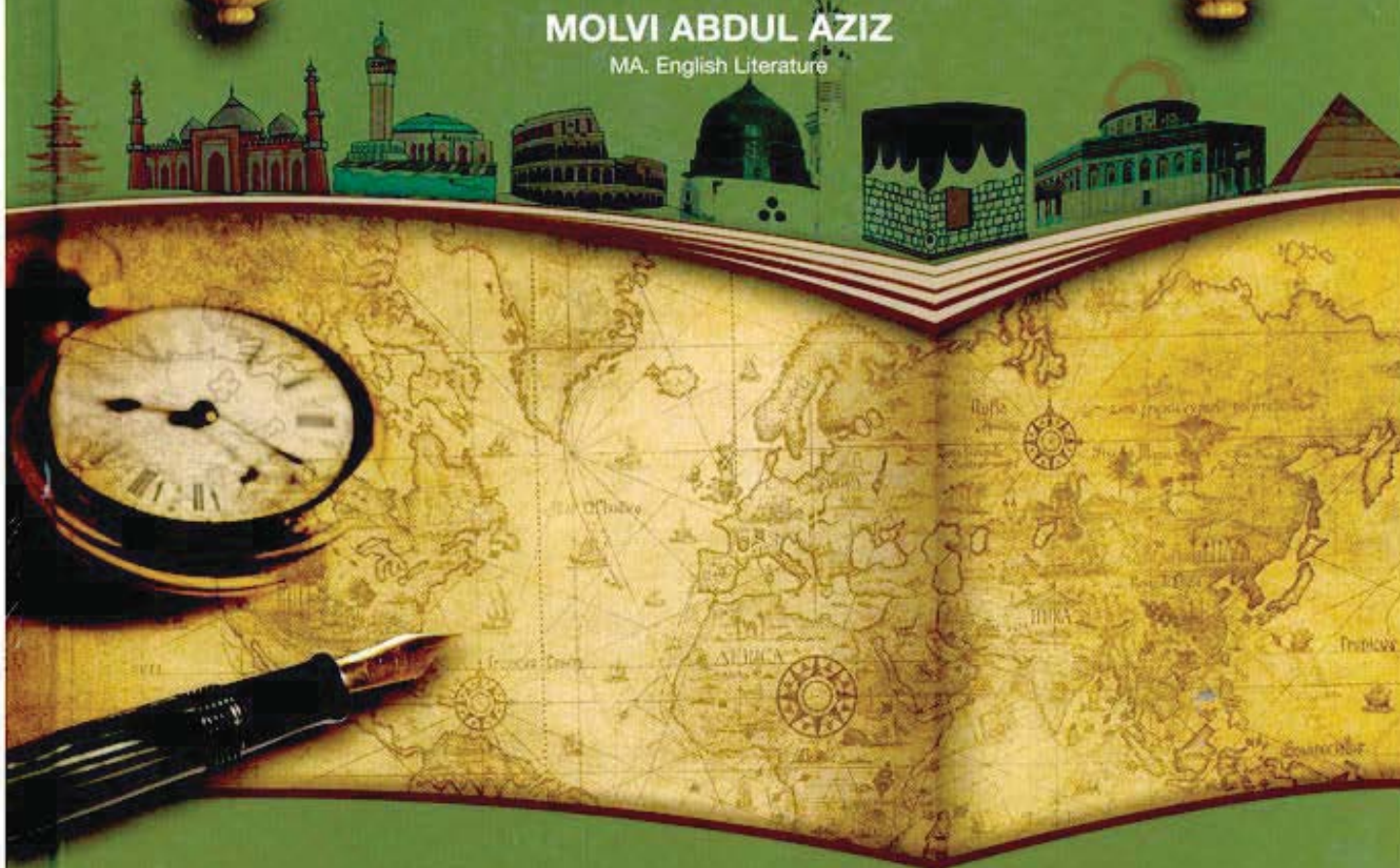


**Grade 10**

# Islamic Studies

**MOLVI ABDUL AZIZ**

MA. English Literature



**DARUSSALAM**

GLOBAL LEADER IN ISLAMIC BOOKS



### How did Allah create the world?

Allah created the world out of nothing with an act of His Omnipotent Will. He said, "Be" and it was made. He commanded, and it stood forth. To create is an ability that is only Allah's.

How long did it take Allah to create the universe? Allah made the world in six days, or periods of time. The Qur'an says: **'Allah is the One Who created the heavens and the earth and all that is between them in six days.'** (25: 59)

How long were those days? We do not know. They were not days as we know them, because during some of them, the sun and the earth were not yet formed. Such a day may be a very long time for us.



### The Miracle of 'Man'

We live in a world with billions of people. Everyday, all over the world, hundreds of thousands of babies are born; hundreds of babies every minute. Similarly, hundreds of thousands of people also die. In this way, life on earth continues: babies are born, they grow up, adults get married and old people die. And so it goes on and on!

