you kept me another thing.<sup>5</sup>

You have to know, - may Allah have mercy on you - that the one who cries should cry for himself as narrated from one of the predecessors that when he was dying,

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<sup>1</sup> Surah al-Baqarah; 2:156-157

<sup>2</sup> Tafsir al Qurtubiy, published by Dar al Kutub Misra, Cairo. "It was said therein that he was informed of his brother's death, Qatham. Some said it was her daughter." Second print, 1384 AH

<sup>3</sup> Surah al-Baqarah; 2:156

<sup>4</sup> Surah al Kahf; 18:62

<sup>5</sup> Al Kabair by Thahbi, page 192; ithaf as-Sadah al- Mutaqin by Zubaydiy 2/381 and Mu'assasah Ta'rikh al-Arabiyy

his wife cried. He said to her: Why are you crying? She said: For you. He said: If you cry, cry for yourself, but as for me I have cried on this day for more than forty years ago.

The departure of these loved ones is only a warning to us that we will leave this world; they preceded us, and we shall meet them. Shortly, we shall pass away from this earth.

**Patience on Scourge:** Patience is the light for a Muslim in his life. And the higher rank is the satisfaction with the predestine of Allah - Almighty and His creed. The Prophets and Messengers of Allah, above them Prophet Muhammad - peace and blessing of Allah be upon them - as well as Ayyub - peace be upon him - gave the greatest examples for patience and satisfaction. The Muslim must be patient and satisfied to get the highest grades.

**Definition of Patience:** Patience linguistically means prevention and restriction. Legislatively, it means the prevention of self from sadness, the tongue from complaining, and limbs from slapping the face and tearing the gown. It was also said that it is a virtuous quality of the ethics of the soul, to refrain from doing what is neither good nor suitable. It is one of self power, which makes soul good and strengthens its affairs. The soul has two strengths: the strength of bravery and the strength of reluctance. The fact of patience is to make the force of bravery focused on what is useful, and the power of reluctance to stop what harms it.

**Rank of Satisfaction To Patience:** As for satisfaction, it is happiness and acceptance of the predestine of Allah, even with pain, but satisfaction mitigates that by the soul of certainty in the heart. That is to say if the person faces something bad he will not desire the relief due to his hope for the reward from Allah, that is better than the return of what was taken from him. If he is given the options between the return of what is taken and the current situation, he will choose the current one. If his child dies, loses his money or loses his hearing or sight, his greed in the reward of Allah, his love for the judgment of God Almighty and his ability make him wish nothing other than the current situation. He is satisfied with the predestine of Allah and

hopes the reward of Allah and his soul becomes comfort with the predestine and decree of Allah.

Shaikh al-Islam said: "Satisfaction with God's ruling is the highest level of patience, and it is preferred, and it is higher for thanking Allah for the bad issue, for it may be a reason for the forgiveness from the sin, raising the rank of the person, his dedication to God and his prayers to Him, and his dedication to trust in Him and his hope from Allah not from any creatures."

Shaikh al-Islam said: "The commandment is not for satisfaction but the patience, but praise and eulogy come for those of satisfaction."

The satisfaction is not obligatory but Allah encourages people to have it and gives praise to those who have it. In addition, Allah Almighty informs that the reward of satisfaction is greater and higher than that of patience. The satisfaction of the slave with the decree of Allah is the result of the satisfaction of Allah with him."

### **Fruits (Rewards) of Patience on the Scourge**

Allah Almighty promises the patients saying: "Oh you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient ones. And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not. And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, and give good tidings to the patient ones. Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return". Those are the ones upon whom are blessings from their Lord and mercy, and those are the [rightly] guided."<sup>1</sup> In addition, Prophet Mohammad - peace and blessing of Allah be upon him – said, "No one is given a reward better and greater than patience."<sup>2</sup>

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<sup>1</sup> Surah al Baqarah; 2:155-157

<sup>2</sup> Sahih al Bukhariy, hadith number 1469 and Sahih Muslim, hadith number 1053

## **The Patient are the People of Success and Survival**

Allah Almighty speaks about the believers enjoying the forever comfort in the Hereafter saying, "Indeed, I have rewarded them this Day for their patient endurance that they are the attainers of success."<sup>1</sup>

In addition, Allah almighty promises us with what is said to the people of Paradise on the Judgment Day saying, "Peace be upon you for what you patiently endured. And excellent is the final home."<sup>2</sup>

Narrated 'Ata bin Abi Rabah: Ibn `Abbas said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet - peace and blessing of Allah be upon him - and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.' The Prophet - peace and blessing of Allah be upon him - said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allah for me that I may not become uncovered.' So he invoked Allah for her."<sup>3</sup>

## **They are given their reward without account**

Allah Almighty says: "Oh My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allah is spacious. Indeed, the patient will be given their reward without account."<sup>4</sup>

Sulaiman bin al Qasim said that any act is of known account except the patience: "Indeed, the patient will be given their reward without account." He said, "It is like falling heavily water."

## **Allah – the high – shall replace their loss with the better**

Mus'ab bin Sa'd narrated from his father that a man said: "Oh Messenger of Allah! Which of the people is tried most severely?" He said: "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

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<sup>1</sup> Surah al Mu'minun; 23:111

<sup>2</sup> Surah ar-Ra'd; 13:24

<sup>3</sup> Ahmad hadith number 3240; Sahih al Bukhariy, hadith number 5652 and Sahih Muslim, hadith number 6663

<sup>4</sup> Surah az-Zumar; 39:10

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 sin."<sup>1</sup>

### **Patience is the reason for the atonement of sins and the increase of virtues**

Some of the salaf said: "If there are no calamities, we would be bankrupt on the Day of Judgement." Narrated Abu Sa'id Al-Khudri and Abu Huraira: The Prophet - peace and blessing of Allah be upon him - said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that."<sup>2</sup>

### **Patience is a reason to guide hearts**

Patience is a reason for the guidance of the hearts, and the disappearance of its cruelty, and the occurrence of the kindness. How many of the ignorant persons who returned to Allah when they became ill? How many persons away from Allah who returned to Him when they lost beloved person, and Allah Almighty says, "No disaster strikes except by permission of Allah. And whoever believes in Allah, He will guide his heart. And Allah is All Knower of all things."<sup>3</sup>

Alqamah said: It is the man afflicted by the calamity and he when knows that it is from God, he becomes pleased and he accepts it.<sup>4</sup> The meaning of the verse is that: the one who suffers a calamity and knows that it is from the fate of God and becomes patient, accepts it and surrenders to the decree of Allah. Allah will guide his heart and compensate him for what he missed from the world with guidance, assurance and certainty. Allah may grant him with the better thing than the lost one. May Allah make us of patients, thankful for His act, and make us the guidance for guided persons.

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<sup>1</sup> Ahmad hadith number 1481; Darimiy, hadith number 2783; at-Tirmithiy, hadith number 2398 and Al- Baniy in Silsilah Sahihah 1/225

<sup>2</sup> Ahmad hadith number 8014; Sahih al Bukhariy, hadith number 5641 and Sahih Muslim, hadith number 6660

<sup>3</sup> Surah at-Tagabun; 64:11

<sup>4</sup> Tafsir bn Kathir, dar al Kutub al 'Ilmiyyah, Baerut, first print 1419 AH

### **Between poverty and hardship**

The family lived during the days of their journey with Abdullah to the house of gratitude: "Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near."<sup>1</sup>

The poverty is what happens to the one from outside himself, such as the security threat, the exit from the home, the illness or death of relatives. On the other hand, hardship is what afflicts the person himself from disease, torture or death.

### **The prohibition of excessive crying and weeping**

All praise be to Allah, the Lord, the Merciful, the Wise in what He decrees at all times, the kind to His servants when the worries and sorrows worry them, Who promised the patient with their rewards without any account.

Imam Al-Dhahabiy said in his book "the major sins" that Omar ibn al-Khattab said: "When the Angel of Death takes the soul of the believers, he will stand at the door of his house. There will be among his family the one who hits her face, the one who spreads her hair and one who wails and bursts in loud lamentation. Then the Angel of Death will say: "Why are you extremely sad? By Allah, I did not shorten the age of any of you, nor take any of your grants from Allah. nor do I oppress any of you. If your grievances and wrath are on me, be sure that I'm commanded by Allah. If it is regarding your dead person, he is overpowered, and regarding your God, you are disbelieving in Him. Surely I will come back again many times until I take you all. The Prophet said "If they saw his place and listened to him, they would be surprised from their dead person and cry for themselves."<sup>2</sup>

Shaikh Abdul Qadir Al Jilani, while advising his son said, "Oh son, the disaster is not coming to destruct, but it comes to examine your patience and belief. Oh son, the decree of Allah is like a wild animal, and the wild animal does not eat dead animal."<sup>3</sup>

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<sup>1</sup> Surah al Baqarah; 2:214

<sup>2</sup> Al-Kabi'r by Dhahabiy, page 187

<sup>3</sup> Tasliyatul Ahlil-Moso'ib, page 166

Abu Dardaa' said, "Surely when Allah decided on a matter, Allah would like to be pleased with it."<sup>1</sup>

Imam Bukhariy – may Allah be merciful on him – “Topic: What is discouraged in excessive cry over the demise” ‘Umar said, “Let them cry for Abu Sulayman, except if they put the soil on their head or cry aloud.”<sup>2</sup> Imam Bukhari narrated also that Al-Mughirah bn Shu'bah - may Allah be pleased with him - said: I heard the Messenger of Allah - peace and blessing of Allah be upon him - saying, "He who allows (others) to wail over his death, will be punished for it on the Day of Resurrection."<sup>3</sup>

Imam Bukhari said, “On the saying of the Messenger of Allah - peace and blessing of Allah be upon him - "He who allows (others) to wail over his death, will be punished for it on the Day of Resurrection", if the wail is of his will, for the saying of Allah, "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them."<sup>4</sup> . In addition, the prohibition of crying on the death is when it involves shouting, screaming. It is also the one that shows the dissatisfaction with the destiny of Allah.

In addition, Bukhariy said under the topic “Prohibition of loud cry and its discouragement” If it is just sadness, it is not prohibited as the best one in the world who fears Allah more than any other person, prophet Mohammad - peace and blessing of Allah be upon him - did that. Bukhariy added “What is allowed in crying without wail”

He narrated a tradition on the authority of Usamah bin Zayd, “The daughter of the Prophet - peace and blessing of Allah be upon him - sent word to him telling him: A son of mine is dying, come to us. He sent word to her, conveying his greeting of salam and saying: "To Allah belongs that which He takes and that which He gives, and everything has an appointed time with Allah. Let her be patient and seek reward." She sent word to him adjuring him to come to her. So he got up and went, accompanied by Sa'd bn 'Ubadah, Muadh bn Jabal, Ubayy bn Kab, Zayd bn Thabit and some other men. The boy was lifted up to the Messenger of Allah, with the

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<sup>1</sup> Al Adab as-Shari'iyah by Ibn Muflih 2/192, published by 'Alamul-kutub

<sup>2</sup> Sahihul-Bukhariy 2/80, published by Dar bn Kathir, Baerut, third print 1407 AH (1987)

<sup>3</sup> Sahihul-Bukhariy 1291

<sup>4</sup> Surah at-Tahrim; 66:6

death rattle sounding in him, and his eyes filled with tears. Sa'd said: "O Messenger of Allah, what is this?" he said: "This is compassion which Allah has created in the hearts of His slaves. Allah has mercy on His compassionate slaves."<sup>1</sup>

Alayniy said, his word "his eyes filled with tears" without wail indicates that crying without wail is allowed and it is not harmful for the one who cries and the dead person."<sup>2</sup>

Ibn Abdulbar – may Allah have mercy on him - said: Abu Ishaq Alsubay'iy narrated from Amir bin Sa'd Bajaliy from Abu Mas'ud Al Ansari and Thabit bn Zayd and Qurzha bn Ka'b, they said, "We are permitted to cry on the dead person without wail as the eyes of the prophet Mohammad - peace and blessing of Allah be upon him - were filled with tears at the death of his son, Ibrahim, and he became extremely sad."

Anas said, "I saw him – i.e. Ibrahim - at the point of the death before the Messenger of Allah - peace and Blessing of Allah be upon him -. He said, "Tears began to fall from the eyes of the Messenger of Allah - peace and blessing of Allah be upon him – and he said, "The eye weeps and the heart grieves, but we say only what our Lord is pleased with, and we are grieved for you, Ibrahim."<sup>3</sup>

An-nawawiy said, his word "Tears began to fall from the eyes of the Messenger of Allah - peace and blessing of Allah be upon him -" indicates that it is permissible to cry over death or sadness and that does not contradict with the satisfaction with the destiny of Allah, instead it is mercy Allah makes it in the hearts of slaves, but the prohibited act is the wail and saying invalid sayings. As a result of this, the Messenger of Allah - peace and blessing of Allah be upon him – said, "but we say only what our Lord is pleased with."<sup>4</sup>

The Messenger of Allah - peace and blessing of Allah be upon him – wept when Sa'd bn 'Ubada complained of illness. When the people saw Allah's Messenger - peace and blessing of Allah be upon him - weeping, they also began to weep. He said: Listen, Allah does not punish for the tears that the eye sheds or the grief the heart

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<sup>1</sup> Sahihul-Bukhariy 1284 and Sahih Muslim 923

<sup>2</sup> 'Umdatul-Qari' 8/72 published by Dar 'Ihya' Turath al 'Arabiy, Baerut

<sup>3</sup> Sahih Muslim 2315

<sup>4</sup> Sharih an-Nawawiy on Muslim 15/75, published in 1392 AH by Dar 'Ihya' Turath al 'Arabiy, Baerut

feels, but He punishes for this (pointing to his tongue), or He may show mercy. Surely, the deceased shall be punished for the wail of his family over him.”<sup>1</sup>

Oh Allah, we ask you by all praises due to You, and there is no god worthy of worship but You alone, no partner for You. Oh the innovators of the heaven and earth. Oh the Majesty, the Honored. Oh the Living, the Independent, we ask You to forgive our dead and all the dead of Muslims. Oh Allah, forgive them and have mercy on them, heal them and overlook their sins, honor their abode, expand their entrance and wash them with water, snow and cold, Oh Allah, The Most Merciful.

Patience on Scourge and Calamities

Ash-shaykh Muhammad Mutawaliy Sha’rawiy (6:37)

How To Be Patience on Departure or Death of Whom You Love

Ash-shaykh Mashariy Kharaz (11:13)

### **About Honor of Deceased<sup>2</sup>**

The first thing that comes to mind when talking about the honor of the dead is what is said in the past "the honor of the deceased is to be buried". Many people imagine that hastening the burial of the dead is the only way that the Shari'a prescribes to honor him. In fact, Islam pays close attention to the physical and moral dignity of the deceased. However, it is not appropriate to separate the material from the moral one; for in honoring the deceased is also a moral honor, because honoring the body is a tribute to the soul at the same time. Rather, it is honor to human in its general sense.

One of the manifestations of honoring the person in Islam is the urge to adhere to certain etiquette in washing him, shrouding him, his funeral and burial, and visiting the grave, all together is respect and honor of the deceased. This is the affair we see so in the prohibition of acting on his body (like cutting it), or mentioning bad things

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<sup>1</sup> Sahih al Bukhariy, hadith number 1304

<sup>2</sup> This article on this topic was published by Al-Qabas magazine, 12 July, 2015.

after his death. Rather, we are encouraged to mention his goodness, praying for him for forgiveness and mercy.

The Quranic verses and the prophetic Hadiths in this section are very much, such as the following verse, “And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created.”<sup>1</sup>

This verse is general, as it includes the alive and deceased persons, interpreted in Hadiths, in which it is assured to honor the human being even the deceased and that anything haram against the alive person is the same for the deceased. The following Hadiths are examples for that:

Narrated Abdullah ibn Umar: The Prophet - peace and blessing of Allah be upon him - said: “Mention the virtues of your dead, and refrain from (mentioning) their evils.”<sup>2</sup> Also, the Messenger of Allah - peace and blessing of Allah be upon him - said: “Let the honest wash your dead.”<sup>3</sup> And his saying - peace and blessing of Allah be upon him - “Breaking bone of deceased is like breaking it alive.”<sup>4</sup> And his saying - peace and blessing of Allah be upon him - “When one of you shrouds his brother, he should shroud him well.”<sup>5</sup> Among these, is his prohibition "on plastering graves, writing on it and treading on it."<sup>6</sup> Narrated from the Messenger of Allah - peace and blessing of Allah be upon him - "It is much better for one of you to sit on a live coal, which will burn his clothes and get to his skin than to sit on a grave."<sup>7</sup> Also, in hadith ibn ‘Umar, attributed to the Prophet - peace and blessing of Allah be upon him – “When one of you dies, don’t delay it. Quickly take him to his grave.”<sup>8</sup> As also the Prophet - peace and blessing of Allah be upon him - gave instruction on the demise and said, “Bury your dead in the middle of the righteous people because the dead is affected by a bad neighbor as the alive is affected by a bad neighbor.”<sup>9</sup>

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<sup>1</sup> Surah al-‘Israa’; 17:70

<sup>2</sup> Abu Dawud, number 4900, at-Tirmidhiy, number 1019

<sup>3</sup> Ibn Majah, number 1461 and al-Baniy said “fabricated” in silsilah ahadith da’ifah 9/386

<sup>4</sup> Ibn Majah on the authority of ‘A’isah, hadith 1616

<sup>5</sup> Muslim on the authority of Jabir, number 943, Abu Dawud, number 3148 and an-Nasa’, number 1895

<sup>6</sup> At-Tirmidhiy, number 1052

<sup>7</sup> Muslim, number 971

<sup>8</sup> Tobaraniy fil Kabir, number 13613

<sup>9</sup> Abu Na’im in Hilyah (6/354)

Among other numerous prophetic traditions which explain the extent to which our pure religion honor human both alive and dead. All praise due to Allah for this mercy of Islam.

### **Who is more truthful than Allah in statement!<sup>1</sup>**

Here we shall state the difference between the following two verses which use the Arabic words “Haditha and Qilah” translated here into ‘statement’. We should identify the difference between these two words in the following two verses.

“But the ones who believe and do righteous deeds - We will admit them to Gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allah, [which is] truth, and who is more truthful than Allah in statement.”<sup>2</sup>

Allah - there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement.<sup>3</sup>

We first note in these two verses that both are discussing the affair of the Day of Resurrection and that there is no doubt about it. Also, that the Allah’s promise of putting those who believed and did the good deeds inside the paradise beneath which rivers flow is a true promise and that there is no doubt about it.

Second, we also note in these two verses that both end in with the question tags and challenge at the same time. It was possible to come in the affirmative form as Allah might say: There is no one who is more truthful than Allah in statement. However, Allah Almighty asks the human being to think and question, is there anyone who is more truthful than Allah? The answer will be negative certainly. Therefore, why there are some people who are still in doubt, if not the most of them, regarding the Judgement Day?

The third remark here is related to the fact that Allah almighty chooses two different words in Arabic regardless the fact that they have the same meaning and they are translated into the same word in English that is "statement". The interpreting scholars argue that this difference in the two Arabic words is related to

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<sup>1</sup> This article on this topic was published by Al-Qabas magazine, 15 November, 2015.

<sup>2</sup> Surah an-Nisa’; 4:87

<sup>3</sup> Surah an-Nisa’; 4:122

a linguistic reason that is related to the words before them in the Arabic verses that is not applied in the English text. This difference is linked to the Arabic language and cannot be applied or analyzed in the English text and it can be linguistically analyzed in Arabic as can be seen in the Arabic version of this book.

Glory be to Allah, the Greatest

The meaning of Truthfulness with Allah

Shaikh Salih Al Maghamsi (2:55)

### **Exhorting dying man Shahadah**

#### **(there is no true god except Allah)<sup>1</sup>**

This subject is absent from the minds of many people, unfortunately, despite the great importance that may reach the extent of contributing, God willing, to determine the fate of the dying person after death! Do not feel amazed and surprised when you read this fact, my sisters and brothers readers, Mu`adh bin Jabal - may Allah be pleased with him - reported: The Messenger of Allah - peace and blessing of Allah be upon him - said, "He whose last word is "La ilaha illallah' (There is no true god except Allah) will enter Jannah."<sup>2</sup> In addition, Abu Sa'id Al-Khudri - may Allah be pleased with him - reported: The Messenger of Allah -peace and blessing of Allah be upon him - said, "Exhort your dying man to recite: 'La ilaha illallah' (There is no true god except Allah)."<sup>3</sup> Al Hafizh bn Hajjar said: "To say : There is no true god except Allah" in the above mentioned Hadith means to say the two phrases of Shahadah and Tawheed, which are: There is no true god except Allah and Mohammad is the Messenger of Allah, either in this form or you add first "I certify or declare that ...". Regarding the form of exhorting, it is by asking the dying person kindly to say "There is no true god except Allah" without speaking more in that. It is enough to remind him once or two times in order to have it in his/her mind and to be the last word to be uttered by him. May God reward me and you with good ending and death on the word of Tawheed

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<sup>1</sup> This article on this topic was published by Al-Qabas magazine, 22 November, 2015.

<sup>2</sup> Abu Dawud, number 3116, Hakim, number 1229 and Al-Baniy authenticated it.

<sup>3</sup> Muslim, number 916

## **The Philosophy of Illness in Islam<sup>1</sup>**

In the absolute satisfaction of God's destiny and power, Who is the Wise, we do not even have to whisper to ourselves: Why did God do us such and did not do so? That takes us beyond our human limits and exceeding the right of Allah Almighty, and ignorance of His greatness and that we cannot take some of his knowledge except what He wants. Allah Almighty says: ((Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.<sup>2</sup>

When we ask about the divine wisdom of the injury of people with diseases, we recognize at the beginning that the creator of this universe is Merciful and knows everything in this world. If He is not, we had not originally asked about the purpose of the existence of pain or evil in the universe as if this is the rule, we had not paid attention to it, but it is an exception and a symptom that affects all people for some time in their mundane lives for many reasons spoken by scientists and wise men over time.

From these reasons that the scholars have interpreted that the disease, although evil on the one hand, is better than other aspects. For, as Imam Ibn Qayyim al-Jawziyyah - may Allah have mercy on him - said, "He does not create a pure evil from every aspect but everything He created has interest and reason and even if some have additional partial evil, but regarding the total absolute evil from all aspects, Allah Almighty does not provide it."<sup>3</sup>

And from the wisdom is the injury of the disease of the patient in order to motivate him to go to his Lord, repent and know the amount of negligence and injustice to himself and that he has no right to be proud of anyone or to think of himself as the force that is invincible, he is weak in the possibility of a virus that cannot be seen by the eye, causing him to leave the ground after he was on its back walking proudly.

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<sup>1</sup> This article on this topic was published by Al-Qabas magazine, 2 November, 2014.

<sup>2</sup> Surah al Baqarah; 2:255

<sup>3</sup> Shifa'ul 'Alil fi Masa'il-Qada' wal Qadar wal Hikamah wa Ta'lil, page 169

If the disease does not end the life of the person it returns him strong and healthy and knew the Lord's favors, and how he does not count, then he reviews himself, and humble to God and then to the people, and does much good work, and keen to the extent of his health and their health, as he feels satisfaction and feels the state of the sick people and especially the poor of them, then he gives charities to them of his money and health, and the strike that does not break the back of the human shall strengthen him.

The disease, as stated in many authentic hadiths, purifies a person of sins. Therefore, it is permissible to say to the patient what the Prophet - peace and blessings of Allah be upon him - said when he entered on a sick Arabian person visiting him, "No problem, it purifies you by Allah's willing."<sup>1</sup> Most of what we suffer from, diseases and even calamities, is the gain of our hands, Allah Almighty says:

And whatever strikes you of disaster it is for what your hands have earned; but He pardons much.<sup>2</sup>

On the tongue of the Prophet - peace and blessing of Allah be upon him - Allah has given glad tiding to his servants whom were afflicted with any kind of diseases, saying "Never a believer is stricken with a discomfort, an illness, an anxiety, a grief or mental worry or even the pricking of a thorn but Allah will expiate his sins with it."<sup>3</sup>

And his saying - peace and blessing of Allah be upon him - "No Muslim is aggrieved with discomfort of sickness and other thing, but that Allah will remove his sins with it as a tree sheds its leaves."<sup>4</sup>

And his saying - peace and blessing of Allah be upon him – "The similitude of the believer suffering from malaria or a sickness is like iron rod put inside fire, removing its rust, and its goodness remains."<sup>5</sup>

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<sup>1</sup> A part of hadith narrated by Imam Bukhariy in his authenticity, the book of virtues, topic, the signs of prophethood, number 3616. The full version of the hadith: on the authority of ibn 'Abbas, surely the Prophet – peace and mercy of Allah be on him – entered on bedouin, visiting him, he said and whenever he entered on the sick, he would say "No problem, it purifies you by Allah's willing." The bedouin said, "purifying?" He added, "No! It is just malaria with high temperature in the body of very old man whom the graves want to drag for a visit." The Prophet – peace and mercy of Allah be on him – said, "Then (if death is your choice), it is good."

<sup>2</sup> Surah ash-Shura; 42:30

<sup>3</sup> Bukhariy (number 5641), Muslim (number 2572), words belong to Bukhariy

<sup>4</sup> Bukhariy (number 5648), Muslim (number 2571),

<sup>5</sup> Hakim in mustadrak (number 246), Bayhaqi in Sunan Kubra (number 6544)

The Prophet - peace and blessing of Allah be upon him – also said: "No worshiper suffers a calamity nor what is worse than that or less, except due to a sin, and what Allah pardons as a result of it is more."<sup>1</sup>

The Prophet - peace and blessing of Allah be upon him – also said: "Surely Allah would try His slave with a sickness until that expiates all his sins."<sup>2</sup>

Oh God, honorable You, Oh Lord, even on the thorn, or the worry, or the sorrow, or the affliction, they turn to mercy for your slaves by expiating their sins?!

Allah, the Exalted is more eager for the mercy of His servant than this servant himself, He is more merciful to man than his own mother.

