EXPLANATION OF THE
Supplications for
THE SICK & AFFLICTED
Shaykh Abdur Razzaq Ibn Abdul Muhsin al-Abbaad
EXPLANATION OF THE SUPPLICATIONS FOR THE SICK AND AFFLICTED

Shaykh 'Abd al-Razzāq Ibn 'Abd al-Muḥsin al-'Abbād
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THE SICK AND AFFLICTED

Transliteration Table

Consonants

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Vowels

| Short | a | i | u |
| Long | ā | ī | ū |

Diphthongs | aw | āy |

The Mighty and Majestic.
The Sublime and Exalted.
May Allāh make good mention of His Prophet in the highest company and grant him safety in this life and the next.
May Allāh be pleased with him.
May Allāh show mercy to him.
Peace be upon him.
INTRODUCTION

All praise is for Allah, the Lord of all that exists; and the good end is for the pious. May the peace and blessings be upon the Imam of the Messengers, our Prophet Muhammad, his family members and all of his companions altogether. As to proceed:

These are a number of topics pertaining to the sick and afflicted, the invocations with which they supplicate, the legislated Ruqyah, and what is to be said when visiting [the sick].

I have selected this from my book: The Fiqh of Supplication and Remembrance. (This was done) since some virtuous (brothers) desired for this to be compiled in a small booklet, with the goal of spreading its benefit [amongst a wider audience] and extending the scope of its benefit.

I have called it: Explanation of the Supplications for the Sick and Afflicted.

I ask Allah to accept it with a goodly acceptance and to decree its acceptance; and that He make it be of tremendous benefit and to reward all of those who participated in its printing and publication with the greatest and most abundant of rewards. Indeed He is the All-Hearing of supplications. May the peace and blessings be upon our Prophet
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Muḥammad  ﷺ, his family and all of his companions altogether.
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THAT WHICH IS SAID WHEN PERFORMING RUQYAH UPON THE SICK

There have come within the pure Sunnah various types of remembrance and supplications that have been legislated when performing Ruqyah upon the sick. Allāh has made them a means to attain the cure and good health. I shall cite a blessed selection of these statements of remembrance and supplications.

Indeed, the greatest of that with which Ruqyah is performed upon the sick is the Opening Chapter of the Book, Umm al-Qur’ān (the Mother of the Qur’ān). Indeed it is sufficient and adequate to heal and cure.

There comes within the two Šāhīh collections, on the authority of Abū Sa‘īd al-Khudrī (ṣallīllāhu ‘alayhi wa sallam):

“Some of the companions of Allāh’s Messenger (ṣallīllāhu ‘alayhi wa sallam) had proceeded on a journey, and they descended at a village from the villages of the Arabs. They sought from the [inhabitants of this village] to host them, but they refused to host them.

The chief of that village was stung, and they tried to tend to him with everything, yet nothing would benefit him.

So some of them said:
‘You should go to this group who has descended here, as perhaps some of them may have something.’

So they went to them and said:

“O group, indeed our chief has been stung, and we have tried to tend to him with everything but nothing has benefited him. Do any of you have something (to help him)?”

So one of them said:

“Yes, by Allah, I am one who performs Ruqyah. However, by Allah, we sought to be hosted by you and you did not host us; so I will not perform Ruqyah for you unless you set for us a wage.”

So they agreed upon a flock of sheep. So he went to them, and he began spitting and reciting [upon the bite]:

“All the praises and thanks be to Allah, the Lord of the ‘Ālamīn (mankind, Jinn and all that exists).”¹

Then the patient was healed and started walking as if he had not been sick. So the tribesmen paid them their

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¹ Al-Fātiḥah [1:2]
wages that they had agreed upon. Upon which, some of them (the Prophet’s companions) said:

‘Distribute (the sheep).’

But the one who performed the Ruqyah said:

“Do not do that till we go to Allah’s Messenger and mention to him what has happened and see what he will order us.”

So they came to Allah’s Messenger and mentioned the story to him and he said:

“How did you know that Surah al-Fatihah is a Ruqyah? You have done the right thing. Divide (what you have got) and assign for me a share with you.”

This hadith proves the great status of this Surah and that it has a great effect in healing the sick and the removal of his ailment by the permission of Allah.

Ibn al-Qayyim (d. 755/1355) said commenting upon this hadith:

“This remedy had an effect upon this disease, and it removed it to the point that it was as if it never existed. It is the easiest and most convenient [form of] treatment. If the slave were to properly treat the ailment with al-Fatiha, he would see an amazing effect in terms of [recovery] and healing.

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2 Related by al-Bukhāri (no. 5749) and Muslim (no. 2201).
I had stayed in Makkah for a period of time and some illness had afflicted me. I was not able to find a doctor or any medicine. So I would treat myself with al-Fātihah, and I saw that it has an amazing effect. I would mention that to those who had complained of pain, and many of them were healed quickly (by way of it).”

From that which is said when performing Ruqyah upon the sick is the Mu'awhidhāt [al-Ikhlas, al-Falaq and al-Nās]:

"Say (O Muhammad): "He is Allāh, (the) One.”

And:

Say: “I seek refuge with (Allāh) the Lord of the daybreak.”

And:

Say: “I seek refuge with (Allāh) the Lord of mankind.”

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3 Refer to al-Jawāb al-Kāfī (p. 5) of Ibn al-Qayyim.
4 Al-Ikhlas [112:1]
5 Al-Falaq [113:1]
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There comes in the two *Sahih* collections [Bukhārī and Muslim] on the authority of ʿĀ‘ishah (ṣ) that (she said):

“When Allāh’s Messenger was ill he would recite upon himself with *al-Mu‘awwidhāt* and blow. So when his pain intensified, I would recite upon him and wipe with his hands, hoping for its blessing.”

In *Sahih Muslim* there comes from her (ṣ) that she said:

“When Allāh’s Messenger was ill, one of his family members would blow upon him (reciting) *Al-Mu‘awwidhāt*.”

Her statement: “*Al-Mu‘awwidhāt*” is referring to *al-Ikhlāṣ*, *al-Falaq*, and *al-Nās*. Sūrah *al-Ikhlāṣ* is included amongst them—and [this name, *al-Mu‘awwidhāt*, is used to describe them because the majority of these Sūrah commence with “Say: ‘I seek refuge with Allāh’”] - due to what it comprises from the description of the Lord, even though seeking refuge [with Allāh] is not explicitly stated therein.