### The Qur'an and the Creation of the First Man, Adam

Allah, Most High, Himself revealed our true origin to us in the Qur'an. The creation of man is a miracle. The first human being was created by Allah, shaping clay into a human form and then breathing life into it. Allah says in the Qur'an: **'Indeed, We created you out of**

**dust (the first man Adam), then from a drop of fluid (nutfah), then from something that clings ('alaqah), then from a morsel-like lump (mudhghah): destined to be either fully formed or left unformed. In this way, do We make clear to you Allah's All-creative might. Thus do We cause to settle in the wombs (of their mothers) whatever unborn. We so will, for a stated term. Then We bring you forth as babies, so that you may thereafter reach full maturity. Then among you are those who die young. And some of you live on to an object old age when all that they once knew, they knew no more. And even so do you see the earth lifeless. But when We send down upon it water, it quivers and swells and grows every variety of plant life.'** (22: 5)

Thus man is an issue of the earth. He originated, took form and lived out of its dust. He is closely related to dust, both in his constitution and food. The Qur'an says: **'We created man from an extract of clay.'** (23: 12)

The Arabic word *'sulaalah'* (translated as extract in this verse), means an essence or kernel. The information revealed in the Qur'an over 1400 years ago confirms what modern science now tells us, namely, that the same elements as those found in the soil are found in human creation.

Likewise, water forms the main component of the human being, as is common in other living beings. The Qur'an says: **'Allah created every beast from water. Some of them go on their bellies, some of them on two legs, and some on four. Allah creates whatever He wills, for Allah has power over all things.'** (24: 45)

**'We made from water every living thing.'** (21: 30)

It was only possible for the disbelievers to come across this information, clearly expressed in those Verses, hundreds of years afterwards with the invention of the microscope.

The Qur'an is not a book of science. However, many scientific facts that are

expressed in an extremely brief and profound manner in its verses have only been admitted to by the disbelievers in recent years. These facts could not have been witnessed by humans at the time of the Qur'an's revelation, and this furnishes still more proof that the Qur'an is the Word of Allah. In fact, the Qur'an is the greatest proof of Islam.

The Qur'an's purpose behind delivering medical and scientific references and other miracles are numerous. By doing so, it strengthens and deepens Muslims' faith, motivating them towards meditation. It also provides non-Muslims with irrefutable evidence of Islam's genuineness.

### A Hadeeth that Demonstrates One of the Many Scientific Miracles

On the authority of Abdullaah ibn Mas'ood ؓ who said, 'The Messenger of Allah ﷺ narrated to us, and he is the truthful, entrusted one: "Verily, each of you is brought together in his mother's womb for forty days. Then it is therein something that clings during this period (*'alaqah*). Thereafter, it is a lump looking like it has been chewed in this period (*mudhghah*). The angel is then sent to him, and he breathes into him the spirit.'" (Part of a *hadeeth* recorded by al-Bukhaaree)







- ✎ How long were the days when Allah created the universe in comparison to the earth's days?
- ✎ In what different ways is man related to the earth's soil?
- ✎ The Qur'an contains verses of scientific and medical nature. Elaborate.

It is interesting to note that Allah's Messenger ﷺ used here the word 'the angel', rather than 'an angel'. This may indicate that this role of looking after or taking care of the foetus is that of a special angel. This *hadeeth* describes some of the different stages of human development.

### Different Stages of Human Development

In another place in the Glorious Qur'an, Allah mentions the seven stages of creation and development that human beings go through: **'And indeed We created man out of an extract of clay. Then We made him (the offspring of Adam) into a *nutfah* (i.e. mixture of male and female fluid) set in a well-established place (the woman's womb). Then We made the *nutfah* into something that clings ('*alaqah*). Then We made the clinging object into a morsel-like lump (*mudhghah*). Then We created in the morsel-like lump bones. Then We clothed the bones with flesh. Thus do We bring him forth as an entirely different creation. So blessed be Allah, the best of creators.'** (23: 12-14)

### The Stages of Human Development

1. The first stage of the development of a human being, as is evident from the Qur'an, is the stage of being a *nutfah*. *Nutfah* is an Arabic word which literally means a 'drop of fluid'. After the male sperm enters the woman's body, it joins with the egg in the womb of the mother.

The word *nutfah* is often translated as 'sperm, drop of semen, living germ, a drop of seed, etc.' But it is important to realize that the Arabic term *nutfah* does not refer only to the male sperm. The Prophet ﷺ used it in clear reference to a man's *nutfah* and a woman's *nutfah*, and the union of both.