It was narrated that Ibn 'Umar said: "We were with the Messenger of Allah - peace and blessing of Allah be upon him - on one of his wars. He passed by some people and said: 'Who are these people?' They said: 'We are Muslims.' There was a woman putting wood in her oven, and a son of hers was with her. When the flames got higher, she moved him away. She came to the Prophet - peace and blessing of Allah be upon him - and said: 'Are you the Messenger of Allah?' He said: 'Yes.' She said: 'May my father and mother be ransomed for you. Is not Allah the Most Merciful of those who show mercy?' He said: 'Yes indeed.' She said: 'Is not Allah more Merciful than a mother to her child?' He said: 'Yes indeed.' She said: 'A mother would not throw her child into the fire.' The Messenger of Allah (Peace and blessing of Allah be upon him) lowered his head and wept. Then he looked up at her and said: 'Allah does not punish any of His slaves except those who are defiant and rebellious, who rebel against Allah and refuse to say: La ilaha illallah.'"<sup>3</sup>

It is from His mercy that He may afflict us with the disease, so that we may pray to Him and resort to Him by supplication and prayer, so that He may heal us or heal those we love. This wisdom comes through our afflictions not only with calamities alone but also with favor too. Think of these two verses, Allah Almighty says: "And We tested them with good [times] and bad that perhaps they would return to

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<sup>1</sup> At-Tirmidhiy in his sunan(number 3252)

<sup>2</sup> Tobaraniy in Kabir (number 1548), Hakim in mustadrak (number 1286) and Bayhaqi in Shu'ab (number 9397)

<sup>3</sup> Ibn Majah (number 4297)

obedience.”<sup>1</sup> Also, His saying, the exalted, “And We test you with evil and with good as trial”<sup>2</sup>

You will find that Allah Almighty tries His slaves with prosperity and austerity, desire and dread, and wellness and scourge.

It is also wise to make the injury of some of the disease a lesson and a preaching for ourselves and others, to know the value of health, and how they are in the bliss, and to know that this bliss is not durable, it is a temporary bliss that does not last. Even if it lasts, we shall be ranked above humans and we do not feel shortage or insufficiency. But we are human beings in our origin. Thus, shortage and demise are in us.

These are some of the urgent signs of the wisdom of the disease, which is not understood except by those who are patient and thankful. It is to understand the mercy of Allah and to know that if he is afflicted with something bad, he is required only to be patient with it without complaining to people or to be angry over his destiny written from time immemorial. That the most people with the scourge are the prophets then the likes and the likes.

Abu Sa’eed Al-Khudri said: “I entered upon the Prophet (Peace and blessing of Allah be upon him) when he was suffering from a fever, I placed my hand on him and felt heat with my hand from above the blanket. I said: ‘Oh Messenger of Allah, how hard it is for you!’ He said: ‘We (Prophets) are like that. The trial is multiplied for us and so is the reward.’ I said: ‘Oh Messenger of Allah, which people are most severely tested?’ He said: ‘The Prophets.’ I said: ‘Oh Messenger of Allah, then who?’ He said: ‘Then the righteous, some of whom were tested with poverty until they could not find anything except a cloak to put around themselves. One of them will rejoice at calamity as one of you would rejoice at ease.’”<sup>3</sup>

If this is the case of the Prophets and the righteous, then how are those who are less than them and too far away from Allah Almighty?

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<sup>1</sup> Surah al ‘A’raf; 7:168

<sup>2</sup> Surah al ‘Anbiya’; 21:35

<sup>3</sup> Bukhariy in al ‘Adab al Mufrad (number 510) and al Baniy authenticated it.

The commitment of patience and thanks may bring the patient into the group of prophets and righteous people and their likes, especially if he insisted on Allah Almighty in the prayer to live with the prophets and the righteous with His favor and mercy.

So the poet says:

Pleasure of Allah is attained when a slave respond to the favor with thanks

And patience with hardship to meet His Helper

And whosoever is pleased with by Allah, surely

He is successful in his life and hereafter by Allah's favor.

### **Philosophy of Death in Islam<sup>1</sup>**

Death is the greatest truth that no one can doubt. It is the certainty that is unquestionable. It happens suddenly without a clear warning in most cases, and always without postponement or delay.

“And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it].”<sup>2</sup>

It is a cup all the people will drink from it and a basin and every people will pass through it, rich and poor, dear and humiliated, strong and weak.

“Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.”<sup>3</sup>

Allah has prescribed the death on everyone in the earth, rather everyone in the universe, so that Allah shall remain only, the exalted, the Living, indefinite living, no death in it before or after.

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<sup>1</sup> This article on this topic was published by Al-Qabas magazine, 9 November, 2014.

<sup>2</sup> Surah al-'A'raf; 7:34

<sup>3</sup> Surah al 'Imran; 3:185

“Everyone upon the earth will perish. And there will remain the Face of your Lord, Owner of Majesty and Honor.”<sup>1</sup>

This is a fact that most people try to escape if not by their actions, by their feelings and by their thinking, but how?

“Say, “Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the seen, and He will inform you about what you used to do.”<sup>2</sup>

And then where to flee? Death is everywhere chasing the human if his time is up.

“Wherever you may be, death will overtake you, even if you should be within towers of lofty construction.”<sup>3</sup>

Moreover, there is no hope that the apostles of Allah will be disobedient if their Lord orders the capture of the spirit of any creature:

“And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties].”<sup>4</sup>

No one can think that those around him from the family, friends and brothers can save him from death or return his soul to him again, but they will then stand in front of him unable to save him.

“Then why, when the soul at death reaches the throat

And you are at that time looking on -

And Our angels are nearer to him than you, but you do not see -

Then why do you not, if you are not to be recompensed,

Bring it back, if you should be truthful?”<sup>5</sup>

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<sup>1</sup> Surah ar-Rahman; 55:26-27

<sup>2</sup> Surah al-Jum’ah; 62:8

<sup>3</sup> Surah an-Nisa’; 4:78

<sup>4</sup> Surah al-‘An’am; 6:61

<sup>5</sup> Surah al Waqi’ah; 56: 83-87

How much death has kidnapped a son of his father, a father of his sons, a brother of his brother, a friend of his friend and a lover of his love and close to his relative and no one could prevent death or respond to a lover or a dear. And how they can save him from death and they cannot save themselves from it when he is ready?

“Those who said about their brothers while sitting [at home], "If they had obeyed us, they would not have been killed. Say, "Then prevent death from yourselves, if you should be truthful.”<sup>1</sup> And death is a disaster certainly for the people of the deceased and his loved ones and his companions, Allah Almighty says: “when death approaches one of you.”<sup>2</sup>

But it may be a relief to the person from the burden of life or the pain of illness or injury. And death is truly mercy and true to those who have been in heaven, where death is the first full comfort of the liver and life. In view of this, when the Messenger of Allah – peace and mercy of Allah be on him - was experiencing the pain of death which he experienced, Fatimah – may Allah be pleased with her – said, “Oh, the sickness of my father!”. The Prophet – peace and mercy of Allah be on him - said: "After this day your father will not experience any difficulties. Verily that inevitable thing has descended on your father today i.e. death which till the day of qiyaamah will not be averted by anyone.”<sup>3</sup>

It may also be a mercy for the living if the deceased is sick with a painful illness and no hope for its cure, or he is a harmful person who is feared and his harm cannot be prevented by the people. Therefore, killing the boy was a comfort for his righteous parents; otherwise they would be oppressed with tyranny and disbelief as stated in the surah al- Kahf, where Qur’an narrates a story of a righteous man whom prophet Musa – peace be on both – followed to acquire knowledge from him. The man did some strange things in presence of those who do not know his aims and objectives. One of these is that he killed a boy. “So they set out, until when they met a boy, al-Khidh killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing.”<sup>4</sup> After that, he explained the rationale behind his act to Musa, saying, “And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief. So we intended that their Lord should change him for them for one better

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<sup>1</sup> Surah al ‘Imran; 3:168

<sup>2</sup> Surah al Ma’idah; 5:106

<sup>3</sup> Ibn Majah, the book of Jana’iz, topic: mentioning his death and his funeral arrangement, (number 1627), authenticated by al-Baniy

<sup>4</sup> Surah al Kahf; 18:74

in righteousness and near to mercy.”<sup>1</sup> The death here was a relief for the parents, also for the son because he has prevented him from being arrogant son when he becomes adolescent. All of the above is a result of the true wisdom of the creation of God Almighty for death and life, namely the human suffering and rewarding with Paradise or fire, according to Almighty saying, “[He] who created death and life to test you [as to] which of you is best in deed and He is the Exalted in Might the Forgiving.”<sup>2</sup>

It is tribulation, threat and intimidation is not its goal, but sermon and lesson so that a man would realize the reason for his existence and he would define his destination for the real world i.e. hereafter.

If a man realizes the philosophy of death in Islam, he will realize the true value of the world and give his face to the Hereafter, and he will work for it sincerely, even if he dies, he is ready to enter Paradise. May Allah house us and our entire dead all in it, without account and no punishment antecedent.

The understanding of the philosophy of death will make the person look at death with wisdom and calmness. So, he would not over-grieve the death of anyone, neither slap the cheeks, nor go into tears and weeping. Rather, he would face it with patience, thanks, pleasure, reward seeking, calmness and comfort regardless of his relationship with the dead.

Umm Salamah (May Allah be pleased with her) reported: I heard the Messenger of Allah (Peace and blessing of Allah be upon him) saying, "When a person suffers from a calamity and utters: 'Inna lillahi wa inna ilaihi raji'un. Allahumma ujurni fi musibati, wakhluf li khairan minha (We belong to Allah and to Him we shall return. O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it), then Allah surely compensates him with reward and better substitute." Umm Salamah (May Allah be pleased with her) said: When Abu Salamah (May Allah be pleased with him) died, I repeated the same supplication as the Messenger of Allah (Peace and blessing of Allah be upon him) had commanded me (to do). So Allah bestowed upon me a better substitute than him (I was married to Muhammad, the Messenger of Allah (Peace and blessing of Allah be upon him)

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<sup>1</sup> Surah al Kahf; 18:80-81

<sup>2</sup> Surah al-Mulk; 67:2

This is the fruit of the realization of the death reality, and the reward of those who receive it in proportion to its size. It is a calamity, yes, but all people will suffer it, sooner or later.

Exhorting dying man Shahadah (there is no true god except Allah)

Shaykh Muhammad Isma'il al-Muqadam (57:3)

Sickness; Purification or Humiliation; And Etiquette of Visiting Patient

Dr. Omar Abdulkafi (37: 8)

If the slave is sick, Allah – the exalted - sends him two angles

Sheikh Muhammad Ratib al-Nabulsiy (32:14)

### **Philosophy of Supplication in Islam<sup>1</sup>**

The supplication is the worship.<sup>2</sup> It includes many meanings and concepts stressing the worship of the human being to Allah and believing that He is alone the One Who is able to respond to him and relief him. He is alone to Whom we shall all complain, Who orders anything to be and it be immediately. Due to the significance of supplication as a sign of Islam, the one who fails or leaves it, there is a mistake in his belief and he has to review his himself. Allah Almighty says: "No! [But] indeed, man transgresses. Because he sees himself self-sufficient."<sup>3</sup>

Self-sufficient from who?! Self-sufficient from who gives him, grants him, covers him and elevates him?! This is the real destruction and the pride that takes his companion to Hell. The symbol of this is prayer neglect. Confirmation of this is the saying of Allah Almighty:

"And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible."<sup>4</sup>

The fact that supplication is worship as stated in the previous Hadeeth is not merely a marginal matter that can be dispensed with. Rather, it is the matter that determines the truth of man's faith in his Lord and the extent of his trust in Him.

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<sup>1</sup> This article on this topic was published by Al-Qabas magazine, 17 November, 2014.

<sup>2</sup> At-Tirmidhiy in his sunan (number 3372) and said "good and authentic hadith)

<sup>3</sup> Surah al-'Alaq; 96: 6-7

<sup>4</sup> Surah al-Gafir; 40:60

This fact is the basis upon which any talk of Du'aa is based. The fact that prayer is a symbol of Tawhid (oneness of Allah) means that the person should believe that there is neither refuge nor rescue for him except the Eternal the Almighty. So, he should continue with the prayer, concentrate on it, and remove his heart from all attachment to the creature and submit himself to the Creator Almighty. He should choose the best time for that to call Him and take the nearest place He loves, - and that is on prostration in the Qiblah direction - . He should aspire to obey Him and not to disobey Him as much as he could. He should fear Allah in himself, in his households and in people. He should eat Halal. He should pray for the good things, not for sin nor breaking the family tie. He should not be in a hurry for the prayer acceptance, and other etiquettes of supplication.

It is required for the answer of Du'aa - as a general rule - that the supplicant is a believer in Allah, and he responds to His commands and refrain from what He prohibits according to His saying, Allah Almighty says: "And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So, let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided."<sup>1</sup>

Except that the supplication of the compelled and the oppressed, even if they are not believer in Allah at all, Allah may respond to their calls because he is the Lord of the worlds, whether Muslim or non-Muslim. Allah Almighty says:

"It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from everywhere and they assume that they are surrounded, supplicating Allah, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful." But when He saves them, at once they commit injustice upon the earth without right. O mankind, your injustice is only against yourselves, [being merely] the enjoyment of worldly life. Then to Us is your return, and We will inform you of what you used to do."<sup>2</sup>

When a person is keen to worship his Lord Almighty alone, and fear Him alone and trust Him, and piety in general, he must be sure that his prayer has been answered; because this is promised by Allah Almighty "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have

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<sup>1</sup> Surah al-Baqarah; 2:186

<sup>2</sup> Surah Yunus; 10:22-23

Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And that is the great attainment.<sup>1</sup>

However, the answer to prayer does not require to give a person exactly what he has asked for, or to be saved from what he seeks protection for in particular, because the Noble does not give based on the knowledge level and hopes of the supplicant, but according to His knowledge and His encompassment of everything. A person may call for evil in his supplication for a good thing unknowingly. He may disgust something which is good for him, and love something which is evil to him, while the Knower the All-Knower knows best what is the best for him. For this reason, Istikhaarah prayer was legislated. The summary of it is that the supplicant leaves everything for Allah, knowing fully that Allah shall choose the best for him, even if he does not know the divine wisdom behind it as at that time.

This becomes clear in the Istikhaarah prayer which centers on leaving the matter for Allah and relying on Him. Jabir (May Allah be pleased with him) reported: "Messenger of Allah (Peace and blessing of Allah be upon him) used to teach us the Istikharah (seeking guidance from Allah) in all matters as he would teach us a Surah of the Qur'an. He used to say: "When one of you contemplates entering upon an enterprise, let him perform two Rak'ah of optional prayer other than Fard prayers and then supplicate: "Allahumma inni astakhiruka bi 'ilmika, wa astaqdiruka bi qudratika, wa as-'aluka min fadlikal-'azim. Fainnaka taqdiru wa la aqdiru, wa ta'lamu wa la a'lamu, wa Anta 'allamul- ghuyub. Allahumma in kunta ta'lamu anna hadhal-'amra (and name what you want to do) khairun li fi dini wa ma'ashi wa 'aqibati amri, - (or he said) 'ajili amri wa ajilihi) - faqdurhu li wa yassirhu li, thumma barik li fihi. Wa in kunta ta'lamu anna hadhal 'amra (and name what you want to do) sharrun li fi dini wa ma'ashi wa 'aqibati amri, - (or he said) wa 'ajili amri wa ajilihi) - fasrifhu 'anni, wasrifni 'anhu, waqdur liyal- khaira haithu kana, thumma ardini bihi." (O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. Oh Allah, if You knew that this matter (and name it) is good for me in respect of my Deen, my livelihood and the consequences of my affairs, - (or he said), the sooner or the later of my affairs - then ordain it for me, make it easy for me, and bless it for me. But if You knew this

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<sup>1</sup> Surah at-Tawbah; 9:111

matter (and name it) to be bad for my Deen, my livelihood or the consequences of my affairs, - (or he said) the sooner or the later of my affairs) - then turn it away from me, and turn me away from it, and ordain me with good wherever it may be, and make it my pleasure. - the supplicant shall mention his need.”

The Du'aa 'requires diligent striving for making use of the means, not laziness and reliance on dereliction of means, which is forbidden by Shari'ah, and which is considered self-sacrifice to perish and a challenge to the Almighty. Allah Almighty says: “And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.”<sup>1</sup> Besides, it is contrary to the method of the Prophet (Peace and blessing of Allah be upon him), who makes use of the lawful means as he could with seeking help from Allah in the course of remembrance of Allah and prayer. This can be deduced in his counselling to one of the Companions, narrated by Anas bin Malik, "Oh Messenger of Allah! Shall I tie it and rely (upon Allah), or leave it loose and rely (upon Allah)?" He said: "Tie it and rely (upon Allah)."<sup>2</sup>

In this surrounding circumstance, the lawful ruqya which people supplicate comes in. It is one of the means of supplication, and not something else entirely. So, whoever believes, for example, that the patient will be cured with Ruqyah Shariah alone, he is ignorant of the Sunnah, which orders us to apply the means, even in miracle moments. For example, the Almighty could have blessed the woman Maryam with a big provision without ordering her to shake the trunk of the palm. He could have supported His Prophet, peace and blessings be upon him, without going through all the wars or causing him any harm from the infidels.

Finally, the effect of Du'aa 'and Ruqyah Shariah does not require that God grants man what he likes and get relieved from what he wants to prevent, but God may reserve for him his reward in other matters, whether in this world or the other, provided he does not despair of the mercy of God.

Allah Almighty says speaking about the advice of Yaqoub to his sons: “Indeed, no one despairs of relief from Allah except the disbelieving people.”<sup>3</sup>

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<sup>1</sup> Surah al Baqarah; 2:195

<sup>2</sup> At-Tirmidhiy in his sunan (number 2517) and al-Baniy said it is good in the book of scrutiny of Mushqilatul-faqr (1/23)

<sup>3</sup> Surah Yusuf; 12:87

He should not be impatient with the answer as narrated in numerous hadiths, one of them is “Every one of you is granted answer to his prayer in as much he is not impatient, and say- I supplicated my Lord but it was not granted.”<sup>1</sup>

The father may do all he can to treat his sick son and insist on praying to his Lord to protect him and then the son dies. Does the father become angry then, or is he sure that God has chosen him good? Perhaps Allah has taken his son as a martyr and comforted him from many painful pains, turn him to enter the Gardens of Eden and join seventy of his family after that, then which is better?

The father, while calling his Lord in this case, is in the rule of the oppressor who is not answered except by God Almighty, as stated in His Holy Book:

“Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember.”<sup>2</sup>

This means that his prayer is answered in all cases, but in the manner that God considers in the interest of the servant who seeks refuge from his Lord, namely death in this case.

This is in brief the philosophy of supplication in Islam, which a Muslim must fully understand; because Du'aa 'is a sign of faith. He who does not call Allah cannot believe in Him, nor in His power and Dominion over His creation.

### **Supplication and Ruqiah**

These verses of the Quran, Shariah Ruqiah, were read on a bottle of water, for Abdullah to drink and wash by it, if possible, but the disease did not allow him to do that. Praise be to Allah in all cases.

In the name of Allah, the Entirely Merciful, the Especially Merciful.

[All] praise is [due] to Allah, Lord of the worlds -

The Entirely Merciful, the Especially Merciful,

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<sup>1</sup> Bukhariy (number 6340) and Muslim (number2735)

<sup>2</sup> Surah an Naml; 27:62

Sovereign of the Day of Recompense.

It is You we worship and You we ask for help

Guide us to the straight path -

The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.<sup>1</sup>

Alif, Lam, Meem.

This is the Book about which there is no doubt, a guidance for those conscious of Allah -

Who believe in the unseen, establish prayer, and spend out of what We have provided for them,

And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith].

Those are upon [right] guidance from their Lord, and it is those who are the successful.<sup>2</sup>

And your God is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.

Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.

And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only those who have wronged would consider

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<sup>1</sup> Surah al Fatihah; 1:1-7

<sup>2</sup> Surah al Baqarah; 2:1-5

[that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment.<sup>1</sup>

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

Allah is the ally of those who believe. He brings them out from darkneses into the light. And those who disbelieve - their allies are Taghut. They take them out of the light into darkneses. Those are the companions of the Fire; they will abide eternally therein.<sup>2</sup>

Alif, Lam, Meem.

Allah - there is no deity except Him, the Ever-Living, the Sustainer of existence.

He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel.

Before, as guidance for the people. And He revealed the Qur'an. Indeed, those who disbelieve in the verses of Allah will have a severe punishment, and Allah is exalted in Might, the Owner of Retribution.

Indeed, from Allah nothing is hidden in the earth nor in the heaven.<sup>3</sup>

Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars,

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<sup>1</sup> Surah al Baqarah; 2:163-165

<sup>2</sup> Surah al Baqarah; 2:255-257

<sup>3</sup> Surah al 'Imran; 3:1-5

subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.

Call upon your Lord in humility and privately; indeed, He does not like transgressors.

And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.<sup>1</sup>

And We inspired to Moses, "Throw your staff," and at once it devoured what they were falsifying.

So the truth was established, and abolished was what they were doing.

And Pharaoh and his people were overcome right there and became debased.<sup>2</sup>

So when the magicians came, Moses said to them, "Throw down whatever you will throw."

And when they had thrown, Moses said, "What you have brought is [only] magic. Indeed, Allah will expose its worthlessness. Indeed, Allah does not amend the work of corrupters.

And Allah will establish the truth by His words, even if the criminals dislike it."<sup>3</sup>

They said, "O Moses, either you throw or we will be the first to throw."

He said, "Rather, you throw." And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes].

And he sensed within himself apprehension, did Moses.

Allah said, "Fear not. Indeed, it is you who are superior.

And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is."<sup>4</sup>

Then did you think that We created you uselessly and that to Us you would not be returned?"

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<sup>1</sup> Surah al 'A'raf; 7:54-56

<sup>2</sup> Surah al 'A'raf; 7:117-119

<sup>3</sup> Surah Yunus; 10:80-82

<sup>4</sup> Surah Toha; 20:65-69

So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.

And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.

And, [O Muhammad], say, "My Lord, forgive and have mercy, and You are the best of the merciful."<sup>1</sup>

By those [angels] lined up in rows

And those who drive [the clouds]

And those who recite the message,

Indeed, your God is One,

Lord of the heavens and the earth and that between them and Lord of the sunrises.

Indeed, We have adorned the nearest heaven with an adornment of stars

And as protection against every rebellious devil

[So] they may not listen to the exalted assembly [of angels] and are pelted from every side,

Repelled; and for them is a constant punishment,

Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing [in brightness].

Then inquire of them, [O Muhammad], "Are they a stronger [or more difficult] creation or those [others] We have created?" Indeed, We created men from sticky clay.

But you wonder, while they mock.

And when they see a sign, they ridicule.

And they say: "This is nothing but evident magic."<sup>2</sup>

We will attend to you, oh prominent beings.

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<sup>1</sup> Surah al Mu'minun; 23:115-118

<sup>2</sup> Surah as-Saffat;37:1-15

So which of the favors of your Lord would you deny?

Oh company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah].

So which of the favors of your Lord would you deny?<sup>1</sup>

If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought.

He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful

He is Allah, other than Whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.<sup>2</sup>

[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?

Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.<sup>3</sup>

And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, "Indeed, he is mad."

But it is not except a reminder to the worlds.<sup>4</sup>

Say, [Oh Muhammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'an.

It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.<sup>1</sup>

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<sup>1</sup> Surah ar-Rahman; 55:31-34

<sup>2</sup> Surah al-Hashr; 59:21-24

<sup>3</sup> Surah al Mulk; 67:3-4

<sup>4</sup> Surah al Qalam; 68:51-52

Say, "O disbelievers,  
I do not worship what you worship.  
Nor are you worshippers of what I worship.  
Nor will I be a worshipper of what you worship.  
Nor will you be worshippers of what I worship.  
For you is your religion, and for me is my religion."<sup>2</sup>

Say, "I seek refuge in the Lord of daybreak  
From the evil of that which He created.  
And from the evil of darkness when it settles.  
And from the evil of the blowers in knots.  
And from the evil of an envier when he envies."<sup>3</sup>

Say, "I seek refuge in the Lord of mankind,  
The Sovereign of mankind.  
The God of mankind,  
From the evil of the retreating whisperer  
Who whispers [evil] into the breasts of mankind -  
From among the jinn and mankind."<sup>4</sup>

[Oh Allah! the Rubb of mankind! Remove this disease and cure (him or her)! You are the Great Curer. There is no cure but through You, which leaves behind no disease]."

I ask Allah Almighty, the Lord of the Great Throne to remove the disease and cure.

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<sup>1</sup> Surah al-Jinn; 72:1-2

<sup>2</sup> Surah al-Kafirun; 109:1-6

<sup>3</sup> Surah al-Falq; 113:1-5

<sup>4</sup> Surah an-Nas; 114:1-6

Say, 'I seek refuge with the complete words of Allah from His anger and His punishment and the evil of His slaves, and from the evil suggestions of the shayatin and from their being present (at death).'

'In the name of Allah. O Allah! Cure your slave and testify to Your Messenger).'

### **Forms of Response to Duaa**

I was in the most difficult stages of the illness of the beloved Abdullah, may God have mercy on him, it sometimes comes to my mind this question, "Why do not we touch this door unless only in moments of weakness and refraction, when we feel the worries and suicide? And the earth is confining for us with its vastness, and our souls move with what they carry. Is He the Lord Who is worshipped, the Generous, the One we ask everything from Him alone, close and near to His creatures, Merciful to them. Yes, He is. He is the one who said "I'm close to you":

((And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.))<sup>1</sup>

This verse indicates that prayer is one of the greatest acts of worship. The Holy Quran has fourteen questions, all of which begin with "They ask you about", and then the answer comes with: "Say ...", except this question. It begins with this conditional sentence, the answer to the condition comes without the verb "say": indeed I am near. I respond to the invocation of the supplicant when he calls upon Me Lord in the place of supplication. This is the climax of answer to the circumstance of the revelation of the verse - if it is true - that, a person asked Prophet Mohammad, Peace and blessing of Allah be upon him, saying "Is Allah near so that we pray silently or He is far so we should call Him aloud?".

The term "when he calls upon Me" indicates that the condition for responding to the prayer is to have a present heart when you pray in addition to truth in the prayer, so that Muslim shall believe that Allah is the only One Who responds to the prayer and that He is the One who responds to the desperate one when he calls upon Him and removes evils.

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<sup>1</sup> Surah al-Baqarah; 2:186

Part of this guideline and its implications: is that Almighty Allah accepts prayer of the supplicant when he calls and this does not make it compulsory to grant his request because Almighty Allah may delay the response of his request so that the supplicant may continue his supplication towards Allah pressingly and consistently, this action may strengthen his faith and his reward will be increase or be kept for him till the day of judgments or he be protected against evil. However, who observe what usually happens to many among ignorant Muslim who always solicit through the pious- or their thinking that Du'a will not be accepted except a particular pious leader who will forecast for them the level of mixture and atrocity that will happen in that regard. Ibn Al-Qoyyim may Allah be pleased with him said: "the scholars have agreed that the glad tiding is that Almighty Allah will not leave you for yourself, that disappointment is what happens only between you and your soul"<sup>1</sup> the origin of any good thing is success and it is in the hand of Allah and its key is prayer, soliciting and besieging Him with great fear of Him. Whenever He gives His servant this key, He definitely wanted to open the door of blessing for him and when He took the key from him the door is shut against him. A leader of Muslim Umar ibn al-Khattab said, surely, I will not have trouble of response but have trouble of making Dua because if you succeed in making Dua the response is already with you.

