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This booklet was assembled from the writings of Muslim scholar  
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\* A biography of him was included at the end of the booklet.

As a hospital chaplain and imam, it has been my privilege to provide spiritual care and comfort to those enduring illness and hardship. This booklet, *Twenty-Five Messages for the Sick*, is the culmination of my dedication to supporting those in distress, both physically and spiritually. With a background in Islamic theology and years of experience working with patients from various backgrounds, I have come to believe that healing is not only a matter of physical treatment but also of nurturing the soul.

The messages in this booklet are drawn from both Islamic teachings and universal principles of compassion, patience, and resilience. They are intended to offer comfort, strengthen faith, and provide a source of spiritual healing for those facing illness and suffering.

In my work, I have always strived to bridge the gap between spiritual care and clinical practice, believing that true healing encompasses both the body and the spirit. It is my hope that these twenty-five messages bring you peace, clarity, and the strength to endure.

May this small collection of words serve as a source of comfort and a reminder that even in the midst of suffering, there is always hope and healing through faith.

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## In the Name of God, Merciful and Compassionate

*Dear reader,*

*This booklet was prepared to help patients find meaning for their suffering and help them counsel.*

*This booklet is a humble offering of comfort and hope during times of illness or hardship. The words you will read are drawn from the Qur'an, hadith, and wisdom of scholars who offer spiritual guidance, healing, and peace to the heart.*

*We understand that illness can bring about feelings of isolation, uncertainty, and deep personal struggle. Yet, in these moments, there is also an opportunity for reflection, patience, and the rediscovery of inner strength.*

*The messages in this booklet are meant to remind you that even in suffering, you are not alone. Each page holds a message of compassion, offering a chance to connect with faith and find solace in the knowledge that your endurance is seen, your pain is not unnoticed, and your journey holds meaning in the eyes of the Divine.*

*We hope that these words will uplift your spirit, bring you peace, and help you find comfort during difficult times.*

*This booklet contains twenty-five messages for the sick, designed to offer therapy, comfort, and spiritual healing. It serves as both a visit and a prayer for their swift recovery. In it, we provide twenty-five passages that offer true comfort and valuable solutions for the sick and those afflicted by disaster-who make up one-tenth of humankind.*

## FIRST MESSAGE

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا

*So, surely with hardship comes ease.*

*Surely with hardship comes more ease. (The Holy Qur'an, 94/5-6)*

سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

*After hardship, God will bring about ease. (The Holy Qur'an, 65/7)*

O unhappy sick person!

I want to remind you of something that may bring you comfort and hope.

Be patient. That sickness you are feeling is not just a bad thing; it would also help you get better and progress. Because life is like capital: if it doesn't produce anything, it's being wasted; if it's taken care of carelessly, it goes by quickly. When you're sick, that capital of yours brings you huge benefits.

It also doesn't let your life go by quickly; instead, it holds it back and grows it so that it leaves after giving its fruit.

*"The times of sorrow are long; the times of happiness are most brief"* is a well-known saying that can be used to describe how illness has made your life longer.

## SECOND MESSAGE

لَا يُصِيبُ الْمُؤْمِنَ شَوْكَةٌ فَمَا فَوْقَهَا إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةٌ

*If a believer is afflicted by the pain of a thorn, or something worse or larger than this, God will raise his rank and forgive his sins.*

*(Hadith; Jami` at-Tirmidhi, 965)*

O sick person, struggle to have patience!

I invite you to reflect on the deeper meaning of your experience and find strength in patience and gratitude. Wait patiently and be thankful!

Because of your illness, every minute of your life might feel like an hour of prayer.

Prayer happens in two forms. The first is a positive form of worship like fasting and the five daily prayers. The others are negative forms of worship like sickness and sorrow.

When people are in pain, they realize how helpless and weak they are. They beg their All-Compassionate Creator for help and protection, and they show true, non-hypocritical love.

Living with illness is considered worship for believers as long as they do not complain about God.

The authentic narrations say that *one minute's illness of some people who are completely patient and thankful becomes the equivalent of an hour's worship.*

So, instead of being upset about having a sickness that makes every minute seem like a thousand and gives you a long life, you can be thankful.

### THIRD MESSAGE

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ

*Do people think once they say, “We believe,” that they will be left without being put to the test? (The Holy Qur’an, 29/2)*

إِنَّمَا هَذِهِ الدُّنْيَا مَتْعٌ وَإِنَّ الْآخِرَ هِيَ دَارُ الْقَرَارِ

*This worldly life is only a fleeting enjoyment, whereas the Hereafter is truly the home of settlement. (The Holy Qur’an, 40/39)*

O sick and impatient person!

I encourage you to find wisdom and purpose even in moments of hardship.

People who come to this world are always leaving, young people get old, and death and separation are always around mankind. This shows that human beings did not come to this world to have fun and get pleasure.

Moreover, in terms of parts and abilities, humans are the best, most advanced, and most perfect living thing. However, they think too much about the good times in the past and the bad times that are to come, which makes them sad.

This shows that people did not come into the world to live a happy and comfortable life. They came here to work and do trade for an eternal, everlasting life.

The capital given to people is their lifetime. Good health and happiness would have led to carelessness if there were no diseases, because they make life nice, and the afterlife forgotten.

They don't want to think about death or a grave, so they waste their capital on things that don't matter. But sickness opens the eyes suddenly and tells the body, "You aren't immortal. You were not left on your own. You have a responsibility. Give up your pride and think about the One who created you. Know that you will die and prepare yourself accordingly!"

From this point of view, illness is a serious teacher and guide who never plays tricks.

This is not the right way to complain about it; we can give thanks for it. If the pain isn't too bad, I encourage you to be patient to get through it.

## FOURTH MESSAGE

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

*To God alone belongs whatever is in the heavens and whatever is on the earth. (The Holy Qur'an, 4/131)*

وَلِلَّهِ الْاَسْمَاءُ الْحُسْنٰى فَادْعُوْهُ بِهَا

*God has the Most Beautiful Names. So, call upon Him by them.*

*(The Holy Qur'an, 7/180)*

Oh, complainant sick person!

As a chaplain, I encourage you to view your journey through illness with faith and reflection.

It is normal to feel angry or upset but remember that the first steps to real healing are gratitude and patience.

Your body, all its parts and abilities, do not belong to you. You didn't make it yourself, and you didn't purchase it from other workshops. That means someone else owns them and can do whatever he wants with them.

For instance, an extremely successful and skilled tailor might employ a poor person as a model.

The tailor clothes that poor person in a bejeweled and fancy suit. Then the tailor works it and changes it into different states. The tailor cuts, alters, lengthens, and shortens the suit to make it perfect and suitable.

What if the poor wage-earner told that skilled tailor, "You are giving me trouble; you are causing me distress with the form you have given it, making me bow down and stand up?"

Is it the wage-earner's right to tell the tailor that he is spoiling his fine appearance by trimming and shortening the suit that makes the wage-earner beautiful?



Is it the wage-earner's right to tell the tailor this is unkind and unfair?

O sick person!

In this case, the All-Glorious Creator makes you center between different states and changes you in many situations so that you can show off the body He made you with, which is adorned with beautiful parts like the eye, ear, intellect, and heart and given one of God's most beautiful names.

You learn the name of the Provider (er-Razzaq) when you are hungry, and you learn the name of the Healer (as-Shafii) when you are sick. Because disasters and pain show what some of His names mean, there are many good examples to be found among those blessings and kindness.

With the veil of sickness taken away, which you worry about and dislike, you would find many lovely and happy meanings.