This *ḥadīth* proves the greatness of these three Sūrah and that they are a *Ruqyah* and a healing, by the permission of Allāh, for these ailments and discomfort.

Many *ahādīth* have been transmitted which establish the lofty status of these Sūrah. Furthermore, the *Mu‘awwidhatayn*

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6 Al-Nās [114:1]
7 Related in *Ṣahih al-Bukhārī* (no. 5016) and *Ṣahih Muslim* (no. 2192).
8 Related in *Ṣahih Muslim* (no. 2192).
9 Refer to *Fath al-Bārī* by Ibn Ḥajr (9/62).
EXPLANATION OF THE SUPPLICATIONS FOR THE SICK AND AFFLICTED

[Sūrah al-Falaq and al-Nās] have a great effect, especially if the sick person is afflicted with magic, the evil eye or the like of this.

Ibn al-Qayyim ( この行 ) said within the introduction of his explanation of the al-Mu'awwidhatayn:

"The intent is to speak regarding these two Sūrahs and to clarify the greatness of their benefit and the extreme need for them; rather, the necessity of them, and the fact that no one at all can do without them. Similarly, [to clarify] the fact that they have a great effect, specifically on the repelling of magic, the evil eye and the other manifestations of evils. And [to clarify] the fact that the servant's need for seeking refuge with these two Sūrahs is greater than his need for air, food, drink and clothing."^{10}

Then he expounded upon them in great detail, which is a work that contains great benefits and is extremely valuable.

From that which is said when performing Ruqyah upon the sick is the hadith that is authentically established in Ṣaḥīḥ Muslim on the authority of 'Uthmān Ibn Abū al-'Ās that he complained to Allāh’s Messenger ( صل الله علیه وآله وسلم ) about a pain he had in his body since he embraced Islām. So Allāh’s Messenger ( صل الله علیه وآله وسلم ) said to him:

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^{10} Refer to Badā'i' al-Fawā'id by Ibn al-Qayyim (2/199).
"Place your hand at the place where you feel the pain in your body and say, ‘Bismillāh (in the name of Allāh) three times,’ and say seven times, ‘A‘ūdhu billahi wa qudratihī min sharri mā ajidu wa uhādhīru (I seek refuge with Allāh and with His Power from the evil that I find and that I fear).’” 11  

His statement: “From the evil that I find and that I fear” means from the evil of that which I find from affliction and pain, and from the evil of that which I fear, referring to that which I am afraid and apprehensive of.

This comprises seeking refuge from the pain from which he is suffering and seeking refuge from the pain that he fears will afflict him or he expects to afflict him in the future. So he [seeks refuge with Allāh] from his current illness becoming critical and intensifying.

This often happens to the person when he is afflicted with an illness, as he becomes worried and fears that the illness will be become critical and that it will intensify.

So in this great supplication [the individual] is seeking refuge with Allāh from that.

It is established in Sahih Muslim that Abū Sa‘īd al-Khudrī (رضي الله عنه) said:

11 Related in Sahih Muslim (no. 2202).
“Indeed Jibrīl came to the Prophet and said: ‘O Muḥammad, are you sick?’

He said: ‘Yes.’

He said:

بِسْمِ اللَّهِ أَرْقِيَا بِمِنْ كُلِّ شَيْءٍ شَهِيِّ يُؤُذِيكُ، وَمِنْ شَرِّ كُلِّ نَفْسٍ أَوْ
غَيْنِ حَاسِبِ، اللَّهِ تَشْفِيكُ، بِسْمِ اللَّهِ أَرْقِيَا

Bismillāhī Arqīka Min Kulli Shayīn Yu’dhīka; Wa Min Sharri Kulli Nafs Aw ‘Ayn Ḥāṣidin; Allāhu Yashfiqā; Bismillāhī Arqīka.

“In the Name of Allāh I perform Ruqyah upon you from everything that harms you, from the evil of every soul or the evil eye of every envious one. May Allāh heal you; in the Name of Allāh I perform Ruqyah upon you.”12

It is established in the two Šahīḥs on the authority of ‘Ā‘ishah (رضي الله عنها) that she said:

“The Prophet (صلى الله عليه وسلم) would seek refuge (for) some of his family and wipe with his right hand and say:

اللَّهُمَّ رَبَّ النَّاسِ، أَذِهِبْ اللَّبَاسِ، وَشَفِّيْتُ النَّافِئِ، لَا شَفَاءٌ
إِلَّا شَفَاءَكَ، شَفَاءٌ لَا يُغَادِرُ فَرَحًا

12 Related in Šahīḥ Muslim (no. 2186).
Allahumma Rabbin-Nās; Adh-hibil-Ba’s washfī; Anta Ash-Shāfī; Lā Shifā’a Illā Shifā’uka. Shifā’an Lā Yughādiru Saqaman.

"O Allah, Lord of mankind, remove this illness and cure (him or her)! You are the Healer. There is no healing except Your healing, a healing which does not leave behind any illness." 13

In another narration from her she said:

“When any person amongst us fell ill, Allah’s Messenger used to rub him with his right hand and then say…”

Then she mentioned the supplication.14

In another narration she said:

“Allah’s Messenger used to perform Ruqqiyah (upon people) with these words…”

Then she mentioned it.15

There comes in Šahīḥ al-Bukhārī on the authority of ‘Abd al-‘Azīz Ibn Suhayb that he said:

“Thābit and I entered upon Anas Ibn Mālik, and Thābit said:

‘O Abū Hamzah, I am ill.’

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13 Related in Šahīḥ al-Bukhārī (no. 5743) and Šahīḥ Muslim (no. 2191).
14 Related in Šahīḥ Muslim (no. 2191).
15 Related in Šahīḥ Muslim (no. 2191).
Anas said: ‘Shall I not recite upon you the Ruqyah of Allāh’s Messenger?’

He said: ‘Of course.’

He (Anas) said:

اللَّهُمَّ رَبُّ النَّاسِ مُدْهِبٌ الْبَسِيرَ إِنْ تُشْفِي أَنتَ الشَّافِيَ لَا شَا في أَلَا أَنتَ شَفَاءٌ مَّا شَفَاءَ وَلَا مَنْ شَفَى سَقَامَ.