What would be better for the servant to show his need and submission through Dua to his Lord and to humble himself in front of his creator and provider, He who has the control of his affairs. This is better for him, to spend his time calling upon his Creator and asking for His unlimited favor for the blessing of here and thereafter. We pray Almighty Allah to grant us true submission to His will, succumb and total bow in strong dependence on Him so that we would not be disappointed on our expectation; and He will not turn us down because of our sins and shortcoming. Almighty Allah makes us close to Him as human being, He is above our

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1 Madarid al masaqin ; 1/415

imagination and this shows in this verse. “for we are nearer to him than (his jugular vein)”<sup>1</sup>

### **Conditions For Response Of Dua**

1. it is compulsory for the one who is making Dua to purify his heart and soul and to return to His creator, follow the lifestyle of our leaders the apostle of God and his messenger
2. It is for the supplicant to purify his money from robbery and oppression and his food must not be from Haram. it was revealed from the apostle of Allah peace and blessing of Allah be upon him and his household, that: “whoever wants his pray or Dua to be accepted must purify his source of living” Meaning that human being should distance himself from consuming Haram because it may serve as a stumbling block to his prayers. It was confirmed in the book of Shahih: the apostle of God peace of Allah be upon him, said “surely Allah is pure and will not accept anything except pure and surely Allah commands the believers with what the messengers has been commanded, he then mentioned a man who had a long journey covered with dust and then raised up his hand to his Creator and then said Yah rob, yah rob: his food is Haram his clothes are also Haram, eating from Haram how is his prayers going to be accepted?
3. That the Dua be accompanied with continuous jihad against any social vices as Allah will not respond to one who fails to order for the good and prevents the bad. It was reported from the prophet, peace and blessing of Allah be upon him: you either enjoy good or forbid evil, or Allah will certainly enthrone the bad people on good people then the good people will make supplications and it will not be accepted.

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1 Surah qaf

## **Forms of response to Duaa**

If you fulfill this conditions and Allah did not respond to your prayers, it may be for preventing of greater evil or preserve it for the supplicant on the day of judgment to have multiple rewards. There are reasons for non-response to prayers and the rewards are given for supplication and other for expiration of sin committed, and rewards are also preserved by Allah for external benefits.

Response to Dua of any human being can be delayed as a result of non-response. The Hadith of the prophet, peace and blessing be upon him reported “the supplication of every one of you will be granted if it does not get impatient” the companions said how will he be impatient Oh apostle of Allah? “he says: I supplicated I supplicated I supplicated my Lord but my prayers have not been granted” the supplicant should not take delay in response as an excuse not to make Duaa even if there is nothing to gain except that it is an act of Ibadah to almighty Allah, it’s worth doing. A submission of Abdullahi till the day he met his creator and he is satisfied with his destiny.

## **Text of the Comprehensive message of Ruqiah Shariah from notable scholars**

Received during the treatment of Abdullah, I put it as it was received literally and I forward it for respected readers to benefit as I ask Almighty Allah to reward who compiled it and make it easier for the Muslims who need it. May Allah reward the sheikhs who prepared the materials and of the correct supplication derived from the book of Almighty Allah, the true Sunnah in a beautiful frame with loud voices and monotonous readings. I thought it was collected from sincere hearts with humility to God's will and it is conciliation and mercy.

Instructions

Put the headphones and relax to listen to the prayer once or twice, the state will be changed for better. God willing.

<http://>

Ruqyah Shariah by various sounds:

Mahir Al Muqili

Ahmad Al Ajami

Saad Al Ghamdi

Mashari Al Ofasi

Abu Alaliah Al Jourani

Mohammad Al Muhisni

Nasir Alqitami

Khalid Al Jalil

Faris Abad

Yasir Al Dosari

Ahmad Alblehid

Khalid Al Qahtani

Nabil Al Awadi

Please send to others to benefit from it. It is worth saying that we received many supplications from Abdullah through WhatsApp during his disease and before his death, calling for healing mercy and patience. May Allah accept and reward us. This is complete thirteen Ruqyah Sharia.

### **Letter From Ummu Abdullah To Her Son And His Friends**

Praise be to Allah

My friend and friends of Abdullah, whose intention is pure, and whom has never been caught with bad wishes from anyone even by his mother for a period of

twenty-four years. May Allah sustain his pure heart and grant him a better one. I request for your continuous prayer.

Oh Allah, this is my prayer and I seek its acceptance. Oh the Living and the ever existent, the Omnipotent and the most extolled, the great and the supreme, the able and the creator of heaven and earth. This is my son; Abdullah, one of your weak and poor servants, he was tried but he is patient, we are also patient and praise you and we are faithfully to You. Oh Allah! He is under Your wish and in Your mercy. Oh Allah! You healed Ayyub from his tribulation, You returned Musa to his mother, you saved Yunus from the belly of a whale and You make fire cool and peaceful for Ibrahim, save Abdullahi from his trial. Oh Allah! To You belong the ability and might oh Allah! Be calm and heal him from pains and its likes so it will not return to him or remain in his body.

Oh Allah! The comforter and the healer, wipe away my sadness and heal my suffering, answer my prayer and forgive my weakness and my inability, grant me happiness by healing my son Abdullah from where I do not expect.

Oh Allah, I ask You from Your mighty benevolence, magnanimity, mercy, and kindness to heal Abdullah: your poor servant the son of your poor female servant, on You we place our reliance and hope; we keep solace in you, be calm with him and us and cure his illness.

Oh Allah! I beseech You with your mighty and magnanimous name, no deity worthy of worship except You, I purify Your name indeed I am one of your aggressors. I beseech You to hasten his cure, oh Allah hasten his cure, hasten his cure, Your commandment is within a twinkle of an eye, the driver and pilot of our affairs, pilot it in the best way, subject for him your righteous servant a source of his strength and sustain him with beautiful elixir.

Oh Allah! He is your poor servant and You are the provider and the magnanimous, grant him healing and come from all ailment, the all hearer and the proximate and the answerer of prayer.

Oh Allah! Grant him steadfastness, tranquility, pleasantries with Your mercy. Have mercy on him and decry from your army strength to overcome weakness, erase his calamity and heal him. Be pleased with him in your might. Oh Allah hold his heart and clean it and grant him the joy of cure, Allah! you are able and capable of it.

Oh Allah! I hold on to You, be with me, you are sufficient for me, grant my request, answer my prayer, reassure me with best of my request, suffice me from my worries for You have said in your glorious book “is Allah not sufficient for his servants?” You freed Ayyub from his illness, You answered the call of Yaqub, You returned Yusuf and his brother, You returned the sight of Yaqub and he was able to see.

Oh Allah! Heal Abdullah and grant him his wishes and be with him publicly and privately, clear his worries and wipe away his sorrows and provide for him way out of every difficulty.

Oh Allah! I entrust You with Abdullah and I put him in your fold, because You do not fail. I entrust You with his brain, heart, bone, ears, eyes, tongue, strength and soul. Oh Allah! Guide him front and rear, right and left, up and down and I seek refuge in Your might against his downfall.

Oh Allah! Subject for him the heavenly angels to be his guards. Oh Allah! Grant the doctors who are treating him a successful diagnosis and treatment. Cleanse him with Your divine elixir and grant him a stable health. Oh Allah! Show us your miracle which will make us happy and surprise the doctors.

Oh Allah! Grant me happiness by healing Abdullah, and make his children my joy as You are the most able. You have said in Your glorious book: “what is then your idea about the lord of the worlds”<sup>1</sup> oh Allah You are our trust and our hope and our thought about You are nothing but positive, grant our wishes do not deny us. The most generous, merciful, and the magnanimous.

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1 Surah As-Saaffat V87

Oh Allah have mercy on us

Your virtue and mercies are gracious

### **The treatment of sick with Sadaqah (charity) <sup>1</sup>**

Sadaqah- as stated in the Holy Quran verses and Prophetic Sunnah- is considered one of the greatest means of getting closer to Almighty Allah. Therefore, its virtues extend to include many aspects for goodness of the one who pays Sadaqah in helping the ones in need. It is a means of entering paradise, as stated in the Hadith:

The Messenger of Allah (Peace and blessing of Allah be upon him) said, "He who spends a pair in the way of Allah will be called from every gate of Jannah: O slave of Allah! This gate is better for you and one who is constant in Salat (prayer), will be called from the gate of Salat; and whoever is used to Jihad in the cause of Allah, will be called from the gate of Jihad; and one who is regular in observing fasting will be called from Ar-Raiyan gate. The one who is generous in charity will be called from the gate of charity.

It is also a gate that protects the Muslims from hell fire in accordance to what the prophet said "the problem of man is in his household and money, his child and his neighbor will be erased by prayer, fasting and charity."<sup>2</sup> Charity is also another means of extinguishing the anger of almighty Allah as it was narrated in the Hadith of the prophet peace be upon him, "surely the charity extinguishes the anger of the lord and protect against evil and death". Indeed, charity extinguishes the anger of the Lord and protects against evil does.<sup>3</sup>

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1 Part of this has been published in Alqobas magazine on 30/11/2014

2 Reported TIRMISDH book chapter of charity

3TIRMISDH page 664

Furthermore, this charity protects the Muslim from Jahannam (Fire) and the heat of the graves. As we were briefed by the prophet the Messenger of Allah Peace and blessing of Allah be upon him:

O 'Aisha! Seek refuge from hell fire even if with a piece of date because it will be in position guiding the needy from starvation<sup>1</sup>

It is also a method for purifying the soul and a source of happiness to the poor, the sick and miserable people. The sayings of Allah Almighty about the people of fire:

But the righteous one will avoid it - who gives away wealth, purify himself and no one has with him any bone for which he should be rewarded. Except his seeking of the pleasure of his Lord the most high. And he shall soon be well pleased.<sup>2</sup>

There is protection against calamity in giving charity and blessing to property, and whoever is giving out charity will have the reward of those fighting in the cause of Allah with numerous reward. This position is as stated in many verses of Quran and notable Hadith of the prophets.

The reference to charity connote as a form of protection for whoever gave out charity and it protects against derivation in reliance to almighty Allah. Blessings flows to people even the birds and animals as narrated by Hanas that the Prophet, peace and blessing of Allah be upon him said: "No Muslim plants or sows a crop, then a person, or a bird, or an animal eats from it, except that it will be charity for him."<sup>3</sup> the blessing for one who gives out charity also extends; according to the opinion of majority of scholars, to non-Muslims. This is in accordance to what almighty Allah says "Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah

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1 HAMAD in musnad page 24501

2 Surah AL- Lail

3 Bukhari page 2320and Muslim page 1553

loves doers of justice.<sup>1</sup> Almighty Allah also says “and they give food out of love for him to the poor and the orphan and the captive.”<sup>2</sup> The prophet, peace be upon him also said, “ O Every action that cooled the liver rewards”<sup>3</sup> especially when the action is taken to soften heart (of non-believer) and action calling or to embrace Islam.

The charity giving is also considered without doubt to be part of good action which was encouraged by the verses of Quran through feeding of the needy. This is an important type of charity, therefore the second verse emphasises the Hadith of the prophet mentioned earlier that hunger is a major need of human being in addition to security as buttressed by the word of almighty Allah “for the protection of the Qureish. Their protection during their trading caravans in the winter and the summer. so let them serve the Lord of this house. who feeds them against hunger and gives them security against fear.”<sup>4</sup>

The person that gave out charity may be in need of money than those he is giving it to. The taker of charity may benefit in this life only while the first one (the giver) if with good intention and legitimate money would benefit from his generosity here on each and in the hereafter. His rewards may in close healing for sick relations and relief from hardship. There is a sound hadith that encouraged Muslims to seek refuge with charity as a means of curing their sick ones, these are the words of the prophet peace be upon him “cure your sick ones by giving out charity”<sup>5</sup>. Another sound Hadith states that “good deeds protect evil occurrences”<sup>6</sup>

Charity given by Muslims protect calamity for himself and this is a strong motivation to give assistance morally and financially to the needy regardless of their religion and tribal of origin.

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1 Surah Al- Mumtahina

2 Surah Al-Insan

3 Buhari page 2363 and Muslim 2244

4 Surah Al-Quraish

5 At- Tobrany page 10196 and Al- Bany 3358

6 Part of hadith revealed by At- Tobrany 7014

From this point, I particularly don't see any harm- all praises be to Allah- in giving charity to the refugees and on the street and in the hospital where Abdullahi is being taken care of, may Allah be pleased with him. In a big city in the United State of America, I offered charity with the intention of dedicating the reward to my sick son. Here in America capitalism reign where millions accrue to the individuals and refugees, hungry and beggars sleep on the street while the rich ones sleeping inside house unconcerned.

Though the good and good action marches the hadith mentioned earlier that "there is a reward for any action that makes believers relieved" That is enough motivation to encourage somebody to gather all the remit from the food and breads and go to abode of birds to feed them. This is how charity creates positive motivation beyond feeding human being to feeding animals and birds. The prophet of Islam, peace be upon him, was quoted as saying that "a woman enters hell fire because of her cat that she caged without feeding and she did not allow her to eat from ashes"<sup>1</sup> In another case, "a believing woman was pardoned because she passed by a dog which nearly died of thirst and the woman full off her socks and veil to fetch water for the dog. As a result of that, she was absolved of her sins."<sup>2</sup>

How good for him to be religious--- how good for him from his Lord to be generous to His creature be it human or animal. All praises due to Allah.

### **Pardon Me Oh Abdullahi But Hope To Meet You<sup>3</sup>**

Oh Allah--- oh the most gracious Allah, have You seen my Abdullahi? Despite the love for You without preferring anyone else more than You.

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1 Buhari Hadith3482 and muslim Hadith 904

2 Buhari 3321

3 This article has been published in Al- Qobas magazine

Many time I read the following verses oh Abdullahi, but I never feel it before this situation with you and our Lord the Lord of the universe has said “and friend shall not ask of friend. (though) they shall be made to see each other. The guilty one would fain redeem himself from chastisement of that day by (sacrificing) his children, and his wife and his brother. And the nearest of his kinsfolk who gave him shelter, and those that are in the earth, (wishing) then (that) this might deliver him”<sup>1</sup>

That is how friend will not ask of friend--- stunned him despite that it was started with the son mentioned before the wife and brothers, even before other members of the family and those are the people intimate to him and they cannot save him.

Oh pardon me, in such difficult situations I was surprised by my parents and siblings because they are also busy with their own affair listen to the word of god “But when the deafening cry comes. The day on which a man shall fly from his brother, and his mother and his father. And his spouse and his son. Every man of them shall on that day have an affair which will occupy him”<sup>2</sup>.

Oh Allah, as difficult as the situation I found myself it is beyond my imagination!--- such situation can even makes one forsake you stun me even your beloved mother and your siblings.

It is amazing that this situation- no matter how long last is- it is the will of almighty Allah not ours, no matter the pains of its agony, it can't continue till the day of judgment. It is our hope to meet you again as promised by almighty Allah in the house of gratitude.

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1 Al- Maaarij v6 10-14

2 Surah Habasa verse 33-37

## **It is a goodness that gives me tranquility**

Till I will meet you this is surely a promise from almighty Allah in the paradise, the house of honor in which Allah promised his good servants where there will be joy beyond the imagination of any human being. Whoever enters it, he or she has gained eternal joy and victory. It is part of this joy that almighty will give to his obedient servant as they will come together as one big family. They are parents, sons and daughters and upon entering paradise, the mercy of almighty Allah and intercession of the noble prophet, peace and blessing of Allah be upon him, as promised by almighty Allah that “and (as for) those who believe and their offspring follows them in faith, we will unite with them their offspring and we will not diminish to them aught of their work.”<sup>1</sup> Ibn Abas in his exegesis said “in deed almighty Allah will elevate offspring of the believers to His position even though they have not work to that level but for the purpose of pleasing the parents, and he recited the verse mentioned above”<sup>2</sup>. At-Tobary also corroborated this view,<sup>3</sup> “the gardens of perpetual abode which they will enter along with those who does good deed from among their parents and their spouses and their offspring.”<sup>4</sup> Almighty Allah also says “enter the garden, you and your wives; you shall be made happy”<sup>5</sup> Ibn kathir, when commenting on this verse wrote “they will gather them and their beloved ones like father and their household the pious among them to enter paradise with other believers, this will bring joy to them to the extent that they will rise in position on those in the lower level to the higher one without necessarily bringing down those at the higher level. This is a mercy from almighty Allah”.<sup>6</sup>

This is what the council of Hulamahi agreed to in their fatwas number 409/2 in the series of questions and answers on the above subject matter.

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1 Sural At-Tur v21

2 Revealed by ibn Abi Hatem in his exegesis 10/10/3316

3See Tobary 13/510,20/641, 21/579

4 Surah Ar-Rad V23

5 Surah Az- zukhruf V70

6 Tafsir Quran4/451

I seek for Your pardon Oh Abdullahi in the beginning of this letter with the hope of meeting you again why not as I keep asking because of my confidence in almighty Allah and surely He will not fail His promise. This makes me always thinking of you, until we meet in the house of gratitude by the grace of god.

Asalam alaikum waramatulahi wabarakatuhu

Your beloved father Abdul-muhsin Al-gar Allah Al-kharaviy

### **What to be said to a patient by the one accompanying or visiting him**

One of the benefits of disease in general is the purity of the heart from the disease. Health issues proceed bad things, the nemesis of self admiration for the one who enjoys activity, strength and tranquility. When disease restricts and one is overwhelmed by pains, are will be broken one's heart will be kind and purified of bad morals and ugly tendencies. Ibn al-Qayyim, may Allah be pleased with him, said: "if not for the misfortune of this world and its calamities, it would harm the person from the disease of greatness, wonder, subjugation and cruelty of the heart which is the reason for his destruction sooner or later. It is the mercy of the most merciful to visit different kind of medicines for calamities which will serve as protection against diseases".<sup>1</sup>

Disease is a human condition in which all Muslim and non Muslims are equal and the patient needs those who visit him, relieve him, encourage him, and reassure him. That is why the prophet, peace and blessing of Allah be upon him, did not differentiate in his instruction to his companion between Muslim and non Muslim patient. Many of his sayings and command include "visit your patient." This is without religion or tribe limitation. And it is reported that he visited Muslim and non Muslim people on their sick bed. The prophet, peace and blessing of Allah be

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1 Zadi- madi 4/179

upon him, was reported that when his uncle Abu Talib took ill and he was not a Muslim, yet he was with him when he was about to die, Muhammed said: “say (There is no god but Allah. I will intercede for you on the last day). He said: “Oh nephew of my brother due to the fact that I do not like that Quarish people blame me, and if not the case, I would make you happy for that, Then Allah says: “surely you cannot guide whom you love, but Allah guides whom he pleases, and he knows best of the followers of the right way”<sup>1</sup>. <sup>2</sup>.

The Prophet, Peace and blessing of Allah be upon, him visited a young Jewish boy who was sick, he sat down by his head and said to him, as narrated by ibn Malik, “Embrace Islam” The little boy looked at his father who was sitting beside him. He said: "Obey Abul-Qasim (i.e., the Messenger of Allah (Peace and blessing of Allah be upon him))." So he embraced Islam and the Prophet (Peace and blessing of Allah be upon him) stepped out saying, "Praise be to Allah Who has saved him from Hellfire"<sup>3</sup>The visit of a patient is religiously required and it is the right of a Muslim from his Muslim brother. Tirmidhiy and ibn Majah reported that the apostle of Allah, peace and blessing of Allah be upon him, said “Whosoever visits an ailing person or a brother of his to seek the pleasure of Allah, an announcer (angel) calls out: 'May you be happy, may your walking be blessed, and may you be awarded a dignified position in Jannah’<sup>4</sup>

In a sound Hadith reported by Muslim the apostle of Allah, peace and blessing of Allah be upon him, said: “A Muslim has six duties towards other Muslims... when he is ill, visit him.”<sup>5</sup>

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1 Surah Al- kasas V56

2 Muslim Hadith 25.

3 Buhari Hadith 1356

4 Tirmisiy 2008 and ibn majah 1443

5 Muslim Hadith 2162

The ethics of visiting the patients shall include:

To choose the right time to visit

To avoid sitting for long time

To avoid looking at him

To reduce the questions,

To pray for him sincerely.

Ibn 'Abbas (May Allah be pleased with them) reported: The Prophet (Peace and blessing of Allah be upon him) said, "He who visits a sick person who is not on the point of death and recite the following supplication seven times: As'alullahal Adnzima Rabbal Arshil Azimi, an yashfiyaka (I beseech Allah the Great, the Rubb of the Great Throne, to heal you), Allah will certainly heal him from that sickness", It is also expected of the person who visit the sick to extend his good wishes as mention by the prophet of Allah peace be upon him in his sayings to the patient: "no harm will befall you"<sup>1</sup> May Allah cure you"<sup>2</sup> and he should continue to say good things and look towards him in expectation of what the patient will get and warn him against extreme sadness, he should be hopeful with good words, and stay calm with patience for the sake of Allah. The sick is warning him against extreme sadness because it attracts sin. The calm resolve of the patient is of the most virtuous deeds from Allah because it is of charity.

While Rukayat the daughter of the prophet, peace and blessing of Allah be upon him, fell sick he told her husband Uthman bn Afan to stay with her and take good care of her as a result of this Uthman did not join the Badr battle So, the Prophet (Peace and blessing of Allah be upon him) said to him. "You will get a reward and a share (from the war booty) similar to the reward and the share of one

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2 Buhari Hadith 3616, 5656

who has taken part in the Badr battle."<sup>1</sup> This is an important point to remember that: the one takes care of the sick should be patient because of hardship in the evening, self-control, and the patient's needs; and he should be merciful to him, consider the interests of the sick which is a form of charity.

### **Reward of Accompanying Patients**

The best and most beloved and highest rank of deeds for Allah is the charity to the weak and the sick, and to satisfy their needs and affairs. Whoever accompanies the sick must be patient because of the hardship in the evening, while rendering help that is a form of mercy to the patient. Almighty Allah says: "... only the patient will be paid back their reward in full without measure"<sup>2</sup> There is no doubt, to be merciful, the prophet, peace be upon him, said "The merciful are shown mercy by Ar-Rahman. Be merciful on the earth, and you will be shown mercy from Who is above the heavens"<sup>3</sup>.

The one who accompanies the patient should not forget the good word that the patient needs as medicine, so he says only good. In the past, the Islamic Waqf took care of this psychological condition of the patient, where the Muslims stopped Monis Al Ghuraba Waqf, dedicated to raising the morale of the sick as we fully expressed elsewhere in this book.

### **Recommendation for not prolonging Visit to the Sick**

Visiting the sick is a prophetic injunction that soften the hearts, relieves pain and aches of the patient, contributes to the harmony of the soul, and works on bridging the bonds of intimacy and love. It also spread the meanings of sympathy and strengthening the bonds between members of the society.

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1 Buhari Hadith 3130

2 Surah Az-Zumar V10

3 Abu Daud 4941Tirmidh 1924

But recently, we see negative things we were not accustomed to. Some people are casual in their visit without feeling and good faith, they limit a patient's relaxation which this is contrary to the guidance of Islam on visiting the sick.

Abu Zar reported that the Prophet Peace and blessing of Allah be upon him said: "Oh Abu Zar, visit and revisit you will be loved more."<sup>1</sup> When the sick is visited often and often, it means that he is visited every two days, like the camels when they drink one time every two days then they are called *Ghabb*. Some patients like to be visited for long time, others do not like that and became tired for repeated long visits.

The visit of the sick is a factor in his recovery. When he considers this visit as an amusement it comforts him, through the patient's senses of status among the people. Their interest in him inspires to optimism, high morale, resistance to the disease and makes strong it. Modern psychology states the significance of comfort of the sick from attention where doctors consider psychological stability of the patient as the first stage of healing, and without which medicine cannot cure despair, no matter how powerful.

The importance of the benefits of the one who visits the sick, reminds the parents of the blessings of God, when he sees the patient, he feels the grace of health, and remember Allah, thank Him and initiate repentance if he has committed sins.

The Sunah is to speak with the patient to entertain him and to alleviate the calamity of his illness and recommend patience to him through good words, to remind him that the disease is atonement for sins so that the patient enjoys patience without discontent.

(2:50) Treat your patients with Sadaqah

(2: 15) The virtue of visiting the patient: Sheikh Muhammad Hassan

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1 Biakhaqi 8007 and Al- Baany 3568

(3: 44), patience for the patient's family, Sheikh Saleh Al-Maghamsi

### **What I learned from the journey to The House of Praise<sup>1</sup>**

The journey with Abdullah to the house of praise taught me that:

Hope is a wonderful friend, that may be missed,

But he never betrays,

The most beautiful souls always hope from God,

To live in honesty and fulfill His love and safety,

And earn the whole good.

It whispered in my ear saying to me:

When you think that

After the misery is happiness

And after your tears is smile,

You have done a great thing that is called

Think well of Allah.

It also reminded me of the saying of Sheikh Muhammad Saleh Al-Uthaymeen (may Allah have mercy on him) that, he who waits for comfort will be rewarded for that waiting. This is because waiting for comfort is good thought of Allah and the thinking of Allah is a righteous deed for which a person is rewarded.

It also reminded me of the verse we always went through without notice one of its basic significance.

Almighty Allah says when the bearer of good news came (he cast it on his face, so fort with he regained his sight)"<sup>2</sup>

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1 There was criticism on this on whatsapp

2 Surah yusuf V97

Ibn Kathir reportedly coating As-Sady saying: "When Yahoza, the son of Yaqob, brought a T-shirt to his father with sotted blood of Yousuf-, Allah uses it to cure him with it- then he cast it over his face, and is sigh was restored .

So, maybe you see something that cause you grieve and you may see the same thing as a reason for your happiness and it as there is nothing impossible to God.

When you call on Allah

Believe that you will not be disappointed

Either you get the thing you asked Allah

Or Allah prevents a scourge to occur to you

Or there is a reward written in secret<sup>1</sup>

Let our morning shine, and give us praise that we have a Lord, if the doors are closed, His door shall not be closed.

If there are no reasons for relief, and the hearts become hard, His mercy will come

The journey guided me by saying:

Be polite in your grief

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<sup>1</sup> This is in accordance to the popular prophetic sayings

Praise in your tears and in your pain,

Sadness is like a joy, a gift from the Lord on the slaves will stay a little and return to the Lord

carrying with him the details of your patience.

It also reminded me of words that bind the heart when it addressed me, saying:

Do you see that you are promised of a place where all good things that you desire and love are.

Do you mind that only the color of the door that leads you to this place does not impress you!?.

The wish of God, which our souls hate, are the only gates that leads us to the good things that we hope and desire.

But sometimes we look at the door and remain pessimistic about it and forget that we will pass through it and the beauty of the interior is above what can be imagined.

Who knows Allah by His name "the Genialness" that He brings to the servant the good through the way he hates; he will look at the mischievous like the promised one, because He sees from behind the great good and the great grant. The wish of Allah is not away from His kindness but it requires to be felt through the heart not by eyes.

