

Supplications for the Sick and Afflicted

Translation of the Book

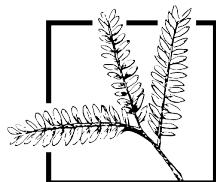
دعوات المرضى والمصابين - عبد الرزاق البدر

IACAD/OUT/2018/2614 (11/ 11/2018)
MC-02-01-8044311



إذن طباعة وإجازة تداول مطبوعات ونصوص

Publishing Printing & Text Permit



عام التسامح
YEAR OF TOLERANCE

Generated Date

08-January-2020

تاریخ إنشاء الشهادة

Application Number

MC-02-01-8044311

رقم الطلب

Establishment Details

بيانات المنشأة

Establishment Name	AlSalam Islamic Center مركز / AlSalam Islamic Center	اسم المنشأة
Emirate	Dubai / دبي	الإمارة
Trading License Number	57	رقم الرخصة التجارية
Media File Number	MF-02-5801994	رقم السجل الإعلامي

Permit Details

بيانات التصريح

Service	إذن طباعة / Printing Permit	الخدمة
Printed Type	كتاب / Book	نوع المطبوع
Book Name	Supplications for the Sick and Afflicted	اسم الكتاب
Author Name	Al Salam Islamic Center	اسم المؤلف
Language	الإنجليزية / English	اللغة
Age Classification	E	التصنيف العمري

Warning

تنبيه

يجب تدوين رقم موافقة إذن الطباعة واسم المطبعة وعنوانها بالإضافة للتصنيف العمري مع ذكر الجملة التالية " تم تصنيف وتحديد الفئة العمرية التي تلائم محتوى الكتب وفقا لنظام التصنيف العمري الصادر عن المجلس الوطني للإعلام " وذلك للحصول على موافقة التداول



اعتماد مدير إدارة المحتوى الإعلامي

This is an electronic permit, no need for a stamp, Any deletion or alteration in this permit makes it cancelled

To verify the permit information please call customer happiness center at 600535558

هذه الإجازة صدرت إلكترونياً ولا تحتاج إلى ختم، أي كشط أو تغيير في الإجازة يلغيها

مراجعةحة صحة البيانات الواردة بالإجازة للرجاء التواصل مع مركز سعادة المتعاملين على الرقم 600535558

Federal Authority | هيئة اتحادية

TEL +971 2 4044333 | هاتف | FAX +971 2 4450458 | فاكس | ABU DHABI, UNITED ARAB EMIRATES | ص.ب. P.O.BOX 3790 | أبوظبي، الإمارات العربية المتحدة | www.nmc.gov.ae



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

فَنَادَهَا مِنْ تَحْنِهَا أَلَا تَخْرُنِي
قَدْ جَعَلَ رَبُّكِ تَحْنِكِ سَرِيًّا

٤٣

Then (a voice) cried unto her from
below her, saying:
"Grieve not! Your Lord has provided
a water stream under you;
(Surah Maryam 19:24)





Table of Contents

Introduction	1
Ruqyah for the sick	2
Seeking refuge with Allah from magic, the evil eye, and envy	7
Manners of visiting the sick	16
Supplications for distress	20
Supplications for grief, anxiety and sadness	22
When afflicted with a calamity	26

Introduction

All praise is for Allah, The Lord of all that exists. Peace and blessings upon our Prophet Mohammed (ﷺ), his family members and all of his companions.

There are a number of topics pertaining to the sick and afflicted to be discussed here, namely, the invocations by which they supplicate, the legislated Ruqyah, and what is to be said when visiting the sick. All of these invocations are based on the Quran and the Authentic Sunnah.

We ask Allah to accept this act and cure all of our Muslim brothers and sisters who are afflicted and sick, to remove their grief and relieve their distress.

Verily our Lord responds to the supplications,

He is the One worthy of hope,

and He is Sufficient for us and The Best of Guardians.