Allāhumma Rabbin-Nās; Mudh-hibal-Ba’s iṣḥī; Anta Ash-Shā‘ee; Lā Shā‘īya Illā Anta. Shīfā‘an Lā Yughādiru Saqamān.

‘O Allah, Lord of mankind, Remover of disease, cure him. You are the Healer. There is no healing except Your healing, a healing which does not leave behind any illness.’

His statement: “O Allah, Lord of mankind…”

This involves seeking nearness to Allāh by way of His Lordship over all the people, as He created them, He governs all their affairs and He controls their situations. For in His Hand, Glorified and Exalted is He, is life and death, health and illness, richness and poverty, and strength and weakness.

His statement: “Remove this disease…”

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16 Related in Ṣaḥīḥ al-Bukhārī (no. 5742).
Al-Ba’s is fatigue, difficulty and illness. Here, it comes without the Hamzah, as to pair it and make it conform to the previous sentence.

There has come within the ḥadīth of Anas:

“O Allāh, Lord of mankind, Remover of illness…”

This involves seeking nearness to Allāh, Glorified be He, by [stating] that He alone is the Remover of illness and difficulty. So there is no way for disease to leave the servant except by His Permission and Will.

His statement: “And cure (him or her) …”

This involves asking Allāh for healing, and this is good health and to be free from illness.

His statement: “You are the Healer…”

This involves seeking nearness to Allāh, Glorified be He, by [mentioning] that He is the Healer who in His hand is the cure, as is found within His statement:

وإِذَا مَرَضْتُ فَهُوَ الْطَّاهِرُ

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

His statement: “There is no cure but Your cure…”

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17 Al-Shu’ārā’ [26:80]
This emphasizes what has proceeded, and it is an affirmation that any treatment and medicine that Allāh does not permit to result in good health and healing will not benefit, nor will it help in the slightest.

His statement: “A healing which leaves behind no ailment…”

This means that it does not leave behind any illness nor does it allow any disease to follow it. The benefit from this is that recovery and healing from a sickness may occur, but perhaps it may leave behind another sickness that stems from this illness and develops because of it.

Therefore, the person asks Allāh for Him to cure him totally from the illness with a complete healing which does not leave behind any trace of this ailment, and which does not cause the sick person to develop any other condition.

This is from the completeness of the prophetic supplications, their perfection and their comprehensiveness.
SEEKING REFUGE [WITH ALLĀH] FROM MAGIC, THE EVIL-EYE AND ENVY

Indeed from the fatal sicknesses and great evil are the illnesses that affect the individual as a result of magic, the evil-eye or envy.

Magic has a great effect upon the one who is afflicted with it. It may cause illness and may (even) kill.

The same applies to the evil-eye of the envious person when his soul is intoxicated with wickedness and evil has gathered within his heart. Verily, the evil-eye harms the individual who is afflicted by it. It may cause him to be sick or it may even kill him.

So magic is a reality and has an effect; and envy is a reality and has an effect.

From the blessings of Allāh upon His believing servant is that He has provided him with a blessed means and beneficial things by which the evil of these (types of individuals) is repelled from him, and their harm and the calamity that descends upon him due to them is removed from him.

Al-'Allāmah Ibn al-Qayyim (رحمه الله) has succinctly mentioned this in ten great measures, and if the servant establishes and implements these matters, then the evil of the envier, the one who has the evil-eye and the magician will not harm him:
1.) **The First Measure:** Seeking refuge with Allāh from its evil, seeking protection with Him and seeking shelter with Him.

As the Most High has said:

وَقَدْ أَعُوذُ بِاللهِ الْفَلَقِ ۚ مِن شَرِّ ما خَلَقْتُ وَمِن شَرِّ عِبَاسِ إِذَا

وَقَبَّ وَمِن شَرِّ النَّفَثِ فِي النَّفَثِ ۚ وَمِن شَرِّ حَاسِيدِ إِذَا

“Say: ‘I seek refuge with (Allāh) the Lord of the daybreak, from the evil of what He has created; and from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). And from the evil of the witchcrafts when they blow in the knots, and from the evil of the envier when he envies.’”\(^{18}\)

Allāh the Exalted is the All-Hearing [and hears] those who seek refuge with Him, and He is the All-Knowing [and knows] of that which he seeks refuge from; and He is Capable of all things.

He Alone is the One from Whom refuge is sought. Refuge is not sought from anyone from His creation, and sanctuary is not sought from anyone besides Him.

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\(^{18}\) Al-Falaq [113:1-5]
Rather, He is the One Who gives refuge to those seeking refuge, and He protects and defends them from the evil of which they seek refuge from.

The reality of seeking refuge is to flee from something that you fear to one who will protect you and defend you from it. And there is no protector for the servant nor is there anyone to grant him refuge except Allāh. He (سُبْحَانَهُ وَتَعَالَى) is sufficient for the one who puts his trust in Him and adequate for the one seeks sanctuary with Him.

He is the One who removes fear from the one who is scared and grants him safety, and the One who shelters the one seeking shelter. He is the best Patron and the best Helper.

2.) The Second Measure: To fear Allāh and be mindful of Him as it relates to His commands and prohibitions.

Whoever fears Allāh, then He will protect him and He will not entrust him to someone else.

The Most High said:

\[
\text{وَإِنْ تَصَبَّرُواَ وَتَنَفَّذُواَ لا يُضِرُّ أَحَدًا مِّنْهُمَّ كَيْدَهُمَّ شَيْئًا إِنَّ اللَّهَ يَسْتَمَعُ أَمَامَكُمْ}
\]

ترجمة: 
وإِنْ تَصَبَّرُواَ وَتَنَفَّذُواَ لا يُضِرُّ أَحَدًا مِّنْهُمَّ كَيْدَهُمَّ شَيْئًا إِنَّ اللَّهَ يَسْتَمَعُ أَمَامَكُمْ
“But if you remain patient and become al-Muttaqūn, not the least harm will their cunning do to you. Surely, Allāh surrounds all that they do.”