The destinies of God are lined with mercy; but people are in hurry.

And standing on the good words of Professor Dr. Omar Al Muqbil when he collated the rules for dealing with adversity as a reminder to those who are afflicted, as follows:

First: You are not alone

Second Rule: Allah's act always have purposes

Third Rule: The one who brings good and prevents evil is God

Fourth Rule: What occurs to you is intended for you and does not come as mistake and what did not happen to you is planned not to occur.

Fifth Rule: If you know the reality of this life, you will feel relax.

Sixth Rule: Trust in Allah

Seventh Rule: The choice of God is better for you than yours

Eighth Rule: Whenever tribulation intensifies, comfort is near

Ninth Rule: Do not think about the way out of problems, because when Allah wants something, He will facilitate that away from your expectations.

Tenth rule: You have to pray to the One Who can give you comfort alone, that is Allah

Ibn al-Qayyim, may Allah have mercy on him said: Do not think that your soul is the one who led you to do good deeds, but know that you are a slave Allah loves, and He guides you to do good deeds. Do not ignore this love, so He forgets you.

It also taught me a great benefit as said by Sheikh al-Islam Ibn Taymiyah when he was asked about Allah's mercy: What is the medicine in controlling disease. What is fraud other than the practice of trick? What is the work of the one who is overcome by laziness? What is the way to success? What is the benefit of stopping trick than to cut off the confusion? For the one who he intends to go to Allah, he is prevented by his desire, and when he wants to work, failure does not obey him. He answered:

\*His treatment is to pray to Allah and continue supplications to him, and observe prayers; that indeed to know the recommended prayers and to pray at times expected to be answered such as the last third period of the Night, the times of the Adhaan, Iqamah, prostration and at the end of prayers.

\*This includes to ask forgiveness, and those who seeks forgiveness from Allah and then repent to Him he will deny him pleasure to a designated term.

\*To choose daily Dhikr at the part of the day and the time of sleep.

\*And to be patient with what one comes across in terms obstacles and disturbances; it will not last long, very soon Allah will supports one with his spirit, and writes faith in his heart.

\*And to make sure that he completes the five daily obligatory prayers openly and secretly because it is a pillar of religion.

\*To usually say: there is no power except with Allah Almighty; through which he can bear and pass all difficult situations.

\*And for him not to be tired of prayer and demand; indeed the servant is responded to unless he hastens to say: I have asked and I have not been responded to.

\*And to know that victory is with patience, and comfort is with the distress, with hardness there is gladness; and no one got good things, either prophet or less, but with patience.

\*And thanks to Allah the Lord of the universe.<sup>1</sup> It also reminded me of the words of Sheikh Muhammad Metwalli Al-Saharawi may Allah have mercy on him I was amazed at four who abandon four:

1. I was amazed by one who was afflicted with sadness. How does he ignore the saying: There is no god but You, Glory be Yours. I am one of the oppressors. Allah will say after that; We responded to him and rescued him.
2. I was amazed by those one who was afflicted with damage, how he ignore the saying: O Allah I was touched with the evil and You are the most Merciful God, and then Allah will say; We responded to him and relieved him what is harmful.
3. I was amazed by one who was afraid, how he ignore the saying: Allah is sufficient for me and on Him I relied. Then Allah will say; So they returned with favor from Allah and bounty, and no harm having touched them.
4. I was amazed by one who is plagued by the deceit of people. How he ignore the sayings; "I entrust my affair to Allah. Indeed, Allah is Seeing of servants." Then Allah will say; Allah protects him of the deceit plans against him. Also it reminded me that:

The prayer is the core of worship and its basis, to which a Muslim resorts in times of distress, and it is beautiful to resort to Allah at the time of prosperity. You have to insist always in prayers indeed Allah will respond to you, and do not leave the prayer if you cannot find a response yet. The Messenger of Allah, peace be upon

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1 Magmuhu Fatawaa 10/136-137

him, said: The supplication of every one of you is granted if he does not grow impatient and say: I supplicated but it was not granted.

It also taught me with the guardians of Imam Ahmad may Allah be pleased with him when he was asked: “what is distance between us and the majesty of Allah? he replied “ true supplication for your own brother”.

It also taught me to make favor through a story of an old man lying in the hospital visited by a young man everyday who sat with him for more than an hour helping him to eat and wash. He took him on a tour in the hospital garden, and helped him to lie down, then leaves after reassuring him.

The nurse entered one day to give him medicine and inspect his condition and then said to him: God willing, Allah will cure you; He has made your son your companion, who visits you daily.

The oldman looked at her and did not say anything, and closed his eyes and said to himself: how I wished he was one of my children, this orphan is from the neighborhood where we lived, I saw him crying at the door of the mosque after his father died and I bought him candy and I have not met him since then. Since he knew of my loneliness and only left with my wife, he began to visit us everyday to inspect our condition until I became physically weaken. He took my wife to his home and brought me to the hospital for treatment, and when I asked him why do you suffer this with us oh my son? He smiled and said:

The taste of the sweets is still in my mouth, with every soul oh my uncle:

Plant a favor. No favor is lost where it is planted indeed The favor will never be harvested no matter how long except by those who planted it.

Satisfaction with fate is a condition for lifting the scourge

Sheikh Mohammed Metwally Al Shaarawi (23:00)

How will you relate with Allah if disaster strikes

Sheikh Mashary Al –Kharraz (9:02)

### **Discover other worlds in your children's lives**

To parents, brothers and sisters, I ask you to have the opportunity to discover other worlds in the lives of your children, especially with the electronic means of communication through which children communicates other worlds outside the home, however geographically too far.

I was very surprised when Abdullah, may Allah have mercy on him, closed his bedroom door at night as usual, but he became integrated into a mutual conversation, as if he was in the afternoon. I found him very absolved with his friends and thought of him in a fleeting way. When I sat with his friends after his death to have relationship with them in order to apply the Sunnah of Muhammad, Peace and blessing of Allah be upon him, who encourages people to keep good relationship with father, mother, wife or sons after the death of any of them. My experience was a good meeting filled with emotions that I considered them all my children, and they all considered me like their father.

I say: When I sat down to remind the beloved one among them, they explained the aspects I did not know in his personality, may God have mercy on him. They were gathering in a group of ten people to what is like a project in the form of an electronic game which has the strategic planning, defense, attack, selling, buying, distribution of wealth and the axis of power. The team members were distributed among the ten defenders, striker and supporters. And Abdullah, may Allah have mercy on him, was the main striker in the shooting team, his teammates recorded what he scored in this role and he was found to be the third position among nearly 12 million participants in parallel across the world. In 2012, in this program called 'World Open' as his friends told me about reflection of his

excellence in performance, he was not interested in the financial gains that benefit some, but he was benefiting to improve his performance, or donate the balance to improve the performance of others of the team members and other participants.

Indeed, he was applying the concept of "The upper hand is better than the lower hand" in a way reflexing altruism and self-denial in which participants gain and collect.

I did not expect a world of beautiful values was lived by Abdullah and practiced in this electronic world in his room on his laptop across the continents and the participation of parallel in the millions of entrants until he acquired an English language that raised the rate at the secondary level in the qualify test at the University of Kuwait. It was a time when this rate is low in many outstanding students.

This linguistic excellence has led to the discovery of the new issues of this program and discovering its characters to inform the team of the expected developments that will improve performance. He was not skimpy regarding the advice to anyone, but initiates and directs as if he is in the real world.

My opinion related to Abdullah is doubtful, but I say that without warning, what I mentioned in the electronic world is completely applicable to the current world of reality in terms of its qualities and practices. If Allah had allowed him to enter the life projects, I would have seen that in the real world, regarding what I have learned about that other world.

So, I advise my brothers and sisters to get closer to their children in their own electronic worlds for the purpose of encouraging, rationalizing or directing them.

Raising Children In Islam

Sheikh Mohammed Raateb Nabulsi (50: 40)

Skills in raising children

### **Which Drama Attracts Our Children?<sup>1</sup>**

I was surprised in the last period of the life of the beloved Abdullah -May God have mercy on him-for following serial Japanese cartoon and I was impressed by his abandonment of the long drama which the Ministry of Information spent thousands of dinars for and did not succeed in attracting him. Many people like him even chose a series of different television episodes in his laptop. What even added to this devotion was the ease of access to the material information at the time he wants and fits.

When I continued with his friends<sup>2</sup> in an emotional sitting, when we remembered his exploits –May God have mercy on him-they told me about the background of the Japanese series called One Piece, which reproduced its content filled with human values that are suitable for each civilization and religion to benefit

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1 This article has been published in Al-Qabas magazine on 9/8/2015,

2 Perhaps it is appropriate to mention the names of his friends in two groups because he –may Allah have mercy on him- was sociable and he communicated with more than a group of friends at the same time:

Group 1: Mohammed Shehata, Fahad Al Qatami, Khaled Al Dosari, Ibrahim Al Hajri, Saud Al Ghurair, Salem Al Sanousi, Mashary Al Hussainan, Fahad Al Fahad, Abdul Rahman Al-Asfour, Dhari Al-Rasheed, Saud Al-Roumi, Saud Al-Musallam, Abdullah Al- Muhanna, Mohammed Al-Sanoussi, Abdulaziz Al-Jari, Fahad Al-Jeri, Abdul Hadi Al-Jari, Ahmed Al-Jeri, Omar Al-Ghunaim, Fahad Al-Saif, Walid Al-Rasheed, Mubarak Al-Sabah, Brak Al-Ghanim, Tariq Al-Ghais, Mohammed Al-Sultan, Saleh Altneib, Yousef Al-Ghannam, Mohammed Al-Ghannam, Ibrahim Mal Allah, Hamid Al-Oran. As well as Abdulrahman Al-Shamlan, a student in the United States of America who communicated with us during the trip to the house of praise.

Group 2: Fahad Saud Al Saad, Abdul Rahman Saud Al Saad, Sultan Mansour Al Saad, Abdul Mohsen Musallam Al Zamil, Ahmed Abdullah Al Saad, Abdullah Bader Al Wazzan, Hamad Al-Tahoos, Abdulaziz Al-Rifa'i, Fahad Al-Qadi, Ahmad Al-Rumaih, Bader Al-Tahous, Ahmed Al-Turkit, Abdulrahman Al-Tahous and Saud Naser Al-Saleh.

the viewers. So, it displays the best of the good deeds and do not devour like some of the Kuwaiti's drama, in highlighting the evil until the Arab and Gulf associations considered the Kuwaiti's society as a society of contradiction, marital problems and betrayals, and full of scenes of beatings by hand. This is as if they are the features of Kuwaiti's society, this is a great regret.

This Japanese series, like other purposeful cartoon series which has wide imagination and valuable content is full of values of loyalty, true friendship, the real concept of loyal friendship and family. Other include mutual respect and reciprocal trust, and who cares about you becomes part of your family.

One of the features of the NAKAMA series is focused on the treasure of friendship and its advice for functional and social relations in the best human way. This idea of NAKAMA is supported by Islam the true religion, but unfortunately, it is corrupted by misguided practices that lead the viewer into social paradoxes. The challenges usher in confusion about value, as well as imbalanced political projections that is far away from strife and problems.

This was one of what Abdullah -May Allah have mercy on him-memorized and used so repeatedly and the value of this series was the following expression translated word for word:

When do you think people are dying?

Is it when they are shot? No.

is it when they are exposed to incurable disease?

Is it when they drink soup made from poisonous mushrooms? No.

surely, they die when they are forgotten.

I bear witness that you, Oh Abdullah, is alive in our hearts and consciences. Also, I thank almighty Allah for the strength and loyalty among parents as well as

the family and friends, such that their deceased loved ones remains in their minds with fond remembrance.

### **Importance of medication and aiding it with reliance**

Some people may find it irrelevant choosing to write on this self evident topic but the relevance lies on its broaden horizon regarding this topic.

The prophet said: “the life of a faithful is full of wonder; all his life is laced with goodness, nobody is blessed with that but a faithful; when he is favored he appreciate and that will fetch him goodness, and when he is tried he endures and that will also fetch him goodness”<sup>1</sup>.

So, sickness cleanses sin committed by mankind whether through his mind, ears sight, tongue and other parts of his body. Allah says: “And whenever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your fault)”<sup>2</sup>.

Allah might provide for a servant a very high position but the servant might not posses good deeds that will grant him the position, then Allah will afflict such a servant with sickness for him to be granted the position with Allah’s mercy and magnanimity.

The importance of prevention to curb diseases is well established in the Islamic creed, the prophet (S.A.W) said “Oh the servant of Allah! Cure disease! For Allah did not create a sickness without cure except for old age”<sup>3</sup> Deriving from the Hadith quoted here, the prophet has urged us to cure sickness and apply medication but not with unlawful medicine.

There are numerous hadith that buttress cure and prevention; this is evident in prophetic medication. Majority of scholars (Hanafite and Malakite) supported medication which is also supported by the shafite, and Alqadi ibn ‘Aqeel and Ibn El

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1 Muslim. Hadith 2999

2 Surah Ash-Shura V30

3 Ibn Majah Hadith 3436

Jaozi from the Hambalites, and their evidence is what the messenger of Allah peace and blessing be upon him said: “indeed Allah sent down the disease and the cure and He has appointed a cure for every disease, so treat yourself medically but not use unlawful things”<sup>1</sup>

Though most Hanbalites prefer not taking it, because imam Ahmad was reported to have said “because it is close to reliance”.

Imam Ahmad was asked about the condition of a man who takes medication and he replied: medication is a grace but avoiding it is the best. Imam Al-hanawawiy disagreed with this idea by saying “placing reliance on Allah does not negate action ; reliance is a thing of mind and that has nothing to do with taking precautions. Though no action yields positive result without reliance on Allah, and vice versa. If only reliance can be beneficial Allah would not have said “oh you who believe, take your precaution---”<sup>2</sup> and the prophet was reported to have told a Bedouin; “tie your camel, then rely on Allah”<sup>3</sup> he also said “close your doors always”<sup>4</sup> if not why would the prophet have to hide in a cave?.

There are five answers for those who claimed that some of the companions did not take medications as reported in the case of Abubakar (may Allah be pleased with him)

1. They must have taken it but later left it
2. Their condition does not negate it but regarded it as submission to fate.
3. Those companions must have been aware of termination of their souls
4. Is either those companions were more concerned with their thereafter than worldly affairs

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1Abu Daud Hadith 3784

2 Surah An-Nisa V71

3 Tirmisiy Hadith 2517

4 Ahmad Hadith 15057 and Ibn Haban Hadith 1271

5. They must have been told that the medicines are of temporary effect.

These answers were the likely conditions for not taking medications by those companions. On this note, Imam Ahmad said “it is advisable for man to strive even if his goal is not accomplished”<sup>1</sup>.

### **Treatment is legitimate and it does not contradict reliance**

Treatment is legitimate, which if left unattended, will cause lost of life as advised by the medical experts

Some Jewish relics of this field evidence by the word of Allah which says: “And cast not yourself to perdition with your own hands”<sup>2</sup>. He also says: “And do not kill your people; surely Allah is merciful to you”<sup>3</sup>. The other Hadith which recommended medication such as Hadith of osama bn Sherik who said: “I went to the prophet, peace and blessing be upon him, and his companion were sitting as if they have birds on their head, I saluted and sat down, then came some Arabs from different directions and they asked the messenger of Allah should we make use of medication treatment? He replied: make use of medical treatment for Allah has not made a disease without making a remedy for it with exception of one disease that is old age”<sup>4</sup>

This indicates that stopping medical treatment is not in any way a condition on reliance as it was narrated by umar-reported by some companions on the issue of epidemic; on their way to Syria when they reached Jabia, on information reached them that there was death toll and a serious epidemic there, People were divided into two groups. Some said we should not enter where there is epidemic so that and we should not cast ourselves to perdition with our own hand. While other said

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1 Al-Hakam An-Nabawiyah fi As-Sinaha At-Tibiyah

2 Surah Al-Baqarah V194

3 Surah An- Nisa V29

4 Abu Daud Hadth 3855

but we should enter and put our trust on Allah and we should not stray away from what Allah had destined for us, we should not run away from the dead as stated by almighty Allah on the same issue: “Have you not considered those who went forth from their homes for fear of death,”<sup>1</sup> then they returned to Umar and asked of his opinion then he said: we will return and we will not enter where there is epidemic, then those opposed this opinion said: should we run away from the destination of Allah? Umar said: yes, we run from Allah destiny to Allah destiny--- in the morning Abdul Rahaman came and Umar sought of his view and he said: oh Amirul Muminin I heard it from the messenger of Allah saying: “when you heard of it- epidemic disease- in certain place don’t go there, and if it prevalent in a place where you resides run away from that place”<sup>2</sup>.

Is it permissible for a person to improve trust in Allah and leave treatment?

Sheik Mustafa Al-Adawi(3:18)

### The One Deceased by Cancer is a Martyr<sup>3</sup>

There is a sound prophetic information that many Muslims do not pay attention to, even though it gives hope to the afflicted people, comforts the wounded, reassures the hearts of those who are afraid of their fate or the destiny of their relatives or lovers. It is almost every house that hurries to that good news. What is that good news?

It is summarized in some of the correct prophetic hadeeths which announced the broadening concept of the Martyr in Islam to include many qualities in which Hafiz Ibn Hajar listed up to about twenty-seven qualities. These were narrated in a hadith

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1 Surah Al- Baqarah V243

2 Buhari Hadith 5729 and muslim hadith 2219 as part of hadith of ibn Abbas

3 Part of this article has been published in Al-Qabas magazine on 26/10/2014

of the Prophet -peace and blessings of Allah be upon him-while Imam al-Shawkani enumerated the types of martyrs mentioned in the evidence and found them in 50 categories<sup>1</sup>

Some of the hadeeth based on the broadening concept of the martyr in Islam are those found in two authentic books. As narrated by Abu Huraira, the prophet – peace be upon him said: “Five are regarded as martyrs: They are those who die because of plague, abdominal disease, drowning or as a result of a collapse building and the martyrs in Allah's Cause.”<sup>2</sup>

Also, Imam Malik, Ahmad, Abu Daud, Nasa’i and Ibn Majah in their Sunan reported that Jabir bin Ateek narrated that the Prophet -peace be upon him- said: “There are seven types of martyrdom in addition to been killed in Allah's cause: the murdered person is a martyr. One who dies of plague is a martyr; one who is drowned is a martyr; one who dies of pleurisy is a martyr; one who dies of a stomachache is a martyr; one who is burnt to death is a martyr; one who is killed by a collapse building is a martyr; and a woman who dies during laboring is a martyr.”<sup>3</sup>

Furthermore, it was reported in Saheeh Jami’i Muslim’s hadeeth that Abu Huraira narrated that the Messenger of Allah –peace be upon him- said: “Whom do you consider to be a martyr among you? They (the Companions) said: Oh Messenger, of Allah, one who is slain in the way of Allah is a martyr. He said: Then (if this is the definition of a martyr) the martyrs of my Umma will be small in number. They asked: O Messenger of Allah, who are they? He said: One who is slain in the way of Allah is a martyr; one who dies in the way of Allah, is a martyr; one

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1 Al-Fatih Rabani min Fatawa Imam Shaokan (10/4947)

2 Reported by buhari Hadith 2829

3 Reported by Imam Malik in Muwata, hadeeth (996), Ahmad in Musnad, hadeeth (23753), Abu Daud in Sunan, hadeeth (3111) and Nasai, hadeeth (1846)

who dies of plague is a martyr; one who dies of cholera is a martyr, one who die in the womb is a martyr one who is drown is a martyr”<sup>1</sup>

Therefore, there are many hadiths in this section that prove to the extent to which Allah blessed this nation through broadening the concept of martyr as Imam Hafiz Ibn Hajar reported from Imam Ali bin Abi Talib that he said: “Every death by which the Muslim dies is a martyr, but the martyrdom is by category”<sup>2</sup>

Some scholars have set up a comprehensive criterion for the martyrs' categories. It is everyone who died in a painful persistent illness, serious sickness, or a sudden scourge, he has the reward of a martyr. The first type is the one who suffered from abdominal ailment, the second type is the one "stabbed and for the third is the drowned person”<sup>3</sup>

As for cancer and the extent to which people are deceased with it, they are considered to be martyrs. I have read many fatwas that confirm that the deceased from this disease are martyrs -because it results from severe pain. The patient suffers from it for a long time, either by being one of diseases mentioned in the previous text, through the description of those diseases, or in the sense of affliction by this ailment, which scholars considered as diseases connected to martyrdom through disease.

Among the Fatwas That I Have Read Which Confirmed this Good news include:

1. Fatwa of Sheikh Dr. Abdullah bin Mohammed Al-Mutlaq an Advisor in the Royal Court, member of the Board of Senior Scholars and member of the Standing Committee for Scholarly Research in the Kingdom of Saudi Arabia

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1 Ibn HAbin Hadith 3186

2 Fatihu Bary (6/44)

3 Faydu al-Bari Sharh Saheeh al-Bukhaari by Kashmiri (2/248). No (652) Edition of the Darl Kutub Beirut - 1421 H –2005 A.D.

where his Excellence considered dying through cancer as martyrdom. His view indicated that sickness from cancer is like plague like stomach and tuberculosis illness. Suffering from them are similar to being sick from such other sided illness. It was narrated by Abu Hurayrah that he said that the Messenger of Allah peace be upon him said: “Whom do you consider to be a martyr among you? They (the Companions) said: Oh Messenger, of Allah, one who is slain in the way of Allah is a martyr. He said, then (if this is the definition of a martyr) the martyrs of my Umma will be small in number, They asked: O Messenger of Allah, who are they? He said: One who is slain in the way of Allah is a martyr; one who dies in the way of Allah, is a martyr; one who dies of epidemic is a martyr, one who die in the womb is a martyr.”<sup>1</sup>

2. Fatwa of the Jordanian House of Iftaa states “Praise be to Allah, and peace and blessings be upon our master, the Messenger of Allah. The Sharia texts indicated the types of martyrs, and that was narrated by al-Bukhari from Abu Hurayrah -may Allah be pleased with him-that Allah's Messenger peace be upon him said, “Five are regarded as martyrs: They are those who die because of plague, abdominal disease, drowning or a collapse building, and the martyrs in the Cause of Allah.”<sup>2</sup>

Some scholars have set up a comprehensive criterion for the martyrs' categories. They are ” Everyone who died in a painful persistent illness, serious sickness, or a sudden scourge, he has the reward of a martyr. The first type is the one who suffered from an intestinal ailment, the second type is the stabbed and the third is the drowned person.”<sup>3</sup>

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1 Reported by Muslim, hadeeth (1915)

2 Buhari 2829

3 Fayadh al-Bari Sharh Sahih al-Bukhari by Kashmiri (2/248) number: 652

Having considered the types of death mentioned in the Hadiths we found out that there is severity, and the supervisor of death should have open mind, be conscious, and sensitive to the pains, so he is a martyr himself on the day that he will meet almighty Allah. All these result in increment to their rewards and forgiveness of their sins, and they will attain the ranks of a martyrs. The highest for most martyrs is the fighting for the sake of Allah.

But one of the conditions of getting the reward of martyrdom is patience with sickness and the belief of the servant that he will be rewarded by almighty Allah. As Imam al-Subki said in his fatwas when he was asked about martyrdom, he said it is an honorable situation that the servant gets to at death due to its cause, experience of the sick, and the result. He listed the number of conditions to include patience, reckoning, absence of impairments such as denying other their right of other and so on.”<sup>1</sup>

Whoever is plagued by cancer and has patience and praises Allah on his condition, and then died as a result of it, he will earn the reward of a martyrdom. This ailment is one of the most deadly diseases that often lead to death. Man has not found a cure for it till this moment. Whoever is affected by it should not get upset and sad but rather struggle for the causes, of treatment and surrender to almighty Allah with satisfaction on its consequence . Also, he should belief that it would not have been except with what Allah so willed and that Allah decreed to count the sick among the martyrs. If he has patience he should belief that we all come from Allah and to Him, we shall return.

Among what will give happiness to Muslims was what Al-Haafiz Ibn Hajar said in his book(Fatihu Al-Bari) “Al-Hasan Ibn Ali Al-Halawani narrated in the book of knowledge with good chain that Imam Ali bin Abi Talib said: every death by which Muslim dies is a martyr except that martyrdom is in category” Allah knows the best.

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1 Fatawa al-Subki (2/339), Dar al-Ma'aref edition

3. Fatwa of Dr. Ahmed Taha Rayyan, a Professor at Al-Azhar University, is that, the praise be to Allah and blessing be upon the Messenger of Allah who is sent to be a mercy to the universe. It is proven in the hadeeth narrated by Malik, al-Nasaa'i, and Abu Daud. Al-Nawawi said: that the messenger of Allah peace be upon him said: There are seven kinds of martyr other than those killed in way of Allah, Someone who is killed by the plague is a martyr, someone who gets drowned is a martyr, someone who dies of pleurisy is a martyr, someone who dies of abdominal disease is a martyr, someone who dies by fire is a martyr, someone who dies under a collapsed building is a martyr and a woman who dies during labour is a martyr”<sup>1</sup>

Al-Hafiz Ibn Hajar also listed the qualities of martyrdom as contained in the proved hadiths until it reached twenty-seven qualities He also said, I did not mention other qualities in the hadiths because of "their weakness"<sup>2</sup>

One of the qualities mentioned in the sound hadeeths include those deceased by tuberculosis. As al-Daylami narrated from Anas that whoever died by fever is a martyr, and al-Hafez Ibn Ali al-Halawani narrated in his book of knowledge that Imam Ali bin Abi Talib said: “Every death by which the Muslim dies is a martyr, but the martyrdom is in category.”

And, the reason for the adoption of the word martyrdom on these death, as Imam Baji and Ibn al-Teen said is because of the intensity of pain. So God bless the Ummah of Muhammad peace be upon him by providing what will be expiations for their sins, and increase their rewards until they reach the positions of a martyrs. The scholars differed on the interpretation of some of the characteristics mentioned in the hadeeth. They have interpreted a plague as a gland, like that of the camel in

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1 Reported by Malik in Muwata, hadeeth (996), Ahmad in Musnad, hadeeth (23753), Abu Daud, hadeeth(3111), and An-Nasaai, hadith (1846)

2 Fatihu Baari 6/444

its armpits. It was said in the interpretation of pleurisy that it is a hot tumor released under the shade exposed in membrane latent to the ribs. It is said that it is a kind of intestinal diseases, a person who has diarrhea, or the bewitched. Ibn al-Atheer said: It is he who dies of stomach disease such as dropsy and the like, and Abu Bakr al-Murozi from his Shaykh Sharih said that it is the one that has colitis.

Derived from the above is that cancer causes severe pain. The patient still suffers from it for a long time, either to be part of the diseases mention in the previous text. Through the interpretation of those diseases, or in the sense to verify the disease mentioned by scholars, and making these diseases connected to the martyrdom. Blessing of Allah is plentiful and His treasury is full, Allah knows the best.