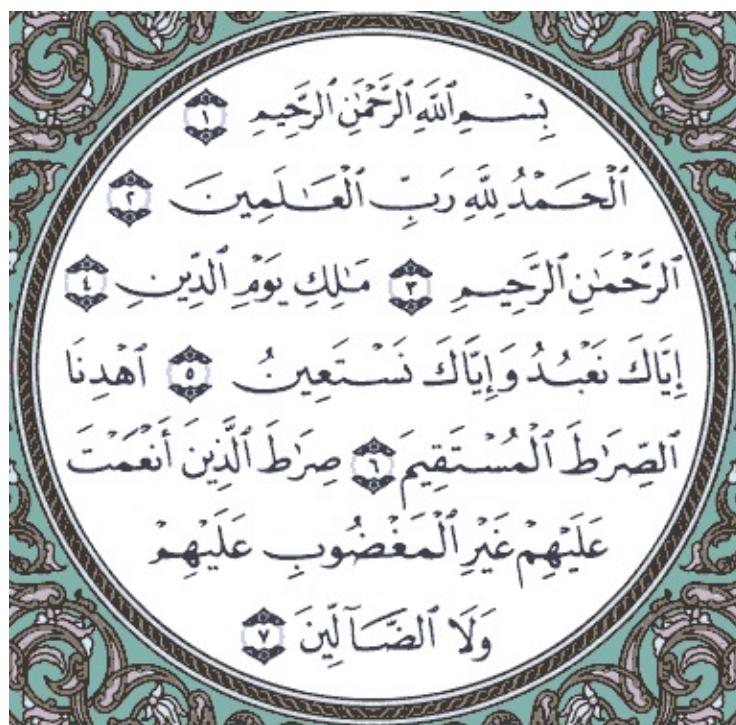
Ruqyah for the sick

There are various types of remembrance and supplications which are found in the Authentic Sunnah which can be used to perform Ruqyah upon the sick. Allah has made them a means to attain cure and well-being.

The greatest of these to be performed on the sick is the recitation of Surah Al Fatiha, indeed it is sufficient and adequate to cure.

Reciting Surah Al Fatiha

Surat Al Fatiha (سورة الفاتحة)



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

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

The Entirely Merciful, the Especially Merciful,

Sovereign of the Day of Recompense.

It is You we worship and You we ask for help.

Guide us to the straight path –

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

(Sahih al-Bukhari 2276)

Reciting Al Mu'awwidhaat (Surah Al Ikhlas - Surah Al Falaq - Surah An Nass)

Ibn Al Qayyim, may Allah have mercy on him, said in the introduction of the explanations of Surah Al Falaq and Surah An Nass: ‘The intention is to speak of these two surahs regarding their great benefit and the extreme need for them which no one can do without. They especially have a great effect in repelling magic, the evil eye and other manifestations of evil. **The slave is in greater need of seeking refuge with these two surahs than his need for air, food, drink and clothing**’. 199/2 بداع الفوائد

Surat Al Ikhlas (سورة الإخلاص)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۱۰۷ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ لَمْ يَكُلِّدْ وَلَمْ

٢٦ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدْ

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

*Say, "He is Allah, [who is] One,
Allah, the Eternal Refuge.*

*He neither begets nor is born,
Nor is there to Him any equivalent."*

Surat Al Falaq (سورة الفلق)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۚ ١٠ مِنْ شَرِّ مَا خَلَقَ ۚ وَمِنْ شَرِّ
غَاسِقٍ ۖ ۱١ إِذَا وَقَبَ ۚ وَمِنْ شَرِّ النَّفَاثَاتِ فِي الْعُقَدِ ۚ ۱۲ وَمِنْ
شَرِّ حَاسِدٍ إِذَا حَسَدَ ۚ ۱۳

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

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

Surat An Nass (سورة الناس)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۚ ۱٤ مَالِكِ النَّاسِ ۚ ۱٥ إِلَهِ النَّاسِ ۚ ۱٦
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۚ ۱٧ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۚ ۱٨
مِنَ الْجِنَّةِ وَالنَّاسِ ۚ ۱٩

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

*Say, "I seek refuge in the Lord of mankind,
The Sovereign of mankind.
The God of mankind,
From the evil of the retreating whisperer –
Who whispers [evil] into the breasts of mankind –
From among the jinn and mankind."*

(Sahih al-Bukhari 5016)

Supplication when feeling pain in the body

This supplication includes seeking refuge from the pain which the person is suffering from and the pain which could afflict him in the future.

Place your hand at the site of the pain and say:

بِسْمِ اللَّهِ (ثلاث مرات)

*Bis-mil-laah (3 Times)
In the name of Allah (3 times)*

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأَحَادِرُ (سبع مرات)

*Audhu bi'izzatil-lahi wa qudratihi min sharri ma ajidu wa uhadhiru (7 times)
I seek refuge in the might and power of Allah from the evil of what I feel and what I fear (7times)*

(Sahih Muslim 2202)

Other ruqyah supplications

بِاسْمِ اللَّهِ أَرْقِيَّكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيَكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ،
اللَّهُ يَشْفِيَكَ بِاسْمِ اللَّهِ أَرْقِيَّكَ

*Bismil-laahi ar-qeek, min kul-li shai'in yu'dheek, min shar-ri kul-li naf-sin aw 'ayni kul-li haa-sid,
al-laah yash-feek, bismil-laahi ar-qeek*

*In the Name of Allah. I recite over you [for purpose of healing] from all that troubles you, from the
evil of every soul or of the eye of an envier. May Allah cure you; in the Name of Allah, I recite over
you [for purpose of healing].*