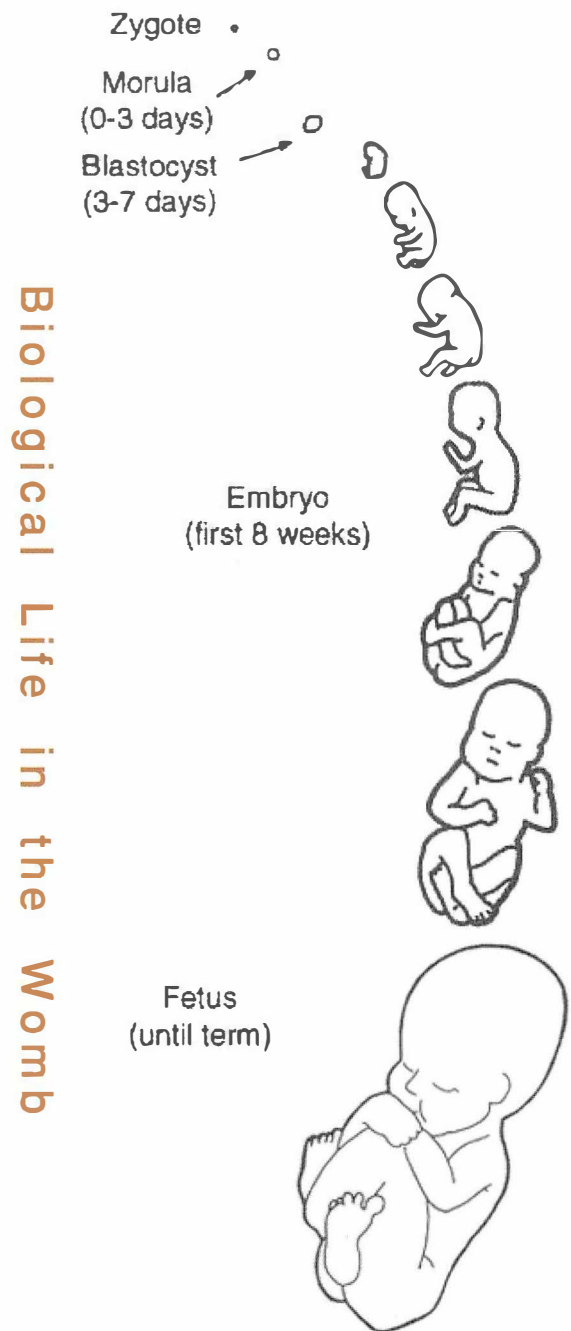
It is clear that the disbelievers realized that the embryo is created of a man's sperm mingled with a woman's ovum only in the eighteenth century. Furthermore, this was confirmed by the disbelievers during the beginning of the twentieth century.

The Qur'an possesses many miraculous attributes proving that it

is a revelation from Allah. One of these attributes is the fact that a number of scientific truths that have only been admitted to by the disbelievers with the help of twentieth century technology were actually stated in the Qur'an more than 1400 years ago. The Gracious Qur'an and the Prophetic sayings confirmed in a very accurate manner the creation of man from a mingled fluid-drop more than fourteen centuries ago.

### Several Other Stages: Mentioned in the Qur'an

2. The stage of *'alaqah*: the clinging stage.
3. The *mudghah* stage: A chewed-like lump of flesh.
4. The bone formation stage.
5. The muscle stage: the clothing with flesh.
6. The developing (*nash'ah*) stage.
7. The labour stage: After the passing of nine lunar months (about 38 weeks), the foetus completes its growth in the uterus. It is time now to leave, after the end of this specified period. Allah says, **'And We cause whom We will to rest in the wombs for an appointed term.'** (22: 5)



- ✎ What are the different stages of human creation as mentioned in the Qur'an?
- ✎ Explain the word *nutfah*.

# Review

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## A. Fill in the blanks.

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1. Allah created the universe in \_\_\_\_\_ days.
2. \_\_\_\_\_ forms the main component of earthly living beings.

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## B. Think-up

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How does the creation of man prove that the Qur'an is the Word of Allah?

## The Story of Two Men (Soorat al-Kahf, 18: 32-44)

وَأَضْرَبَ لَهُمُ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾  
 كِلْتَا الْجَنَّتَيْنِ آتَتْهُمَا كُلُّهَا وَلَمْ تَنْظِمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿٣٣﴾ وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ  
 وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ  
 هَذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَى رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٦﴾  
 قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا ﴿٣٧﴾ لَكِنَّا  
 هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ  
 تَرَنِ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾ فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا  
 مِنَ السَّمَاءِ فَيُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَاءً غَورًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾ وَلَحِيطَ  
 بِشَمْرِهِ فَاصْبَحَ يَقْلِبُ كَفْيَهُ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾  
 وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًا ﴿٤٣﴾ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ  
 عُقْبًا ﴿٤٤﴾ (الكهف: ٣٢-٤٤)

### Translation of the Meaning of these Verses

32. Recount to them the parable of two men. We had made for one of them two gardens of vines and hedged them both with date-palms, and We placed tillage in between.
33. Each of the two gardens yielded its produce and never failed to do so in any way, for We had caused a stream to gush forth in the midst of them.
34. So he had fruit in abundance. He said to his companion in the course of a mutual argument, 'I have more

wealth than you, and I enjoy more honour and power.'

35. And he entered his garden, while he, as a wrongdoer in respect to his own soul, said, 'I do not think this will ever perish.
36. Neither do I think that the Last Hour will ever come. But even if I am indeed returned to my Lord, I will surely find there something better than this in exchange.'
37. His companion said in the course of their argument, 'Do you then disbelieve in Him Who created you from dust, then from a drop of sperm, and then formed you into a man?



38. But as for myself, I believe that He is Allah, and I do not associate anything with my Lord.
39. Alas! If you had but said, on entering your garden, "Whatever Allah Wills, there is no power except with Allah!" Although, as you see, I have less wealth and children than you.
40. Yet it may well be that my Lord may give me something better than your garden – just as He may let loose a calamity out of heaven upon it so that it becomes a heap of barren dust.
41. Or its water sinks deep into the ground, so that you will never be able to find it.'
42. So his fruitful gardens were encompassed with ruin, and there he was, wringing his hands over all that he had spent on that which now lay waste, with its trellises caved in; and he could only say, 'Would that I had not associated anyone with my Lord.'
43. There was no group to come to his aid except Allah, nor could he be of any help to himself.
44. For thus it is: all protection comes from Allah the True One. He is the best to grant reward and the best to determine the end of things.