4. Fatwa of Sheikh Dr. Safar bin Abdulrahman Al -Hawali, where his Excellence was asked this question: Is a cancer dead a martyr? He replied: We hope that it will be so, insha Allah because when the Prophet, peace be upon him-heard that the martyr were the only one killed in the battle, he said definitely the martyrs of my Ummah are little. Then he asked Allah for more, and He accepted the prophet's prayer. Imam al-Suyuti, may Allah have mercy on him gathered and found more than twenty-four attributes. Among them are those who died of stabbing, intestinal pain, a woman died during delivering, and plague. We hope that Allah will count them among those we are mentioning with different name, such as cancer, cirrhosis of the liver, or similar names we call it, which were not known by these names before.
5. The fatwa of Shaykh 'Abd-al-'Aziz Ibn Abdullah bn Baaz, may Allah have mercy on him is that the person who is ill with cancer or any other disease is in a great good. He is in great good because every human being has a disease or some other painful things that are atonement for him from the evil even if he is affected by thorn.

6. Fatwa of Sheikh Dr. Ahmad Al-Hajji Al-Kurdi (Member of Fatwa Committee, Ministry of Endowment and Islamic Affairs in Kuwait) an expert in jurisprudence encyclopedia and a prestigious Professor of Islamic Sharia. Based on the question of one of the loved ones who asked his Excellency the extent of death as a result of cancer even in the brain (such as my son Abdullah) if he is a martyr. The following is the text of the question: My nephew's son died of a cancerous tumor in his brain, is he a martyr of the hereafter? Especially there is a conflict in the fatwas as some of them considered those who died of cancer in his abdomen to be the only martyr and not who had it in any other place in the body. Some of them considered the martyr to have died of a long illness and pain. Therefore, all cancer patients and similar diseases are parts of this concept. May God reward you with good and save you from all evil. He answered as follows: The Messenger of Allah peace be upon him said: "Five are regarded as martyrs: They are those who die because of plague, abdominal disease, drowning or a collapsed building and the martyrs in Allah's cause."<sup>1</sup>

According to this analogy by my own understanding, whoever died of serious illness such as cancer and others, I hope that any person who experience these pains is among the martyrs of thereafter.

The Mercy of Allah is wide, His coffers are full, and His gifts are countless, and will not diminish. O Allah, count my son Abdullah and everyone who died of cancer as a martyr and accept them as your righteous servants. You are the All-Hearing who accepts people's prayers.

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<sup>1</sup>Buhari Hadith 2829 and muslim Hadith 1914

## **Permissibility of Removing the Resuscitation Equipment from One who died of Brain Disease<sup>1</sup>**

It is one of the most difficult moments on the human being, to hear from doctors that one's patient has brain paralysis, and nothing separates him from the death except to lift the resuscitation equipment.

And it becomes more difficult when doctors gave an option between the patient to remain in this situation in which the fatigue of the body and heart is between life and death, and that they should remove resuscitation equipment so that he really dies.

Oh Allah, it is the most dangerous moment in human life. It is the most painful decision in all its circumstances, whether negative or positive; if he refuses to lift the equipment he will be tortured for causing pain for his patient even he may think that he himself has participated in prolonging this torment, and leaving him so in the case of indifference between death and life. If he agrees, he will miss his patient who he wishes -even if it is impossible- to return to life again.

One becomes confused between two decisions, the sweetest of both is as bitter as colocynth, especially in our hospitals where they leave the decision to the guardian until the end, unlike American hospitals -for example- where they give extra period of time to make a decision, otherwise they will take their decision on behalf of the parents of the patient who has brain paralysis as entailed in the American law.

It is the kindness of Allah and his mercy that made us Muslims. This great religion, which prevents man from, and does not cost him above his ability, and takes into account his circumstances and conditions at all times and in any case, including that it does not allow for torture of dying patient with any equipment or

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<sup>1</sup> This article has been published in Al-Qabas magazine on 8/03/15

medications. When a qualified reliable physician believes that all these are absolutely useless, and life in the body inevitably goes to total death.<sup>1</sup>

Therefore, many fatwas have been issued by the jurisprudential councils and the scholars with the permission that we may suffice with one of them due to the space available in this article and to avoid repetition. The Islamic Fiqh Academy under the Organization of the

The Islamic Conference held in Amman capital of Jordan on 3/7/1986 agreed on the following resolution number 5. "It is permissible to remove resuscitation equipment from the patient body, if all functions of his brain disrupted completely. A committee of three specialist expert doctors decide that the breakdown is irreversible, although the heart and breathing may still work automatically, because of the composite devices. However, a parent's death is not legitimately confirmed unless he stops breathing and the heart stops completely after lifting these devices."

Perhaps there is another dimension to this decision in the poor countries, as it is a great relief for people, especially for the patient's family. If they do not have the expenses of keeping the recovery equipment long on the body of the patient, the matter is very critical for them.

Praise be to Allah for the grace of Islam, and may He inspire all the afflicted with this scourge and his family patience and comfort.

## **Medical Advices for the Patient and His Parents and the Extent of its Authenticity<sup>2</sup>**

Friends are many

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1 Sheikh Jadul- Al-Haq Ali Jadul-Al Haq, former Sheikh of Al-Azhar, Islamic research and fatwas on contemporary issues, pp.508 and so on.

2 This article has been published in Al-Qabas magazine on 3/1/2016

It is due to their extensive love friends wish the patient , each shares his own personal experience and narrations him. O,r those massages received through social media to the extent that the patient's parents became confused of which one will benefit them.

As for Islamic view on incantation, supplications, and prayers, it is possible, and it is important to distinguish what has been proven by the correct evidence, as supplications and incantation, it should be limited to those that are mentioned by the Prophet- peace and blessings of Allah be upon him-. Although the general prayer and supplication is permissible and they are good in all, God willing, but whoever wants their blessing in healing should limit himself to the authentic supplications.

Based on islamic medical recipes and social mixes, they are subject to the following considerations:

- First: It depends on pure personal experiences based on the type of disease and the suitability of its popular recipes.
- Second: It may not necessarily correspond to the patient's condition, and the basic thing is what the patient continually receives from the treatment at specialized hospitals where he is taken, especially foreign hospitals that do not go by orthodox remedies. They can also not distinguish which is orthodox and which is not ,so parents cannot be adequately guided.
- Third: It may be difficult for the patient's relatives to get some remedies in foreign countries because of the non availability of its components.
- Fourth: It is sometimes be exploited by the weak souls or those who take financial advantages of the parent's condition. Sometimes for the purpose of passion for the patient, some people have paid certain amount of money to heal their loved ones. I am not blaming their

emotions, but they have to distinguish logically between cheating and reality.

Fifth: The patient and his family are eager to get treatment on one hand and on the other hand to communicate with the doctors. Perhaps the proliferation of advise may not necessarily benefit them which may lead to frustration for the patient and his family.

Sixth: There is no medical reference at all for some prescriptions and they are rarely licensed by health councils, the consequences of using those drugs that are parallel to the original regulator's rules is that the patient may not reassure treatment without consulting doctors.

Seventh: No one denies the general benefit of orthodox medicine, but it should not be described initially, they should not be described for special cases without evidence and without doctors' knowledge.

Eight: The advice on these medicines and treatments may be a natural picture to show empathy, love and desire to help, but may not necessarily be the best and most correct way. Whereas, the prayer may be in form of blessing and response in any forms mentioned above in this rewarding series and we will explain it in detail in a later article, Allah willing.

## **Welcome to Our Neighbor in the Home of Praise: Khalid Abdul Latif Al Shaya<sup>1</sup>**

Welcome to our neighbor in the home of praise.

Our new neighbor is a good sample in the house of praise.

I will begin by introducing him, and then explain why he is our neighbor there. Khalid Abdullatif Ali Alshaya –May Allah have mercy on him-is a model of good character in his dealings and humility, with youths and adults. His relationship with relatives and his father’s friends exceeds his connection to his family and his people both inside and outside areas of Kuwait. He also urges his brothers to do same based on the teaching of the apostle of Allah, peace and blessing be upon him, and his household. “The finest act of goodness of a man is that as well as quality of dignity he inherited from his parent.

He is a generous model from a long-standing family with a social and economic presence. which has its own charitable contributions in every calamity that touches the Islamic world. This has been detailed in my book “The Local Committee for Fundraising -2007” Furthermore, I also given a brief profile of the distinguished men among the helping families in Kuwait in my book

“the Access to the assets -Kuwaiti papers in the context of the family biography: the family of Jaaru AllahAl-Kharafi.” It is a known family by everybody for her human and good breeding for its generations. We have not heard any misconduct about it or its generations anytime, like financial misdemeanor and unpleasant behavioral influences.

As for our new neighbor in the house of praise, I preferred to talk about him in the second and last part of this article, because I know that my pen will write with my tears, not by its ink. Where I performed the three Sunan for the late Khalid Al Shaya, in the previous Friday morning in which I prayed the funeral prayer, then followed him until he was buried, and then stood on his grave praying for him on

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<sup>1</sup> This article has been published in Al-Qabas magazine 22/3/2015

stability and forgiveness. Before going to console his family, I went to the grave of beloved Abdullah. I faced his grave and greeted him, and then turned to the other side facing the Qiblah and prayed for him. Then I addressed him and could not control my tears, saying to him, "Be happy for receiving a new neighbor in the house of praise" where the late Khalid Alshaya had lost his son "His only son with two sisters" in his tender age in a car accident in July 1999.

Afterwards, he became patient, praised Allah, believed he would get reward from Allah and said: "We all belong to Allah and to him we shall return". So, he deserved the promise of Almighty Allah as said by His honest truthful Messenger who does not speak out of his sentiment. He gave glad tidings to everyone who loses his son and has patience and contentment, praised almighty Allah and says, we all belong to Allah and to him we shall return so that the righteous angels will build him a house in heaven called "house of praise".

I addressed the beloved Abdullah that way, as if I see the house of praise and that is because of my good expectation from my Lord, I bear witness and remember vividly that when I paid condolences visit to Khalid Al-Shayea -May God have mercy on him-over the death of his son, that time -May God's mercy be on him-I added to my prayer telling him: "have patience and be contented" he did so, and He praised Allah and said: we all belong to Allah and to Him, we shall return.

What is special about Khalid Al Shaya is that he was the first person I knew among the deceased, who joins me in the calamity of losing my only son, but he also lost his only grandson too after that. May Allah have wide mercy on him and let his soul rest in His spacious Paradise.

The Reward of Having Patience on the Son's Death

Sheikh Mohammed Al-Arifi (2:25)

Verily the Believers are Brothers

Sheikh Mohammed Rateb Nabulsi (12:00)

## **Civilization And Commitment Of Islamic Ummah Towards Patients**

### **Health Endowment**

Perhaps one of the most glaring concepts which reflected and shall continue to reflect on the moral and material commitment of Muslim Ummah towards its present and upcoming generations without knowing, was how generations stood up to influence itself with what it takes for service of useful medicals for their people. Since the contributions of funding in the health field has made significance witnessed by all and sundry. Communities have, however, actually established psychiatric hospitals<sup>1</sup> that have provided health services to patients, such as beds, mattresses and drugs for all kinds of patients. In addition to the services of endowment agencies being made specifically for hospitals is the provision of healthy meals for every patient according to his health condition as well as electricity and drinkable water.

### **Islamic Endowment and its Role in Health and Psychological Care**

Endowment has contributed to the promotion of medical science and related researches in diagnosis of diseases, and finding medication to treat patients. On this basis, some sectors were assigned for teaching and research in the hospitals including the provision of consulting physicians for medical advice. This is to note that the hospital serves basic support in health care for patients of all categories in the society. This is not limited to regular patients but extended to the sickly masses in their homes. These people are however treated and given necessary medical treatments, beverages and foods. Also, through endowment salaries for the

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<sup>1</sup> This is current name for the clinic that deals with brain disease

physicians and their students are paid. Medical endowment is not limited to caring for the sick and what they need, but also to heal them psychologically. Therefore, relaxation centre was made for the patients to entertain their souls and in order to boost their psychological morale which will go a long way in ensuring their quick recovery. Some partake in consoling and sympathizing with parents who have lost their children, offering better treatment for them and reminding them of the reward from Allah for their kind patience and fortitude on their loss and also admonishing them of what will benefit their deceased, such as prayers, charity, patience and anticipated reward from Allah.

The endowment had contributed to the social welfare of the patients and it pays a sum of money to sustain their family while after their recovery, it provides clothes for them from its income and financial allocations so that they do not have to work during the convalescent period. This is especially the case when their treatment requires surgery.

The endowment body maintain the dignity of patient either alive or dead, and some of its incomes have been allocated for the psychiatric hospitals as a bank for processing and burial of the dead. This process are meant for patients in the hospital, or who died in their homes with their families.

Meanwhile, the endowment body with its institutions and medical facilities has achieved one of the great aims of *Shari'a* which is to save the soul of humanity by providing foods, drinks, clothing, housing and medicine. Health care is among the necessities for preserving human soul. Therefore, endowment has contributed to the creation and caring of all in matters relating to the betterment of human being.

There is no doubt that endowment has lessened the burden on the government an expenses and costs of hospitalization, pharmacy and laboratories, which cut government spending in the area of health so that it can discharge its expected

duties appropriately. Perhaps, the first hospital in the history of Islam was established under the reign of Walid bin Abdul Malik. It was specialized on treatment of lepers and doctors were employed. Moreover, he (Walid bin Abdul Malik) provided a livelihood for them, after which other hospitals were established and were known as *House of Patients*.

The following is a brief overview of the examples of an endowment establishments being documented by history and had the greatest role in the health and psychological care for patients and their families.

### **The Humeral Hospital in Baghdad**

The treatment in this hospital in Baghdad (366 A.H -976 A.D) was made free for all whereby patients were being catered for by provision of neat clothes, variety of food and necessary medications and patients were given travel expenses after recovery to enable them return town<sup>1</sup>.

Ibn Jabir is on record to have noted in his *Rihlat* (lit.) that: "When he visited Baghdad, he found there a residential quarter in the neighborhoods known as *Marstan* market. There are all facilities and buildings of an Endowment to treat in the place. It is really a medical district which serves as headquarter for every patient where medical students, doctors and pharmacists were found to provide medical services which expenses bore by the endowment funds<sup>2</sup> .

### **Convivial Endowment for the Sick and Strangers**

This an endowment which finances several *Mu'adhinun* (Callers to prayer) who have melodious voice and good performance. They recite the religious poems throughout

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1 Rowahi'l Awqaf by Rogib As-Sarjany, p.95, retrieved from Ani Uyul Abnahi fi TobaqatI Atibahu by Ibn Usoyhbaha V.1,p.67

2 Ibn Jubair: Rihlatu ibn Jubair p.285

nights whereby each of them spends an hour till dawn, which serves as a means of relieve for the patient who has no consoler and to entertain stranded strangers.

### **Inspirational Endowment for the Patient about Healing**

This an endowment which one of its duties in the hospitals is to assign two nurses whose duties are to stay close to patient; they can only be heard but not to be seen. One of them would ask the other: What did the doctor say about this patient? The other would answer: verily, the doctor says: He is fine. He is expected to fully recover. There is nothing to worry about as he might be discharged after two or three days. This is a type of psychological inspiration which brings about heal and strength for the patient.

### **The Big Noori Psychiatric Hospital in Damascus**

This was established by the Just King, Sultan Nurud-Din *ash-Shahid* (the martyr) (549 A.H-1154 A.D) from the money he took as a ransom from one of the European kings. Its building is one of the best hospitals in the whole country built for the poor and the needy.

The Noori Hospital is one of the most famous Arab Islamic monuments not only in the city of Damascus, but also in the Muslim world where it still retains many of its architectural, decorative and clerical elements and a life example which speaks of the scientific and civilization development for the Muslim Arabs.

The hospital is situated at the centre of the old city of Damascus in the street named *Al-Hariqa* in the south-western part of Umayyad Central Masjid. The south-middle of the Hamidiyah market which is about 100 meters away. Noori hospital remains in existence till the year 1317 A.H.. It was said that since it was built, there was no record of electricity failure and it had gained fame making it as one of the first medical universities in the East.

Noori Psychiatric Hospital was a real institution, a humanitarian station for all and sundry, means of diagnosis, prevention and treatment that represented the greatness of civilization. Therefore, it was a memorial monument for the geniality of Arab and Islam.

### **The Salah Psychiatric Hospital**

Sultan Salahud-din al-Ayoubi established this after the liberation of Jerusalem, the *Al-masji Al-Aqsa* and the Land of Palestine from the crusade bond. It was given this name (The Salah Psychiatric Hospital) to bring life back to Jerusalem. He made some places as endowments and provided them with medicines and drugs, where medicine was taught in addition to its practice.

### **Qaloun Psychiatric Hospital (Al Mansouri Hospital):**

The big Al-Mansouri Hospital known as Qaloun Psychiatric Hospital is a home for some Emirs. The King, Al Mansour Saifud-Din Qaloun turned it to a general hospital in 683 A.H.-1284 A.D. and spent on it what was more than one thousand Dirham every year. He as well attached to it, a masjid, school and an office for the orphans. This hospital was a role model in regulation and arrangement. Mode of entrance and means of benefit was made free for all male and female, freeman and slave, king and citizens. Likewise, he provided shelter for the patients who were discharged after their recovery. Also, necessary funeral rites are made for the dead. Moreover, workers and servants to care of the sick were employed. Each patient has two clerks who served him. Each patient has a bed and a full mattress. However, this shows that the hospital had performed greatly. Doctors in the hospitals were informed that nearly four thousand souls are being saved on daily basis in the hospital. It is also on a note that all discharged patients are being given clothes and money for their needs so that they do not need to embark on tedious job after their recovery.

We may need to digress here shortly to shed more light on health endowment that this great hospital is known for as noted by the author of *History of psychiatric hospitals in Islam*. He said: “The principal of the hospital spends from the incomes of endowment for the patients’ needs such as musk, yogurt for nutrients, alluring glass cups for their beverages, mug, nice jugs, oil for lightening and Nile water to quench their thirst. All these are got from the endowment fund without spending more than what they need in anticipated reward from Allah.

In addition, the principal spends from this endowment for two religious and trustworthy muslims among which one is a storekeeper who distributed drinks, herbs, pastes and creams, while the other is a secretary who is assigned to harvest every morning and night, glasses used by patients, fills them with drinks and ensure they drink them as prescribed.

Furthermore, the principal pays his employees such as; Muslim doctors, anthropologists, ophthalmologists and surgeons, from the income of this endowment body based on the period and needs of the patients. He has the free hand to choose the number of workers he needs. They work together or by rotation according to their agreement, or by the permission of the principal on a shifting basis. They deal with patients and the disordered, men and women in this psychiatric hospital. They ask about their conditions and the improvement either responsive or otherwise. They prescribe appropriate food, drinks, and others for each patient in a file and they do stay overnight either together or by rotation. The ophthalmologists (eye doctors) are there to examine and treat people’s eyes. They give the Muslims medicines so that they do not need to come to the hospital every day. They do provide medicine for them with kindness. They treat the eye patient gently and if there is anyone who has boil or eye disease among them who needs to visit oculists or an anthropologists; he would be brought to specialists and ensure the patients are not isolated until they gain full recovery.

Whoever gets recovered among the residents of the hospital shall be given a shelter by the principal based on his need and without affecting the regular welfare of the patients. All these are based on what the principal feels is necessary. However, he should fear Allah (the Glorified and Exalted) openly and secretly. He should not give preference be it a famous person over an unknown, strong over the weak, married or a stranger. He should do everything to increase his rewards, compensation, and devotion to the Lord of all Lords.

All hospital gates are opened to treat the general public for free. There was no difference between the wealthy and the poor, the far and the close ones. The hospital has two departments: one for males and the other for females. Also, the doctors work by rotation and each of them has his particular time which he has to stay in his office to treat patients. In every hospital, there are number of sorters; nurses and assistants and they have their stipulated salaries. In every hospital, there is a pharmacy known as *Drink Store*, as well as medical institutions and auditorium for lectures. This system is common in Islamic world hospitals as far back as ten centuries, be it in the western or in the eastern parts of hospitals in Baghdad, Damascus, Cairo, Jerusalem, Makkah, Madina, Morocco and Andalus.

### **Marrakech Hospital**

It was one of the famous hospitals in Morocco. It was established by Al-Mansur Abu Yusuf in a conducive and a relaxed atmosphere which serves as means of relief to souls. He ordered for plants in its yards and patients' room windows should be closer to the fruity gardens with attractive substances including provision of water passages. He made white marble pools in the hospital premises and provided morning and night clothes for each patient not only for the rich but also for the poor including the familiar and strange people.

Our question now is: how is the medical care in Europe if our hospitals can maintain all these distincts and advancement for the service of humanity? Were they not

perplexed in the darkness? And they did not know the precision and cleanliness relating to medical knowledge.

### **State of Hospitals in Europe**

The German orientalist, Max Meyerhof described the state of hospitals in Europe compared to Islamic hospitals as aforementioned. He said: "Indeed, the Arab hospitals and health systems in Islamic countries are giving us a bitter and hard lesson. We cannot appreciate its worth only after carrying out a simple comparison between European hospitals at that time itself and the Arab hospitals."

Dr. Mustafa As-sibahi said in his book titled: "***Masterpieces of our Civilization: till the Eighteenth Century 1710 A.D.***": "patients are treated in their homes or in a particular floor, while European hospitals were before then, sample of kindness, charity and shelter for the homeless either sick or helpless. Verily, we were premier to have established strategic systems in hospitals for at least nine centuries before the emergence of the Europeans. Our hospitals are well known for an incomparable noble passion in an history the Europeans know nothing about till date."

Health Endowment: its Types and Investments: By Dr. Sulaiman bin Jasir Al-Jasir (01:25:42)

How to Establish a Distinctive Endowment. By Dr. Sulaiman bin Jasir Al-Jasir (37:21)

### **Our Intimate Rosary<sup>1</sup> is Friendly and Noble in the Hands of the Patient and His Relatives**

The patient and his relatives should knock the door of almighty Allah in seeking healing, especially in the last period of night. Each of them should draw

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<sup>1</sup> Mihidad is a small electronic machine used like a ring it has different names such as electronic rosary and glorification rosary

closer to Almighty Allah with groveling, admitting of failure, prostrating before Him, and confessing of having no ability and power except Allah's might and strength. This should be done with urgency, and with concentration during the prayers by facing the Qiblah. He should begin by Alhamdulillah, praising Him, then asking for his blessing for the Prophet -peace and blessings of Allah be upon him- and not rush for response to his prayer. Certainly, Allah is the All-Hearing and the Supreme-Answerer.

### **Legality of Using Rosary and its Kind**

There is no offence for the Muslim to use rosary, grave or stone including manual rosary for the purpose of counting while praying or supplicating to Allah<sup>1</sup>; and remember Him with the so-called rosary, gravel or stones including manual rosary, as it serves as a rosary or stone in counting and confining the remembrance of Allah.

Sheikh Islam Ibn Taymiyyah had said: "Counting praises of Allah by fingers is the practice of the Prophet Muhammad -peace be upon him-. However, counting it with gravel, stone and their kind are good. There was a number of companions, who did that, and the prophet -peace be upon him- saw the mother of the believers Aisha praising Allah with pebbles. Prophet permitted it. Also, it was narrated that Abu Huraira used to use pebbles to praise Allah.

However, some people uses beads and its likes while other detested it, But if your intention is good in using it, that is right and not impermissible. But if its taken around without any need or to show off such as putting it on the neck or wrist as a bracelet. His act seems either like pretension to people, habitat of adulation or

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1 Fatawa 18408. Markaz fatwa At-Tabih li darat Dahawa wa irshad deen Bi wizarat Al-Awqaf wa shuhunu Islamiyah in Qatar

resembling insincere people. The former is prohibited, and the latter is less detested.<sup>1</sup>

There is another view in using a rosary, it is the best assistant to regularize prayer within glorification of God, applauding, exclaiming Allah is great, praising Him, and hawqala (saying God alone is mighty). Also, there is no god but Allah, and that Muhammad is the Messenger of Allah and other available supplications so that it makes it easy for the user of a rosary to remember almighty Allah with all kinds of suitable praises as often.

### **Advantage of Seeking Forgiveness**

Most of us know the merit of seeking forgiveness and the reward of those who ask for forgiveness. Moreover, we all need it especially the sick. Every affliction is from almighty Allah, and one desperately needs Him so that Allah will remove his pain and aches that he is suffering from. Almighty Allah says: "Ask forgiveness of your Lord, turn to Him; He will send on you clouds pouring down abundance of rain and add strength to your strength."<sup>2</sup>

The Prophet -peace be upon him-always enjoined (his followers) to seek forgiveness. I will start with his word: "O people seek repentance from Allah. Verily, I seek repentance from Him a hundred times a day." And -peace be upon him-also said: "glad tiding to those who found many times; there name in the record of those seeking forgiveness"<sup>3</sup>

The meaning of Tuba: as narrated by Ibn Abi Talha from Ibn Abbas means: joy and blessing. Also, Ikrima said it means: satisfy with what they have. Dohak said: happiness is for them. Ibrahim Nakha'i said: well-being for them. Qatada also said: it is an Arabic word which a man says: Tuba laka meaning: you got good. He mentioned in another narration that it means: well for them. Moreover, Ali bin Abi

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1 Majmuhu Al-fatawa 22/206

2 Sural Hud V52

3 Ibn Majah 3818

Talib said: The surprise for who is perishing and there is salvation with him. They asked: what that means? He said: seeking forgiveness. The Messenger of Allah said: Tuba is a tree in the Paradise. It is one hundred years journey. The clothes of the inhabitants of Paradise come from its sheaths.

We all certainly know that Satans will never wish good for the patients and others. So, the devil tempts human, misleads him, underestimates his thoughts and mind and keeps him away from all that is right where he can get goodness of his religion and life. So, the demons strive hard to deceive and trick them so that they will not be able to cure themselves with healing and remuneration from the almighty Allah.

That introduction is to shed light on what we need such as remembrance, praising and continuous seeking forgiveness until we get reward and remuneration from almighty Allah.

Influences which may be a positive impact, and it may turn out to be negative. However, if he returns to Allah, remembers Him every time and asks for His Forgiveness and wellness, he will find comfort and tranquility and reassurance. So, we see— Allah knows the best—that the rosary has been common to all. It reminds us and the patient as well about Allah and using it every time in prayer to seek goodness, wash away sins and bad things, and there is constant remembrance of Allah in using it. Allah said in the Qur'an: "Note it well that it is Allah's Lord, believing in His judgment and His command, by so doing rejoice his heart for doing a lot of remembrance and it kinds. This will make the patient to be alert about the necessity of remembrance during his feeling that the rosary is in his hand. By this the heart will be connected to the remembrance of Allah either for the purpose of getting healing for illness or reward from Allah on the day where both healthy and the sick will meet Him.