(Sahih Muslim 2186)

When the Prophet ﷺ visited any ailing member of his family, he would touch the sick person with his right hand and would supplicate:

اللهم رب الناس، أذهب
الباس، واسف، أنت الشافي لا
شفاء إلا شفاوك، شفاء لا
يغادر سقماً

*Allahumma Rabban-nasi, adhhibil-ba'sa,
washfi, Antash-Shafi, la shifa'a illa
shifa'uka, shifaan la yughadiru saqaman
O Allah, Lord of mankind, remove the
affliction, cure him (or her), for You are
the One Who cures, there is no cure but
Your cure, a cure after which no illness
remains*

(Sahih al-Bukhari 5743)

In this supplication is tawassul to Allah by His Lordship to all of mankind. In His Hands are life and death, health and illness, richness and poverty, and strength and weakness. His saying ‘there is no cure but Your cure’ confirms any treatment or medicine which Allah does not permit it to result in good health and healing then it will not benefit, nor will it help in the slightest bit. His saying ‘a cure after which no illness remains’ means to be cured totally from the illness so there are no traces of the ailment are left behind, and no new sicknesses appear afterwards.





Seeking refuge with Allah from magic, evil eye, and envy

From the fatal sicknesses and great evils which afflict a person are the illnesses related to magic, evil eye and envy. Magic has a great effect on the one who's had magic done on him, for it can cause sickness and even death. This is also true of the evil eye of the envier, for his soul is filled with wickedness and evil has gathered in his heart. The evil eye harms the one afflicted by it by causing him sickness and even death.

Magic is real and has an effect; envy is real and has an effect.

From Allah's blessing upon His believing slave is to provide him with blessed means and beneficial matters to push away these evils, and the harm and calamities which befall because of them.

The scholar Ibn Al Qayim, may Allah have mercy on him, has compiled ten great means which if a person applies, then he will not be harmed by the evil of the envier, or by the one who has an evil eye, or by the magician.

10 Means to Avert the Evil

Seeking refuge with Allah from these evils.

Taqwa

Being patient on the one who has inflicted it.

Reliance upon Allah (Tawwakul).

Empty the heart from being occupied and thinking about the one who has inflicted it.

Submitting to Allah,
being sincere to Him and making one's priority to attain His Pleasure and Love.

Repenting sincerely to Allah for the sins which allowed his enemy to overpower him.

Charity and good treatment of others as much as possible

To extinguish the fire of the envier, oppressor, and the one who harms him with good treatment towards him

Actualization of Tawheed and to have complete knowledge that nothing can benefit or harm without the permission of Allah

First Measure: Seeking refuge with Allah from these evils

As Allah says in Surah Al Falaq:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ
غَاسِقٍ ۝ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُكَدِ ۝ وَمِنْ
شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

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

Say, "I seek refuge in the Lord of daybreak

*From the evil of that which He created
And from the evil of darkness when it settles*

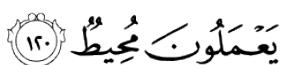
*And from the evil of the blowers in knots
And from the evil of an envier when he envies."*

The reality of seeking refuge is to flee from something you fear to someone who will protect you and guard you from it. And there is no protector for the slave and no seeking refuge except with Allah. He is sufficient for whomever puts his trust in Him. He is the One Who brings security to the one in fear and shelters the one seeking protection. He is the Best Patron and the Best Supporter.

Second Measure: Taqwa

Taqwa is to observe Allah's commands and prohibitions. It's to follow what Allah has commanded over one's desires. Whoever has taqwa then Allah will take charge of guarding him, and will not leave him to be entrusted to anyone else.

As Allah says:



تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا

But if you remain patient and become Al-Muttaqûn, not the least harm will their cunning do to you.

Surely, Allâh surrounds all that they do

Surah Al Imran 120

Third Measure:

Being patient on the one who has inflicted it

To be patient on the one who has inflicted it, to not fight him or complain about him, and to not think of harming him in any way.

Nothing helps a person against his envier or enemy except to be patient on him. The more the envier oppresses and transgresses, the more this transgression serves as a means of strength for the one who's wronged.

The transgressor is only fighting against his own self with his injustice while he doesn't realize it. His transgression is an arrow which he aims and throws at himself.



But the evil plot encompasses only him who makes it.

Surah Fatir 43

Fourth Measure: Reliance upon Allah (Tawwakul)

Whoever puts his trust in Allah then He will be sufficient for him. Tawwakul, reliance upon Allah, is from the strongest means to push away the harm and oppression of others. If a person truly puts his trust in Allah as he rightly should, then even if the heavens and the earth and all that's in it plotted against him, Allah will surely create a way out for him, suffice him and support him.

