

Guidelines for the ill

لَا بَأْسَ ظَهُرَ إِنْ شَاءَ اللَّهُ
أَلْهَمَّ الشُّفِيهِ أَلْهَمَّ عَافِيهِ

Illness is a blessing and a means of forgiveness of sins

Just as Nabi ﷺ has taught us that death is not the end of life but rather the beginning of a new existence which will be happy and blissful for the faithful servants of Allah and is thus a wonderful gift for him, in the same way Nabi ﷺ has also informed us that illness is not entirely suffering and misery but a blessing as well and a means of cleansing from sins. The following Ahadith further elucidate this:

1. Hazrat Abu Sa'eed Khudri ؓ narrates that Nabi ﷺ said: "When a Muslim is afflicted by fatigue, disease, sorrow, grief, hurt or distress, to such an extent that even if a thorn pricks him, Allah Ta'ala forgives his (minor) sins by means of that." (Bukhari and Muslim)
2. Hazrat Abdullah ibn Masood ؓ narrates that on one occasion I visited Nabi ﷺ when he had a fever. I felt him with my hand and said "O Rasul of Allah! You have a severe fever." Nabi ﷺ replied, "Yes indeed! I am afflicted with the fever of two people from amongst you." I then then asked, "Is this because you will gain a double reward for this?" Nabi ﷺ then replied, "Yes." Nabi ﷺ further stated, "When a Mu'min is afflicted by any suffering, in the form of a sickness or anything else, Allah Ta'ala allows his (minor) sins to fall off in the same way as a tree sheds its leaves in autumn." (Bukhari and Muslim)
3. Hazrat Abu Hurairah ؓ narrates that Nabi ﷺ said: "Misfortunes and afflictions will continue descending on some Mu'mineen (male and female), sometimes on their bodies, sometimes on their possessions and sometimes on their children (and as a result of it), their (minor) sins are forgiven to such an extent that after death they meet Allah Ta'ala in such a state that not a single sin is left." (Tirmizi)
4. Nabi ﷺ said: "Sometimes for a Mu'min Allah Ta'ala has ordained a high rank (in Jannat) which he cannot attain through his own efforts, so Allah Ta'ala afflicts them with a physical distress or grief from the side of his children and then grants him the good fortune to be

patient till (in return for these troubles and calamities and his patience and forbearance) Allah Ta'ala makes him attain the high rank ordained for him beforehand.” (Musnad Ahmad and Abu Dawood from Mishkaat)

5. Hazrat Abu Moosa Ashari رضي الله عنه narrates that Nabi ﷺ said: “When a servant of Allah is sick or on a journey (and cannot carry out the daily routine of his worship etc.) his deeds are recorded in the same way with Allah as when he was healthy or staying at home.” (Bukhari)

6. Hazrat Jaabir رضي الله عنه narrates that Nabi ﷺ said: “On the Day of Qiyaamah, when people will be rewarded in compensation for their suffering and difficulties in the world, then those people who had always lived a life of ease and comfort will (regretfully) wish that their skins were cut with scissors in the world.” (Tirmizi)

There are also Masaail related to the cleanliness and Salaah of a sick person wherein he is granted certain concessions to make it easier for him to carry out his Ibadah.

Masaail related to Tahaarat (Cleanliness)

- A paralysed person or someone who is so sick that he cannot use water for Istinjaah should use toilet paper or something similarly absorbent like lumps of dry clay to clean himself. If he cannot do even this he should perform his Salaah without making Istinjaah.
- If it is feared that by using water to make Wudhu, or to wash or make Istinjaah the sickness might worsen, then he should wipe his body with a cloth and make Tayammum. If he cannot make Tayammum by himself, then he could take the help of another person.
- However, if he does not have the courage to even wipe himself, then he should perform his Salaah (before it's time expires) after making Tayammum only.