This is the condition of Abdullah- May Allah have mercy on him-. he was patience and satisfied with the judgment of Allah and His destiny, expecting from

Allah, pardon and paradise as the reward to his patience on his illness and the remuneration of the remembrance of his Lord and His favor on him.

May you live in the mercy of Allah the Most Gracious the Most Merciful with His servants, and until we meet in the forum, in the house of praise by Allah's virtue and mercy.

### **Refusal of Whispering of the slinking<sup>1</sup>**

One of the most severe trials that a person experiences when he or his dear is afflicted with a serious illness is that the devil comes to him, he whispers to ideas to him aiming to confuse him on the satisfaction with the judgment and patience for the scourge, and send him to despair from Allah's mercy and kindness.

Imam EzuDeen IbnAbdu Salam has emphasized the meaning of the whispering of the slinking in his interpretation of Surah Nasi that 'the Whispering of a person that he talks to himself has been overlooked by Allah, but the devil whispered to the heart of the son of Adam when he forgets and paid no attention but if he remembers Allah, Satan disappears. Allah said: "but nay! I swear by the stars."<sup>2</sup> Meaning the stars for it disappearing or because it returns with the whispering out of guidance or comes out with whispers of certainty.

Therefore, God ordered us to seek refuge in the suggestions of the devils, and even generally from their presence. It came in the Qur'an: "And say: o my lord, I seek refuge in thee from

The devil may come and whisper to you saying (I seek forgiveness from Allah by this statement!) Why were you exactly afflicted with this disease, not others? Why was it your child who is your darling and support in this life? Were you and your son disgraced by God to this level?

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1 This article has been published in Al- Qobas magazine on 20/12/2015

2 Surah At-Takwir V15

At that situation, you have to close the door against the devil. You have to recite Qur'an a lot and follow the Prophet Muhammad –peace be upon him-whose only son Ibrahim died, he did not fear, and his faith did not become weak but he cried calmly and grieved in his mind, but he did not say except what pleased his Lord as known in the famous hadeeth.

My afflicted brother, you have to remember our leader Ibrahim -peace be upon him-who was affected with more tribulation than yours, and he is a friend of Allah and the father of Prophets. Then his Lord asked him to sacrifice his son. He and his son immediately answered the call of their Lord with a reassuring and satisfied heart. The son is among the blessings of Allah, and he may take it at any time. He is not my possession and does not belong to anyone except Allah.

These are the meanings that you have to bring to your mind and defeat with it the sparing of the slinking who wishes not to forsake you until you enter the Hell fire. God forbid. It's also for you to defeat him against his intention and do not allow him to leave without burning him with rage because you have secured a palace in Paradise instead of a bench in the Hell by Allah's permission. This is because Almighty Allah sees you as patient and thoughtful who remembered him a lot, maybe Allah will be pleased with you.

O Allah, let the whispering of the slinking despair from us and set our minds on what pleases you and ease of saying the Shahada when we want to die even if it is with our minds.

### **Religious Knowledge and its Impact in the Prevention of Sedition and Whispers on Patient**

Allah said: "And when there comes to them news of security or fear they spread it abroad; and if they had referred It to the apostle and to those in authority among them, those among them who can search out the knowledge of it would

have known it, and were it not for the grace of Allah upon you and his mercy, you would have certainly followed the shaittan save a view”<sup>1</sup>

Verily, Allah enjoined us to return to those who have knowledge, and understanding during the time of sedition and tribulations. This is because one of the greatest devil's intrigues for the people of inclination, immoderation, and Kharajas is that the devil decorates following of fancy for them, and ride their heads. He let them misunderstand religion, and do not let them return to the scholars lest they see them and guide them to the right, and stay in their jealousy and misguidance. Almighty Allah says: “ And do not follow desire, lest it should lead you astray from the Path of Allah;”<sup>2</sup>

### **Whispering of the Devil Increases a Patient’s Insistence and Belief in Almighty Allah**

Also, Allah will test the believer with the whispering of the devil and disbelief which will baffle his mind as the companions said: O the messenger of Allah, each of us verily feels in his mind what he prefers to fall from the heaven to the earth than to say it. The Prophet said: that is explicit faith. In another narration: what is big to say. The Prophet said: the praise is to Allah who turn the Satan’s cunning to whispering, i.e., occurrence of the whispering with great hatred for it and defending it from the heart, that is an explicit faith. It is like the warrior whose enemy came to him and he defended himself until he defeated the enemy. This is a greatest struggle and apparent for the sake of Allah.

Surely it becomes forthright because they hate those demon whisperings and pushed them away then the faith becomes genuine.<sup>3</sup>

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1 Surah Al- Nisa V83

2 Surah Sad V26

3 Magmuhu fatawa ibn Taymiya 7/282

Whenever a person has keen interest in knowledge and worship and have strength on it more than others his interest and wish will be more powerful and the result will be that Allah will save him from Shaitan and what he can be afflicted with is that devil will conquer him.

Also, a sick person is considered to be in his weak condition physically, and this situation will lead him to be emotionally weak and this may let him accept the whispering and misleading of the devil more than others. By this situation, Satan will demonize him in many ways of treatment and healing from the disease including illegal routes which are far away from the Islamic religious teachings as well as improving his discontent, and boredom from the destiny of almighty Allah.

All these thoughts are originally from Satan, to sadden human being, and afflict him with suffering and anxiety because the devil known as an enemy to human being as his old antagonist. He has sworn to mislead Adam and his grandchildren, so he strives to misguide them from the guidance and right way. However, is he satisfied with this? I swear by Allah he is not, because his enmity was based on hatred and envy. Allah says in narration of satan's speech: "shall I make obeisance to him whom thou hast created of dust?"<sup>1</sup>

Therefore, his enmity is old and rooted, and the goal is clear. Satan has many systems and ways for humiliation and seduction.

#### Parts of the Ways That Satan Uses to Weaken Human's Will

- Abandoning prayers, leaving them and moving away from the remembrance of Almighty Allah
- Whispering and hard thinking
- Sleepless, insomnia, anxiety and nightmares

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1 Surah Al-Isra V61

- Preventing the patient from eating food that may help in healing the ailment
- Psychological and physical fatigue
- Luring in sin
- The despairing from Allah's mercy
- The pursuit of magicians and sorcerers
- Decorating evil, and facilitating ways of misguidance for the patient until he weakens his attachment to almighty Allah

The devils consistently come to the patients through these ways until their psychological, physical and belief strength becomes weak, so they lose their confidence and mental fort to him. Satan tries to win them and dictate his desire and some of them will respond to him, and Allah will protect whom He wills among them. Whoever falls in Satan's traps, he will prevent him against his will with psychological defeat and it will be difficult to treat him and worsen his condition. May Allah protect us from the open and secret evil attack.

Indeed, a real Muslim should have a strong will, because he knows that almighty Allah's wish tops those of the magicians, disobedient and demons. Almighty Allah says: "and you do not please except that Allah please, surely Allah is knowing, wise;"<sup>1</sup> So, a Muslim should find the ways that will help him not to surrender for the will of the devils. He should not wait till they conquer his soul by touching and continuing the affliction. The victim can strengthen his will by following the next systems which the patients' relatives should pay attention to and help on them:

At- Tesbih (Hallowed be Allah), At- Tahlil (There is no deity but Allah), and Istigfar (seeking forgiveness) and the remembrance of Allah continuously until the whisperings disappear. and then the believers return to the piety of almighty Allah and a lot of obedience including keeping away from sins. Almighty Allah says: "and

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1 Surah Al- Insan V30

whoever is careful of (his duty to) he will make for him an outlet”<sup>1</sup> and He said: “and whoever is careful of (his duty to) Allah he will make easy for him his affair.”<sup>2</sup>

Ibn Qoyim may Allah have mercy on him said, in the Prophetic Medicine: “One of the greatest treatments of sickness is, doing good, charity, remembrance of Allah, prayer, supplication, and repentance, all these things influence healing of the illness, and their healings are greater than natural medicines, but they work according to the soul and its acceptance, including believing in them and their benefits.”

O my sick friend, I advise you in this context to do the following:

-Declaration of rebellion and disobedience against a psychological, mental and emotional constraints imposed by the demons.

-non-distraction with magic and touch, occupy your soul with Quran recitation

-attending lectures, prayer circle, association with family and reading useful books which will let you forget your sickness.

-Sternly standing face to face against the devil challenges and that cannot happen except with patience, fighting (the soul) and confrontation of the events wisely.

Some patients believe that they cannot be cured completely except with incantation of so-so Sheikh. Therefore, their minds become connected with such a weak person. These people must repent to Allah and rely on Him. The Healer is Allah alone. He is the one who created the plague and who can remove it whenever he wants. Therefore, the acclaimed doctor Sheikh cannot cure anybody’s disease and has no power for curing, but he should recite from the Book of almighty Allah with believing and attestation to His statement: “and we revealed of the Quran that

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1 Surah At- Talaq V2

2 Surah At-Talaq V4

which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.”<sup>1</sup>

How many times have we heard that so-so doctor Sheikh is sick after a health problem that happened to him? Or he was admitted to the hospital, but he was curing patients yesterday!! If he has power to heal why can't he treat himself? This does not mean we should not ask someone for exorcism because the mother of believers Aisha used to recite Ruqya from the Qur'an verses to the prophet's hand to treat him in his last sickness. Also, there are situations that cannot be dispensed with by using the people of goodness and experience after seeking the assistance of almighty exalted Allah. Muazh narrated that the Prophet –peace be upon him-said: “Verily, Satan is a wolf of a human being like a wolf of a sheep, it grabs the distant and peripheral goat. Therefore, beware of reefs and stick to the group, public, and the mosque.”<sup>2</sup>

From here, the summary of this topic which needs enough explanation can not be expatiated in these few pages of paper. Whoever has religious knowledge will resort to all that pleases almighty Allah to overcome his illness and He will grant him patience on his suffering with a heart satisfied with Allah's judgment and destiny. Therefore, he will not lose his religion or follow the ways of Satan who wants to mislead him from the straight path and do not let him get the high reward that Allah promised him.

Verily, I praise almighty Allah that granted us a son that was satisfied with Allah's command, and judgment and pursued his treatment with various available legitimate ways without indignation or despair from the mercy of Allah. He believed that to live long is in the hand of Allah's. That the devil does not find a way to the mind of my son to mislead him from what pleases

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1 Surah Al-Israh V82

2 Ahmad Hadith 221007

Allah. May Allah reward him on his patience with the forgiveness and proper reward. O Allah accept him into the supreme paradise and let him drink from the river of Al Kausar from the hand of Your friend Mustafa-peace be upon him-. Also, save us from the tribulation so that we can meet him in the house of praise.

### True Birth Notification... in a Phone Message<sup>1</sup>

This message is special to me for what it contained of death notice which I considered to be correct information on the new baby as it ends up with house of praise by the grace of Allah and his mercy with a promise fulfilled.

The story began in the early morning on the twenty-seventh of September 2014 when the beloved Abdullahi passed away. May Allah have mercy on him.

We, the members of his entire family, spent the night with him in his last moments, and our souls almost follow him because of the sadness on him and his youthful stage, anyway all praise be to Allah.

When Almighty Allah decreed his command, and no one can challenge His I asked the entire family members not to tell anyone of his demise until I write an appropriate letter about his death. It is not just a traditional message bearing the news of his death because the position of Abdullah to us is different from others.

He deserves a suitable obituary that match his value to us. Then, I sat alone in the waiting room for a few minutes to write what Allah blessed me with from a spontaneous expression of my feeling and the emotion of us all at that period. Then, I passed it to my senior brother (Nasir) to inform other members of the family and friends. I did not expect at that time that within some hours it could reach every corner through the social media. Allah knows that it was unintentionally spontaneous for the family by this great spread in the means of social

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<sup>1</sup>The article has been published in Alqobas magazine on 6/ 12 /2015

communication and this moral strength happened for the privacy of the friend Abdullah.

Following is the text of post-mortem letter, which was considered the real communication of the birth, it reads as follows: "Praise be to Allah for what He has chosen for Abdullah to build a house called the house of praise for his parent. As was promised by our Lord through his prophet.

It was reported by Abu Sinan:

"I buried my son Sinan, and Abu Talhah Al-Khawlani was sitting on the rim of the grave. When I wanted to leave he took me by my hand and said: 'Shall I not inform you of some good news O Abu Sinan!' I said: 'Of course.' He said: 'Ad-Dahhak bin Abdur-Rahman bin Arzab narrated to me, from Abu Musa Al-Ash'ari that the Messenger of Allah said: 'When a child of the servant (of Allah) died, Allah says to the angels: "have you taken the soul of my servant? child they replied yes. "Have you taken the fruits of his work?." They reply: "Yes." So He says: "What did My servant say?" They reply: "He praised you and mentioned that to You is the return." So Allah says: "Build a house in Paradise for My servant, and name it 'the house of praise.'"

I am confident with my right expectation on my Lord that He will host me and Abdullah's

compassionate mother Umu Abdullah with Allah's promise, mercy, and His grace. And later, we will host all our friends and Abdullah friends who sacrifice with prayer, and with their honest and bountiful feelings. We promise them that verily we will not forget them in that meeting in the house of praise.

A little while ago, Allah had honored him and us, according to your time in Kuwait at five o'clock in the evening of Saturday third of Dhul-Hijjah.

I will also inform you without giving details of the greatness of the facilitation that Abdullah met at all stages of his illness and treatment, his treatment was easy

and unrivaled which resembles his real personality that you accurately know without my acclamation. Even he did not suffer except as the Most Merciful wanted to be preferred as the atonement of sins and raising his grades with his permission, grace, and generosity. Allah is the most merciful. Praise be to Allah, the Lord of the entire universe. Praise be to Allah anyway. Praise be to Allah, Who people should appreciate even on adversity. “We are from Allah and to him we shall return.”

### **Or a kind parent that prays for him<sup>1</sup>**

Initially, it would be ambiguous to the reader that would think it is a grammatical error, in the sense that parent replaced son but it is meant to be elucidated thereof.

When my beloved son, Abdullah died, you saw me aiming at fulfilling his rights after the death righteously and lovingly and whenever I sit alone, it comes to my thought, the common tradition of the prophet which says “when a man dies, his files will be closed except for three ties; a continuous charity he granted, a piece of knowledge he disseminated or a virtuous son praying for him”<sup>2</sup>

I therefore asked myself worriedly, what of a father whose son died; does Islam give him any favor, so his virtues will not end before his life, as it would not be of the reverse is the case?

Indeed, Allah is the beneficent, merciful and just as he will not deny anyone of his right like a father whose son had dies, such thereon is expected to continue developing and moving forward his father’s virtues. It is believed that such father left behind will not be denied of his right

Another scenario of Allah being just, is that He sent the messenger with proofs among which is justice, as he said in the Quran: “indeed, we have sent our

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1 Part of this article has been published in Al-Qabas Magazine on 14/12/2014

2 Narrated by muslim, kitabu wasaya No 1361

messenger to you all with proofs as we revealed into them the book and scale, to enable people maintain justice”<sup>1</sup>. So it will not be justifiable to differentiate between a son praying for his dead father and the reverse case. Therefore, Allah granted both father and son the same opportunity as He will not be unjust even for an atom size.

The situation increasingly became a heck in my thought that how will I be entertaining my son’s friends who visit after his death as I imaginatively see my son among them, so I do honor them, sit together with them in line with a prophetic tradition that says “ verily, the best of the virtues is to keep relating with those loved by the successors father”<sup>2</sup>. Also another tradition related by the successor Malik bn Rabiah As- Saidiy who said “when we were seated before the messenger of Allah peace and blessing of Allah be upon him, a descendant of Salamah came and said, oh the messenger of Allah, is there any virtue I would attempt for the scale of my parent after death? He said yes, praying for them, asking for forgives upon them, fulfilling their anticipations, relating with their families and honoring their friends”<sup>3</sup>. Therefore, what will be the reward of a father keeping his son’s legacy, also respecting his friends?

By this virtue, I believe that I have researched into a problem which had been solved by these responses that keep my mind and other people’s mind at rest. It truly pictured Islam, the religion of mercy, that a father will not remain ever sad for his son’s death but happy due to afore-explained proofs which contain but not limited to the followings.

1. A father’s prayer for his child, dead or alive will be answered in line with the prophetic tradition that reads thus: “three prayers will be surely answered one said by the prayer of the oppressed person another by a traveler and the

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1 Surah Al-Hadid V35

2 Muslim Hadith 2552 and Buhari Hadith 3664

3 Abu Daud Hadith 5142 and Ahmad Hadith 3664

other one by a father for his child”<sup>1</sup>. The prayer said by that the father was not limited as it does not differentiate between praying for a dead or alive son. Let alone when such a child will be in need of the prayer of his father alive, with eye shedding tears, merciful heart having total fear of Allah, wanting him to forgive his son’s shortcomings, grant him paradise and make him married to heavenly virgins as he could not marry when he was alive in the tender age.

2. The prayer that benefits the dead is not restricted to that of a child praying for his dead father but the entire Muslims, as it is ordered to be or those who had passed on till the day of resurrection. This is supported by the following verse “and those who afterwards will say: o our lord, pardon us and those who had died before us on faith, and do not put in our minds hatred for the believers, O our Lord, indeed you are the most caring and merciful”<sup>2</sup>

So, it would not be doubtful that a term “a kind child” encompasses male and female genders, together with whoever loves the dead whether the parents or the relatives. Sheik Abdul Aziz Abdullah is of the opinion that the father whose son lives on, will be benefited by his child’s prayer and that of the entire Muslims, even if his brothers pray for him or pay out charity in his favor, it will reach him”<sup>3</sup>.

On the limitation in the tradition on a kind child, despite the fact that the prayer said by any other Muslim, relative etc. Imam Sabkiy had illustrated it as he said “the reason for limitation is to interest the child and teach him the importance of remembrance of his parent, so he will not be misled by lively affairs, as seen to be in the best position to say prayer for his father”<sup>4</sup>.

3. A man’s virtue towards his religious brother is a righteous deed which teaches and we should not hurt ourselves to the other meanings but also the covert

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1 Saheeh and Doif Ibn Majah Hadith 3862 authenticated by Al-AlBaniy

2 Surah Al-Hashr V5

3 See the official site of sheikh Bin-Baz [http://: www.Binbaz.org.sa/mat/113832](http://www.Binbaz.org.sa/mat/113832)

4 At-Tenwir Sharihu Al-Jami Sagir V.2,P.208

focuses in every tradition. For example, whenever we go through the tradition related by imama muslim: “verily, the best of the virtues is when a man keeps the relation of his father’s beloved ones”, that is not limited to the child praying and if reverse is the case, what will be position of a husband prayer for his wife? Even the prophet was known to be kind to his wife Khadijah’s friends, as related by Aisha who said: “I never look jealousy as I used to be among the messengers wives, on the on the side of Khadija whom I never saw, but the prophet used to remember her by mentioning her name, slaughtering a goat which will be cut into pieces and sent to Khadijah’s friends as grants and thereby I will tell him: it seems nobody is on the earth other than Khadijah, then he will say : she’s very prominent and I have children from her”<sup>1</sup>

If the afore-explained connoted a husband’s virtue towards his wife, what will be that of a father praying for his child ? Such the father that will attempt communication with his child’s friends in spite of age difference. Therefore, the equilibrium point is to showcase the importance of remembering the dead and setting up chawtable foundations for their sake.

4. The right of a father bestowed upon with his child’s prayer is overtly known, but whose child had died before him as the child could not be praying for his father alive, Allah has relieved the father with thanking Allah, exercising patience and counting such as a predestination s therein Allah has promised the father a paradise named as the house of praise as explained earlier. So, praise be to Allah on the favor of Islam; counting the child among the believers and granting the father a paradise.

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1 Buhari Hadith 3818 Tirmisiy Hadith 3875 and Ahmad Hadith 26379

## **Discovering the wealth source: I am a millionaire<sup>1</sup>**

It has been a custom to categorize people into wealthy and poor depending on their financial levels of capability and assets in banks to the extent that one American magazine used to publish annually the list of rest rich people around the globe, thereby presenting their assets which gained people's attention and dreams.

The physical wealth is one of the fundamental human dreams, as some will imagine accumulating wealth from money and gold as they open their eyes after been closed. Such an imagination is even common with enterprises that hold contention so as to either enable people win lotteries or lose to them.

This is not uncommon when you determine human nature as said by the prophet: "if a man owns a building of gold, he would look to another one and he will not be contented except by the soil, but Allah will pardon anyone he wishes"<sup>2</sup>

Most act of misunderstanding amongst people were due to assets and wealth, even most world wars in the past and presently are due to attempting to seize the resources of nation.

The death of my son Abdullah has been a specimen due to lottery and people were not praying for them on their lost wealth but due to the fact that he was loved by thousands of people around the Islamic world. Some were praying for him to have health recovery, as some paid out charity on his behalf, while some attempted pilgrimage. Other people kept on sending text to sympathize with his family and teach them how to maintain patience, verses of the Quran and texts from tradition being inflicted on the sick, as other group recite certain verses believed to be for healing the dead from syphilis disease. Among those people, who focused me and my son with prayers covering my family member, despite the fact that we had never met and their act would only be a sympathy on the death of a child as theirs age.

Not only sending text to my phone but also through other social media which disclose the level of disease, thereby solicit for peoples prayers for health recovery,

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1 Part of this article has been published in Al-Qabas magazine 15/3/2015

2 Buhari Hadith 6436 and muslim Hadith 1048

then seek Allah's forgiveness for him after his death, all without my request and knowledge of it.

Oh Allah, it is a real fortune which cannot be compared by another as I have the feeling of loving those people positively, as they do not turn any thanks or reward from me, because they might have thought that I would be busy in all the time of treating the sickness and its pains, let alone the events of death, burial and condolence. All of these which will keep someone's mind very busy other than people around him after the demise of a dear one.

My expectation from Allah is to make my relationship with people better and true for His sake, because truly "the religion of Islam is of good relationship" This saying encompasses a number of Quranic verses and prophetic traditions which do teach good relationship. An example is the word of almighty Allah: "indeed Allah orders you to embark on justice, kindness, giving charity to the relatives and He frown at atrocity, forbidden act and injustice, He admonishes you, so you always remember"<sup>1</sup>. The word of the prophet is that "relate with people positively"<sup>2</sup> and other verses and tradition teach the same.

I also expect from Allah to keep my believe in Him the scale of my virtues which will lead me to His paradise, in line with what was reported by Abu Al-Aswad Ad-Duwaliyy who said: "I migrate to Madinah where there was an epidemiology disease and I sat beside Umar bn Al-Khattab, as a dead was carried while the carrier continued praising him and Umar said: it is confirmed afterwards, another dead one was carried as the carrier started praising him while Umar said: it is confirmed, but the third carrier who passed by them was seen to be abusing the dead he carried while Umar said: it is confirmed. I later asked: what is confirmed, O the president of believers and he said: I am confirming that the prophet peace and blessings of Allah be upon him said that: "any Muslim witness and confirmed by four people on his good deed, Allah will grant him paradise, therein we said: what of three? He said:

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1 Surah- An-Nahl V90

2 Ahmad Hadith 21354 and Tirmisiy Hadith 1987

yes by three, we later said: what of two? He said: yes by two and we did not ask him about one”<sup>1</sup>

I am minded that whoever joined and help me out in this calamity, until I could not imagine it but as a favor from Allah, their reward could not be measured, as it is a wealth of people’s love which is sourced out of Allah’s love, because when He loves someone, He will put that love in His creatures minds.

It was related that the prophet, peace and blessing of Allah be upon him said: “verily, when Allah loves a servant, He called angel Jubril and tell him: indeed, Allah loves this servant, and you should be loving him, therefore Jubril will call creatures in heaven and tell them: Allah loves this servant and all of you should be loving him and they will be loving him, while other creatures on earth will also start loving him”<sup>2</sup>.

The value of peoples love pouring from their hearts, is truly doing nothing but expressing Allah’s love which is the apex and a lasting wealth that will not diminish and which cannot be compared by any other wealth.

On that account, I consider myself a millionaire in this world and such connotes that I will be amongst the recognized people of riches in the hereafter. So, thank be to Allah, the lord of the worlds.

When human being dies reward of his work has ended except through three things  
Sheik Muhammad Ratib An-Nabilsiiy (14:18)

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1 Buhari Hadith 1368

2 Buhari Hadith 3209 and Muslim Hadith 2637

## Among the Signs of Acceptance<sup>1</sup>

The mercy is at the hand of Allah.

He gives tidings to His servants.

He spreads it over all His creatures... humans and animals.

And all these mercies does not exceed one percent of Allah's mercy. And acceptance of people's supplications is also a part of this extensive mercy which covered everything. This includes humans, jinn, animals, inanimate and so forth. Perhaps, almighty Allah has given tidings to His servants with the signs of acceptance from Him, the Exalted. It is the sign of Allah's, greatest satisfaction and facilitation.

The following are some signs of acceptance that I noticed were easy for Abdullah by Allah's grace –may Allah have mercy upon him-.

**First:-** The Noise of People and Their Prayers for him: my attention was called to many prayers that were offered for Abdullah during his sickness and after his death –may Allah have mercy upon him. It is natural for his family and friends to pray for him but what surprise me was those who did not know him but for their good will, love and good wishes for people and feeling of joining in the grief even though they are excused for not knowing Abdullah or anyone from his family-may Allah have mercy upon him-but they only expected to get reward and remuneration despite not being from the same origin .

They sent many letters to Abdullah's mother and I and other members of the family and friends through social media to the extent that I could not respond to

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<sup>1</sup> Have published this article in three series in Al Qobas magazine on 11,12 and 14 of October 2015

them because I was busy with friends in taking care of him even after his death. On the other hand, I acknowledge the excuse and appreciation of the circumstance.

Therefore, praise be to Allah the Lord of the entire universe. I do not think that my almighty Creator, the Most Beneficent, the Most Merciful, the Giver will disappoint them in their prayers. There are many sincere prayers from one of them that will be accepted and will be sufficient! Allah's willing.

**Second:** Facilitating charity for him: By Allah's praises and success, Abdullah received many mercy and treatment during his illness and after passing away as contained in the noble prophetic Hadith that: "treat your patients with charities."<sup>1</sup> And other Hadith that we have mentioned in the series of the articles on the virtue of charity in preventing evil. Perhaps it is not in line to mention the details and names for the purpose of reward and remuneration and the intention of the charity givers but what impressed me was giving charity on his behalf ... but Allah has power over everything and nothing will happen except the judgment of almighty Allah who is sufficient for us as benefactor. They did it to move closer to Allah and really show a good intention so that the poor and the needy will benefit from them.

Probably, the reward of these charity is saved for him before the Exalted Allah because they did it for him, and as we all know, the intention is written for who has good in mind and this is another act of worship. It is a supplication, which if it comes from a sincere mind to the Greatest Allah; either it will be accepted, or used to increase the position on likely reward or to forgive sins of the likely gravity as it was narrated in the Hanafi's school of taught.