### **Explanation**

In Soorat al-Kahf, the Glorious Qur'an narrates several stories. One of these is about a man whom Allah

granted two gardens. This parable is more relevant to our everyday life, while that of the Companions of the Cave is a rarity that does not occur often. However, what befell this man with two gardens is applicable to all of us. We find his story being re-enacted almost everyday in our midst.



### **Verses 32-34**

The man was a fortunate person. He was blessed with prosperity. He led a life of comfort, rather of luxury. He had two gardens of vines. These gardens were surrounded by date-palms. Besides, he had corn fields. All this was sufficient for leading a comfortable life. This is generally the acceptable standard of life.

Natural resources were at his disposal. He was thriving on the produce of his two gardens. They were full of fruit, having vines. They were made even more splendid with a siege of date-palms. In between the two gardens



was a large field. The man used it to grow grains and other crops. A stream of fresh water in between the two gardens added much that was pleasant to the scene. The flowing water assured the owner of endless produce that in turn brought much wealth. Each of the two gardens yielded its produce and never failed to do so in any way. This was again a picture of continuing prosperity. But the owner was arrogant. He was ungrateful for all the blessings Allah had bestowed on him.

He felt himself powerful with what he had been given. He forgot the Supreme Power of Almighty Allah Who controls everything in people's lives. He had forgotten that what he had was from Allah, by way of a trust and a trial in this life.

The man had a friend who was poor. The Qur'an presents here a simple parable of contrast between these two men. One was wallet-bound. He wielded his purse; while the other boasted of nothing. Allah had guided him to true faith. He was alive to the truth. He was blessed with the consciousness of Allah. He knew that Allah Alone makes everything in the universe possible. His trust was in Allah. He was fully content with his relationship with Allah and what He had granted him.

On the other hand, his wealthy friend was overcome by gross materialism. Rulers, landlords, public leaders, businessmen, industrialists,

corporate companies' officers and military generals often exhibit the same weakness – falling prey to materialism. This makes them grow indifferent to the dictates of faith and morality. They ascribe their success to their own knowledge, mental abilities and hard work.

Qaaroon (Korah) was guilty of the same, as is evident from his claim, 'I have achieved all this because of the knowledge I possess.' (28: 78)

The man in the story boasts in similar vein before his friend. He even claims, 'I have more wealth than you have and I enjoy more power and honour.'

He was so engrossed and lost in his material possessions that he thought little about his Lord. He could not perceive how divine blessings were the real cause of his prosperity and success. A person who disregards Allah only wrongs himself. Such grossly materialistic attitude spells one's decline and fall.

Taking himself as a fortunate person who would enjoy divine blessings forever, he thought that he was destined for honour and success, wherever he might be. 'If I am brought back to my Lord, I shall surely find something better in exchange!' Do we not come across each one of them almost daily in our daily life?

We can actually visualize the man proudly going into one of his gardens which were laden with fruit (Verse 34). He feels gratified as he looks around them. He is full of pride. He struts like a peacock. He derides and speaks arrogantly to his friend whom he knows to be of limited means. His attitude is of someone who is conceited and ungrateful. He completely forgets Allah and thinks that his two gardens will never cease to yield produce and that they will never fail him. *Instead of relying upon Allah, he relies upon his gardens.*

In the height of his conceit, he ridicules his friend and hurts his feelings. He tells him, 'I have more wealth than you. I have more people under me. I have a host of servants. I have attendants and children.' He is unfair to himself and to his friend. He looks down upon his companion. Small, mean people are easily puffed up by worldly successes. They tend to believe that their achievements are synonymous with Paradise. Hence, they hardly see any reason to strive for the attachment of real Paradise in the hereafter.

### Verses 35-36

In the height of his conceit, the man oversteps all limits. He denies the Last Hour, when all will be resurrected and be made to stand for judgment before their Lord. Besides, should the Last Hour be true, he is certain to have a position of favour there. He possesses two gardens

here. He believes, in his ignorance, that he has been favoured here in this life. So he is sure to have more favours in the afterlife too. He boasts, 'I do not think that the Last Hour will ever come. But even if it comes and I am indeed returned to my Lord, I will surely find there something better than this in exchange.'

This is plain arrogance. People who have power, wealth, position and influence often think in this manner. Their line of thinking is that since they enjoy such privileges in this life, they must have a position of favour with the Lord of the worlds.



- ✎ What do material blessings in this life signify? What should our attitude be towards them?
- ✎ In what ways did the rich man wrong himself?

### Verses 37-41

The arrogant man's companion does not possess wealth. He is poor. He does not possess position, a garden or crops. But he is a true believer. He feels strong because of his faith. He is certain of the support he receives from Allah Most High, to whom all creatures submit. His friend's bitter remarks do not upset him. On the contrary, they make him



confront him with the truth. He asks him a pointed question, ‘Do you then disbelieve in your Creator?’ He reminds him of how he is created from dust and from a drop of fluid. He shows him how conceited he is!