Fifth Measure:

Empty the heart from being occupied and thinking about the one who has inflicted it

A person should empty his mind from thinking about the one who has inflicted him and if any thought comes then he should push it away. He shouldn't pay attention to it or fill his heart with thinking about it. This is from the most beneficial remedies and strongest means to push away his evil.

Sixth Measure:

Submitting to Allah,
being sincere to Him and making one's priority
to attain His Pleasure and Love.

As a person makes his goal to attain Allah's Pleasure and Love, then gradually these intentions will overcome and subdue any other thoughts he has. Ultimately his concerns and aspirations will be what is beloved to Allah, drawing near to Him, remembering Him, and praising Him.

Seventh Measure: Repenting sincerely to Allah for the sins which allowed his enemy to overpower him

Allah says:

وَمَا أَصَبَّكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُ أَيْدِيكُمْ وَيَعْفُوا عَنِ كَثِيرٍ ٢٠

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much
Surah Ash Shura 30

A slave is overpowered by someone harming him as a result of a sin the slave has committed, whether he knows about it or not. And what he doesn't know from his sins are far greater than what he does know, and what he's forgotten is far greater than what he remembers. There comes within this a well-known supplication:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ ، وَأَسْتغْفِرُكَ لِمَا لَا أَعْلَمُ

O Allah I seek refuge with You should I associate with You while I know, and I seek Your forgiveness while I do not know.
Sahih Aj Jami'e 3731, Authenticated by Al Albani as Sahih

A wrongdoer is not overcome by someone except because of his sins. And there's no evil in existence except as a result of sins and its consequences. If a person is pardoned from his sins then he's saved from its consequences. There's nothing more beneficial for someone who's been wronged, transgressed against, or oppressed than to repent sincerely to Allah for his sins, which was a reason for his enemy to overpower him.

Eighth Measure: Charity and good treatment of others as much as possible

In this is a great effect in pushing away calamities and pushing away the evil eye and the evil of the envier. It is rare for the evil eye, envy and harm to overpower a good-doer and the one who gives charity.

If he's afflicted with these matters, then he will be dealt with gentleness, support and aid, and he will have a praiseworthy end.

Charity and good treatment of others is showing gratitude for the blessings, and gratitude is a guard for the blessing, and a means for preventing its removal.

Ninth Measure: To extinguish the fire of the envier, oppressor, and the one who harms him with good treatment towards him

The more the pain, harm, and envy increases, the more a person should increase in goodness towards him, give him good advice and show kindness.

وَلَا سَتُوا الْمُحَسَّنَةُ وَلَا السَّيِّئَةُ أَدْفَعْ بِالْقَيْهِ أَحْسَنٌ فَإِذَا الَّذِي بَيْنَكُ وَبَيْنَهُ عَدُوٌّ كَانَهُ وَلِيٌ حَمِيمٌ
وَمَا يُلْقِي هَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِي هَا إِلَّا ذُو حَظٍ عَظِيمٍ

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend. (34) But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world. (35)

Surah Fussilat 34-35

Recall the situation of the Prophet (ﷺ) when he conveyed the message to his people and they beat him and caused him to bleed. As he was wiping the blood from his face he said:

'اللهم اغفر لقومي فإنهم لا يعلمون'

O Allah forgive my people for they do not know.

Sahih Al Bukhari 3477

Tenth Measure:

Actualization of Tawheed and to have complete knowledge that nothing can benefit or harm without the permission of Allah

Allah says:

وَإِن يَمْسِكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدَكَ بِخَيْرٍ فَلَا رَأَدَ لِفَضْلِهِ، يُصِيبُ بِهِ مَن يَشَاءُ
مِنْ عِبَادِهِ، وَهُوَ الْغَفُورُ الرَّحِيمُ ١٧

And if Allâh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, Most Merciful.

Surah Yunus 107

When the slave actualises tawheed then the fear of anything besides Allah leaves his heart, and his enemy becomes insignificant to him. Such a slave fears Allah alone, and does not fear others besides Him. Rather he will fear Allah alone, and he will see that thinking and occupying his mind about his enemy is a deficiency in his tawheed.

If tawheed is his utmost concern then Allah will be His Guardian, protecting and defending him. For verily Allah defends those who believe. Allah defends believers based on their level of faith. If his faith is complete then Allah will protect him with complete defense.

Some of the righteous predecessors said:

'Whoever submits to Allah completely then Allah will aid him completely. Whoever turns away from Allah completely then Allah will turn away from him completely. And whoever turns occasionally to Allah then Allah will occasionally aid him.'

Tawheed is Allah's greatest fortress and whoever enters it then he's from the secured ones.

