




LOVE OF ALLAH AND HIS MESSENGER (ﷺ)


All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LOVE OF ALLAH AND HIS MESSENGER (ﷺ)

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ASH SHAAFI (The Curer)

- None of us are perfect and all the Names of Allah (سبحانه وتعالى) are there to cure us from inside and outside. The names of Allah are filled with Majesty and Beauty. We attach to Allah out of love and magnification.
- The one who is far from Allah (سبحانه وتعالى) returns back to Him by His majesty and by magnifying

Him. Then to see complete purity is with love of Allah.

- We might think that to know Allah Ash Shaafi we have to go through sickness, difficulty or stressful nurturing. But this connection with Allah Ash Shaafi is with magnification and love and this is not only for bad times.
- We do not know what can be a means for cure for us. Sometimes a kind word, an expression of love or a cute invitation is all it takes to cure us from what lies within.
- This is the beauty of the Names of Allah. No one is like Him. We cannot say that we have to go through bad times in order to know Ash Shaafi. To go to His beautiful names only in times of need is a very lowly connection.

- We need Allah Ash Shaafi all the time. This name not only cures us from physical sickness but also from emotional sicknesses, mental sicknesses and from any weaknesses we have.

ASKING FOR PARDONING & WELL-BEING

فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: سَلِ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، ثُمَّ أَتَاهُ الْغَدَ فَقَالَ: يَا نَبِيَّ اللَّهِ، أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: سَلِ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، فَإِذَا أُعْطِيتَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ فَقَدْ أَفْلَحْتَ.

A man came to the Prophet, may Allah bless him and grant him peace, and said, "Messenger of Allah, what is the best supplication?" He answered, "Asking Allah for pardoning and well-being in this world and the Next world." Then he came to him the following day and asked, "Prophet of Allah, what is the best supplication?" He answered, "Asking Allah for pardoning and well-being in this world and the Next world."

When you are given well-being in this world and the Next, then you have achieved success."¹

- We ask Allah (سبحانه وتعالى) for well-being at all times and the Prophet (ﷺ) instructed us to invoke Allah (سبحانه وتعالى) for well-being. To have pardoning and well-being is to have a healthy body, mind and connections. We don't know how these words can fix our thinking, feelings and actions.
- We ask Allah Ash Shaafi to make all means of cure for us. When we are easy-going with others, then it encourages them to also be easy going.
- The Prophet (ﷺ) told us that health and free-time are two blessings that people underestimate.

¹ Al Adab Al Mufrad, Book 1, Hadith 637, Authenticated by Al Albani as Sahih

NAME OF ALLAH ASH SHAAFI IN THE SUNNAH

SUPPLICATION FOR CURE

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَوِّذُ بَعْضَ أَهْلِهِ، يَمْسَحُ بِيَدِهِ
الْيُمْنَى وَيَقُولُ " اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ، اشْفِهِ وَأَنْتَ
الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا

Narrated `Aisha ((رضي الله عنها)) The Prophet (صلى الله عليه وسلم) used to treat some of his wives by passing his right hand over the place of ailment and used to say, "O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment."²

- Notice that we are asking Rabb of the people even though He is the Rabb of all. This shows us His special care.
- There is much tawheed in this supplication.

² Sahih Al Bukhari 5743

- No one can cure except Him. Everything else is only means. Here we are asking for a cure that is not followed by any other sickness.
- For instance, a person may be treated for something and in the process they discover something else that needs attention.

SURAH ASH SHU'ARA 80

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

And when I am ill, it is He who cures me

- Cure is from Allah (سبحانه وتعالى). He cures all the sicknesses whether they are physical, or in the soul. Shifa means to remove and lift what is paining the body or heart.
- He has made different kinds of remedies and cures. He is the One Who makes the medication to work and the doctor to be guided.

- Any remedy and treatment are only from Allah (سبحانه وتعالى). We do not depend on them as they are only means.
- Allah (سبحانه وتعالى) cures the bodies from sicknesses and the hearts from temptations, doubts and bad feelings.
- To take medication does not negate tawakkul (reliance) on Allah. A person cannot be sick and sit without doing anything saying that Allah (سبحانه وتعالى) will cure me. Just as when we are hungry, we get up and eat and when we are thirsty we get up and drink. To sit in one place waiting for relief is not the way. We take the means but only trust Allah (سبحانه وتعالى). This is the balance.