He also shows him the sort of attitude he should maintain towards Allah. He warns him against the consequences to which his conceit could lead him. He declares that he hopes to receive from Allah what is far better than his companion’s gardens and their produce. He places this truth very clearly before him, without any hesitation or cowardice.

There is no room for bending the truth in order to please anyone, whether he is a friend or someone mighty. A believer feels that he is far higher than all power and wealth. Allah’s grace is all that he seeks. His grace is plentiful and is always available. On the other hand, Allah’s punishment is severe. It could befall the arrogant at any time. The poor believer tells his friend, ‘As for me, I believe that He is Allah, My Lord. I do not associate anyone with Him.’

He then points out to him the better way of enjoying Allah’s gifts, with gratitude to Him. He advises him to say, upon going into his garden, *maa, shaa ‘Allahu! Laa quwwata illaa billaah!* (whatever Allah wills; there is no power except with Allah). Wealth and material possessions are gifts from Allah. They are means by which Allah puts men to test.

They do not constitute a criterion for judging whether a person is good or bad.

Allah can just as easily take away whatever He gives. If some wealthy people believe that they have come by their wealth through their personal skills and expertise alone, then they should ask themselves a question: Who gave them these skills in the first place? Such people should ponder over the words used by the Qur'an in this regard, ‘We made for one of them two gardens; We hedged them with date-palms. We placed a field of corn in-between; We had caused a stream to gush forth,’ etc. Here the pronoun ‘We’ is very significant. We do not have anything of our own. It is all given to us by Allah.

#### **A Note on the words ‘maa shaa ‘Allahu! Laa quwwata illaa billaah!’**

In the light of this Qur'anic verse, it is said that whoever sees something, likes it, and says the above expression, nothing will harm that thing. It means whatever he likes will remain protected and unharmed. It can also be said that it will remain protected from an evil eye.

This Qur'anic expression appears as a light statement and is generally uttered without much thought. However, it is a profound assertion of Allah’s power and absolute authority. It is packed with deep meaning. It strikes a severe blow to blind materialism.



### Verses 42-44

The story now takes us suddenly from the scene of growth and prosperity to one of destruction and barrenness. It takes us from arrogance and conceit to repentance and seeking forgiveness. What the man of faith has warned about comes true!

The whole scene is raised before our eyes. We see all the fruit of the gardens destroyed. A calamity has befallen them from all sides. It has left nothing untouched. The trellises have caved in. The owner wrings his hands in sorrow. He realizes that he can do nothing about it. He wails his misfortune which has left all his wealth ruined and all his labour wasted. He now repents for having associated partners with Allah. He admits that Allah alone is the Lord of the worlds.

It was not his wealth that ruined

him, but rather his attitude of mind. In his mind there was his own *self* and his wealth as rivals to Allah. At this point the Qur'an clearly declares that all protection comes from Allah alone. All power belongs to Him. All support comes from Him. His reward is the best reward. What He stores for us is the best and everlasting.

In fact, our modern materialistic civilization has produced generations of self-seeking and greedy individuals. Modern culture has almost removed the issue of life after death from its agenda. Any discussion regarding it is seen as meaningless. It is considered futile and old-fashioned. To such people, Allah says, **'By the time, truly man is in loss. Except those who believe and do good. And counsel each other to the truth. And counsel each other to patience.'** (Soorat al-'Asr)



- ✎ How can you prove that the poor man displayed ideal Islamic character in response to the rich man's arrogant remarks?
- ✎ Why did the poor man ask the rich man to say *maa shaa 'Allaah! laa quwwata illaa billaah*?



# Review

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## A. Answer these questions.

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1. What partner had the rich man associated with Allah?
2. In what way is this story a reflection of our present times?

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## B. Think-up

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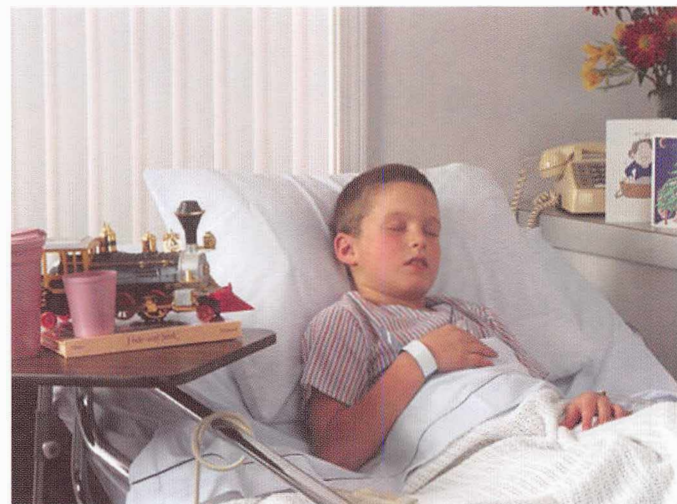
1. What was the primary reason for the rich man's downfall?
2. How, in your opinion, can we keep the blessings Allah bestows upon us?