Some of the righteous predecessors said:

'Whoever fears Allah then everything will fear him, and whoever doesn't fear Allah then he will fear everything.'

These are ten great means to repel the evil of the envier, the evil eye and the magician. We ask Allah The Most Generous to protect us and all Muslims from all evils, verily He is All-Hearing, All-Responding.



Manners of visiting the sick

Islam encourages the believers to fulfill the rights of others, among this is the rights of an ailing person. We are told to visit them, supplicate for good health and well-being for them, and make dua for them when visiting them. The Prophet ﷺ advised the believers to be like one body, when one rejoices all rejoice, and when one is in pain all are in pain.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ
وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضُُونُهُ تَدَاعَى لَهُ سَائِرُ
الْجَسَدِ بِالسَّهْرِ وَالْحُمَّى "

The Messenger of Allah ﷺ said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever".

Sahih Muslim, Book 45, Hadith 84

Below are some of the virtues of visiting the sick and the great rewards promised by Allah.

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ عَادَ مَرِيضًا لَمْ يَزُلْ فِي
خُرْفَةِ الْجَنَّةِ ". قِيلَ يَا رَسُولَ اللَّهِ وَمَا خُرْفَةُ الْجَنَّةِ قَالَ " جَنَاهَا " .

Allah's Messenger ﷺ as saying: He who visits the sick remains in the fruit garden of Paradise. It was said: Allah's Messenger ﷺ, what is this Khurfat-ul-jannah? He said: It is a place abounding in fruits.

Sahih Muslim, Book 45, Hadith 52

This means he's in orchards of paradise, he picks what he wills and harvests what he desires.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ فِي اللَّهِ نَادَاهُ مُنَادٍ أَنْ طَبَّتْ وَطَابَ مَمْشَاكَ وَتَبَوَّأْتَ مِنَ الْجَنَّةِ مَنْزِلًا"

I heard Messenger of Allah (ﷺ) saying, "Whosoever visits an ailing person or a brother in faith, an announcer calls out: 'May you be good and pure, may your walking be good and pure, and may you be awarded a dignified position in Jannah".

At Tirmidhi 1931, Authenticated by Al Albani as Hasan in Sahih At Targheeb 3474

It is recommended that when the Muslim visits a sick person, he should put him at ease, lighten his affairs, remind him of Allah's reward, and that sickness is an expiation and purification for him.

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهِ أَعْرَابِيًّا يَعُودُهُ وَكَانَ إِذَا دَخَلَ عَلَيْهِ مَنْ يَعُودُهُ قَالَ: "لَا بَأْسُ، طَهُورٌ إِنْ شَاءَ اللَّهُ".

The Prophet (ﷺ) visited a bedouin who was sick. Whenever he visited an ailing person, he would say, "La ba'sa, tahurun in sha' Allah [No harm, (it will be a) purification (from sins), if Allah wills]."
Riyadh As Saliheen, Al Bukhari, Book 7, Hadith 907

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمًّا وَلَا حُزْنًّا وَلَا أَذًى وَلَا غَمًّا حَتَّى الشَّوْكَةُ يُشَاقِّهَا، إِلَّا كَفَرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ".

The Prophet (ﷺ) said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that."

Sahih Al Bukhari 5642

Whoever wishes to visit a sick person, then he should choose a suitable time because the purpose of the visit is to bring relaxation to the one who's sick and to bring pleasure to his heart, not to burden him. It's also important to not prolong the visit unless the one who's sick allows it and there's benefit and goodness in remaining there.

It's from the sunnah for the one visiting:

To sit next to the head of the one who's sick

عن ابن عباس رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا عاد المريض جلس عند رأسه، ثم قال سبع مرات: أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ، فَإِنْ كَانَ فِي أَجْلِهِ تَأْخِيرٌ عَوْفٌ مِّنْ وَجْهِهِ.

Ibn 'Abbas may Allah be pleased with him narrated that when the Prophet (ﷺ) was visiting the sick, he would sit beside the head of the one who's sick then he would say seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ (سبع مرات)

As'ulullaah-al-'adheema rabbal-'arshil-'adheemi an yashfeek (7 times)

I ask Allah The Supreme, Lord of the magnificent throne to cure you (7 times)

If a sick person whose prescribed moment of death has not arrived yet then Allah will cure him from that disease.

Al Adab Al Mufrad 536, Authenticated by Al Albani

To place his hand on the body part which ails the sick person
when making dua

عَنْ عَائِشَةَ بْنْتِ سَعْدٍ، أَنَّ أَبَاهَا، قَالَ اشْتَكَى بِمَكَّةَ فَجَاءَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُوذُنِي وَوَضَعَ يَدَهُ عَلَى جَبَهَتِي ثُمَّ مَسَحَ صَدْرِي وَبَطْنِي ثُمَّ قَالَ "اللَّهُمَّ اشْفِ سَعْدًا."