The Prophet (صحابت) said to Ibn ‘Abbās (رضي الله عنه),

إِحْفَظْنَّ الله ۖ إِحْفَظْنَّكَ، إِحْفَظْنَ الله ۖ تَجِدُهُ تَجَاهِلَكَ

“Be mindful of Allāh and He will protect you. Be mindful of Allāh and you shall find Him in front of you.”

Whoever is mindful of Allāh then Allāh will preserve him, and he will find Him in front of him, wherever he turns.

If Allāh protects someone and is with him, then whom shall he be afraid of and whom shall he fear?

3.) The Third Measure: Being patient with his enemy, not fighting him nor complaining about him, and not thinking of harming him in any way.

Nothing aids a person to overcome his enemy and the one who is envious and jealous of him like patience.

The greater the oppression and transgression of the envier the more this transgression serves as a means of force and strength for the wronged and oppressed.

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19 Āl-'Imrān [3:120]
The transgressor fights against his own soul [with this injustice] while he doesn’t even realize it.

So his transgression and injustice is an arrow that he aims and fires at his own self:

\[
\text{لا يَجِبُ الْمَكْرُ عَلَى النَّاسِ إِلَّا يَدْأَبُهُ.}
\]

"But the evil plot encompasses only him who makes it."\(^{20}\)

So when the envied person is patient and does not display arrogance, then he will attain success, by the permission of Allāh.

4.) The Fourth Measure: Reliance upon Allāh. Whoever places their trust in Allāh then He will suffice them.

Reliance [upon Allāh] is from the strongest of means with which the servant repels the harm, oppression and enmity of the creation that he cannot endure.

If Allāh suffices him, then his enemy has no hope regarding him.

If the servant were to truly trust in Allāh as he should, and the heavens, the earth and all within them were to plot (against him), then Allāh would provide him with an escape, suffice him and aid him.

\(^{20}\) Fāṭir [35:43]
5.) **The Fifth Measure:** To not allow the heart to be occupied with this and to abstain from thinking about it.

He should aim to erase it from his mind every time he thinks about it.

So he should not pay it any attention nor should he fear it. His heart should not be filled with thinking about it.

This is from the most beneficial remedies and the strongest means to repel his evil.

This [course of action] is similar to a [situation] where a person is sought by his enemy who intends to capture and harm him.

If he deliberately avoids him and he does not cross his path, rather he refrains from confronting him, then his enemy is unable to inflict any harm upon him.

However, if they confront each other and each of them is within reaching distance of the other, then evil will occur.

The same is applicable to the souls. If each soul is infatuated with the other, then there will not be any repose and evil will persist until one of them is destroyed.

So if he pulls his soul away from him and guards it from thinking about him and being obsessed with him (his enemy); and instead he starts to occupy his mind with that which is more beneficial for him, then nothing will remain for the oppressive envier except to consume his own self.
For indeed envy is like fire; if it does not find anything to consume, then it consumes itself.

6.) The Sixth Measure: Turning to Allāh and being sincere to Him, making the love of Him, attainment of His Pleasure and turning to Him in repentance one’s main priority and aspiration.

This will gradually become instilled in his thoughts and notions bit by bit until it subdues them, becomes embedded in them, and makes [anything else] vanish completely.

So his thoughts, concerns and aspirations will all revolve around what is beloved to Allāh, drawing closer to Him, His remembrance and praising Him.

The Most High said, concerning His enemy Iblīs that he said,

"[Iblīs (Satan)] said: ‘By Your Might, then I will surely mislead them all, except Your chosen slaves amongst them (faithful, obedient, true believers of Islamic Monotheism).’”21

The Mukhlas (the chosen servant who worships Allāh alone) is equivalent to the one who takes refuge in a fortified citadel. There is no fear upon the one who takes refuge in it, nor will

21 Śād [38:82-83]
there be any loss upon the one who seeks shelter therein. And the enemy has no hope of coming near it.

7.) The Seventh Measure: Sincerely repenting to Allāh from sins that have allowed his enemies to gain ascendency over him. For Allāh the Exalted said:

وَمَا أَصْنَبْتُمْ مِنْ مُّشَيْبِكَةٍ فَيَسْتَبْنَ أَيْدِيكَرَمَ(20)

“And whatever of misfortune befalls you, it is because of what your hands have earned.”

The servant is not overpowered by one who harms him except due to sin, whether he knows it nor not.

And that which the servant does not know of from his sins are many times greater than the ones that he knows about; and whatever he has forgotten from that which he was aware of and committed are many times greater than that which he remembers. There comes within the well-known supplication:

اللَّهُمَّ إِنِّي أَعْوذُ بِكَ أَنْ أُشَرِكَ بِكَ وَ أَنَا أَعْلَمُ وَ أَشْفَعِيْكَ لَمْ يَأْسَفَ لِمَا لَا أَعْلَمُ

Allāhumma Inni A‘ūdhu Bika An Ushrik Bika wa Anā A‘lam wa Astaghsfiruka Limā Lā A‘lam.

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22 Al-Shūrā [42:30]
“O Allāh, I seek refuge with You from knowingly associating partners with You, and I seek Your forgiveness for that which I do not know.”

So that which the servant needs to seek forgiveness for, as it relates to that which he does not know about, is many times greater than that which he knows about.

Hence, no wrongdoer is given ascendancy over him except due to sin, and there is no evil in existence except that it is caused by sins. If one is cleansed from sin [through repentance] then he is saved from the evil consequences of these sins.

When the servant is wronged, oppressed, and his opponent has gained ascendancy over him, then there is nothing more beneficial for him than sincere repentance from sin, which is a reason for his enemy gaining ascendancy over him.

8.) The Eighth Measure: Charity and the good treatment of others as much as possible.

Indeed, this has an amazing effect in repelling calamities, repelling the evil-eye and the evil of the envier.

It is rare for the evil-eye, envy, and harm to overpower a good doer, a giver of charity.

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23 Al-Bukhārī reported it in *al-Adab al-Mufrad* (no. 719) from the ḥadīth of Maʿqīl Ibn Yasār. Al-Albānī graded it as Ṣaḥīḥ in *Ṣaḥīḥ al-Adab* (no. 551).
If a share of this was to afflict him, then he is dealt with therein with clemency, aid and assistance and he will achieve a praiseworthy end.

Charity and the good treatment of others is a form of being grateful for the favor and blessings [of Allah], and gratefulness protects the favor from all that which is a cause for it to be removed.