## FIFTH MESSAGE

اَكْثِرُوا ذِكْرَ هَازِمِ اللَّذَاتِ

*Frequently remember the destroyer of pleasures, which means death. (Hadith; Sunan Ibn Majah, 4258)*

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ

*Every soul will taste death, then to Us you will all be returned.  
(The Holy Qur'an, 29/57)*

Dear young patient!

I encourage you to see your illness as a meaningful part of your journey.

Be aware that being sick can be a special gift from God for some people.

Illness often provides young people with a unique perspective. It leads you to think about deeper matters like the afterlife and what truly matters in life, setting you apart from others who may be distracted by the fleeting pleasures of youth. Through this experience, you may find wisdom, clarity, and a sense of purpose that others often overlook.

Young patients think about death and the afterlife more than other teens. They lack the drunkenness of youth, and they've given up some of their worldly desires and heedlessness.

From this viewpoint, their illnesses are a great gift within bearable limits, and there is no need to feel sorry for them because of it.

O sick one, you should try to be patient until the illness fully awakens you up. Once it's done its job, the Kind Creator will heal you, God willing.

Some of your friends become neglectful, give up the five daily prayers, do not think of the grave, and forget God because they are in good health.

For the short-term pleasures of this worldly life, people mess up, wreck, and even destroy eternal existence.

Because of your illness, you see the grave, which is where you will definitely enter, dwellings of the hereafter beyond it, and you act accordingly.

So, for you, illness is good health, while for some of your peers, good health is a sickness.

## SIXTH MESSAGE

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ

*Whenever someone is touched by hardship, they cry out to Us, whether lying on their side, sitting, or standing. But when We relieve their hardship, they return to their old ways as if they had never cried to Us to remove any hardship! (The Holy Qur'an, 10/12)*

O dear person suffering from illness.

I encourage you to reflect deeply on your journey, even in times of difficulty.

I ask you to consider your past. Remember both the happy, carefree times and the difficult, challenging ones. When you do, you will find yourself saying either, "All praise and thanks be to God!" for the blessings you have received or, "Alas!" for the trials you have faced.

Keep in mind that thinking about the bad things that have happened to you makes you cry, "*Praise and thanks be to God!*"

because they make you feel good and make you want to give thanks because the passing of pain is a pleasure.

When pain and tragedy end, a legacy of joy is left in the mind. When thought awakens this joy, it bursts into thanks.

What makes you cry are the pleasurable and happy times you have experienced in the past, which, with their passing, leave a legacy in your spirit of constant pain. Whenever you think of them, the pain is again stimulated, causing regret and sorrow to pour forth.

Since one day of illegal pleasure can cause a year of suffering in the spirit, and since the pain of a short-term illness can lead to many days of pleasure and reward in addition to the relief that comes with it ending, think about the outcome of this temporary illness you are currently experiencing and the good things that come from it. Say, "*Everything comes from God!*" "*This too shall pass!*" and be thankful instead of upset.

O patient who thinks of the pleasures of this world and suffers distress at illness!

If only this world existed forever, there would be no death along the way, no winds of separation and death, and no spiritual winters in the bad and stormy future, I would have felt sorry for you. But the world will eventually tell us to leave and shut its ears to our cries, so we have to give up our love for it now, even though these sicknesses are telling us not to, before it does. We must try to abandon it in our hearts before it abandons us.

Yes, sickness does tell us: *"Your body is not made of stone and iron, but of different materials which are ever disposed to parting. Get rid of your pride, accept your weaknesses, find your Owner, know your duties, and figure out why you're here!"* It says this secretly in the heart's ear.

Furthermore, the pleasures and enjoyment of this life don't last forever, and especially if they are illegal, they are short, painful, and sinful.

Do not cry because you have lost those pleasures. Instead, think about the parts of praise and honor in the next life that you can find in sickness and try to find joy in them.

## SEVENTH MESSAGE

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا

*If you tried to count God's blessings, you would never be able to number them. (The Holy Qur'an, 16/18)*

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

*This worldly life is no more than play and amusement. But the Hereafter is indeed the real life, if only they knew. (The Holy Qur'an, 29/64)*

O sick person who has lost the pleasures of health!

I encourage you to see your illness as an opportunity to deepen your appreciation for Divine blessings.

Your illness does not spoil the pleasure of Divine Bounty; in fact, it makes them more enjoyable and increases them.

Because when something is continuous, it loses its impact. Some people even say, "*Things are known through their opposites.*" In this case, if there were no darkness, light would not be known and would produce no pleasure. Without cold, it would be impossible to understand what heat is. There would be no pleasure in food if there was no hunger. It wouldn't be fun to drink water if there wasn't a thirst in the stomach. There would be no pleasure in being healthy if there were no sickness.

The All-Wise Creator gave people a lot of different parts and abilities so that they could experience and understand all the different kinds of gifts in the universe. This shows that God wants humans to know about all of His gifts and should always be thankful for them.

Since this is the case, He will give sickness, pain, and disease just as He gives health and happiness.

I ask you: *If you didn't have this illness in your head, hand, or stomach, would you have seen good health in your head, hand, or stomach as a Divine gift and given thanks? You certainly wouldn't have thought of it, let alone thanked them for it! It's possible that you would have wasted that good health on being careless and even on having fun.*

## EIGHTH MESSAGE

عَنِ ابْنِ مَسْعُودٍ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُوعَكُ فَمَسِسْتُهُ فَقُلْتُ إِنَّكَ لَتُوعَكُ وَعُكًا شَدِيدًا. قَالَ " أَجَلٌ كَمَا يُوعَكُ رَجُلَانِ مِنْكُم "

قَالَ لَكَ أَجْرَانِ قَالَ " نَعَمْ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى مَرَضٍ فَمَا سِوَاهُ إِلَّا حَطَّ اللَّهُ سَيِّئَاتِهِ كَمَا تَحْطُ الشَّجَرَةُ وَرَقَهَا "

Narrated Ibn Mas`ud:

*I visited the Prophet while he was having a high fever.*

*I touched him and said, "You have a very high fever"*

*He said, "Yes, as much fever as two of you may have."*

*I said; "You will have a double reward?" He said, "Yes, no believer is afflicted with hurt caused by disease or some other inconvenience, but that God will remove his sins as a tree sheds its leaves. (Hadith; Sahih al-Bukhari, 5667)*

إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ كَانَتْ نُكْتَةٌ سَوْدَاءٌ فِي قَلْبِهِ فَإِنْ تَابَ وَتَزَعَّ وَاسْتَغْفَرَ صُفِّلَ قَلْبُهُ

*When the believer commits sin, a black spot appears on their heart. If they repent and give up that sin and seek forgiveness, their heart will be polished. (Hadith, Sunan Ibn Majah, 4244)*

O sick person who thinks about the hereafter!

As a chaplain, I invite you to view your illness as a pathway to spiritual purification and growth.

Sickness washes away the dirt of sins like soap and cleanses. The Messenger (pbuh) states that diseases serve as payment for misdeeds;

*"As ripe fruits fall on their tree being shaken, so the sins of a believer fall away on his shaking with illness."*

Sins are chronic diseases of eternal life, while in this life they are illnesses of the heart, conscience, and spirit. If you are patient and do not complain, this short-term illness will keep you from getting many long-term illnesses.

If you do not consider your sins, do not understand the afterlife, or do not acknowledge God, you will suffer from a terrifying disease that is a million times worse than your current small illnesses. Know that, for all the creatures in the world relate to your heart, spirit, and soul. Those ties are constantly broken by death and separation, causing a lot of pain.