سنن أبي داود 3104

Narrated 'Aishah daughter of Sa'd: That her father said: I had a complaint at Mecca. The Messenger of Allah (ﷺ) came to pay a sick-visit to me. He put his hand on my forehead, wiped my chest and belly, and then said: O Allah! heal up Sa'd

Sunan Abi Dawud 3104

Placing one's hand upon the sick person is a way of showing gentleness and care for him.

To advise the sick person to make dua and to say only what's good in front of him

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِذَا حَضَرْتُمُ الْمَرِيضَ أَوِ الْمَيْتَ فَقُولُوا خَيْرًا فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ"

Umm Salama reported Allah's Messenger (ﷺ) as saying: Whenever you visit the sick or the dead, supplicate for good because angels say "Amen" to whatever you say.

Sahih Muslim 919

It's better to supplicate from the supplications said by the Prophet (ﷺ) for they are blessed, are inclusive of much goodness and are protected from mistakes or slips.

بِاسْمِ اللَّهِ أَرْقِيَكَ، مِنْ كُلِّ شَيْءٍ
يُؤْذِيَكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ
حَاسِدٍ، اللَّهُ يَشْفِيَكَ بِاسْمِ اللَّهِ أَرْقِيَكَ

*Bismil-laahi ar-qeek, min kul-li shai'in yu'dheek,
min shar-ri kul-li naf-sin aw 'ayni kul-li haa-sid,
al-laah yash-feek, bismil-laahi ar-qeek*

In the Name of Allah. I recite over you [for purpose of healing] from all that troubles you, from the evil of every soul or of the eye of an envier. May Allah cure you; with the Name of Allah, I recite over you [for purpose of healing].

Sahih Muslim 2186



Supplications for distress

There are many supplications from the authentic Sunnah which remedy those who are afflicted with distress. This comes as a result of facing difficulties and pain which a person experiences when going through calamities and shake-ups.

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ ، لَا إِلَهَ إِلَّا
اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

Laa ilaaha il-lal-laahul 'adheemul-haleem, laa ilaaha il-lal-laahu rab-bul-'arshil-'adheem, laa
ilaaha il-lal-laahu rabbus-samaa-waati wa rab-bul-arqi wa rab-bul-'arshil-kareem

None has the right to be worshipped except Allah, The Magnificent, The Most Forbearing. None has
the right to be worshipped except Allah, Lord of the magnificent throne. None has the right to be
worshipped except Allah, Lord of the heavens, Lord of the earth and Lord of the noble throne.

Sahih Al Bukhari 6346

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

Allaah-ullaahu rabbee laa ushriku bihi shay'aa
Allah, Allah is my Lord, I do not associate anything with Him

Sunan Abi Dawud 1525, Authenticated by Al Albani as Sahih

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكُلِّنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ ، وَأَصْلِحْ لِي شَأْنِي
كُلَّهُ ، لَا إِلَهَ إِلَّا أَنْتَ

Allaahumma rahmataka arjoo, fa laa takilnee ilaa nafsee tarfata 'aynin, wa aslih lee sha'nee
kullahu, laa ilaaha illaa ant

O Allah, it is Your mercy that I hope for, so do not leave me in charge of my affairs even for a blink of an eye and rectify for me all of my affairs. None has the right to be worshipped except You.

Sunan Abi Dawud 5090, Authenticated by Al Albani as Hasan

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Laa ilaaha illaa anta subhaanaka innee kuntu minadh-dhaalimeen

None has the right to be worshipped except You. How far from imperfections You are, verily I was among the wrong-doers.

The Messenger of Allah (ﷺ) said: "The supplication of Dhun-Nun (Prophet Yunus (as)) when he supplicated, while in the belly of the whale was (mentioned above).. So indeed, no Muslim supplicates with it for anything except Allah responds to him."

Jami` at-Tirmidhi 3505

You will find all of these supplications are inclusive of words of faith, tawheed, and ikhlas (sincerity) to Allah. These invocations distance us from all types of shirk. This is the clearest evidence that the greatest remedy for distress is to renew ones faith and actualise servitude to Allah, which is what we're created for. When the heart is built upon tawheed and sincerity to Allah then the distresses will go away and the person will have utmost happiness.

Supplications for grief, anxiety and sadness

A slave gets afflicted with different pains in this life.

If this pain which afflicts the heart and is linked to past matters then it's 'sadness'.

If this pain is linked to future matters then it's 'anxiety and worries'.

And if this pain is linked to the present matters then it's 'grief'.