- Allah (سبحانه وتعالى) has given us different forms of treatments from ruqya and medication. It is also important to note that we take medications and cures that are based on studies and what is recognized. Placing stones or anything to do with energy is not a real cure.
- The greatest cure from Allah (سبحانه وتعالى) is the Qur'an.

SURAH AL ISRAA' 82

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ
إِلَّا خَسَارًا

And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

- When a person takes the Qur'an, it will change him 360 degrees. But the one who does not take it only increases himself in loss.
- With the Qur'an, our way of thinking, feeling, dealing with situations change. Our goals change and where we want to reach also changes.
- There is so much mercy and goodness in being with the Qur'an. But the one who does not take it is being unjust with himself. How? By not believing in it - it will be against him in the end. He will remain in this state of loss if he does not change.

EVERYTHING HAS A CURE

مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً

The Prophet (ﷺ) said, "There is no disease that Allah has created, except that He also has created its treatment."³

- Every sickness has a cure, irrespective of whether it is known to us or not. If anyone says there is no cure for something, we do not believe him but we believe Allah (سبحانه وتعالى) and His Prophet (ﷺ).
- What has happened when the body falls sick? Either there is a weakness, or lack of protection or something entered the body and was not removed. These are the ways the doctor searches for cure.
- What gives strength to the heart is belief and good deeds.

³ Sahih al-Bukhari 5678

- We are not solid, but have weaknesses and sins. We need to seek forgiveness to remove these sicknesses and maintain our health.
- We need protection from sins and also need repentance and seeking forgiveness to take them out. And then to maintain it we need love.
- A sick person is sensitive to changes in temperatures and does not have enough strength to defend himself.
- Increasing in faith and good deeds are a means to strengthen oneself and overcome trials. If a person does not have faith or good deeds, he is quickly affected and is weakened.

- The greatest means of sickness of the heart is heedlessness of Allah (سبحانه وتعالى), of His Commands and from the Last Day.
- Heedlessness of Allah (سبحانه وتعالى) is a result of not remembering Him and attachment of the heart to anything rather than Him.
- Heedlessness of the commands of Allah (سبحانه وتعالى) is a result of having no desire to fulfill them. The heart is attached to his own desires and not to what Allah (سبحانه وتعالى) wants.
- Heedlessness of the Last Day is a result of not remembering it and not taking the admonitions. When we are reminded of death, we go back to ourselves and ask Allah (سبحانه وتعالى) for a good end.

- If there is complete heedlessness from all three ways then the worships will become heavy on the slave, brings forward his desires over Allah's commands and he favors the duniya over the akhirah (hereafter).
- Just as we feed the body good food, we feed our souls with knowledge of Allah (سبحانه وتعالى) and His religion. This is what will benefit us and take us out from sicknesses.
- What weakens the heart is also extreme mingling with people. This is not only about physical going out but also through our phones. Nowadays we can easily know and follow the lives of strangers more than our own families.

- Anything that we are surrounded by covers our hearts. Then we slowly start to lose ourselves and forget what is good for us.
- The person himself, his heart and feelings all become scattered.
- On the other side is wishful thinking. This person is living in his imaginary world wishing for things from the duniya. This is like going to a sea without a coast. He is in his fantasy land and living in a dream. Instead, we think good of Allah (سبحانه وتعالى) and invoke Him.
- Also, attaching to something besides Allah (سبحانه وتعالى) is humiliation. Allah (سبحانه وتعالى) made our hearts to find its happiness in attaching to Him and warned us of humiliation by attaching to others. This becomes a path of misery.

SURAH AL ISRAA' 22

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا

Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken.

- Here we see that the one who attaches to rather than Allah (سبحانه وتعالى) will be sitting in misery. He feels disgraced and humiliated in the end. Save yourself from humiliation and disgrace by only attaching to Allah (سبحانه وتعالى).
- Excessive eating also becomes a way for shaithan to enter. We eat to remain healthy but excessive eating becomes a reason for laziness. The Prophet (ﷺ) told us that the shaithan flows through our veins. When we eat more, our veins expand so shaithan can flow more.