Because you do not know the hereafter and imagine death is perpetual non-existence, your being suffers to the extent of the world.

So, the first thing you need to do is look for the fix of belief, which is the surefire way to heal all the many illnesses that are bothering your vast, hurt, and sick immaterial being. You need to correct your beliefs.

The simplest method to obtain such a remedy is to realize the might and compassion of the All-Powerful One of Glory via the



window of your weakness and impotence shown behind the veil of heedlessness, rented by your physical illness.

The life of someone who knows God is full of light and spiritual happiness, but how much they feel these things depends on how strongly they believe in them.

The pain caused by minor bodily illnesses is reduced by the immaterial joy, healing, and pleasure that comes from belief; the suffering melts away.

## NINTH MESSAGE

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ

*Every soul will taste death. And you will only receive your full reward on the Day of Judgment. (The Holy Qur'an, 3/185)*

وَلَن يُوَجِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا

*But God never delays a soul when its appointed time comes. (The Holy Qur'an, 63/11)*

O sick person who knows the Creator!

As a chaplain, I invite you to see illness as an opportunity to strengthen your faith in the Creator's wisdom and compassion.

Illness causes pain, worry, and anxiety because it could lead even to death. Death is frightening, and for some people, diseases that might lead to it generate worry and anxiety. Yet, for those who place their trust in God, illness can also be a reminder

of life's greater purpose and the promise of eternal peace beyond this world.

*First and foremost*, remember that everyone's time of death is already determined and cannot be changed. Sometimes, those who were healthy and cared for the gravely ill pass away before them, while the sick recover and go on to live longer.

*Second*, death is not as terrible as it may seem to be. According to the Holy Scriptures and scholar's sayings, it is perfectly definite and unavoidable that death is to relieve believers of the challenging obligations of life, and it is a break from worship that serves as teaching and training in the arena of trial in this world.

Death also allows people to reconnect with friends and family, ninety-nine out of a hundred of whom have already passed away. It is a method of accessing their actual homeland and endless residence of pleasure.

It is also an invitation to the gardens of Paradise from the prison of the earth. And now is the time for them to get their reward from the Most Compassionate Creator in exchange for their service. Because this is the truth of death, it may be seen as the beginning of kindness and pleasure rather than as a source of fear.

Furthermore, some of the people of God (pious people) have feared death, not because they were afraid of it, but because they wanted to achieve higher standards by doing more good actions while their lives continued.

Yes, death is the door to divine mercy for the believer, but it is the pit of everlasting darkness for the unbeliever.

## TENTH MESSAGE

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

*God is sufficient as an aid for us, and He is the best Protector. (The Holy Qur'an, 3/173)*

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*Surely in the remembrance of God do hearts find comfort. (The Holy Qur'an, 13/28)*

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ  
وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

*And say, "My Lord! I seek refuge in You from the temptations of the devils.*

*And I seek refuge in You, my Lord, that they even come near me." (The Holy Qur'an, 23/97-98)*

O sick person who worries unnecessarily!

As a chaplain, I encourage you to approach your illness with calmness and faith, letting go of unnecessary fears.

You worry about the seriousness of your sickness, which increases it. If you want your condition to be less severe, try not

to worry. That is, consider the advantages of your sickness, the compensation for it, and the fact that it will pass fast; this may relieve your anxiety.

Worry doubles the illness; worry increases the sickness by causing an immaterial illness of the heart that supports the physical illness; the physical illness continues as a result.

If the concern is relieved by submission, satisfaction, and understanding of the cause of the sickness, a major portion of the illness is eliminated; it becomes less severe and, in some cases, disappears completely.

Anxiety may sometimes cause a small medical disease to worsen.

Worry increases illness. It also becomes an argument against Divine wisdom, a critique of divine sympathy, and a complaint against the Compassionate Creator.

As a result, the person who worries receives a rebuff, and it increases their illness contrary to their intentions. In the same way that being thankful makes things better, complaining makes things worse.

Worry is also a sickness. The cure is to recognize the wisdom in illness and its purpose. Now that you know what they are, use them to relieve your stress and find comfort! Use "Ah!" instead of "Oh!" and "All praise be to God for every situation" instead of moaning and crying.

## ELEVENTH MESSAGE

إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتْنَعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ

*This worldly life is only a fleeting enjoyment, whereas the Hereafter is truly the home of settlement. (The Holy Qur'an, 40/39)*

سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

*After hardship, God will bring about ease. (The Holy Qur'an, 65/7)*

O sick person who is struggling to be patient!

I encourage you to find patience and hope in your journey through illness.

Although disease brings immediate pain, your illness from the past to the present creates spiritual joy and satisfaction as a result of the reward for tolerating it.

From today forward, even from this hour, your sickness does not exist, and there is no pain caused by non-being. And without pain, there can be no suffering. You feel impatient because you have an incorrect view of events.

For the physical disease and pain that existed before to today are no longer there; all that remains is its reward and joy at its leaving. This should bring you profit and enjoyment, therefore, thinking about the past and feeling sad and impatient is illogical.

Future days haven't come yet. To focus on them now, to be irritated and impatient by picturing a day that does not exist, a

sickness that does not exist, and pain that does not exist, is to give life to three degrees of non-existence - if that is not illogical, what is?

If the previous hour was one of illness, it produces joy; and since the time following the present hour is non-existent, and both the illness and the distress are non-existent, do not underestimate the power of patience given you by Almighty God to right and left, but find it in the face of the present hour's pain; say: "O Most Patient One!" and withstand it.

## TWELFTH MESSAGE

إِذَا مَرَضَ الْعَبْدُ أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا

*When a person falls ill or travels, then he will get a reward similar to that he gets for good deeds practiced at home when in good health. (Hadith; Sahih al-Bukhar,i 2996)*

O sick person who, because of sickness, is unable to do your worship and invocations and are saddened by the loss!

I offer you comfort and understanding in your struggle.

A Hadith states that "A pious believer who, due to illness, is unable to perform his regular invocations, receives a reward equal to them."

If an ill person does their obligatory worship with patience and trust on God, the disease takes the place of worship during a serious illness-and in a true manner.

Furthermore, disease makes a person realize their impotence and weakness, forcing them to offer supplication both vocally and via the language of their helplessness and weakness.

For Almighty God put on person limitless powerlessness and unimaginable weakness so that he would always seek shelter before the divine court, begging and praying.

This verse is significant;

قُلْ مَا يَعْبُورُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ

*Say O Prophet: You would all be meaningless to my Lord if you had not prayed to Him. (The Holy Qur'an, 25:77)*

According to this verse, heartfelt prayer and supplication are the cause for servant's existence and worth. Because disease is one of the causes of this, it should not be complained about but rather God may be thankful for it, and the means of prayer that illness opens should not be closed by regaining health.

## THIRTEENTH MESSAGE

وَأَتَّبِعْ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا

*Seek the reward of the Hereafter by means of what God has granted you, without forgetting your share of this world. (The Holy Qur'an, 28/77)*

مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا إِلَّا كُتِبَتْ لَهُ بِهَا دَرَجَةٌ وَمُجِيتٌ عَنْهُ بِهَا حَظِيَّةٌ

*If a believer runs a thorn or severe than this, there is assured for him a higher rank and his sins are forgiven. (Hadith; Sahih al-Muslim, 2572)*

O miserable person who complains about disease!

I encourage you to reflect on the deeper meaning of illness.

For some individuals, disease is a valuable treasure, a heavenly gift. Every sick person may think about their disease in this way. The appointed hour is unknown; in order to protect people from extreme despair and heedlessness and to keep them between hope and fear, and so keep both this world and the next, Almighty God, in His wisdom, has hidden the appointed hour; it may come any moment. If death catches people in their carelessness, it has the potential to severely damage their eternal existence.