9.) **The Ninth Measure:** Extinguish the fire of the envier, the oppressor and the one who harms him through *Iḥsān* [kindness and good treatment].

The more he increases in harm, evil, oppression, and envy, the more you increase in goodness towards him, *al-Nāšīḥah* [good intent and advice] and kindness to him.

Allah the Exalted says:

> ولَا تَسْتَوَى اَلْحَسَنَةُ وَلَا الاَسْتِيَةُ اَدْفَعُ بِالَّتِي هِيَ اَلْحَسَنَةُ إِنْ إِذَا اَلْلَّهُ يَبْنِيَكَ

> وَبِينَاتِ عَدْوَاكَ وَلَٰٓي حَمْيَرٍۡ مَّا يَلْفَسُهَا إِلَّا اَلْلَّهُ صَبْرُهَا وَمَا يَلْفَسُهَا إِلَّا

> ذُو حَظٍّ عَظِيمٍ

“The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered 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. 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 the happiness in the Hereafter i.e. Paradise and in this world of a high moral character).”

Reflect upon the condition of the Prophet (ﷺ) about whom our Prophet (ﷺ) conveyed that his people had beaten him until they caused him to bleed, and the blood began to pour from him while he was saying:

اللّهُمَّ إِنِّي أَعْفَرُ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

“O Allāh, forgive my people, for they do not know.”

10.) The Tenth Measure: The actualization of al-Tawḥīd and turning one’s mind from the [legislated] measures to the Originator of all things, the All-Mighty, and All-Wise, and having knowledge that nothing can harm nor bring benefit except by the permission of Allāh.

Allāh the Exalted has said,

وَإِنْ يُمْسِكَ اللّهُ يَدَّ الْقَاسِفَ فَلَا حَكَمُ فِي هَذَا أَلَّا هُوَ الْوَاحِدُ الَّذِي يُعْلِنُ فِي رَأْيِنَّ

“And if Allāh 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 Favor.”

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24 Fussilat [41:34–35]
25 Related in Sahih al-Bukhari (no. 3477) and Sahih Muslim (no. 1792).
26 Yūnus [10:107]
EXPLANATION OF THE SUPPLICATIONS FOR THE SICK AND AFFLICTED

The Prophet (ﷺ) said to 'Abdullah Ibn 'Abbās, may Allāh be pleased with him:

وَاعْلَمْ مَا اِلَّا اَمْرُ الْعَالَمِينَ عَلَيْكُمْ، أَنَّ نُفُوضَكُ يَسْتَغْفِرُونَكَ إِلَّا يَسْتَغْفِرُونَنَّهُ، لَمْ يَضْرُّكُمْ إِلَّا يَضْرُّوكَ اللَّهُ، إِنَّ كُنْتُمْ عَلَيْ الْمَلَأِ، لَمْ يَضْرُّوكَ اللَّهُ إِلَّا يَضْرُّوكَ. غَلِيظُ الْعَذَابِ

"Know that if the Ummah had united for the purpose of benefitting you with anything, they would not benefit you with anything except that which Allāh has written for you; and if they gathered for the purpose of harming you with anything, they would not harm you except with that which Allāh has written against you."27

When the servant actualizes Tawḥīd, then the fear of all besides Him will vanish from his heart, and his enemy becomes too insignificant for him to fear along with Allāh.

Rather, he singles out Allāh alone with this fear and he acknowledges that occupying his mind with thoughts of his enemy, fearing him and preoccupying himself with this is a deficiency in his Tawḥīd; whereas if he actualizes his Tawḥīd then it would be his utmost concern and Allāh would protect and defend him, as verily Allāh defends those who believe.

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27 Related in Sunan al-Tirmidhī (no. 2516), and al-Albānī graded it as Šāhīh in Šāhīh al-Jāmī’ (no. 7957).
If he is a believer then Allah will defend him and this is inevitable, and [the extent of] Allah’s defense of him will depend upon the strength of his faith.

So if his faith is complete, then Allah’s defense of him will be the most perfect defense. However, if he wavers then it (the defense) will waver for him. If at times his faith is complete and other times it is not, then Allah’s defense of him will only occasionally be complete.

Some of the Salaf used to say:

“Whoever totally devotes himself to Allah, then Allah will aid him completely. Whoever turns away from Allah completely, then Allah will totally abandon him. Whoever occasionally turns to Allah, then Allah will only occasionally assist him.”

Tawhid is the greatest fortress of Allah, whoever enters it, is amongst those who are protected and safe.

Some of the Salaf said:

“Whoever fears Allah, then everything will fear him. Whoever does not fear Allah, then he will fear everything.”

These are ten great measures through which the evil of the envier, the evil-eye, and the magician is repelled.28

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28 See Badā’i’ al-Fawā’id by Ibn al-Qayyim (2/238–246).
EXPLANATION OF THE SUPPLICATIONS FOR
THE SICK AND AFFLICTED

We ask Allāh, the Generous, to safeguard us and the Muslims from all evils; indeed He is the All-Hearer and the All-Responsive.
WHAT IS SAID TO THE SICK

Islam has come with an encouragement to observe and fulfill the rights of the sick and care for them by way of visitation, supplication for their recovery and good health, and a clarification of the various types of supplications that are appropriate to be said when visiting the sick.

All of this care, attention and supplication emanates from the believers being as though they are one person. So that which causes one of them to rejoice, likewise causes all of them to rejoice; and that which causes one of them to feel pain, likewise causes all of them to feel pain.

In the two Sahīhs there has come on the authority of al-Nu‘mān Ibn Bashīr (رضي الله عنه) that he said that Allāh’s Messenger (صلى الله عليه وسلم) said,

إذا اشتكي منه جسم فذاعي له سائر الجسم بالشهار والحمى

“The example of the believers in their mutual love, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with sleeplessness and fever.”

In the narration of Muslim,

Related in Sahīh al-Bukhārī (no. 6011) and Sahīh Muslim (no. 2576).
EXPLANATION OF THE SUPPLICATIONS FOR
THE SICK AND AFFLICTED

“The Muslims are like one body; if the eye is sore, the whole body aches, and if the head aches, the whole body aches.”30

For this reason, it is legislated to visit the sick in order to console them and make the affair easier for them; and this has been specified amongst the rights of [the Muslim].