These three matters – sadness, worries and grief – are removed from the heart when a person truly returns to Allah. He breaks before Him, humbles himself to Him, submits and surrenders to His commands and believes in His decrees and ability. He knows Him by His names and attributes, He believes in His Book, and takes care in reciting it, pondering it and acting by it. It's only by this will these matters go away, the heart expands and happiness becomes a reality.

Whoever is afflicted with any worries or sadness
then let him say:

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمْتَكَ نَاصِيَتِي بِيَدِكَ، مَاضٍ فِي حُكْمِكَ،
عَذْلٌ فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِّيَتْ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي
كِتابِكَ ، أَوْ عَلِمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْتِرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ ،
أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي ، وَنُورَ صَدْرِي ، وَجَلَاءَ حُزْنِي ، وَذَهَابَ
هَمِّي

*Allaahumma innee 'abduk-abnu-'abdiq-abnu-amatik, naasiyatee biyadik, maadin fiyya hukmuk,
'adlun fiyya qadaa'uk, as'aluka bi kull-ismin huwa lak, sammayta bihi nafsak, aw anzaltahu fee
kitaabik, aw 'allamtahu ahadan min khalqik, awis-ta'tharta bihi fee 'ilmil-ghaybi 'indak, an taj'al
al-quraana rabbee'a qalbee, wa noora şadree, wa jalaa'a huznee, wa dhahaaba hammee
O Allah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your hand (i.e.
You have total mastery over me), Your command over me is forever executed and Your decree over me
is just. I ask You by every name belonging to You which You named Yourself with, or revealed in Your
Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen
with You, that You make the Qur'an the spring of my heart and the light of my bosom, and a
departure for my sorrow and a release for my anxiety*

The Prophet (ﷺ) said: whoever recites this then Allah will remove his worries and replace it with relief, and He will remove his sadness and replace it with joy.

As Silsalah As Saheehah 199, Authenticated by Al Albani as Sahih

These are great words which the Muslim should learn and be keen on saying when afflicted with sadness, worries or grief. Learning these words become most beneficial when understanding its meaning and acting on what it's calling for. Saying supplications without understanding and without application will have minimal effects and benefits.

When we look at this supplication, we find four important principles which a person cannot find happiness without. His worries, grief and sadness cannot be relieved except by fulfilling these matters.

First Principle

It's important to be a true slave of Allah, submitting to Him, breaking before Him, and confessing you are a creation of Allah, owned by Him, and even your line of fathers and mothers all belong to Him. For this reason it's said:

اللَّهُمَّ إِنِّي عَبْدُكَ ، وَابْنُ عَبْدِكَ ، وَابْنُ أُمِّتِكَ

O Allah, I am Your slave, son of Your slave, son of Your female slave

Second Principle

The slave should believe in Allah's decree and preordainment. Whatever He wills will happen and whatever He doesn't will, will not happen. No one can overturn His ruling nor return His decree. For this reason it's said:

نَاصِيَّتِي بِيَدِكَ، مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَاءِكَ

My forelock is in Your hand (i.e. You have total mastery over me), Your command over me is forever executed and Your decree over me is just.

Third Principle

For the slave to believe in Allah's most beautiful names and attributes and to beseech Him by the names mentioned in the Quran and Sunnah. The more a slave knows about Allah's names and attributes, the more he will fear Him, be conscious of His observation of everything, and will avoid disobeying Him or falling into something which deserves His wrath. For this reason it's said:

أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِّيَّتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتُهُ فِي كِتَابِكَ ، أَوْ عَلِمْتُهُ
أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عَنْدَكَ

I ask You by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You

Fourth Principle

To take care of being with the Quran. The Quran is Allah's Words encompassing all guidance, cure, sufficiency and well-being. The more a slave is taking care of reciting the Quran, learning it, pondering over it, acting by it and memorising it, the more he will find happiness, tranquility and rest in his heart, and his sadness, worries and grief will be removed accordingly. For this reason it's said:

أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي ، وَنُورَ
صَدْرِي ، وَجَلَاءَ حُزْنِي ، وَذَهَابَ
هَمِّي

*That You make the Qur'an the spring of my heart
and the light of my bosom, and a departure for
my sorrow and a release for my anxiety*

We should reflect upon these four principles and strive in implementing them in order to attain what has been promised:

إِلَّا أَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمَّهُ، وَأَبْدَلَهُ
مَكَانَ حَزْنِهِ فِرَحًا

Allah will remove his worries and replace it with relief, and He will remove his sadness and replace it with joy.

We ask Allah alone to help us and grant us success to fulfill it.