**Third:** performing Eight Pilgrimage on his Behalf One of Allah's mercy and success for him was that, He chose the third of holy Dhul Hija to be the time of his death

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1 Al-Mujam Kabir 10196

and he was buried on the seventh after taking his clean body from the United States of America and making some official processes for some days.

Those who wanted to perform pilgrimage had gone to the Holy land so, it was easy for them to give the best gifts to the beloved Abdullah –may Allah’s mercy be upon him-. when honorable men and women performed pilgrimage on his behalf without requesting for it from them even we did not know about it until when they returned. Maybe another group of people among them have done the same without telling us.

It is very nice that many of the pilgrims have apologized to me for not being able to attend the burial or consolation because of their journey on pilgrimage and I was thanking them and said without any hesitation: May Allah bless you. Which one is better for the friend –may Allah have mercy upon him-to pray for him on the seventh of Dhul Hijah at Sulaibkhat burial ground in Kuwait or to pray for him on the ninth, in the premises of Arafah? There is no comparison between the two in value and exclusivity in time, place and event. Many pilgrims have informed me that they spent all their time praying for him based on their promise to do so. We thank them –may Allah accept their deeds and reward them-.

Perhaps the motives for this apart for their passion, background, loyalty and love for good, include knowing Abdullah –may Allah have mercy on him-is their feeling that he was the only son among his siblings who recently graduate from the university at tender age with a good record which is known to everybody around him. This, without exaggeration or bias, Praise and thank be to Allah.

**Fourth:** satisfaction and contentment with Allah’s judgment. The acceptance of friend Abdullah May Allah have mercy on him for his illness was remarkable - perhaps this is a sign of acceptance because he was not angry, and he did not resent the judgment of Allah and his destiny when he knew that he was afflicted with a disease in one of the most difficult part of his body, that is the hole in his

brain. Despite the professional approach taken by the American hospital to treat all patients, but he accepts the doctors' frankness with the details of his illness and the possibility of ending opportunities for his life; and accepting the truth and reality without boredom. Maybe this is also a sign of acceptance. Allah knows the best and Praise be to God for everything.

**Fifth:** the Great Ease and Facilitation in Treatment and Death. I still remember the great facilitation of his treatment –May Allah's mercy be upon him-. It was the interval between the first discovery of his illness and taking him to the specialist doctor at San Francisco University Hospital within a week, which is relatively earlier enough. One of the greatest facilitators was that his specialized doctors in Kuwait suggested this particular hospital for us among thousands of American hospitals as one of the greatest medical centers which is specialized on brain tumor surgery. These doctors did not know when they chose this hospital that they had chosen; a city where his sisters and her husband were studying for a dental fellowship. Both of them settled there and knew the city. So, they have eased for us the big trouble of being a stranger and beginning from zero in searching for house and taking transportation to and fro the hospital. And more importantly, the medical background they had did not only make communication with doctors easy for us but they understood the medical details. I swear, it was a great facilitation, apart from cooperation of the medical staff and all those dealing with the beloved Abdullah - May Allah have mercy on him- within and outside the hospital.

It was a relief that he did not experience torture or rattled any of his loved ones, during the time of treatment and the consequences for such cases. Medical setbacks that often take many years, was not the case as the period of his illness, treatment and death did not take five weeks, despite our earlier prepared for a longer period, according to the expertise advise of doctors.

That is how it was, even in the detailed life matters for him and other members of his family, we were without exaggeration a combination of ease and simplification of note, that oserves will certainly know that Almighty Allah is the one who made all this simplification for us.

Sign of acceptance on deed

Sheik Salh Al-Magamisy (1:22)

The ways of attainment and the signs of acceptance

Sheik Muhammad Rotib An-Nablisy (14:01)

(1)

### **Good Dreams Promising Good End**

Perhaps what pleases the soul is the frequent dream—praise be to Allah that I received from different people who saw the beloved Abdullah in their dreams in a good appearance in different ways through their dreams. This makes me add these information to the content of this useful book. Allah’s willing.

The dreams are perceptions and beliefs which Almighty Allah placed in the heart of His servant during his sleep, any good dream is a glad tiding from Allah and bad one is a confused nightmares. The Prophet, peace be upon him was keen to tell his companions about some of what he saw in his sleep and its interpretation for them and he said: “their will be no prophecy after me except the true dream.”<sup>1</sup> Also, in an authentic Hadith, His peace be upon him said: “When the Resurrection is nearer a believer's dream can be mostly be false. And the truest dream will be of one who is himself the most truthful in speech, for the vision of a Muslim is the forty-fifth part of prophecy. Dreams are of three types: one good dream which is a sort of good tidings from Allah; the evil dream which causes pain is from the Satan; and the third one is a suggestion of one's mind; so if any one of you sees a dream

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1 Abu Daud 5017

which he does not like he should stand up and offer prayer and he should not relate it to people”<sup>1</sup>. And if it appears that in true the vision itself is a virtue for its owner and therefore they described it as a prophecy because it predicts unseen item which Allah blessed the Prophets with.

Its clear that the good dream is the glad tiding and not the sincere vision that comes with good or evil for several reasons:

1. Its description in Hadith that it is a part of glad tidings indicates that it comes with good. That is the opinion of those who are good at explaining dreams that it has either happiness or warning because the opposite of warning is giving glad tidings. Therefore, it should not be seen that the good vision described by Hadith as one of the favorable dreams (which comes with good) because it also contains its opposite.
2. The Prophet’s Hadith –peace be upon him-: “Nothing has been left out of the glad tidings of prophecy, but good vision which a pious servant of Allah sees or someone else is made to see for him.”<sup>2</sup> The expression, is made to see for him’ indicates that what was meant was a good vision.
3. The true dream may happen to the unbeliever as it occurs to the Muslim as well.

The following are some famous examples from the Qur’an and Hadith contained in Surah Yusuf about the dream of president of Egypt who was an unbeliever. “and the king said: surely I see seven fat kine which seven lean ones devoured; and seven green ears and (seven) other dry: o chiefs! Explain to me my dream, if you can interpret the dream.”<sup>3</sup>

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1 Muslim Hadith 2263

2 Muslim Hadith 479 narrated by Ibn Abbas

3 Surah Yusuf V43

## **Good Visions Remained after the Prophecy and the Most Important of it is a Good Dream**

This dream is a part of prophecy. In an authentic Hadith; “Nothing is left of the prophecy except good visions” They asked, “What are good visions?” He replied, “The true good dreams, seen by a man or made to see for him.”

Undoubtedly, a believer gets joy through good dream but he should not base it on laziness in the work and stop looking for the causes of success and luck and he has to strive for good and defend evil. Also, he has to develop the necessary plans to manage conditions with certainty in God. The dream may be true, but it may be destroyed by misinterpretation or misappropriation. He has to know that the interpretation of thought and diligence may be true or false because it is not certain. Therefore, he should not be arrogant because of it. Allah knows the best.

Imam Malik said: the dream may please you or hurt. Abdullah, may Allah have mercy upon you; we are pleased with the good condition that those friends has seen you through their nice dream about you. It was revealed in ManarAl-Qari Sherihu Mukhtasor Saheeh Al-Bukhari the meaning of the Prophet’ statement in the hadith :“If anyone of you had a good dream which he liked, then it was from Allah, and he should thank Allah for it (because it comes with a blessing) and then tell others (those who he loves and trusts)...” Because Abu Qatada narrated from the Prophet about dream: “if one have a good dream one should feel pleased but should not disclose it to anyone but one whom he loves.”<sup>1</sup>

### **Seeing the Prophet –Peace be upon him-in Dreams**

Authentic hadeeths have confirmed the possibility to see the Prophet in dream especially from good people because the Satan cannot imitate him –peace be upon

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1 Buhari Hadith 6994

him-. One of those hadeeth is this:" He who saw me in a dream, in fact, saw me, for the Satan cannot assume my form." <sup>1</sup>

### **Possibility of Seeing Almighty Allah in the Dreams**

sheik Islam and Ibn Taimiya said: "the man may see his Lord in a dream and talk to him; this is real in the dream, and it is not possible to believe that it is God Himself who he saw in the dream because the rest of what he sees in a dream should not be the same but the image he saw must be appropriate and similar to his belief in his Lord. If his faith and belief were corresponded, he came from the pictures and heard through the "words what is appropriate for that; otherwise, it could be the other way round"<sup>2</sup>

Ahmad and others reported an hadeeth that the Prophet –peace be upon him-saw his Lord in a good image and its text is: "The Messenger of Allah –peace be upon him-said: "During the night, my Lord, Blessed is He, and Most High, came to me in the best of appearances." He (one of the narrators) said -I think he said it was during a dream - "So he said: 'O Muhammad! Do you know in what the most exalted group busy them with?'" He said: "I said: 'No.'" He said: "So He placed His Hand between my shoulders until I sensed its coolness between my breast." -or he said: "on my throat, so I knew what was in the heavens, and what was in the earth. He said: 'O Muhammad! Do you know in what the most exalted group busy them with?' I said: 'Yes, in the acts that atone: and the acts that atone are lingering in the mosque after the prayer, walking on the feet to the congregation, perform more ablution in difficulty, and whoever does that, he lives in goodness and dies upon goodness, and his wrongs shall be like that of the day his mother bore him.'" He said: 'O Muhammad! When you have performed prayer, then say: 'O Allah! Indeed I ask of You, the doing of good deeds, avoiding the evil deeds, and loving the poor. And

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1 Muslim Hadith 2261

2 Bayan Telbis and Al- Jahmiya 173

when you have willed tribulation for your slave, then take me to You, without making me suffer from affliction.” He [the Prophet] said: “And the acts that raise ranks are spreading the Salam, feeding others, and prayer during the night, while the people are sleeping.”<sup>1</sup>

We stop here. We have provided for the timing reader the useful things about the world of visions leaving the field for those who want details to benefit from the available heritage in the Islamic library.

### **The kindness of Islam in the Legitimacy of Giving the Reward of Good Deeds to the Dead<sup>2</sup>**

How many of us who have neglected the right of one of his parents or both and wants to recover what he missed by doing good to them after their death? How many of us who have lost either his friend, son or any other person and he want to benefits them in hereafter in order to do what he did not do for him when he was alive or just to benefit him in general? Islam, our great religion, did not leave this things unattended to. Why not? It is the religion of the Most Wise, the All-Aware, and the Most Merciful to His servant both dead and living ones.

Islam has opened way of doing righteousness by man to his fellow man in his life, by treating him with grace, praying for him in his absence, visiting him during his sickness and love for him what he loves for himself. Also, to assist him in right deeds, prevent him from doing bad, do good to him without taunts and injury, ant to be patience with him if he harms him. To forgive when defending his hurt to him and other means of righteousness that are almost beyond counting and calculation.

Furthermore, Islam does not disappoint the loyal man to the deceased, by giving him enormous opportunities to do good to him and to contribute to the non-interruption of good work after his death, by urging him to pray. Islam also

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1 Ahmad Hadith 16621 an Tirmisy Hadith 3223

2 Part of this articles has been published in Al Qobas magazine On 7/12/2014

approves sharing of reward of some of his good deeds for his deceased brother, whether he was a relative or someone else as long as that deed is sincerely for the sake of Allah and it is right, according to the Shariah.

“And those who come after them say: our lord! Forgive us and those of our brethren who had precedence of us in faith, and do not allow any spite to remain in our hearts towards those who believe, our Lord! Surely thou art kin, merciful”<sup>1 2</sup>

This verse is an evidence of the solidarity and joint liability for both first and incoming generations of the nation. And it contains the obligation of loving all companions, appreciation of their brotherhood in religion, who preceded them in faith, it also urge us to pray for them in order to purify their heart from the diseases of hatred and envy for any believer.

it was narrated by Ibn Abbas in a two authentic books. He said: “A man came to the Prophet peace be upon him-and said, “O Messenger of Allah! My mother died and she ought to have fasted one month (of Ramadan). Shall I fast on her behalf?” The Prophet said: “yes! Allah's debts have more right to be paid.”<sup>3</sup>

A'isha May Allah be pleased with her-said: that the Messenger of Allah – peace be upon him said: “Whoever dies while he still has some fasts to make up (of the days of Ramadan), then his heir (any of them) should fast on his behalf”.<sup>4</sup>

Abdullah bin Buraida -may Allah be pleased with him-reportedly said: “When we were sitting with the Messenger of Allah –peace be upon him-, a woman came to him and said: I had given a male servant to my mother and now she (the mother) has died. Thereupon he (the Holy Prophet) said: There is a definite reward for you and she (the maidservant) has been returned to you as an inheritance. She (that woman) again said: Fasts of a month (of Ramadan) are due upon her; should I

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1 Al- Hashr V10

2 Dr Wahbah Musatapha Az-Zuhaily, Tafsir Al-Munir Fi Aqidat Wa Sheriah Wa Al-Maniag, Damasqus: Dar Fikir Al- Muasir second edition 1418 page 85

3 Buhari Hadith1953 and muslim Hadith 1148

4 Buhari Hadith 1952 and Muslim Hadith 1147

observe them on her behalf? He (the Holy Prophet) said: Observe fasts on her behalf. She (again) said: She did not perform Hajj, should I perform it on her behalf? He (the Holy Prophet) said: Perform Hajj on her behalf.”<sup>1</sup>

The Imam Ibn Qayyim al-Jawziyya summarized the great position of Islam on this issue when he pointed out that the souls of the deceased benefit from the pursuit of the living by two things agreed upon among the scholars, the people of Hadeeth and interpretation. One, what the dead worked for himself during his life, and the second: the Muslims prayer for him, asking forgiveness for him, charity and pilgrimage.” On a dispute, what is the reward? Is it a reward for spending or reward for work? Majority of scholars agreed that the reward of the same work reaches him and some Hanafiya said that it is the reward of spending. They differed in physical worship, such as fasting, praying, reading Qur'an and remembrance of Allah.”<sup>2</sup>

On the other hand Imam al-Qarafi divided the act of worships that its reward can reach others, while other disagree on the same issue. First, What the people agreed upon is that Allah banned for his servants and did not allow them to transfer them to others such as belief, unity, exaltation, glorification to almighty Allah. Also, he mentioned in the prayer their views of the dispute that were quoted in the doctrine of Shafi'i in which Sheikh Abu Ishaq said: It is preceded by consensus as mentioned above. Second: What the people agreed upon that Allah Almighty authorized transferring its reward to the dead is a prayer, financial actions such as alms giving and emancipation.

Third: what the people disagreed upon, pondering whether they are banned or not, such as fasting, pilgrimage, and Recitation of Qur'an? They said that none of these rewards will reach to whom they are rendered to, according to the Malikites and Shafites except reading only. But Ahmad and Abu Hanifa said it would reach. That

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1 Buhari Hadith 1816 and muslim Hadith 1935

2 Ar-Ruh filKalam AlaArwah Amewat WalAhya' biDalahiMinalQur'an WaSunnah, Darl Kutubl Ilimiya, Beirut, p.117

is the most correct view of Imam Shafii in performing pilgrimage on behalf "of the deceased."<sup>1</sup>

In summary: it is legal to give the reward of acts, such as pilgrimage, Umrah, forgiveness, fasting, charity, prayer, the recitation of the Qur'an and emancipation despite the difference opinion among in scholars'views concerning some good deeds which draw men nigh unto Allah as mentioned earlier.

On my trip with Abdullah to the house of praise, Allah favored me by knowing the value of the great blessing when I found that the death of my son Abdullah did not mean to stop him from getting the reward of the good deed either from one of his relatives or his friends in general. Praise be to Allah that they are many in number. He passed away before the day of Arafa so some volunteers performed pilgrimage on his behalf without asking them to do so, but their love and sadness for him motivated them. They even preferred him above themselves though they were also in need [of the reward of that deed.] This act made me to be very grateful for this great virtue for me and Abdullah, which I believed -despite of praying for him-was one of the biggest gifts and expensive presents (the gifts of the pilgrims after their returns from the pilgrimage) The gift also include the rewards of Umrah from many people. Also, some provided for him the rewards of reciting the Qur'an, alms, charity projects such as building a mosque, ordinary and artesian wells and the water purification and distillation depot. Likewise, they offered relief campaign for Syrian refugee families, sacrifices, and succor to the poor, severally from his family, relatives or loyal friends.

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1 AnwarBuruq fi Anwihil Furruq, 'Alaml Kutub, without printing and date, v. 3, p. 221. Also checkAbu Muaz Sofir bin HasanAl Jihan, Albayinat fi Hukm Ihdahi Thawabl Ahmal Lil Amwat. Research published on the site

'Soydl fawahid' downloadable from<http://www.saaid.net/book/open.php?cat = 4 & book = 463>

I pray to Almighty Allah to accept their pilgrimages and good deeds and to put them in the scale of Abdullah and theirs. I also ask him to forgive all the dead Muslims by His virtue and mercy. He is the Most Merciful.

What Deeds Does Their Reward Reach the Dead?

Sheikh Saleh Al-Magamisy (1:02)

### **How can we make people of the Graves happy?<sup>1</sup>**

There are many evidences that indicate the feeling of people of graves about their visitors. Some of them are narrated in Saheeh al-Bukhari<sup>2</sup> from Hadith of Nafihi who wrote that Ibn Umar told him that the Prophet –peace be upon him- looked at the people of the well asking them , have you found what your Lord promised you to be true?” Somebody said to him, “You are addressing dead people.” He replied, “You do not hear better than them, but they cannot reply.” Ibn Abdul Bari reported from Ibn Abbas narrated from the Prophet, peace be upon him, that “Whoever passed by the grave of his Muslim brother who he knew when he was alive and then say Salam Alaikum to him, he know him and reply back with wa alaikun salam.”<sup>3</sup>

It was also reported, the Prophet –peace be upon him-said: “When a servant (of Allah) is placed in his grave, and his people depart from him, he hears their footsteps.”<sup>4</sup>

The Prophet –peace be upon him-used to teach the grave visitors whenever they came out to visit the graveyard to say: “Asalam Alaikun, O inmates of the abodes of the believers and the Muslims, and Insha Allah, we shall follow you”<sup>1</sup>

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1 This article has been published in Al-Qabas magazine on 7/6/2016

2 Buhari Hadith 170

3 Al-Istizkar by Ibn AbdAl-Bar (1/185), Dar Kutub Al-ilimiya, Beirut, First edition, 1421 Hijri-2000A.D

4 Buhari Hadith 1374 and Muslim Hadith 2870

Imam Ezz Ibn 'Abdul-Salam quoted in his fatwas on the knowledge of the deceased of his visitors. He said: "What is clear is that surely the dead knows the visitor that is why we are instructed to say Salam Alaikum to them, and the Islamic law does not enjoin us to talk to who cannot hear." On the other hand, Imam Ibn Qayim said that: "the Salaf (predecessors) agreed upon this, and their words have been frequent that the deceased knows the visiting of the alive and the former feels happy with it."<sup>2</sup>

However, that does not mean that there is a consensus that the dead hearing everything around them. This is an abstract issue that we should not go far beyond reliable narrations such as the their visitors and reply to greetings without affirming that the dead hears everything the visitors say.

Ibn Qoyin has narrated in his book (Ar-Ruh—the soul) a story on the happiness of the people of the graves because of the visit of their loved ones. I did not see any contradiction in it with what was mentioned earlier. He said that "Othman bins Sawad At-Tafawy reported, whose mother is among the [devoted] worshipers and she was named a nun; when she was about to die, she raised her head to the sky and said, "Oh saver and who I depend on in my life and after my death, do not let me down at death, and do not make me feel alone in my grave. He said: "then she died, I used to come and visit her every Friday and pray for her and seek forgiveness for the people of the graves. Then, I saw her in my dream one night, and I said to her: O Mum, how are you? She said: O my son, verily the death is so severe in distress but thanks to Allah I am at a good place with a good bed and brocade and silk board to the Day of Judgment. I said: do you need anything? She said: Yes. Do not leave what you always do by visiting us, because I am happy for your visit every Friday. When they see you coming to me, they will tell me: oh Nun! That is your son coming, then those dead around me and I feel glad. My brother and

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1 Muslim Hadith 975

2 Ar -Ruh by Ibn Qayim Page 5

sister reader, don't deprive your dead from visiting the graves to gladden them. This is not only affability and pleasure for them but there is a lesson and a reminder to you that the life will come to an end, and that we will leave our beloved ones sooner or later. May Allah give you long life and not deprive you from your friends. As for me, I have experience this myself before I offer you this advice to you. Anytime that I finish the funeral prayer for the dead, I visit the beloved Abdullah, greet him and inform him the coming of a friend or neighbor in the house of praise, then, I go to my mother and father greet them and pray for them as much as possible and it is my duty give back to them the virtue that they provided for me in their earliest age. Oh Lord, gather all of us in the house of praise, because Your promise is right, and you are the truth, Glory be to you

Enjoyment of a Muslim Woman in Paradise

Sheikh Mahmud Al-Misry (22:55)

Do the Dead in the isthmus [life] Feel the Living?

Sheikh Saleh Al –Magamisy (7:16)

### **The paradise is not Only Wide-eyed Maiden<sup>1</sup>**

Some people think that the pleasure in the paradise is almost limited to wide-eyed maidens, This, apart from it being a single sensory lust, is an individualistic perception that does not take to account the psychology of Muslim women and describing paradise as if its meant for men only. Indeed, in paradise, including the houses of praise and others, first, there are moral blessings in it which outweigh the value of sensory integrity, that are accessible to men and women on equal basis. It is only a few people that take note of this blessing, which comprises of the following.

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<sup>1</sup>This article has been published in Al-Qabas magazine on 12/4/2015

1. That the people of paradise do not fear nor do they grieve, that is they also enjoy blessing of safety and happiness forever. For instance, look at Allah's statement: "Enter the garden; You shall have no fear, nor shall you grieve."<sup>1</sup>
2. That the people of paradise will enjoy good companionship with parent and loved ones "sit face to face on couches" after taking off from their chests the little bit of spite, greed and hatred, which are greatest blessings as well. Allah says: "and we will root out whatever of rancor is in their breasts—(they shall be) as brethren, on raised couches, face to face."<sup>2</sup>
3. That their good offspring will join them, and most of us fear that they will not meet their children after death but almighty Allah assured us that they will join us in Paradise with condition of faith, God willing. Allah said: "and (as for) those who believe and their offspring follow them in faith, we will unite with them their offspring and we will not diminish to them aught of their work."<sup>3</sup>
4. They will not feel any fatigue of hardship and they will remain on this situation without getting out of paradise nor been threatened. Allah says: "toil shall not afflict them in it, nor shall they be ever ejected from it."<sup>4</sup>
5. They will live in paradise honored and cherished neither dust nor humiliation will stare their faces. This is a great blessing that every human being wishes, to live in a dignified and respected way, and to protect himself from humiliation and disgrace. Look at almighty Allah's statement: "for those who do good is good (reward) and more (than this); and blackness or ignominy shall not cover their faces; these are the dwellers of the garden; in it they shall abide"<sup>5</sup>

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1 Surah Al-Araf V49

2 Surah Al-Hijr V47

3 Surah At-Tur V21

4 Surah Al-Hijir V48

5 Surah Yunus V26

6. That almighty Allah will bless them with a blessing that has been given to no one of His creatures which is above all previous blessings; it is a blessing to see the face of almighty in heaven. The companions and Sunnis and other scholars agreed unanimously on this and they relied on that of Allah statement “(some ) faces on that day shall be bright, looking to their Lord.”<sup>1 2</sup>

### **Great joy for Muslim Women in Paradise<sup>3</sup>**

Here we will talk about the bliss of Paradise and other things in the house of praise, and how the moral blessings in it outweigh all other sensory blessings. Part of the physical blessings that Allah will provide for the people of Paradise is the wide-eyed maiden. It is a special blessing for men, but it will not be oppression to women because Allah does not oppress the weight of an atom. Women, like men, will not be sad in paradise because Allah promised that its people will not grieve and they will also be more beautiful than wide-eyed maiden. Also, each of them will be with her husband whom she loved most in Paradise. If she has more than one husband (by marry and remarried one after another) during her life, she will be with the best of her choice. The evidence for this claim is the Hadith of Umm Salamah when she asked the Prophet –peace be upon him-. She said: “O Messenger of Allah, is the women on earth better or the wide-eyed maiden? He said: the former is better than the latter like the virtue of epithelium over endothelium. She said: O Messenger of Allah, how come? He said: by their prayers, fasts, and worships. Allah cover their faces with light, their bodies with white silk, green clothes, yellow ornaments and their censer is pearls. Their combs are gold. They will say: are we not the immortals, Will we not die again? Are we not freshing?

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1 Surah Al- Qiyama V22-23

2 Look Al-Awasim wa Al-Qawasim by Ibn Al-Wazir, Muassatu Risala, Beirut, third edition, 1415 Hijr, -1994 A.D., Tafsir ibn Kathir, (8/280), Dar Toyiba, second edition, 1420 Hijri, -1999 A.D.

3 Part of this article has been published in Al-Qabas magazine on 3/5/2015

We will not fade again? Are we not staying here forever? Are we not to be pleased with? We will never be angered with. Congratulation for who belong to and who possesses us". I said: O Messenger of Allah, some of us are married to two, three or four husbands later she died then she entered Paradise and they entered it with her, Who will she choose to be her husband? He said: "O Ummu Salama, she will choose the best of them in behavior. She will say: O Allah, this was who behaved well with me in life, approve my marriage to him. O Ummu Salam, good behavior has taken the benefit of both here and thereafter."<sup>1</sup>

Therefore, congratulations to the people of Paradise, women and men. May Allah make us one of them and place us in His palaces under which rivers flow; and give Abdullah, his mother and I what he promised in the house of praise by Your mercy and virtue. As if I see him physically with my good faith with Exalted Allah by His strength and power because the house of praise will not cut off the weight of atom from His majesty. He is the sufficient, the Granter, the Benefactor, the All-Provider, the Most Noble, the All-Capable and the Greatest who has power on everything.

Indeed, whoever has these qualities if He promises something, he will fulfill it, whether it is the house of praise or others! "and Who is truer of word than Allah?"<sup>2</sup>. Also in the same chapter "And who is more true in word than Allah?"<sup>3</sup>

### **Serene Soul: Well-pleased, Well-pleasing<sup>4</sup>**

In most cases when we announce the death and condolence starting with verse twenty seven to thirty of Surah Al-Fajr: "O soul that art at rest, return to your Lord, well pleased (with him), well pleasing (Him), so enter among my servants, and

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1 Ahmad Hadith 27334 and Tobraany 3141

2 Surah An- Nisah V122

3 Surah An-Nisah V7

4 Part of this article has been published in Al-Qabas magazine on 30/9/2015

enter into my garden.”<sup>1</sup> And everybody or all expecting that to be the one that dies among those who have serene soul serene soul Well-pleased and Well-pleasing.