In Šaḥīḥ Muslim there comes on the authority of Abū Hurayrah (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said:

“The rights of a Muslim upon another Muslim are six: When you meet him, you should greet him with Salām; when he invites you, accept his invitation; when he asks for your advice, give it to him; when he sneezes and praises Allāh, say ‘may Allāh have mercy on you’; when he is ill, visit him; and when he dies follow his funeral.”31

An elucidation of the virtue of the one who visits the sick and the greatness of his reward with Allāh has come within many texts.

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30 Related in Šaḥīḥ Muslim (no. 2586).
31 Related in Šaḥīḥ Muslim (no. 2126).
EXPLANATION OF THE SUPPLICATIONS FOR THE SICK AND AFFLICTED

Muslim has narrated within his Ṣaḥīh, on the authority of Thawbān, the freed slave of Allāh’s Messenger (ṣall الله عليه و سلم) that he said that Allāh’s Messenger (ṣall الله عليه و سلم) said,

“/the one who visits the sick is within a fruit garden of Paradise until he returns."

In another narration he said,

“He who visits the sick remains within Kharfah of Paradise.” It was said: “O Messenger of Allāh, what is Kharfah of Paradise?” He said: “They are gardens of fruits.”

This means that he is in the orchards of Paradise and he picks from them that which he wills and he harvests that which he desires.

Al-Tirmidhī narrated, on the authority of Abū Hurayrah (رضي الله عنه) that he said that Allāh’s Messenger (ṣall الله عليه و سلم) said,

32 Related in Ṣaḥīh Muslim (no. 2568).
EXPLANATION OF THE SUPPLICATIONS FOR
THE SICK AND AFFLICTED

"Whosoever visits an ailing person or a brother of his to seek the Pleasure of Allāh, an announcer (angel) calls out:

‘May you be happy, may your walking be blessed, and may you be awarded a dignified position in Paradise.’"\(^{33}\)

The *ahādīth* in this regard are many.

It is recommended when the Muslim visits a sick person to put him at ease, to lighten the affair for him and remind him of the reward from Allāh and that sickness is expiation and purification for him.

In *Sahīh al-Bukhārī*, there comes on the authority of Ibn ‘Abbās (رضي الله عنه) that he said,

“The Prophet \(\text{ﷺ}\) entered upon a Bedouin to visit him. Whenever the Prophet \(\text{ﷺ}\) would visit a sick person he would say to him,

\[
\text{لا بأس, ظهوراً إن شاء الله}
\]

\(Lā Ba’s Ṭahūr, inshā’ Allāh.\)

“Don’t worry, if Allāh wills, it will be expiation (for your sins).”

He said, “You say expiation? No, it is but a fever that is boiling or harassing an old man and will lead him to his grave without his will.”

\(^{33}\) Related in *Sunan al-Tirmidhī* (no. 1931). Al-Albānī (رضي الله عنه) graded it as *Hasan* in *Sahīh al-Targhib* (no. 3474).
So the Prophet (ﷺ) said,

فَنَعْمَ إِذَا

“Then yes; it is so.”

His statement, “If Allāh will, it will be expiation.”

This is a predicate the subject of which is omitted, and it means that this is expiation for you from your sins, meaning it purifies you from them.

In the Sunan of Imām Abū Dāwūd there comes on the authority of Umm al-‘Alā (رضی الله عنها) that she said that Allāh’s Messenger (صلى الله عليه وسلم) visited me while I was sick, and he said,

أُنْبِئِيْ بَيْنَ الْعَلَاءِ فَإِنَّ مَرْضَ السُّلَمِ يَذْهِبُ اللَّهُ بِهِ خَطَايَتَاهُ

كَمَا يَذْهِبُ النَّارُ خَبْثُ الدُّهْبِ وَ الفَضْلَةُ.

“Receive glad tidings, O Umm al-‘Alā! For indeed the sickness of the Muslim removes his sins just as fire removes impurities from gold and silver.”

In Ṣaḥīḥ Muslim, there comes on the authority of Jābir ibn ʿAbdullāh (رضی الله عنه) that Allāh’s Messenger (صلى الله عليه وسلم) entered upon Umm al-Ṣā‘īb or Umm al-Musayyib (رضی الله عنها) and he said,

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34 Related in Ṣaḥīḥ al-Bukhārī (no. 5656).
35 Related in Sunan Abī Dāwūd (no. 2688). Al-Albānī graded it as Ṣaḥīḥ in Ṣaḥīḥ al-Targhib (no. 3438).
EXPLANATION OF THE SUPPLICATIONS FOR THE SICK AND AFFLICTIONED

What ails you O Umm al-Sā‘ib (or Umm al-Musayyib)? You are shivering (meaning you are shaking)

She replied: “It is a fever, may Allāh not bless it!”

He said to her: “Do not revile fever, for it cleanses out the sins of the sons of Ādam in the same way that a furnace removes the dirt of iron.”

Al-Bukhārī narrated in al-Adab al-Mufrad on the authority of Sa‘īd Ibn Wahb that he said,

“I was with Salmān when he visited a sick person in Kindah. When he went in, he said,

‘Receive glad tidings! Allāh makes the illness of the believer to be an expiation for him and an admonition, whereas the illness of the corrupt person is like a camel whose people hobble it and then let it go. It does not know why it was hobbled or released.”

So he gave him glad tidings and he reminded him that the calamities that befall the believer as it pertains to his body are all expiations for his sins.

36 Related in Ṣaḥīḥ Muslim (no. 2575).
37 Refer to al-Adab al-Mufrad (no. 493). Al-Albānī graded it as Ṣaḥīḥ in Ṣaḥīḥ al-Adab (no. 379).
As comes in Bukhārī and Muslim from the hadīth of Abū Hurayrah (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said:

مَا يَنْصِبُ الْمُسْلِمِ مِنْ نَضْبٍ وَلَا وَضْبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذى وَلَا غَمٌّ حَتَّى الشَّوْكَةُ يُشَآكَهَا إِلَّا كَفَرُ اللَّهُ بِهَا مِنْ خَطَايَاهَا

“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 Allāh expiates some of his sins for that.”38

His statement: “An admonition…”

This means that during his illness he has been afforded the opportunity to reflect over his sins and acknowledge his errors and shortcomings, which he might not do when in a state of health and wellbeing.