In his classic work *Medicine of the Prophet*, Imaam Ibn Al-Qayyim says, 'Sickness is of two kinds: sickness of the heart and sickness of the body, and both are mentioned in the Qur'an. Sickness of the heart is also of two kinds: sickness of uncertainty and doubts and sickness of desires and temptations, and both these appear in the Qur'an. Concerning sickness of uncertainty, Allah Most High says, **"In their hearts there is a sickness, and so Allah has increased their sickness."**' (2: 10)

In other words, illnesses are of two types: physical and spiritual. Physical illnesses are the sicknesses that man faces from time to time, such as fever and other pains and aches of the body. Spiritual diseases or diseases of the soul are also of two kinds: diseases of doubts and diseases of desires. All the problems concerning the soul arise from these two types of illnesses.

The diseases of doubts are those diseases that occur due to misconceptions and misunderstandings. Such misconceptions could be intentional or unintentional. So, for instance, when some ignorant Muslim supplicates to someone other than Allah, this can only be due to the fact that he has not understood the concept of supplication, or *du'aa'*, and not comprehended Allah's Names and

Attributes. Therefore, he turns to others, ascribing to them attributes which only Allah deserves. The diseases of desires and temptations are those forbidden urges and longings that afflict a person. He does not have the power to fight or overcome them. Telling lies is a sickness which leads to all vices and stops all virtues. The liar is psychologically weak and tries to appear otherwise. The sharpest weapon at the disposal of a liar is his tongue. Islam does not value empty words that are not backed up by actions. Likewise, a person who steals only does so because he is too weak to control his desire for money and does not have faith necessary to limit himself to permissible methods of earning money.



### Bodily Illnesses

Allah, Most High, mentions bodily sickness in connection with pilgrimage, fasting and ablution. The rules of the bodily medicine are three: preservation



of health, removal of harmful substances from the body and protection from harm or injury.

### Preservation of Health is an Islamic Obligation

Health is a very important bounty from Allah. Therefore, we must strive to maintain and strengthen it. We should avoid everything that would endanger it.

Islam is a revealed religion. It helps us conduct our lives in the best manner possible. It gives us instructions and guides us to preserve our health such as:

1. Maintaining cleanliness and hygiene in matters of eating, drinking, clothing, using the toilet, etc.,
2. Avoiding alcoholic drinks and intoxicants,
3. Keeping away from forbidden sexual activity,
4. Fasting,
5. Protecting oneself from harmful insects and creatures,
6. Exercising, and so on.

### Moderation in Eating and Drinking

The Qur'an says: **'Eat and drink, but do not be excessive. For, indeed, He does not like those who are excessive.'** (7: 31)

Overeating is one of the most frequent causes of illness. Allah's Messenger ﷺ said, 'A human being can fill no container worse than his belly. Sufficient for the son of Adam are as

many morsels as will keep his spine upright. But if he must eat more, then a third for his food, a third for his drink, and a third for easy breathing.' (Ahmad, and it is saheeh)



There are three degrees of eating:  
 (1) out of need,  
 (2) in moderation, and  
 (3) in excess.

Allah's Messenger ﷺ has made it known that if one consumes enough morsels as would keep his back upright, with which his strength would not be weakened, then that is sufficient. If one goes beyond that, then let him eat to fill a third of his belly, and leave another third for water, and a third for breath. This is most beneficial for both body and heart, for if the stomach is filled with food, it does not have sufficient space for drink, and when the drink is added to it, this leaves little space for breath.

Thus a full stomach is afflicted with distress and fatigue, like one carrying a huge burden. This condition will also lead to heart problems, and the limbs become too lazy to perform the obligatory duties. Eating one's fill continually and in excess harms one's heart and body.

However, there is no harm in occasional overeating. Abu Hurayrah رضي الله عنه drank milk in the presence of the Prophet ﷺ until he said, 'By the One Who has sent you with the truth, I cannot find any space for it.' And the Companions often ate in his presence until they were sated.

### **Health and Free Time are One's Capital**

Al-Bukhaaree records that Allah's Messenger ﷺ said, 'There are two bounties that many people lose: health and free time.'

Thus free time and health are one's capital. If one uses them appropriately by using them in obedience to Allah, one can make a great deal of profit. If one does not use them adequately by remaining unmindful of Allah or by disobeying Him, he will suffer a great loss.

Allah's Messenger ﷺ also said, "Take advantage of five before another five occur: your life before your death, your health before your illness, your free time before your busyness, your youth before your old age, and your wealth before

your poverty.' (Ahmad, al-Haakim, al-Bayhaquee, and it is *saheeh*)

Therefore, a believer should take advantage of these resources or opportunities that Allah has given him before it is too late. He must take advantage of his health before sickness comes to him. He ought to take advantage of life before death comes to him.

### **Sickness is of Varying Intensities**

Sickness is the opposite of health. It means that some part or parts of the body do not function perfectly. Sickness is in fact of varying intensities or degrees. It can be anywhere from a minor cold to a total malfunction. It can be as mild as a light headache or a minor bruise or so severe as to cause death.

### **Allah Tests His Creation**

Allah, Most High, sometimes tests our faith by giving or depriving them of the things they love most; for instance, He may provide us with children, but take away the lives of close loved ones. He may deprive us of good health, material wealth and property.