- Which is why when we are fasting, our veins are constricted and we tend to overlook more.
- Excessive sleeping also makes the bodies heavy. Even the body parts hurt when we sleep a lot. The best sleep is after Isha then to wake up in the night and to go back to sleep for the last sixth of the night.
- Then we stay awake after fajr as this is the time the provision is being distributed.
- May Allah (سبحانه وتعالى) help us only attach to him, to eat what is good and sleep in the best time. We do not know how this will strengthen our bodies and hearts so we understand and react in the best way when facing situations.
- If someone is tired, he can easily fall into arguments.

- Allah (سبحانه وتعالى) made the Qur'an a means of cure. It reminds us of what will happen in the future. It is a cure from the sicknesses of the heart and the body. It guides to the best manners and behaviors and keeps us away from what is lowly. It commands to what is fair and just.
- When we follow the Qur'an and live by it, applying it, then it changes us and everything inside out.
- When we fall sick, it is a reminder for us to return back to Allah (سبحانه وتعالى). Any outward sickness is a reaction of what lies within.
- The Qur'an is a reason for the expansion of the heart. We know what tightness of the chest feels like. We may hear something painful and the easy way is to say that person

is rude. But the hard way is to go back to the self and admit, 'maybe I am insecure, or jealous?'. Returning back to Allah (سبحانه وتعالى) is always the cure.

- Tawheed is the greatest reason for the expansion of the chest and shirk is the greatest reason for the tightness of the chest.
- Any time we reject commands and decrees, we face tightness in the chest. But the more a person is generous and giving, the more vastness he feels. The one who is tight is constantly worried and not happy.
- When love of Allah (سبحانه وتعالى) is gathered in the heart, a person feels this expansion. He does not feel I have prayed enough or fasted enough. When Allah (سبحانه وتعالى) opens more,

he wants to do more. In the end, he wants to reach the level of Ihsan. This comes with struggle and an effort to improve.

BE IN LIFE LIKE A TRAVELLER

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ» وَكَانَ ابْنُ عُمَرَ يَقُولُ: إِذَا
أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ،
وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ

"Allah's Messenger (ﷺ) took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveler.'" The sub-narrator added: Ibn `Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death."⁴

- As the heart becomes more sound, it realizes that it is in life like a traveler or a stranger. A stranger knows he is not in his place of

⁴ Sahih al-Bukhari 6416

residence. He knows he is not here forever and even in his time here, his heart reaches the akhirah (hereafter).

- The stranger and traveler know he will go back home in the end. He will only see scenes, take it all in, enjoy, not want to cause trouble because he wants to go back.
- ‘Ibn Umar then added, "if you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening". Now is the time to take action and provision. We take from our life for our death. We know Allah (سبحانه وتعالى) in times of ease and He will know us in times of difficulty.
- Our bodies are not made to last forever here. The bodies will come to an end eventually.

But it is the soul that does not die. On the Last Day, Allah (سبحانه وتعالى) will recreate the bodies and they will reunite with the souls. Now we use the bodies we have been entrusted with to believe and act.

- If the hereafter is not important, Allah (سبحانه وتعالى) would not have told us about it so many times. Our time here is temporary.
- Knowing Allah Ash Shaafi helps us to not see matters in a sickly way but to know that He wants us to see matters in a right way, to give us peace of mind, body and soul.
- May Allah (سبحانه وتعالى) cure all our sicknesses, we know and don't know.
- When we attach to Allah (سبحانه وتعالى), we see the true reality of everything and then these

sicknesses and weakness become strength because it becomes a way to attach to Allah.

- May Allah (سبحانه وتعالى) make all we say and do to be means of cure and not to bring sicknesses to others. Ameen.

SUPPLICATION TO ADORN FAITH

اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

○ Allah, beautify us with the adornment of faith and make us of those who guide and are rightly guided.⁵

- To remember Allah (سبحانه وتعالى) is a cure and to remember anything else is a sickness. Real cure and protection are to remember Allah (سبحانه وتعالى). This is what satisfies us. Everything from the Qur'an heals us.

MAY ALLAH INCREASE US IN FAITH. AMEEN.

⁵ An-Nasa'i No# 1305, 1306

REFERENCES

1. تفسیر الشیخ السعدی - TAFSEER SHEIKH AS SA'ADY

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