What to say when afflicted with a calamity

Allah has made it clear to His slaves the state they should be in and what to say when afflicted. Allah says:

وَلَنَبْلُونَكُم بِشَيْءٍ مِّنَ الْخُوفِ وَالجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ
وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَبْتَهُم مُّصِيبَةً قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهَتَّدُونَ ﴿١٥٧﴾

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirun (the patient) (155) Who, when afflicted with calamity, say: "Truly!

To Allâh we belong and truly, to Him we shall return." (156) They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones. (157)

Surah Al Baqarah 155-157

Allah informs us in this noble ayah that He will test His slaves in order to distinguish the truthful from the liar, the patient from the impatient, and the certain one from the doubtful one. He also mentions the matters with which with He tests them with, such as:

- **Fear:** meaning from their enemies
- **Hunger:** loss of food and nourishment
- **Loss of wealth:** this includes all types of loss of wealth whether it's from a divinely sent catastrophe, drowning, devaluation, theft, or other forms.
- **Loss of selves:** a slave is tested with the loss of his loved ones from children, relatives and friends. Under this category also includes being afflicted in the body with different types of sicknesses and ailments.
- **Loss of fruits:** such as grains, fruits of date-palm trees, and trees.

These matters are bound to happen because The All-Knowing, The All-Aware has informed us of their taking place. A person will receive a share of these calamities, as a test from Allah. Whoever is pleased then he will attain Allah's pleasure, and whoever is displeased then he will attain Allah's displeasure.

It's important for the afflicted one to know the One Who has afflicted him is The Wisest of the wise and The Most Merciful of the merciful. He afflicts him in order to test his patience, his pleasure (with Allah), and his faith. In addition, Allah tests us in order to hear us sincerely invoking Him, humbling ourselves at His door, complaining of our grief and sadness to Him alone. With this we attain the great promise of Allah, His rewards and favors.

وَبِشِّرُ الصَّابِرِينَ ١٥٥ أَلَّذِينَ إِذَا أَصَبَّتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَجِعُونَ
أُولَئِكَ عَلَيْهِمْ صَلَواتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهَتَّدُونَ ١٥٧

Give glad tidings to As-Sâbirun (the patient) (155) Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." (156) They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones. (157)

Allah had made this the statement of istirja' (a statement which one in a calamity reminds of himself he will return to Allah):

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَجِعُونَ

Truly! To Allâh we belong and truly, to Him we shall return

If the afflicted one resorts to this statement then his heart will find rest, his mind and soul will be in peace, and Allah will exchange his calamity to ease.

The Prophet (ﷺ) said:

When a calamity strikes one of you, then let him say:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ، اللَّهُمَّ أَجُرْنِي فِي مُصِيبَتِي ،
وَاخْلُفْ لِي خَيْرًا مِنْهَا

Innaa lillaahi wa innaa ilayhi raaji'oon, allaahumma' jurnee fee museebatee, wakhluu lee khayran
minhaa

To Allah we belong and unto Him is our return. O Allah, recompense me for my affliction and replace
it for me with something better

Allah will give him reward for affliction, and would give him something
better than it in exchange.

Sahih Muslim 918

Whoever reflects upon this great statement, he will find it's a great remedy for those afflicted. It includes two great principles which if actualised by knowledge and action, then the slave will overcome his calamity, and will attain a great and a beautiful return.

First Principle

The slave affirms that he, his family, his wealth, and his children all belong to Allah. For He's the One Who brought them into existence from nothing, and He deals with them as He wills. No one can reject His ruling or decree. From this we understand

إِنَّا إِلَيْهِ

Truly! To Allâh we belong

Second Principle

The slave knows his final destination and return is to Allah, just as He said:

إِنَّ إِلَيْ رَبِّكَ الْرُّجْعَىٰ

*Surely! Unto your Lord is the return
Surah Al 'Alaq 8*

No doubt the slave will leave this world behind him and come to his Lord on the Day of Judgment alone, with no family, wealth, or spouse. He will come forward only with his good deeds and sins. From this we understand:

وَإِنَّا إِلَيْهِ رَجُعُونَ

and truly, to Him we shall return

The slave affirms he will return to Allah, and He will recompense him for what he did in this life. For this reason one should occupy himself with what will benefit him when he meets Allah. If the afflicted one says this statement while his heart is present of its meaning, and acts upon it, then he will be guided to the Straight Path.



مركز السلام الإسلامي

AL SALAM ISLAMIC CENTER

COPYRIGHT © 2020 BY AL SALAM ISLAMIC CENTER.

ALL RIGHTS RESERVED

WWW.MARKAZALSALAM.COM

THIS BOOK IS NOT FOR SALE.

SCAN FOR PDF



www.markazalsalam.com



info@markazalsalam.com



Al Salam Islamic Center



t.me/markazalsalam



t.me/alsalamislamiccenter_kids



+97150 8008875