Therefore, his sickness is a reason that causes him to admonish himself for his shortcomings and something which propels him to recant from evil and seek the Pleasure (of Allāh). This is as it relates to the believer.

As for the evildoer, then his state when he is ill is like the state of a camel whose owners tie him up with a cord then they let him go. The camel does not know why he was tied or why he was released.

38 Related in Ṣaḥīḥ al-Bukhārī (no. 5642) and Ṣaḥīḥ Muslim (no. 2573).
So he persists upon his misguidance and is immersed in his wickedness. His illness is not a lesson for him, nor does he receive by way of it an admonition.

It is befitting for the one who wants to visit a sick person to choose an appropriate time to visit him. This is because the objective behind this visit is to bring ease to the sick and to bring pleasure to his heart, not to impose a difficulty upon him.

For this reason, it is also upon him not to prolong his stay and sitting with him, unless the sick person likes this and in the sitting there is benefit and gain.

It is from the Sunnah for the one visiting the sick to sit at the head of the sick person.

In al-Adab al-Mufrad by al-Bukhārī that he said:

“When Allah's Messenger would visit the sick, he would sit at his head and say, seven times:

أَسْأَلُ اللَّهِ الْعَلِيمِ رَبَّ الْعَرْشِ الْعَظِيمِ أَن يَشْفِيكَ

As'al-Allāh al-'Azīm, Rabb al-'Arsh al-'Azīm An Yashfiyaka.

“I ask Allāh the Magnificent, the Lord of the Great Throne, to heal you.”
If the time of the sick person had not yet come, he would be cured of his pain.”³⁹

It is from the Sunnah for the visitor to place his hand upon the body of the sick person when he wants to supplicate for him.

There comes in Bukhārī and Muslim that when the Prophet (صلى الله عليه وسلم) visited Sa‘d Ibn Abū Waqqās (رضي الله عنه) that he placed his hand upon his forehead and he wiped his face and belly, then he said:

اللَّهُمَّ اشْفِ سَعْدَا

“O Allāh, heal Sa‘d.”⁴⁰

Placing the hand upon the sick person helps to put him at ease, it allows the severity or weakness of his illness to be determined and it is also a form of kindness towards him.

It is befitting for the visitor to advise the sick with supplication [to Allāh] and to only utter good [in his presence].

There comes in Bukhārī and Muslim upon the authority of Umm Salamah (رضي الله عنها) that she said: “Allāh’s Messenger (صلى الله عليه وسلم) said:

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³⁹ Refer to al-Adab al-Mufrad (no. 536). Al-Albānī graded it as Sahih in Sahih al-Adab (no. 416).

⁴⁰ Related in Sahih al-Bukhārī (no. 5659) and Sahih Muslim (no. 1628).
EXPLANATION OF THE SUPPLICATIONS FOR THE SICK AND AFFLICTED

إذا خضًّتم الفريض، أو الفتى، فقولوا خيراً، فإن الملائكة يؤمنون على ما تقولون

“When you are present with the sick or the dead, then do not say except good words for the angels say Ameen to what you say.”

It is upon him to choose the most comprehensive of supplications and to be diligent in using the supplications narrated from the Prophet (ﷺ), as indeed they are blessed supplications that are comprehensive of good and free of error and deficiencies.

Such as saying: “O Allāh, heal so and so.”

Or saying: “It is purifying, insha Allāh.”

Or saying: “I ask Allāh the Magnificent, the Lord of the Great Throne, to heal you.”

Or saying: “O Allāh, Lord of mankind, Remover of disease, cure him. You are the Healer. There is no healing except Your healing, a healing which does not leave behind any illness.”

A number of ḥadīth pertaining to this have already been mentioned.

[The visitor] can also perform Ruqyah upon him with the Opening Chapter of the Book and the Muʿawwidhāt.

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41 Related in Šahīḥ Muslim (no. 919).
The ḥadīth of Abū Sa‘īd al-Khudrī (ṣaḥḥah) has preceded as has the ḥadīth of ‘Ā‘ishah (ṣaḥḥah) regarding that.

He can also perform Ruqyah upon him by saying:

بِسْمِ اللَّهِ أَرْقِيمَ ، مِن كُلِّ شَيْءٍ يُؤْدِبَكَ ، وَ مِن شَرِّ كُلِّ نَفْسٍ أَوْ عَينٍ حَاسِبٍ ، اللَّهُ يُشْفِيكَ ، بِسْمِ اللَّهِ أَرْقِيمَ

Bismillāh Arqīka Min Kulli Shay‘in Yu‘dhīka; Min Sharri Kulli Nafsin Aw ‘Ayni Ḥāsidin; Allāh Yashfīka; Bismillāh Arqīka.

“In the name of Allāh I perform Ruqyah for you from everything which will harm you; and from the evil of every soul or the evil eye of every envier; may Allāh heal you. In the name of Allāh I perform Ruqyah for you.”

This is the Ruqyah with which Jibrīl performed Ruqyah upon the Prophet (ṣallallāhu ‘alayhi wasallām) when he had fallen ill.

A person can also say that which is affirmed within the two Ṣaḥihs from ‘Ā‘ishah (ṣaḥḥah) wherein she said that the Prophet (ṣallallāhu ‘alayhi wasallām) used to say to the sick:

بِسْمِ اللَّهِ ، تَغْضِبْنَا ، بِرَيْقَةٍ بَغْضِبْنا ، يُسْتَقِيمَنَا بِإِذِنِ رَبِّنَا

Bismillāh Turbatu Ardīnā; Bi-Riqati Ba‘dīnā; Yushfā Saqīmūnā; Bi-Idhni Rabbinā.
EXPLANATION OF THE SUPPLICATIONS FOR THE SICK AND AFFLICTED

“In the Name of Allāh, the dust of our ground mixed with the saliva of some of us would cure our patient with the permission of our Lord.”

It is upon the healthy individual when he sees someone who is ill, that he takes from this an admonition and a lesson, and that he praises Allāh for the blessing of good health and safety; and that he asks Him (بَارَكَ نَبِيِّنَا عَلَيْهِ السَّمَاعُ) for security and to supplicate for his brothers who are ill that they be healed and in a state of wellbeing.