Illness, on the other hand, removes heedlessness; it causes a person to consider the hereafter; it reminds him of death, allowing him to prepare.

Some illnesses are so beneficial that they may elevate a person to a level that would normally take twenty years to achieve.

It is a known truth that some individuals, despite their youth, experience profound spiritual growth through the trials of illness. Those who suffer from serious ailments often develop a deep awareness of God, guiding them to lives of sincere devotion and service. Unlike others who, in their health and youth, may neglect their spiritual duties, these individuals achieve a condition highly beneficial for the afterlife.



Illness, rather than being a mere burden, can be a divine blessing that leads to spiritual elevation and lasting rewards. This suffering, through God's wisdom, often brings about a transformation that surpasses what many might achieve through years of healthy devotion. Without illness, many might fall into heedlessness and sin, but for those who are tested, the reward is far greater.

Thus, rather than complaining about illness, it should be embraced with patience, trust in God, gratitude, and faith in His infinite mercy, as it brings blessings that transcend the temporary suffering it causes.

I understand now that the prayers I sometimes offered for their health were maledictions in respect of this world. God willing, they were accepted for their eternal well-being.

Thus, in my opinion, the two made a profit equivalent to what they might have made by fearing God for ten years. If like some young people, they had relied on their youth and good health and thrown themselves into heedlessness and wrongdoing, and death had followed them, grabbing them right in the midst of the dirty of their sins, they would have turned their graves into scorpion and snake nests rather than that treasury of lights.

Because diseases provide such blessings, they should not be complained about but rather accepted with patience, depending on God, praising Him, and having faith in His kindness.

## FOURTEENTH MESSAGE

إِنَّ اللَّهَ قَالَ إِذَا ابْتَلَيْتُ عَبْدِي بِحَبِيبَتَيْهِ فَصَبْرٌ عَوَظُهُ مِنْهُمَا الْجَنَّةُ

*God said, 'If I deprive my slave of his two beloved things (his eyes) and he remains patient, I will let him enter Paradise in compensation for them. (Hadith; Sahih al-Bukhari, 5653)*

O person suffering from eye disease or blindness!

I encourage you, in the midst of your struggles, to interpret every trial—including the loss of physical sight—as an opportunity for spiritual growth and a deeper connection with the Divine. With patience and gratitude, you can discover the profound rewards that await those who endure with faith.

Know that beneath the affliction of blindness or cataracts, there lies a spiritual vision that is far more valuable than any physical sight. If you truly understood the immense reward and spiritual insight that can emerge from such trials, you would be filled with profound gratitude and thankfulness to your compassionate Sustainer.

When a believer loses their sight, this loss is not merely a physical condition; it can be a spiritual blessing. The All-Wise Creator, in His infinite wisdom, uses these trials to refine the believer's heart, offering a means for immense reward. Those who endure patiently through such challenges, relying on God's mercy and wisdom, are promised not only the restoration of their sight in the afterlife but also a heightened spiritual vision that surpasses anything seen in this world.

This spiritual insight is often referred to in Islamic teachings: when a believer dies blind, they are granted the privilege of seeing the realms of Paradise in their grave, a vision far more profound than that of any other deceased. Their sight may be replaced by a divine, light-filled vision, through which they can witness the beauty of Paradise with clarity and depth far beyond human comprehension.

This understanding serves as a reminder that when faced with loss or illness, including the loss of eyesight, we should view these challenges through the lens of faith, patience, and gratitude. This understanding lifts the veils from the heart, enabling the believer to see beyond the physical realm and into the eternal light of God's mercy.

Thus, let us be reminded that the trials we face in this world, such as blindness or illness, are not merely burdens but opportunities for spiritual growth and heavenly rewards. Through patience, gratitude, and trust in God's plan, we are granted a vision that transcends this life, opening the path to eternal peace and Paradise.

## FIFTEENTH MESSAGE

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ  
فَأَسْتَجِبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ

*And remember when Job cried out to his Lord, “I have been touched with adversity, and You are the Most Merciful of the merciful.”*

*So, We answered his prayer and removed his adversity and gave him back his family... (The Holy Qur'an, 21/83-84)*

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ

*If God wants to do good to somebody, He afflicts people with trials. (Hadith; Sahih al-Bukhari, 5645)*

سَعْدُ بْنُ أَبِي وَقَّاصٍ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَشَدُّ بَلَاءً

قَالَ: الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ يُبْتَلَى الْعَبْدُ عَلَى حَسَبِ دِينِهِ

فَمَا يَبْرَحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الْأَرْضِ وَمَا عَلَيْهِ مِنْ خَطِيئَةٍ

*Sa'd bin Abu Waqqas, said.*

*“I said: ‘O Messenger of God, which people are most severely tested?’*

*He said: ‘The Prophets, then the next best and the next best. A person is tested according to his religious commitment.*

*Trials will continue to afflict a person until they leave him walking on the earth with no sin on him. (Hadith; Sunan Ibn Majah, 4023)*

*O ill person who moans and cries!*

*As a chaplain, I gently guide you to find peace and understanding in your suffering*

Don't complain about the external appearance of disease; instead, understand its meaning and be glad. If disease had not been beneficial, the All-Compassionate Creator would not have given it to His beloved servants.

The Messenger of God (pbuh) states, *"Those afflicted with the severest trials are the prophets, then the saints, and those like them."*

This means: *"Those most afflicted with hardships and difficulties are the best of people, the most perfect."*

First, the Prophet Job (peace be upon him) and the other prophets, then the saints, and finally the righteous, have considered their sicknesses to be honest worship, as gifts from the Most Merciful; they have given thanks with patience. They have interpreted them as surgical procedures carried out with the All-Compassionate Creator's kindness.

Oh, you who screams and laments!

If you wish to join this bright caravan, offer thanks in patience. If you complain, they will not accept you. You will fall into the darkness of the people of misguidance and follow a terrible path.

Yes, some diseases, if they end in death, are a kind of martyrdom, resulting in a comparable level of sainthood. For example, individuals become martyrs when they die from diseases associated with childbirth and stomach pain, as well as drowning, burning, and plague.

Many good diseases grant sainthood to people who die from them.

Furthermore, since disease reduces desire for and dedication to the world, it lightens the burden of death, which is highly severe and painful for the worldly, and sometimes even makes it desirable.

## SIXTEENTH MESSAGE

إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ

*When a believer pays a sick visit to his brother (believer), he continues to gather the fruits of paradise till he returns. (Hadith, Mishkat al-Masabih 1527)*

مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ وَعَادَ أَخَاهُ الْمُسْلِمَ مُحْتَسِبًا بُوعِدَ مِنْ جَهَنَّمَ مَسِيرَةَ سَبْعِينَ خَرِيفًا

*If anyone performs ablution well and pays a visit to his sick believer brother seeking his reward from God, he will be removed a distance of seventy years from Hell. (Hadith; Sunan Abi Dawud, 3097)*

O sick person who complains at his distress!

As a chaplain, I invite you to see your illness as a means of spiritual growth and connection with others.

Illness provokes respect and sympathy, which are essential and beneficial in human social interaction. For it frees people from

self-sufficiency, which leads to unsociability and unkindness. According to the verse's meaning,

كَأَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا  
أَن رَّءَاهُ أَسْتَغْنَىٰ

*In fact, man breaks all the rules. In that he looks upon himself as self-sufficient. (The Holy Qur'an, 96:6-7)*

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي

*Indeed, the soul is ever inclined to evil, except those shown mercy by my Lord. (The Holy Qur'an, 12:53)*

Except for those who receive mercy from the Lord, the soul is naturally inclined toward evil.