### **Tests Involving Health**

Tests require a certain amount of mental or physical striving, but none more so than those which affect our health. Allah may test our faith by afflicting our loved ones or ourselves by varying degrees of physical or mental



sickness. It may be as mild as the common cold or severe as paralysis. Some illnesses may be within our control through the use of medical treatment and therapy, while others may not be so manageable.

Ibn Al-Qayyim says, 'Du'aa' is of the most beneficial cure, and it is the enemy of all diseases. It fights them, cures them, prevents their occurrence and reduces them after occurrence. It is the weapon of the believer.' Ibn Al-Qayyim relates his own experience, 'It once happened to me in Makkah that I became ill and could find neither physician nor medicine, so I treated myself with *Soorat al-Faatihah*. I took a draught of water of Zamzam, recited *Soorat al-Faatihah* over it several times, drank it, and I obtained a complete cure. Thereafter I came to recite it in case of many kinds of pain and received supreme benefit.' (Ibn Al Qayyim, *Prophet's Medicine*)

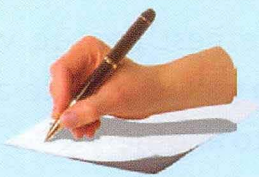
### Illness and its Cure

Muslim relates in his *Saheeh* that Allah's Messenger ﷺ said, 'For every disease there is a remedy, and when the remedy to the disease is found, the sick person is cured by the permission of Allah, Most High.'

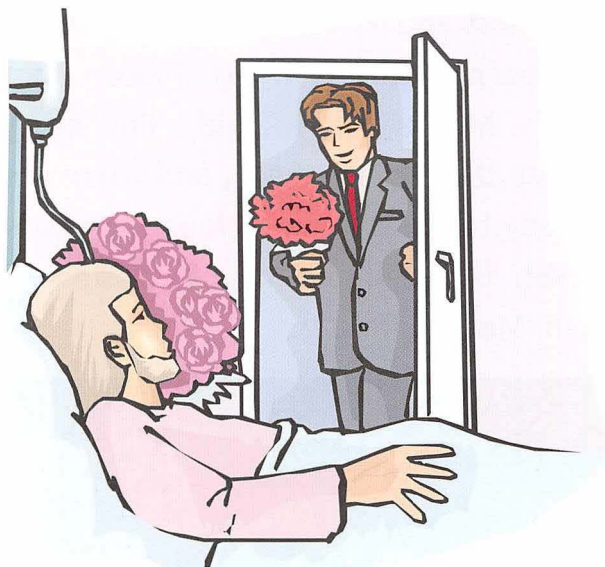


Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said, 'Allah, Most High, did not send down any illness without sending down healing for it: the one who knows it knows it, and the one who does not know it is ignorant of it.' (Ahmad, an-Nasaa'ee and Ibn Maajah)

There are numerous *ahaadeeth* of the Prophet ﷺ which contain the command to seek and take appropriate medicine.



- ✍ Explain the physical and spiritual illnesses.
- ✍ How important is prevention of health in Islam? What guidelines does Islam lay down for the prevention of physical illnesses?
- ✍ What does eating and drinking moderately mean?
- ✍ How is health affected if one habitually overeats?
- ✍ Why is mankind sometimes afflicted with illnesses?
- ✍ What are Ibn Al-Qayyim's views about *du'aa'* as a cure for diseases?



### Visiting the Sick and its Reward

There are a number of narrations concerning the virtues of visiting the sick. Allah's Messenger ﷺ said, 'Whoever visits a sick person continues to remain in the orchards of Paradise until he returns.' (Muslim, at-Tirmidhee and Ahmad) He also said, 'A person who visits the sick plunges headlong into Mercy (*ar-Rahmah*), and if he sits, he will remain engulfed in it.' (al-Bukhaaree, *Al-Adab al-Mufrad*.)

In another *hadeeth*, Allah's Messenger ﷺ said, 'No man goes to visit an ill person in the late afternoon except that seventy thousand angels go with him and continue to seek forgiveness for him until the morning, and he shall have a garden in Paradise. And if he goes to him in the morning, seventy thousand angels go with him and seek his forgiveness until the evening, and he shall have a garden in Paradise.' (Ahmad, Abu Daawood and at-Tirmidhee, and it is *saheeh*)

### The Deeds of a sick Person will be Written as if he were Well

Allah's Messenger ﷺ said, 'When a worshipper becomes ill or travels, Allah will write for him similar rewards to what he used to do while a resident and healthy.' (Al-Bukhaaree, *hadeeth* no. 2996)

### Forgiveness of a sick Person's Sins

Allah's Messenger ﷺ said, 'Any Muslim who is beset by a calamity, pain or sickness will have his sins forgiven. This is as true for the prick of a thorn as it is for an all-out disaster.' (al-Bukhaaree, *Al-Adab al-Mufrad*, Muslim and an-Nasaa'ee)

### The Etiquette of Visiting the Sick

There is no *hadeeth* in which Allah's Messenger ﷺ mentioned any specific time for visiting the sick. Therefore, it is permissible to visit a sick person at any time during the day or night, as long as the unseemly time does not annoy or burden the patient. After all, the main purpose of the visit is to bring warmth, good cheer and support to the patient. Visiting a sick person becomes an act of worship if one intends to do so to please Allah. Of course, the best time to visit the sick differs from place to place and from one condition to another.