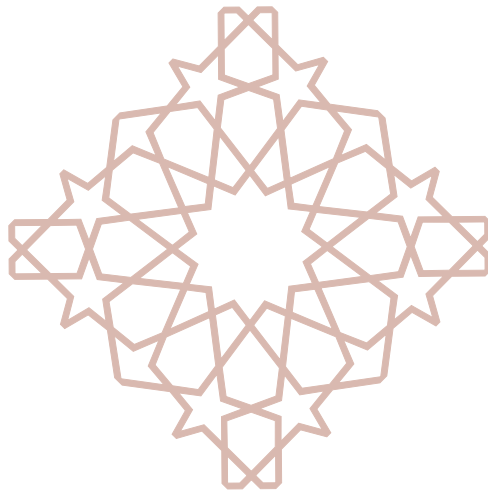
- If a man is sick and is unable to make Wudhu, and he doesn't have a wife but he has a son or brother to assist him, the son will assist him with Wudhu but will not make Istinja' for him if he is unable to make Istinja'. The Istinja' will fall off. The same will apply to a lady who does not have a husband (Shaami v.1 p.341 - H.M Saeed)

Masaail related to Salaah

- If the sick person's bedding is impure (Najis or Naapaak) and changing it would cause him much inconvenience, then it will be permissible and correct for him to perform Salaah on the same bedding. (Ad-Durrul Mukhtar v.2 p.103 - H.M Saeed)
- If a person is so sick that he cannot even move his head, or he faints for full day and night or more, then the Salaah for such time will be waived off. Even when he recovers, it will not be compulsory to make up for the missed Salaahs
- However, if he faints for less than a full day and night and then regains strength to move his head, he must make Qadhaa of the five or less Salaahs missed
- Generally when a person is sick and has the strength to stand, he should perform the Salaah standing. If he does not have the ability to stand, or if it is difficult or painful to stand or it is feared that standing might worsen his sickness, he can perform his Salaah sitting
- If a person has the ability to perform Salaah sitting, but cannot perform Ruku' or Sajdah sitting, then Ruku' or Sajdah should be performed by Ishaarah (indication of the head). For Sajdah he should bow the head lower than Ruku'
- If a person cannot even sit up, then lie down with a pillow etc. behind his back, with his head slightly raised and his legs towards

the Qiblah. However, if possible he should not stretch his legs towards Qiblah but bend his knees and perform his Salaah by Ishaarah.

- If he is unable to move his head then the Salaah will fall off. Salaah cannot be made by indication of the eyes, eyebrows or the heart.





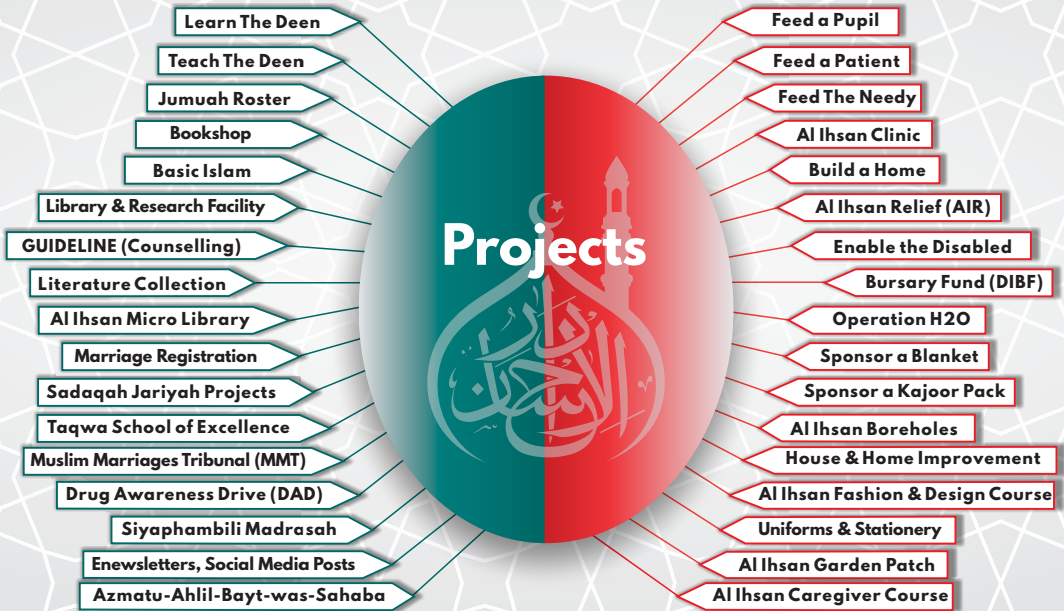
DARUL IHSAN

HUMANITARIAN CENTRE

GUIDANCE • UBUNTU • EMPOWERMENT

ISLAMIC

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About Darul Ihsan

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

Founding Philosophy

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

Key Objectives

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.