A soul who feels self-sufficient because of excellent health and well-being often lacks respect for others who need it. The people who carry such a soul may have no sympathy for the ill or disaster victims, despite the fact that they require care and empathy. But whenever they are unwell, they recognize their own weaknesses and desires, and they develop respect for their brothers and sisters who deserve it. They come to appreciate the kindness and support shown by those who visit or assist them. They feel human compassion, which comes from empathy, and sympathy for people affected by disaster, which is a most important characteristic.

When they compare themselves to others, they genuinely feel pity and sympathy for them. They do all they can to assist, and at the very least, pray for them and visit to inquire about their well-

being. This is a way of being righteous in the sight of God, and it earns them reward.

## SEVENTEENTH MESSAGE

وَمَنْ كَانَ فِي حَاجَةٍ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ  
كُرْبَةً مِنْ كُرْبَاتِ يَوْمِ الْقِيَامَةِ

*Whoever fulfilled the needs of his brother, God will fulfill his needs; whoever brought his believer brother out of discomfort, God will bring him out of the discomforts of the Day of Resurrection. (Hadith; Sahih al-Bukhari, 2442)*

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ  
الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ

*The rights of a believer on the believer are five: to respond to the salaam, visiting the sick, to follow the funeral processions, to accept an invitation, and to reply to those who sneeze. (Hadith; Sahih al-Bukhari, 1240)*

O sick person who complains about being unable to do good work because of disease!

As a chaplain, I encourage you to view your illness as an opportunity for spiritual growth and grace.

Give gratitude! It is illness that opens to you the door of the sincerest of good works. In addition to continuously gaining reward for the sick person and for those who look after him for



God's sake, illness is a most important means for the acceptance of supplications.

Indeed, there is a significant reward for believers who care for the ill. Inquiring about their health and visiting the sick is also an atonement for sins. The Messenger of God (pbuh) states, *"Receive the prayers of the sick, for they are acceptable."*

Caring for the ill, particularly if they are family members or parents, is a vital kind of worship with major rewards. To lift a sick person's spirits and comfort them is a kind of significant almsgiving.

Fortunate is the person who pleases the easily touched hearts of father and mother at a time of sickness and receives their prayers. Even the angels rejoice, saying, "Ma'shAllah! BarekAllah!"

During moments when devoted children show deep respect and care for their parents while they are sick, they demonstrate the true nobility of humanity. This is because parents are the ones most deserving of respect in society.

Yes, pleasures are experienced throughout sickness as a result of others' generosity, sympathy, and compassion, and they are extremely pleasant and pleasing, reducing the pain of disease to nothing.

The acceptability of the sick's prayers is an important matter. Actually, diseases have been designated for prayer. People pray for a cure for the sickness that they suffer from. The effects of

prayer apply to the hereafter and that it is a kind of worship because, through sickness, one realizes one's weakness and seeks shelter at the divine court.

That is why even if individuals have been praying for healing for years and their request seems to have been denied, they should not give up. It is reasonable to pray while unwell but being cured is not the result of prayer. If the All-Wise and Compassionate One heals, He does it out of His bountiful grace.

Furthermore, if supplications are not received in the manner we like, it should not be considered that they were not accepted. The All-Wise Creator understands more than we do, and He provides whatever is best for us. Sometimes he directs our petitions for this world to the hereafter and accepts them in that manner.

In any case, a prayer that becomes sincere as a result of disease and comes from weakness, impotence, humility, and need is on the verge of acceptance.

Illness makes supplication more heartfelt. Both religious patients and believers who provide care for the sick should use this prayer.

## **EIGHTEENTH MESSAGE**

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ

*Whatever blessings you have are from God. Then whenever hardship touches you, to God alone you cry for help. (The Holy Qur'an,*

*16/53)*

O sick person who has turned to complaining instead of giving thanks!

As a chaplain, I encourage you to turn your focus towards gratitude and trust in God's wisdom.

Remember, complaints often arise from a sense of having a right, but in truth, none of your rights have been violated. Instead of complaining, focus on the many blessings you still have and the obligations of gratitude that are due to you. Often, we forget to thank God for the countless gifts we still possess. Our groaning is only justified if it acknowledges that all things—health, illness, and life itself—are within the divine will and plan.

Rather than comparing yourself to those who appear healthier, turn your attention to those in more difficult circumstances. If your hand is broken, consider those who have lost their hand. If you have only one eye, think of those who cannot see at all. In these moments, find a space for gratitude and thank God for His mercy, recognizing that each trial is an opportunity for spiritual growth and connection to Him.

Without a doubt, no one has the right to complain about benefits to those who are superior to them. Regarding trials, it is everyone's right to look up to those who are higher than themselves and express gratitude. This mystery has been explained in a number of places in the Qur'an, Hadith and Muslim scholar's books with a comparison; a summary is provided below:

A wealthy man takes a miserable person to the top of a minaret. Then this wealthy man provides the miserable person with a new gift or treasure at each stair. Right at the top, the wealthy man offers the poor person the biggest gift. Despite his desire for thanks and gratitude for all of the various gifts, the peevish person forgets or rejects the gifts he has received on each of the stairs, and instead of thanking them, he looks above him and begins to complain, saying, "*If only the minaret had been higher, I could have climbed even further.*" "*Why isn't it as tall as the mountain over there or the other minaret?*" What unbelievable disrespect it would be if he started complaining in this way!

In the same way, every human being is created from nothing, not as a rock, tree, or animal, but as a human being and a believer, and most of the time enjoys excellent health and a high degree of blessings.

Complaining about not being worthy of bounties, losing them due to wrong choices or abuse, or being unable to obtain them, and criticizing divine power with "*What have I done that this has happened to me?*" is a spiritual sickness that is more dangerous than physical illness.

Complaining worsens his sickness, similar to fighting with a broken hand.

According to the verse's interpretation,

الَّذِينَ إِذَا أَصَابَهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

*Those who, when hit by affliction, say: To God we belong, and to God we will return. (The Holy Qur'an, 2:156)*

Sensible is the person who, in accordance with the meaning of this verse, submits and is patient, so that the illness may complete its duty, then depart.

## **NINETEENTH MESSAGE**

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, “Surely my prayer, my sacrifice, my life, and my death are all for God-Lord of all worlds. (The Holy Qur'an, 6/162)

أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا

*O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment. (Hadith; Sahih al-Bukhari, 5750)*

As we reflect on the attribute of the Eternally Besought One, we are reminded that all of God's names are beautiful and perfect, revealing His profound wisdom, mercy, and grace. Among all of His creations, life is perhaps the most delicate, beautiful, and complete reflection of His Eternal Presence. Life, when viewed through the lens of divine mercy, becomes a mirror that reflects the beauty of God's names, revealing goodness and wisdom in all its forms—whether joyful or challenging.

However, when life flows too easily, without change or challenge, it can seem dull and lacking in depth. The routine of uninterrupted health and well-being, while a blessing, can sometimes feel empty, as if it reflects non-being rather than true existence. This complacency can lead to weariness and even dissatisfaction, prompting us to seek distractions or amusements to fill the void. Yet, life becomes most meaningful when it is shaped by change, by challenge, and by the variety of experiences that allow us to see God's work more clearly. Even in difficult times, when we find ourselves struggling or facing trials, there is a deeper sense of purpose and connection to the divine.