In the majority of cases, your visit should not extend beyond half an hour. When the patient has already a lot of visitors, stay only ten or fifteen minutes



so as not to tire the patient. If you are the only visitor and the patient is glad to see you, and if your presence has brought the patient cheer, you may stay all afternoon if visiting hours and your schedule permit. Say 'How are you feeling?' or something similar. If the patient avoids the question or responds with a brief 'fine' or 'horrible', bring up something far removed from sickness. Most patients, at the drop of a 'how are you feeling' become delighted for the chance to tell their story all over again. It is also proper etiquette to say comforting words to the patient, such as, 'No matter, you will get better, by the Will of Allah' or 'Allah will cure you, *Inshaa Allah*' or any similar comforting expressions.

Sympathise properly and positively. Keep your negative feelings, if any, to yourself. If your cousin had the same disease and the story did not have a happy ending, don't tell it. Don't make a diagnosis. Doctors differ in opinion as to what is the best way to health. No matter how grey the patient appears, don't mention your dismay that he looks terrible. Try to avoid unpleasant topics that may cause the patient to worry.

### Maternity Patients

A maternity patient ought to be treated with the same consideration as any other patient in the hospital. Having a baby is very hard work. The mother needs a few days' rest after the delivery. The patient will have the opportunity to

rest for months. Likewise, treat a psychiatric patient just as you would treat any other patient. Modern civilization has resulted in a number of mental illnesses.

### If Symptoms of Death are Apparent

If the symptoms of death are apparent, it is recommended for those that are present to remind the patient of Allah's vast Mercy. Three days before Allah's Messenger ﷺ died, he said, 'Let no one die except that he thinks well of Allah, the Possessor of Might and Majesty.' (Muslim) This means he should think that Allah will forgive him and have mercy on him. Also, they should prompt the dying person, in a gentle but coaxing manner, to say the *shahaadah*, *laa ilaaha illallaah* (None has the right to be worshipped but Allah).

Allah's Messenger ﷺ said, 'Prompt the dying ones among you to say: '*laa ilaaha illallaah*.' (Muslim) If the dying person utters the *shahaadah* once, no one should prompt him to say it again, unless he says something else afterwards. In such a case, one should repeat his prompting to ensure that his final utterance will be the *shahaadah*. Scholars agree that it is disliked to prompt the dying continuously or too frequently, otherwise the patient, because of the pain he is already experiencing, might begin to dislike what is being requested of him, and he

might end up saying inappropriate words. He might feel disturbed and irritated, with the result that his spirit may depart while he is feeling aversion to it. If such a person utters these words on his own, then there is no need for prompting him to do so.

### Immediate Measures to be Taken after Death

As soon as the dying person's soul departs, one should waste no time in closing the eyes of the deceased. Allah's Messenger ﷺ came to Abu Salamah as soon as he died. His eyes were open, and Allah's Messenger ﷺ closed them and said, 'When the soul is taken away, the eyesight follows it.'

Some of the people of the family of Abu Salamah wept and wailed, and he said, 'Do not supplicate for yourselves anything but good, for the angels say 'Aameen' to whatever you say.' (Muslim)

Next, someone around should loosen the joints of the body of the deceased and straighten his limbs. If the joints are flexed at this point, they remain flexible, otherwise this becomes impossible afterwards. His clothes should be removed and his body should be covered.

It is a part of the *Sunnah* to cover the whole of the deceased's body with a sheet of cloth. It is reported on the authority of 'Aai'shah رضي الله عنها that she said, 'When Allah's Messenger ﷺ died, he was

covered with a soft embroidered sheet.' (al-Bukhaaree)

Prompt action should be taken to discharge the deceased's obligations and to relieve him of all responsibility for debts and legacies so that he can meet his Lord in a pure state, free from unpaid dues and unfulfilled commitments. Allah's Messenger ﷺ said, 'The soul of the believer is attached to his debt until it is paid for him.' (At-Tirmidhee: *hadeeth* no. 1079, and Ibn Maajah: *hadeeth* no. 2413, and it is *hasan*)

It is a part of the *Sunnah* to hasten the preparation of the deceased for burial and to take it out quickly.



- ✎ How does Allah reward the visitors of the sick?
- ✎ What happens to a Muslim's deeds when he is too ill to perform them?
- ✎ What do you know about illnesses and expiation of sins?
- ✎ What is the wisdom behind not indulging in topics related to illnesses and their outcomes with the patients we visit?
- ✎ Why should a dying person not be forced to repeat the *shahaadah*?
- ✎ List the immediate measures to be taken after death.



# Review

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## A. Fill in the blanks.

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1. The two types of illnesses are \_\_\_\_\_ and \_\_\_\_\_.
2. \_\_\_\_\_ is one of the most frequent causes of illnesses.
3. There is no harm if one overeats \_\_\_\_\_.
4. \_\_\_\_\_ and \_\_\_\_\_ are one's capital.
5. 'Allah does not send down any illness without \_\_\_\_\_.'
6. Patients with \_\_\_\_\_ should also be treated like those with physical illnesses.
7. For a dying person, uttering the *shahaadah* just once is enough unless \_\_\_\_\_.