Glory be to Allah: the serene soul was mention after mentioning other excessive saying which says: “Oh would that I had sent before for (this) my life”. The almighty Allah mentioned on the other hand who rest his mind with the promise of Allah who promised people of faith a kind

As Qattada and Hassan said: it is a pleasing soul with the words of Allah that he has belief in it. Mujahid also said: It is the soul that has realized that Allah is the Lord then followed His commandment and obeyed Him.

Hassan Al-Basiry also said: indeed when almighty Allah wants to take a soul, it will be pleased with Him and He pleasing it .

Ibn Abbas also said: indeed It is a rest soul with the reward of almighty Allah. Then the almighty Allah will ordered it to return to His side and its reward is what almighty Allah has prepared for His servant. Then, it would be informed of paradise during the death, on the Day of judgment, and on the Day of resurrection to be well pleased with and well pleasing Him. That is, it has been satisfied with Allah by worshiping Him alone truly, by trusting His promise, and becoming pleased with and pleasing Him.”<sup>2</sup> Therefore, the serene soul is the satisfied one, which does not panic at the tribulation does not clamor during calamity and does not overlay at inherent of pleasure instead it is familiar with the reality of life and its concerned with the hereafter.

Perhaps the most basic element of this serene soul and its qualities:

- Sincerity of almighty Allah and following the practice of His messenger, peace and blessing of Allah be upon him, the intensity of his love, piety and the love of His Messenger -peace be upon him- and his family.

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1 Surah Al-Fajr

2 Tafsir At-Tabary(24/423), Muassasat Ar-Risala, first edition, 1420 Hijri, Tafsir Ibn Kathir,(8/390)

- fearing of almighty Allah in every moment and its reflection of his personality with efficiency, charity and enjoining good and forbidding evil. Other include enshrining good behavior and generosity to people and helping them in their needs; to be honest in all three types of content: with almighty Allah, with the soul, and with the people.

O Allah, grant all of us the serene soul that is satisfied with the judgment of Allah and His might. O Lord, I bear witness to you that the beloved Abdullah- without exaggeration, was satisfied and pleased during his illness and death. So Allah, grant him what you give the satisfied soul and whoever reads this prayer.

### **Abdullah<sup>1</sup>**

After writing thirty-six articles focused on my trip with Abdullah, may Allah have mercy on him, to the house of praise and the specific reason that could prevent the general benefit. I have covered herein many aspects needed by the patient, his family and the deceased. As part of the general awareness of both the culture of disease and death. However, Abdullah himself, his personal description did not take off the focus subject of the book especially, that I am about to end the journey to the house of praise. Perhaps it is unnecessary to mention in the beginning of this work that I am wounded as it is not hidden by virtue of closeness and relationship but Allah knows my sincere feelings-I rendered the information objectivity and I have many evidence based on confessional statement from other people who had contact with him. The praise be to Allah.

He has been, may Allah have mercy on him good and simple in dealing with people, respected others, especially, his parents, and filled his life with tolerance and by not having hatred against anybody. All he did to those who hurt him was to avoid dealing with them so that they would realize their mistakes automatically

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1 This article has been published in two series in Al-Qabas magazine on 31/1/2016 and on 1/2/2016

without provocation . He always renders service to help others either among relatives, friends or even those who know him. Also, he has a special relationship with each of people in which he cares about, by listening and showing appreciation to them. He had never spoken of his service to others, despite that he might have been tempted by those of his age. With his courteous behavior and respect for himself, he earns respect and affection from others naturally until he leaves good memories with those who he dealt with either relatives, those who know him and others to the extent that they missed him through his respect, service and advice to them .

He made humility with friendship a gateway to openness with others inciting his parents and sisters in piety, tolerance, exchange of interests and a sense of responsibility towards them, especially when they need him.

He loved everyone, young and old, and he tried to serve them especially on what he is proficient in doing it.

He was merciful to the poor and the needy both materially and morally. He was selfless. He did not exploit anyone for material or moral gains, as the only son among his sisters and without any exaggeration, he would respect them, he even left Kuwait and traveled with one of them when the educational circumstances required that.

He was appreciated among his friends and they all witnessed the above mentioned personal trust. He choose good friends from respected families, who are honest people and who do not know the imperfections of things that may be a minus at their critical age of life. When someone misbehaved to him, he would caution him and make sure that he returned to his senses and if someone misbehaved to one of his friends, he defended him strongly, and caution against a repeat action.

His friends reported that there was a time when a debate on religious issue ensued with people offspring different opinions which led to some serious

argument unintentionally, When his friend told him: “Abdullah, I am older than you and I should know what you don’t know.” His friends narrated this to me that his action changed and he said immediately: “You are older than me and I respect you no matter how different our views are.”

This is a pointer to the great respect and appreciation that always guided his relationship since childhood with his teachers and masters every where he had contact with them, such as gym, karate and taekwondo including the supervising teachers and the distinguished educators in the courses and programs of Masabihu Huda. He was keen on perfection in everything, arranged in all his affairs, even in his meeting in the chalet, the couch, or his own room and was so diligent in correcting any grammatical or written error for his friends simultaneously because he had a rich grammatical output, and the ability to focus and memorize.

On matters of concentration and memorization, it is interesting to mention as narrated by his friends that he was their basic reference for ordering different food from restaurants because he memorized the names of different meals and he had the love of discovering new restaurants once opened. It is also interesting that if some of them did not see Abdullah may Allah have mercy on him, he would contact him and ask him to talk to the waiter by phone to explain his special requests; he did so with great ease as service to others. May Allah have mercy on him.

On issue of new university students where he was one them, he served them and showed the modest experience he had to them. On the other hand, he used to serve some graduate students by collaboration with their ideas in graduation projects, Even as if its his specialization and in reality he is far from his field. He was never abhorrent to anyone, and he would not like who did that in his presence, even when he got into a debate with a friend -because his age was characterized by enthusiasm and youthful prosperity-he quickly regretted it and satisfied his friends, then blamed and asked himself: “How did that happen?”

It was his experience with others that when he was not impressed with something he would not condemn it in order to respect their emotions. If he tasted food prepared by his mother or his sister and did not like the taste he would not show it but he would only say: "You used to cook better than this before." This was an exception but he always encouraged them and expressed his taste for delicious taste.

In return for this tough-looking character for new students and graduates, he would never ask for any help to improve his grades from his teachers, no matter the situation or whatever happened to him, especially once when he was hit in the leg and had to walk with his splint on a walking stick.

His morality, when exposed to this debilitating disease, was an extension of the good morals I mentioned earlier. He faced this disease with the serene soul called satisfaction and conviction of the rule of Allah and His judgment and not boredom. He suffered severe pain in the head on the one hand, and when doctors declared his type of illness and the probability of his survival, according to the reality of their knowledge and experience of this type of disease, he remained calm. This full openness is the policy of the doctors toward the patient and his or her parents.

On the other hand, he was concerned that he should not be a source of grief and pain for those around him especially, His beloved mother who has is expecting to hear his any complain or to reveal to her what he was thinking about. Also, how he was affected when he asked his mother to come closer to him and I expected that he would complain to her what he was suffering to relieve him, but I was surprised that he wanted to show her in his phone as a relieve to her from harsh atmosphere that she was living as a result of his illness.

For all this it was not strange to see these signs of acceptance, the noise from crowds while praying for him: those who know him and those who do not know him but heard about him. It is not strange to leave a good memory in all circles of

his social life at home, family, parents, and university. May Allah have mercy on you, O Abdullah, and gather your mother and I with you in the house of praise -His promise is true, Praise be to Him for everything.

### **Practical Experience: Mai Abdullah Abdul Aziz Al Fares**

It is useful to benefit from the experiences of others so that human will not start from nothing. This practical experience was written by an author to provide a useful booklet small in size but great in its usefulness. Thousands of copies have been printed in three different editions. Behold! This is Mrs. Mai Abdullah Abdulaziz Al-Faris encouraged and urged by her husband Dr. Hassan Abdul Aziz Sind. She is sharing with others her experience disease and treatment, praise be to Almighty Allah. In a neat booklet of 36pages, she summarized in it her rich experience for readers. This booklet has become a constant demand by relatives and loved ones of patients with this disease. I will only forward a literal translation of the index of content in a general expression of the booklet:

- Why This Book?
- An Introduction
- Definition of Breast Cancer and the Concept of experiencing Tumor and Malignancy
- Who is a Woman that is Exposed to Breast Cancer?
- What are the Signs and Symptoms of Breast Cancer?
- the Self-Examination of the Breasts
- What next after Discovery of the Tumor?
- How Are Tumors Treated?
- Useful Tips After Surgical Treatment

- Surgical Treatment
- Chemotherapy
- Radiation Therapy
- Hormonal Therapy
- Chemotherapy Complications and Prevention

First: The General Weakness of the Body

Second: Immunodeficiency

Third: The Problem of Hair Loss

Fourth: Nauseous Feelings

Fifth: Dry Mouth and the Appearance of Gum Ulcers

Sixth: Constipation

Seventh: Change in the Color of Nails

- Faith Therapy: The Real Kit to Confront the Disease
- Before the Medicine, do Much of Supplication
- Legitimate Incantation
- Alternative Treatment
- I Learned a New Lesson in Life

How pretty is the content of this little booklet with great in content, out of the content, mentioned above, I would like to describe the context of the last topic “I learned a new lesson in life”: Mrs. Mai Al Fares said, “I have learned from the disease valuable lessons and pretty treasures.

1. I Thanked Allah for the blessing of faith and Islam. “O Allah, the controller of the hearts. Fasten our hearts on your religion. O who can distract sight,

divert us to your obedience, O God fix us firmly with the stable words in this life and in the thereafter”.

2. The tribulation opened for me the door of forgiveness, remembrance, and reference. Then, I engaged to say: “Oh Lord, reward me in my misfortune and back to me what is better than it”. "we are from Allah and certainly to him we shall return” “Allah is sufficient for me, there is no God except Allah, I depend on Him, He is the Lord of the great throne”. I see myself as calm and my heart reassuring.
3. I contemplated the great blessings in which I sired morning and evening: “And He gives you of all that you asked Him; and if you count Allah’s favor, you will not be able to number them; most surely man is very unjust, very ungrateful.”<sup>1</sup> Then, I thanked Him a lot for His blessings and bounties. “Few of my servants are grateful”<sup>2</sup>. Oh lord make me among the few grateful.
4. I lived richly with a great satisfaction and acceptance. "say: nothing will afflict us save what Allah has ordained for us; He is our patron; and on Allah let the believers rely”<sup>3</sup>.
5. I knew the meaning of rising of hope and how it can change from the situation of being healthy, wellness and vitality to the most serious disease "in a blink of an eye and its attention, God changes [things] from one state to another."
6. I realized and thought in the sense “Most surely Allah has power over everything.” And that He is the Exalted, the Curative, and the Recuperative. He is the only one capable of uncovering evils. He is the Lord that nothing can debilitate Him in the earth and in heaven.

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1 Surah Ibrahim V34

2 Surah Saba V13

3 Surah Taubah V51

7. I felt the grace to be a human being -especially in the era of crisis of decay-. How I have been with friends around me, they overwhelmed me with their love, care, and supplications.
8. I knew that a man can live his life and smile despite going through a shattering experience, if he is satisfied with what Allah has decreed for him.
9. I found out that I had a place in so many hearts that love me and single me out with a sincere and importunate supplication. Their love and affection are blessings to me, and this passion has a great effect on me in overcoming the disease.
10. I learned that affliction was a means to concentrate on obedience, and closeness to Allah did not end with the end of the scourge. It was a gift before it became a catastrophe.
11. I sensed the true meaning of brotherhood in the Lord. Then, they helped me, asked about me and prayed for me. Also, they brought great pleasure and tranquility to me such as bringing various prayer booklets, preparing popular prescriptions and giving alms on my behalf. In addition to their competition to bring blessed water Zamzam which was not always available for me during my treatment, so I thank Allah for this great blessing and I asked Him to make them to be superior in doing good things.
12. I learned that tribulation is a message of joy from Allah and the evidence of His love for his servant, so I became content with my plight, and praised Allah for the scourge.
13. I sensed the meaning "Heal your patients with alms."<sup>1</sup> medicine and healing.

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<sup>1</sup> Reported by At-Tabarany in Al-Muhjam Al-Kabeer, (10/128), hadeeth (10196), and in Al-Muhjam Aosat(2/274), (1963)

14. I thanked Allah for the sickness. It was a pause for the soul to renew the repentance, return and seize the time of health to be close to Allah with good work.
15. I knew the truth of the noble Messenger's statement –peace be upon him- to Ibn Abbas when he advised him: "Be mindful of Allah, and you will find Him in front of you. Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity. Also, know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that victory comes with patience, relief affliction, and hardship with ease."<sup>1</sup>
16. I felt the generosity of almighty Allah and His great mercy. He has bestowed wholly on me abundantly with generosity. He blessed me with healing and I backed to practice my natural life. Praise, virtue, and blessings be to Allah.

### **Call to Document Other Experiences**

This humble experience and that of a virtuous sister, Mrs. Mai Fares who I benefit a lot from by providing its conclusion. It was printed in a fine booklet and reprinted several times, with thousands of copies distributed for its great benefits. Likewise, its content focused and concentrated on a specific topic. Based on these two experiences I invite all people who have similar experiences in term of illness and death to document it for general benefit especially what they have passed through. The details of such documentations will be according to my expectation, different from one person to person and the difference of their faithful energies in dissimilar interaction with the environment surrounding the non-identical events. It would

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1 At-Tobary Fi Duha Hadith 41

show unlikely human interactions, various thinking, horizons of knowledge and perceptions.

How useful is the sharing of experiences with others so as not to start from scratch to discover the features of the journey of faith and the process that may end with healing! By Allah's grace, success or the house of praise for those who thank Allah and said we belong to Allah for losing his friend either his son or one of his close relatives.

All that is needed in the context of this required documentation is flowing pen and literary courage to document the experience. Furthermore, it is an easy task -as I think- that may not necessarily require a legitimate or medical background but a reasonable documentary skill. May almighty Allah let everybody succeed. In this regard, we are ready to put anyone who wants a similar documentation of his or her experience through. Allah is the Leader who shared luck of all that is good, and He guide to the right path.

### **Conclusion<sup>1</sup>**

First of all, before the conclusion, we confirm that this is a temporary ending to document this trip with the journey of beloved Abdullah to the house of praise and its most prominent landmarks. However, it is the beginning, God willing, for the right promise and for all of us to meet in the house of praise as we have mentioned important considerations in the fold of this blessed book, God willing, with its content supported by copious texts of the Qur'an and Sunnah. The Qur'an, in its explicit interpretation, and the authentic Sunnah from the correct Hadith are used.

Therefore, the reader is reassured of the authenticity of what are mentioned in both sources (Quran and Hadith) such as genuine facts which is better for the

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1 This article has been published in Al-Qabas magazine 14/2/2016

patient and his relatives to know -May Allah have mercy upon him-. It may not be known for some of them. Also, I was keen on gathering the most important topics that these people may need in the context of their journey with their patient. May Allah heal him or with their dead one, may Allah have mercy on him.

It is a summary of a modest experience that led me to offer a sense of responsibility for conveying my useful experience to others who may need its details religiously and worldly. I offered them with all modesty and without pretending, and I think that I have brought knowledge and perception. Possibly, a person may transfer the knowledge to others who he knows more than. Note that wisdom may be lost on a believer and he deserves it wherever he could find it. It is sufficient for me as a reward and remuneration, the information that I added, lesson that people will feel, experience they will gain, or reminding those who cares. I am sure that I am a partner, God willing, in reward and merit without decreasing the wages of those who benefit from it. I ask Allah to grant the beloved Abdullah, the blessed fortune of the work, God willing, that is not difficult for Allah. Why not? He is the focus of the discussion in this book, and the reason for writing it!

Anyway, there is a proportion for every diligent. I ask Allah to grant me two rewards, one for the work and effort, and the other for righteousness and success. I begged Allah to let every reader benefit from this noble book, especially, those affected with its subjects. All praise be to Allah the Lord of the universe.

### **The Last Pity in the Soul**

With this conclusion that ends the book, even though my good trip with Abdullah to the house of praise does not end. For me, I have documented all the aspects of the journey, and I have shown the experiences that a traveler may need in such a journey. But there is a last step in my soul, in which I thank the calm and delighted spirit of Abdullah in his grave, insha Allahu.

Thanks oh Abdullah...

Thank you for your life and death

You made me to get along with the remembrance of Allah.

Also, you made me describe what I cherished through my religion and my faith, and you motivated me by your good spirit to produce such a book to all who need it. I gathered in it what is difficult to match together –according to my humble knowledge in one single book, -what some people like me, may need especially those who are going through the same experience like mine; who have been plagued by almighty Allah; and for the purpose of His promise for them with the house of praise.

Thanks to my friend Abdullah, It is sufficient for you that after your departure, you made it easier for my eyeballs to shed tears after life has occupied me with its many preoccupations and duties. You also separated me with my own self until my tears became associated with me more than before, especially in the theophany hours during the night prayer or moments of remembrance.

I will not tell you my friend: good bye--

But: we shall meet again

In the premises of house of praise, God willing

And that is not difficult for Allah who has an honest promise.

### **Are the journey stations ended?**

In other words, are the topics of this book finished? The answer is clear from the fold of the book. It is a whole set of thoughts that came from the mind. Besides, a set of facts and humble experiences I like to convey to anyone with similar experience. They are mostly three in particular:

Patient

The patient's parents

Family of the deceased

In addition to the general three

1. The Intelligent and clever man who wants to benefit from the experiences of others.
2. The preacher who needs to increase his knowledge in the dissemination of his call.
3. The person who, based on the nature of his or her job, deals with patients, and a family of the deceased such as the doctor, patient and radiologist and psychological specialist in hospitals and care homes.

Therefore, it is natural to print this book to highlight some of the other thoughts that may deserve to show in this context. However, it may be inappropriate to delay the printing of the book due to these additional new materials because the basic and main materials have been mentioned by the praise and blessings of God.

With this, the printing of this book in its current form is an effort for circumstantial and temporal necessity. And as it is said, there is no alternative for what has no option. The experience must reach its peak, there may be a benefit and guidance even for one person who will take advantage from one of the information and experiences contained in this book. God allocates success. Praise be to Allah, the Lord of the entire universe.

### **Then where are the Pictures?**

"The esteem reader may ask a legitimate question expected in a documentary book like this, which is " where are the pictures of late Abdullah, of blessed memory, God willing?"

It is natural to fill up such a book with images of the character that the book is centered on or to have a special appendix of the images that summarize the life of Abdullah, may God have mercy on him from childhood to illness and death but I just used it in the book cover, which explains the title of the book, taking into account the following:

Privacy of social and personal pictures.

Focused attention on the essence of the idea through the parameters of the trip to the house of praise.

Working with the principle that says special reason does not prevent general use, it makes the book to address the general population ranging from who may know the conditions of the disease, the circumstances of death; and the emotion of relatives who know the circumstances of death.

Thus, it is necessary to move from the special incidence to the general benefit that the reader will feel while reading what benefits him and not just talking about the memories of others. In the end, I do not object to add a reason why these pictures should not be included in the book -in spite of their availability-. It is because I respected the collective will of my noble family (Abdullah's mother and sisters) because the book concerns them.

### **What Makes The Book Unique And Distinguished?**

As I mentioned at the beginning of this good journey with the beloved Abdullah to the house of praise, under the topic that makes this book unique and distinguished, I did not prefer to start my book with its uniqueness and distinction mentioned to me by my friend's kind brother Ahmad Said Ahmad on the sidelines of grammatical scrutiny of the book.

Dr. Ahmad, thanks to him said, Praise be to Allah and blessing and peace be upon the Messenger of Allah, his household, his companions and those who follow him.

And then, after reading this book very well, many things appear to me as the uniqueness of this book and its strengthen qualities, probably the quality of the author- may god have mercy on him and those who influenced him.- I decided to document some of them in order to benefit others, which are as follows:

The letter of the words of the book, the expression and the clarity of the meaning, are quite familiar and devoid of ambiguity.

Differences of its themes, and the multiplicity of its objectives, are two sides of entertainment for the injured, and condolences for losing a beloved one. It also, urge patience and satisfaction by narrating the story of suffering in order to benefit, advice, guide, and to provide help and assistance including the spiritual dimension of giving joy about the house of praise. It as well beam hope for crying lost glory with selections from an Arabic poetry...This was an oasis of singing, in which there was science, knowledge, advice, guidance, and spirit. May Allah have mercy upon who was the cause of this book and who composed this from his brain and whose pen wrote it down, family, relatives, and friends.

The book is a document of a journey of suffering experienced by a whole family, father, mother, and sisters (between fear and hope). Each line in it reveals a chapter of the hard experience quote and unquote. An experience that shakes the rugged mountains, if not Allah's blessing and favor. Therefore, it is worthy of careful reading.

In the two folds of the book you will find abundant mixture between the grief of lost of a child and the eagerness of belonging to the promised steadfast at the house of praise for those who say I belong to Allah and praise Him when he lost his son, the heart of his spirit, friend of his life, and the treasury of his good deeds in his Hereafter.

The book targets a large number and important sector even if it is forgotten, they are the affected people from affliction, whether as a member of their family or their friends. It is a balm for the pained hearts and a light of hope for the souls that despaired of meeting after departure. It is written from the mind and assisted by the poor tears.

There is in the book accurate description and the treasury of psychological condition of the sick affected by the disease in a short period of time. Furthermore, he believed in separation but he did not lose his patience, nor leave his satisfaction, and did not miss the smile of his life. As if he is saying to his family and relatives the language of the situation before saying: be happy my loved ones because the house of praise is abode.

The book opens many doors in such a way that combines between legal statement and practical experience peculiar to experiencing scourge, patience and satisfaction. It prohibits the prosecution of crying as if it is a declaration that a soul can cope with pain and the heart with the severity of human loss with the promise of the Almighty Allah which is certain. The author narrated his experience, suffering and what he benefited from the incident. You will read the content of the title: "The trip taught me the journey to the house of praise" you will find many benefits in it. Also In the book, there is breath of breeze of the house of praise, sensing its reality, circulating in the descriptions of what God prepared in it for His servant. These are people who are steadfast, grateful and those who say we belong to Allah during affliction through a journey of faith for his patience and satisfaction.

The book deals with the philosophy of illness, death, prayers and approved incantation in Islam. It is a talk to the heart and the mind which brings the facts closer to individual in a manner that gets along with disease. The afflicted will return to the desired reward, and they are aware of the truth of divine kindness even in difficult circumstances in which man passes. Is there what is more complicated than a severe disease and the death of the loved ones?

The book held a unique comparison between medical system of the ancient Arabs and the European. It highlighted the significance of medical aspects of Muslims when they started with health endowment and its role in health care through the establishment of psychiatric hospitals for Muslims and the services that were then provided comparing it with the European system and at the extent to which it was lagging behind.

It explained how their roles were exchanged recently and how the Islamic medical role has been overshadowed in favor of the current Western medical system leaving the scene for the Europeans without notice of any comparison most of the time, because our medical system has lagged and lacked transparency, advanced services and efficiency in many aspects. It became the tail of the convoy after it was well-managed and capable while the western medical system has grown to the heights of glory and scientific progress, which elevated man and the system combined between the depth of specialization and integration of other socialization. It explained how it developed its insurance system, its role, the amount of its expenses and conformity with the humanitarian aspect in dealing with pioneers of patients and their families in terms of full transparency in the volume of information provided to them and the cultural chambers that were established to keep up with the aspirations of the patient and his family. For example, family meeting room with patient's family, meditation and worship room, operation and waiting room, intensive care rooms, medium and regular care rooms and others as part of advancement of care and services that our medical centers should imitate to have. No wonder, wisdom is lost for the believer and he deserves it wherever he found it. All of the above and other things are clear in the folds of this good book.

One of the novel features of the book is that it puts the reader on the practical steps to follow when incurable disease occurs. The author documents his experience and shares it with others in order to benefit. He makes his ordeal which he passed through a grant to others by facilitating the path and paving it and this is

one of the distinctive feature of goodness. For that they say: If the former had no preference over the latter except that he paved the way, it is sufficient.

The book gives a satisfactory answer to a frequent question usually asked by those who lost their child or in another word he saved it in the hand of Allah and deny the reward of his prayer; “Or a good child that prays for him”. If roles changed, will there be continuation of works? This is what you will see clearly under the topic: “or a child that prays for him?”

The book corrected a wrong impression that many people misunderstood intentionally or unintentionally that thought the real wealth was to raise money and acquire property whereas the real wealth lies in the love of people who are product of the love of the Lord as stated in the famous Hadith and the book has talked about the types of this love at length. This is clearly found under the title: “Discovering Wealth Credit, I am a Billionaire”.

The book has comforted the hearts of many Muslim women who has jealously occupied their minds and it answered a question that was often repeated by many of them, and I was even asked about it personally, over and over again, which is: “who are the wide-eyed maiden?” Will there be jealousy against them? The book gave a satisfying answer, showing that there is no jealousy in heaven and that the condition of a Muslim woman in Paradise is better than the wide-eyed maiden’s and they are “great glad higher in degree and have much beauty”. This is what you will see under the topic. "Tidings for Muslim women in Paradise" .

The book does not neglect poetry and poets about its subject and its author devoted a chapter in which he gave us a vivid picture of the death of the children in the nature of poets. This is what you find in the book and under the same topic.

There is an explicit invitation in the book to parents to discover the hidden worlds of their children and their endowed talents within their folds and through open channels of communication between the group of children and the group of parents.

The book is a scream warning alert reminding those who have good health to thank their Lord on his grace and his blessings that they enjoy day and night.

The book as a whole is an invitation to patience, satisfaction with God's judgment and trust in his promise to his followers. However, the call this time is from the soul that had an experience, he examined its chapters one after the other, therefore, it opened a new door.

In some chapters of the book, a warning alert from scholars against trooping to the doors of myths, magic and charlatanism and a call to adhere to the legitimate knowledge and knowing its impact in the prevention of sedition and whisperings, especially from the patient.

In his book, the author presented the jurisprudential view on some essential issues; this is what you find under several titles, including “the deceased by cancer is a martyr, permissibility of removing the resuscitation equipment from who died of brain disease and the legality of giving the reward of good deeds to the dead.”

The author, may Allah reward him, was keen to provide the most useful things to the reader. Therefore, he did not overlook in his tour of disease and the philosophy of discussion about some morals related to the diseases and patients. Among these are, what a companion or a visitor of a patient should know, reward of care taking a patient, not staying long with the sick”, etc.

In conclusion, I cannot but resort to sincere prayers to the Lord of the earth and heavens to have mercy on our beloved Abdullah and to make the highest place in Paradise his abode, to unite the hearts of his family, relatives and loved ones and to gather them in the house of praise, the promise of the Lord, the Most High

It ends with the praise of Allah.

The documentation of this material ended on the first remembrance of the death of the beloved Abdullah -may Allah have mercy on him-who went to the house of praise before us, insha Allahu.