Consider the person who lives a life of luxury, free from hardship. When asked how they are, their response may be filled with complaints about the passage of time or longing for things they do not have. Yet, when you ask someone who faces hardship or works tirelessly to meet their needs, their response often reflects a deeper understanding of life's value. They may express gratitude, recognizing the fleeting nature of time and the preciousness of each moment, even in the midst of difficulty. This is the paradox of life: ease and comfort can sometimes make us take life for granted, while struggle and hardship reveal its true worth. In embracing both the joys and challenges of life, we find our connection to the divine and our deeper appreciation for the gift of life itself.

In our moments of difficulty, let us remember that life, with all its ups and downs, is a reflection of the beauty of God's creation.

Through faith and patience, we can embrace the journey, knowing that every experience, whether joyful or painful, is an opportunity to grow closer to Him.

My brother or sister who is sick,

As a chaplain, I see how illness, though painful, can become a powerful force for spiritual growth.

Know that non-existence is the source and form of disasters, misfortunes, and even sins, as shown clearly and in detail in the religious texts, such as the Risale-i Nur (Tafseeru'l Qur'an). Non-existence stands in opposition to all that is beneficial and divine.

Monotonous states such as ease, stillness, peacefulness, and arrest are near to non-existence and nothingness. These conditions, though often viewed as desirable, can sometimes evoke the darkness of non-existence, bringing with them a sense of emptiness or misery. On the other hand, action, change, and movement are manifestations of existence. Existence itself is good, it is light, and it is a divine reflection of God's ongoing creation.

Your sickness, though challenging, has been sent as a guest to your being with important purposes: to purify your valuable life, to refine it, and to propel it forward toward deeper spiritual understanding. During this time, your other faculties come together to support the part of you that is ill, and in this, God's names—His mercy, healing, and wisdom—are made manifest.

God willing, this trial will be brief and will complete its task swiftly, leaving behind the wisdom and lessons it was meant to impart. Hopefully it will pass, and health will return to its rightful place in your life, carrying with it a renewed sense of well-being and purpose.

In this, remember that even in illness, you are not alone. As you face these trials, may you find strength in knowing that every moment holds a deeper meaning, and each breath carries the opportunity to grow closer to the Divine.

## TWENTIETH MESSAGE

لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ

*There is a medicine for every disease, and when the medicine is applied to the disease it is cured by God's permission. (Hadith; Mishkat al-Masabih, 4515)*

مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ دَوَاءً

*God does not send down any disease, but He also sends down the cure for it. (Hadith; Sunan Ibn Majah, 3438)*

O sick person who is looking for a cure for illnesses!

I encourage you to place your trust in the divine wisdom that guides all healing.

There are two types of illnesses. One is *real*, while the other is *imaginary*. In the actual sense, the All-Wise and Glorious Healer



has a cure for every sickness in His powerful earthly pharmacy. It is OK to get drugs and utilize them for therapy, but one must understand that the impact and healing come from Almighty God. He both gives the disease and provides the cure.

Following the advice of skilled physicians is an effective treatment. The majority of diseases are the result of misuse, indifference, wastefulness, mistakes, dissipation, and carelessness.

Skilled doctors will undoubtedly provide legal advice and recommendations. They will prevent abuse and excesses and provide comfort. The sick people who have faith in their advice and consolation, and their disease decreases; it provides them with comfort in a time of suffering.

However, when it comes to imaginary illnesses, the most effective treatment is to ignore them. It rises and swells as its importance increases. If it is ignored, it diminishes and disperses. The angrier bees get, the more they swarm around a person's head, but they leave if no one pays attention to them.

Similarly, the more attention one places on a bit of thread waving in front of one's eyes in the dark and the fear it produces, the more it expands and forces one to escape like an insane person. While paying no attention, one realizes that it is just a bit of fabric and not a snake and laughs at one's fear and worry.

If anxiety is ongoing, it becomes reality. It is a dangerous sickness that affects the nervous and those who have creative

imaginations; such individuals build mountains out of molehills, destroying their morale.

## TWENTY-FIRST MESSAGE

إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَيْهِ مَا لَا يُعْطِي عَلَى الْعُنْفِ

*God is compassionate and loves compassion. He gives for compassion what He does not give for harshness. (Hadith; Al-Adab Al-Mufrad, 472)*

إِذَا دَخَلْتُمْ عَلَى الْمَرِيضِ فَنَفِّسُوا لَهُ فِي الْأَجْلِ فَإِنَّ ذَلِكَ لَا يَرُدُّ شَيْئًا وَهُوَ يَطِيبُ بِنَفْسِ الْمَرِيضِ

*When you enter upon one who is sick, cheer him up and give him hope of a long life, for that does not change anything of the Divine Decree, but it will cheer the heart of the one who is sick. (Hadith; Sunan Ibn Majah, 1438)*

O sick person!

I offer you comfort and reflection in your time of illness.

Your sickness is accompanied by bodily pains. However, you are surrounded with a powerful spiritual pleasure that will reduce its effects. For if your father, mother, and relatives are there, their most enjoyable compassion, which you have forgotten since childhood, will be renewed, and you will see the sweet glances you received as a kid.

Furthermore, friendships envelop you that had remained secret and hidden; these too look towards you with love through the attraction of illness.

In the face of this, your bodily pain becomes less significant. You have also become a master of the masters, as those you once proudly served now serve you graciously due to sickness.

Furthermore, you find fellow-feeling and human goodness in others, and as a result, you have made several useful friends and associates.

And again, you have received the order from your illness to rest from many taxing duties and are taking a rest.

For sure, in the face of these immaterial pleasures, your pain may drive you to gratitude.

## TWENTY-SECONDS MESSAGE

مَا مِنْ مُسْلِمٍ يُصَابُ بِمُصِيبَةٍ، وَجَعَ أَوْ مَرَضٍ، إِلَّا كَانَ كَفَّارَةً ذُنُوبِهِ

When a believer suffers from fear, discomfort, or disease, his sins are pardoned. (*Hadith; Al-Adab Al-Mufrad, 498*)

فَمَا يَبْرُحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الْأَرْضِ وَمَا عَلَيْهِ مِنْ حَاطِيَةٍ

*Trials will continue to afflict a person until they leave him walking on the earth with no sin on him. (Hadith; Sunan Ibn Majah, 4023)*

My brother/sister, who suffers from a serious illness such as paralysis!

As a chaplain, I offer you words of comfort and understanding.

First and foremost, I'd like to inform you that paralysis is regarded as beneficial among believers. I'd heard this from religious men for a long time and had no idea why. Now, one explanation that comes to mind is as follows:

In order to achieve oneness with Almighty God, salvation from the spiritual evils of this life, and everlasting pleasure, the people of God have decided to follow two principles:

*The first* is contemplating death. They labor for everlasting life in this way because they believe that this world is temporary and that they are temporary guests with responsibilities.

*The Second* is they attempt to eliminate the evil-commanding spirit by fasting, religious exercises, and prayer in order to be free of its dangers and misguided emotions.

And you, my sibling, who has lost half of their health!

Without your choice, you were given these two principles, which are brief and simple and the source of pleasure. Thus, your condition of being constantly reminds you of the world's temporary character and the fact that humanity is temporary.

The world can no longer overpower you, nor can heedlessness blind your sight. And, without a doubt, the evil-commanding soul cannot fool someone whose mobility is limited with base desire and animal desire; he is immediately protected from the challenges of the soul.

Thus, by the mystery of faith in God, surrender to Him, and dependence on Him, a believer may recover quickly from a serious disease such as paralysis, which is similar to the hard diseases of the saints.

## TWENTY-THIRD MESSAGE

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

*When My servants ask you O Prophet about Me: I am truly near. I respond to one's prayer when they call upon Me. So let them respond with obedience to Me and believe in Me, perhaps they will be guided to the Right Way. (The Holy Qur'an, 2/186)*

An unhappy sick person who is alone and a stranger!

As a chaplain, I invite you to find solace in the presence of the Divine.

Even if your loneliness and exile, along with your disease, evoke pity from the most hardened hearts and draw love and compassion, could it be a replacement for your All-Compassionate Creator?

For God presents Himself to us at the beginning of each Chapter in the Qur'an, with the characteristics of "*the Merciful and the Compassionate*," and with one flash of His compassion, all mothers encourage their young with that wonderful compassion,

and with one manifestation of His mercy, every spring fills the face of the earth with bounties.

Eternal life in Paradise, with all of its beauties, is only one example of His kindness. Then your relationship with God via believing, your recognition of Him, and begging Him through the tongue of weakness, coming from your disease and the pain of your loneliness in exile, will undoubtedly draw the sight of His kindness towards you, which takes the place of everything. Everything exists for you because God exists and cares for you.

Those who are truly alone and in exile are those who are not linked to Him by faith and obedience or who place little value on that relationship.

## TWENTY-FOURTH MESSAGE

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ

*God has indeed purchased from the believers their lives and wealth in exchange for Paradise. (The Holy Qur'an, 9/111)*

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

*For your Lord has decreed that you worship none but Him. And honor your parents. If one or both of them reach old age in your care, never say to them even 'ugh,' nor yell at them. Rather, address them respectfully. (The Holy Qur'an, 17/23)*

O you who care for ill children or elderly people who resemble innocent children!

As a chaplain, I encourage you to see the great spiritual opportunity in your care.

For you there is an important trade opportunity for the hereafter in this world. So, earn it with your passion and work! It is established by the people of reality that the illnesses of innocent children are like pills that guarantee health.

In terms of caring for the elderly, it is established in sound narrations and many historical events that, in addition to receiving a large reward, receiving the prayers of the elderly, especially their parents, and making their hearts happy by serving them loyally, leads to happiness in both this world and the next.

And many instances show that a fortunate child who obeys their elderly parents to the letter will be treated similarly by their children, but an wretched child who hurts their parents will be punished with many tragedies in this world and the next.

Yes, our religion dictates that one cares for not just old relatives or innocents, but also elderly believers if one comes across them - via the mystery of real brotherhood of belief - and that one helps the dignified ill aged to the best of one's capacity if they are in need.

## **TWENTY-FIFTH MESSAGE**

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

*And whoever puts their trust in God, then He is sufficient for them. Certainly, God achieves His Will. God has already set a destiny for everything. (The Holy Qur'an, 65/3)*

O sick person!

As a chaplain, I encourage you to find healing in your faith and devotion.

If you seek a truly effective and deeply satisfying sacred, increase and strengthen your belief. Let belief be your guiding light, the divine remedy that heals and restores. Embrace it fully through repentance, asking for forgiveness, and engaging in the five daily prayers and acts of worship. These are the sacred tools granted to us to mend our souls.

Your love for this world and attachment to it may lead to a sense of spiritual imbalance, as though your soul has grown heavy and burdened. Just as physical illness can weaken the body, an overattachment to worldly matters can wound your immaterial being. But through faith, you can heal this deep, invisible wound.

The Quran and other Holy Scriptures and their interpretations clearly illustrate how belief serves as a swift remedy for your immaterial existence, which has been damaged by the inevitable experiences of loss, death, and separation. Belief safeguards and heals the soul, protecting it from these wounds and offering complete spiritual restoration.



The medicine of belief is most potent when you live in accordance with your faith. Heedlessness, immorality, and the desires of the soul diminish its power. However, illness itself can become a tool of healing, as it reduces heedlessness, curbs desires, and prevents unlawful pleasures. Therefore, embrace this opportunity to draw closer to God. Use the holy medicines and the light of faith: repent, seek forgiveness, and renew your commitment to prayer and worship. Through these sacred practices, your soul finds true healing, and your spirit finds peace.

As a chaplain, I encourage you to see your challenges not as burdens but as pathways to spiritual growth and closeness to the Divine. Through these trials, your faith can be strengthened, and your heart can find solace in the profound healing of belief.

May Almighty God restore you to health and use your sickness as a pardon for your sins. Amen.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

*And they add, "All praise be to God Who has guided us to this; we could never have found guidance unless it had been God's guidance; indeed, the Messengers of our Sustainer did bring the truth." (The Holy Qur'an, 7/43)*

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

*Glory be to You! We have no knowledge but what You have taught us; verily, You are All-Knowing and All-Wise. (The Holy Qur'an, 2/32)*

O God! Grant blessings to our Prophet (pbuh), medication for our hearts and their cure, good health and healing for our bodies, light and brilliance for our eyes, and peace to his family and companions.

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## Muslim Prayers for Healing Sickness

Aisha (rha) informed us:

When Prophet Muhammed ﷺ was in his final illness, he used to recite Surat An-Nas and Surat Al- Falaq, and then blow his breath over his body. When his illness was aggravated, I used to recite those two suras and blow my breath over him and make him rub his body with his own hand for its blessings. (*Hadith; Sahih al-Bukhari, 5016*)

### Prayer-1

It is recommended to recite this du'a while the ill person places their right hand on the area of pain. Recite "bismillah" three times, and then the entire supplication is recited seven times.

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ

I seek refuge in God's might and power from the evil of what I am experiencing and trying to avert.

### Prayer-2

It is recommended to touch the area of pain with the right hand while reciting this dua:

اللَّهُمَّ رَبَّ النَّاسِ، مُذْهِبَ الْبَاسِ، اشْفِ أَنْتَ الشَّافِي، لَا شَافِيَ إِلَّا أَنْتَ، شِفَاءً لَا يُغَادِرُ سَقَمًا

Oh God! The Sustainer of Mankind! Remove the illness; cure the disease. You are the One Who cures. There is no cure except Your cure. Grant me a cure that leaves no illness.

### Prayer-3

It is recommended to repeat the following dua seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

I ask God, the Mighty, the Lord of the Mighty Throne, to cure you.

### Prayer-4

It is good to say this du'a, as it's all-encompassing. It surpasses receiving good not only in this life but in the afterlife as well.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Oh God! Our Lord and Sustainer! Grant us good in this world and good in the Hereafter and save us from the fire of Hell.

### Prayer-5

مَنْ اشْتَكَى مِنْكُمْ شَيْئًا أَوْ اشْتَكَاهُ أَحَدٌ لَهُ فَلْيَقُلْ

رَبُّنَا اللَّهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ كَمَا رَحِمْتَكَ فِي السَّمَاءِ

فَاجْعَلْ رَحِمَتَكَ فِي الْأَرْضِ اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا

أَنْتَ رَبُّ الطَّيِّبِينَ أَنْزِلْ رَحْمَةً مِنْ رَحِمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ فَيَبْرَأَ

If one of you has any complaint, or if a brother of his complains of it, he should say;

*“Our Lord, who art in heaven, hallowed be Your name. Your command is in the heavens and the earth. As Your mercy is in heaven, so place Your mercy in the earth. Forgive us for our faults and sins. You are the Lord of the Righteous. Send down some of*

*Your mercy and some of Your healing on this pain, and it will be cured.” (Hadith; Sunan Abi Dawud, 3892)*

### **Prayer-6**

This dua is the supplication of Prophet Ayyub (pbuh) when he was afflicted with illness.

أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.

### **Prayer-7**

Anas (rh) told that when anything caused God's messenger anxiety, he would say this dua. (*Mishkat al-Masabih*, 2454)

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

O Living One, O Eternal One, in Your mercy I seek help.

### **Prayer-8**

It is good to say this dua in case the illness is caused by hasad (envy).

أَعِيْذُكُمْأ (أَعِيْذُكَ) بِكَلِمَاتِ اللّٰهِ التَّامَّةِ ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ ، وَمِنْ كُلِّ عَيْنٍ لَّامَّةٍ

I seek protection in the Perfect Words of God from every devil and every beast, and from every envious blameworthy eye. (*Hadith; Sahih al-Muslim*, 2080)

## Prayer-9

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ طِبِّ الْقُلُوبِ وَدَوَائِهَا ❀ وَعَافِيَةِ الْأَبْدَانِ وَشِفَائِهَا ❀ وَقُوتِ  
الْأَرْوَاحِ وَغَدَائِهَا ❀ وَنُورِ الْأَبْصَارِ وَضِيَائِهَا ❀ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

O Allah, send prayers and peace upon our Prophet Muhammad, the medicine of hearts and their treatment, the soundness of bodies and their cure, the sustenance of souls and their nourishment, the light of vision and its illumination, and send blessings upon his family and his Companions.

## Prayer-10

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا  
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ  
هُوَ الْحَبِيبُ الَّذِي تُرَجَى شَفَاعَتُهُ  
لِكُلِّ هَوَلٍ مِنَ الْأَهْوَالِ مُقْتَحَمٍ

O my Lord, send your blessings and peace always and forever, upon your Beloved, the best of all creation. He is the Beloved whose intercession is hoped for, for every difficulty and every disaster.

## **A Brief Account of the Life of Bediuzzaman Said Nursi <sup>1</sup>**

Bediuzzaman Said Nursi was born in 1876 in Eastern Anatolia modern-day Turkey.

He died on March 23, 1960, in the city of Urfa in Southeastern Turkey, a city believed to be the birthplace of Abraham.

His life, particularly since the days of his adolescence, is very well known and recorded.

Nursi lived through three remarkable periods during the last two centuries; he lived in the era of the Ottoman Empire and witnessed its collapse. He also witnessed the era of constitutionalism, a reform in the Ottoman Empire that gave more space to democracy and the parliamentary system. Finally, he lived in the era of republicanism and observed the establishment of the modern Turkish secular state. His lifetime spanned an era of immense reform in the Islamic world.

He received his education in local Ottoman institutions called madrasah, or religious seminaries. After learning the Qur'an, and some basic Islamic knowledge in his family environment, Nursi went to the local madrasah in pursuit of knowledge. He studied for only three months in the madrasah system. He attended several of these institutions and met with the teachers there, asking them to teach him the summaries of their syllabus. These three months of learning became the basis of his future scholarship.

As a self-taught scholar, Nursi would later say that *"In thirty years of learning in my life, I learned only four phrases. One is, 'I am not the owner of myself.' Second, 'Death is real.' Third, 'My Lord is One.' And fourth, 'the self (ana) is a criterion to understand the attributes of God'.*

Nursi was blessed with a photographic memory. Upon witnessing this, his teacher was amazed to find such a memory as well as capacity for analysis

in the same person. It was from episodes like this that Nursi gained his name, Bediuzzaman, which means the “wonder of the age.”

Nursi was not satisfied with the situation of the madrasah system. He found it very old and incompatible with the requirements of the modern age. He wanted to establish a university under the name of Madrasat uz-Zehra, with locations in Eastern and Southeastern Turkey. This was to be a full university that would serve the world of Islam. He considered this project the most important endeavor of his life. As al-Azhar University in Cairo, Egypt, met the educational needs of the African continent; he envisioned a similar, but larger, university to meet those needs of Muslims on the Asian continent.

Nursi believed that modern science did not contradict Islam. He attempted to reconcile religion and science. He said, *“The light of conscience is the sciences of religion, and the light of the mind is the natural sciences. By bringing these together, the truth will come out as a result. The lack of the modern sciences causes fanaticism, while the lack of religious sciences causes skepticism.”*

He found three main enemies in the Islamic world: *ignorance, poverty, and division*. He believed that the *“weapons” of knowledge, art, and unity* could defeat these enemies. He envisioned that this university would play an important role in combating these enemies.

After the outbreak of the World War I, Nursi fought and were wounded. He was taken to Siberia as a prisoner of war, where he spent two years and three months. After his successful escape at the end of the war from a Russian camp in the spring of 1918, Nursi overcame all obstacles and made his way across Europe back to Istanbul. After arriving in the capital, Nursi was appointed as a member of the *Dar al-Hikmah al Islamiyya* (Islamic House of Wisdom). This was the highest religious institution in the Ottoman Empire. In this institution, Nursi’s specific duty was to answer questions posed by foreigners.



Nursi believed that the Qur'an, is the only teacher who deserves to follow and said, "The real master is the Qur'an. And, therefore, taking one direction would be possible through the masterhood of the Qur'an." Then he walked in this special spiritual path with "open eyes" to find the reality beyond realities. His writings are the result of this journey.

The writings of Nursi are collectively called Risale-i Nur ("The Treatises of Light"). Many of these books have been translated into various languages.

In his writings, Nursi answered hundreds of questions and elaborated on themes such as theology, Sufism, reconciliation between science and religion, and Islamic law.

With regard to the style of his writings, one can see a semi-uniform approach that starts with a Qur'anic verse or a question, either from a student or from his own soul (nafs), on which Nursi would elaborate.

He used a great deal of analogy, especially when he spoke of the invisible world, and was a champion of parables. In his writings Nursi avoided detailing the views of his opponents because he thought that by thoroughly explaining a negative idea, he might negatively affect the pure minds of people.

Also, he did not preach but always addressed his own soul and hoped others who shared his spirituality would benefit from his writings.

There are many aspects of Nursi and his writings that attract millions of people. First, one has to remember that he was a very well-known scholar in the era of the Ottoman Empire. Second, the government of his time imprisoned and oppressed him. Despite this, however, he never acted violently and never allowed his students to respond with violence. He created a strong, but non-violent, movement. This made him a symbol of religious sentiment.

All of his writings were written in exile, and some of them while in prison. It is worth noting that one cannot find the negative influences of Nursi's

prison environment in his writings. In fact, Nursi referred to the prison as the Madrasa-i Yusufiyye ("School of Joseph") in honor of the Qur'anic and Biblical figure who the King of Egypt unjustly imprisoned.

Nursi's community grew to become a powerful and widespread force in Turkey, although it always remained loose-knit and non-political. Because it did not affiliate itself with any political party, it attracted members of all parties. In fact, he and his students always avoided political involvement. Nursi coined a very famous statement in this regard, which became a principle for his students: *"I take refuge in God from Satan and politics."* Nursi believed that one should focus on faith rather than politics. Since faith is essential for the afterlife.

His books still carry very powerful and eloquent messages regarding faith and religion. Therefore, they have successfully attracted younger generations. After the Qur'an, and hadith, Nursi's writings are the most read books in Turkey.

Nursi called his Risale-i Nur "a collective miracle of the Qur'an, in this century."

Today, his writings are universally esteemed. Academic meetings are often held to discuss his life, views, and writings.

In recent decades, Muslim scholars have broadened the horizon of Nursi's thought and successfully managed to lead the establishment of hundreds of schools in Turkey and around the world, as well as media institutions and publications.

<sup>1</sup> For the full article please see [www.zekisaritoprak.com](http://www.zekisaritoprak.com)