We ask Allāh the Generous to heal our sick and (all) the ill Muslims and to decree for all good health, security, and wellbeing. Indeed He is the All-Hearer and Responsive.

42 Related in Ṣaḥīḥ al-Bukhārī (no. 5745) and Ṣaḥīḥ Muslim (no. 2194).
STATEMENTS OF REMEMBRANCE FOR DISTRESS

A number of ahādīth are established within the Sunnah from the Prophet regarding the treatment for difficulty and distress, which may befall the individual. This is [referring] to the stress and pain that the individual may find within himself due to the afflictions and calamities that befall him, which strike the person and cause him grief, sadness, and deprive him of sleep.

From the ahādīth which have come regarding the treatment of the [aforementioned ailments] is that which Bukhārī and Muslim narrate on the authority of Ibn ʿAbbās (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) used to say at times of difficulty:


“None has the right to be worshipped except Allāh, the Magnificent, the Forbearing. None has the right to be worshipped except Allāh the Lord of the Great Throne. None has the right to be worshipped except Allāh, the Lord of the heavens and the Lord of the Noble Throne.”

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43 Related in Ṣaḥīḥ al-Bukhārī (no. 6346) and Ṣaḥīḥ Muslim (no. 2703).
Abū Dāwūd, Ibn Mājah and others narrate from Asmā‘ Bint ‘Umays (رضي الله عنها) that she said, “Allāh’s Messenger (صلى الله عليه وسلم) said to me:

ألا أعلمك كلامين تقولينهما عند الكرب؟ الله الله زتي، لا أشرك به شئناً

“Shall I not teach you some words to say when distressed? ‘Allāh, Allāh; (he is) my Lord. I do not associate anything with Him.”

Abū Dāwūd narrated within his Sunan on the authority of Abū Bakrah (رضي الله عنه) from the Prophet (صلى الله عليه وسلم) that he said:

ذغوات المكروب: اللهم رحمتك أرجو فلا تكليني إلى نفسي

طرفة وحنين، وأصلح لي شأنك كلّه لا إلّا إلّا أنت

“The supplication of the distressed one is:

Allāhumma Rahmataka Arjū, Falā Takilnī Ilā Nafṣī Ṭarfata ‘Ayn; wa Ašlih Li Sha’nī Kullahu; Lā Ilāha Illā Anta.

O Allāh, Your Mercy I hope for; so do not entrust me to myself for (even) the twinkling of an eye and rectify my entire affair. None has the right to be worshipped except You.”

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44 Related in Sunan Abū Dāwūd (no. 1525); Sunan Ibn Mājah (no. 3882). Al-Albānī graded it as Sahih in Sahih al-Targhīb (no. 1824).

45 Related in Sunan Abū Dāwūd (no. 5090). Al-Albānī graded it as Hasan in Sahih al-Jāmī’ (no. 3388).
Al-Tirmidhi narrated on the authority of Sa’đ Ibn Abū Waqqās that he said that Allah’s Messenger (ṣallallaahu ʿalayhi wa sallam) said:

دَعَوَةُ يُنُوسِنَ (ذَلِكَ الْحَرْبُ وَهُوَ فِي بَطُنِ الْخَوْلِ) لَا إِلَهَ إِلَّا أَنتَ
سبحاناكَ الَّذِي كَنْتُ مِنَ الظَّالِمِينَ، فَإِلَهِنَا لَمْ يَدْعُ بِهَا رَجُلٌ
مُسْلِمٌ فِي شَيْءٍ قَطْ، لَا إِسْتِجَابَ الْلَّهُ لَهُ

“The supplication of Dhū al-Nūn (i.e. Yūnūs) when he supplicated from within the belly of the fish was:

Lā ʿIlāha ʿIllā Anta; Subḥānaka; ʿInnī ʿInnī ʿInnī ʿInnī Kuntu min al-ʿZālimīn.

‘None has the right to be worshipped except You; Glory be unto You. Indeed, I have been from the wrongdoers.’ No Muslim man supplicates with it regarding anything except that Allah will respond to him.”

All of these statements contained within these ahādīth are statements of faith (ʿīmān), Tawhīd and sincerity for Allāh (ʿaẓīm) and they comprise of a total dissociation from all forms of polytheism, both major and minor.

In this is the clearest evidence that the greatest treatment for distress is the renewal of one’s ʿīmān and repeating the statement of Tawhīd: Lā ʿIlāha ʿIlā Allāh (none has the right to be worshipped except Allāh).

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46 Related by al-Tirmidhi (no. 3505); al-Albānī graded it as Ṣaḥīh in Ṣaḥīh al-POINT (no. 3383).
EXPLANATION OF THE SUPPLICATIONS FOR THE SICK AND AFFLICTED

For indeed nothing causes hardship to be removed from the servant or for grief and distress to be lifted from him like the Tawḥīd of Allāh, sincerity in the religion for Him and the actualization of worship for which the servant was created and brought into existence to fulfill.

Verily, when the heart is filled with Tawḥīd and sincerity, and it is preoccupied with this great matter which is the greatest of affairs and the most noble of them in the absolute sense, then distress will vanish from him, any calamities and grief will be removed from him and he will attain the utmost happiness.

Ibn al-Qayyim (رحمه الله) stated:

"Al-Tawḥīd is a place of refuge for its enemies as well as its friends.

As for its enemies, then it saves them from the difficulties of this world and its calamities:

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“And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.”\(^{47}\)

\(^{47}\) Al-‘Ankabūt [29:65]
As for its friends, then it saves them from the distress and calamities of this world and the Hereafter.

This is why Yūnus (عليه السلام) resorted to it, and Allāh saved him from that darkness. Similarly, the followers of the Messengers resorted to it and thus they were saved from that with which the polytheists were punished with in this world and that which is prepared for them in the Hereafter.

When Fir'awn resorted to it when he saw death before him and the impending drowning, it did not benefit him. This is because Īmān at the point of death is not accepted. This is the way of Allāh regarding his slaves.

So nothing repels the calamities of this world like al-Tawḥīd, and due to this the Supplication of Distress comprises of al-Tawḥīd.

The supplication of Dhū al-Nūn (Yūnus), which no distressed person supplicates with except that Allāh removes his distress, comprises of al-Tawḥīd.

So nothing brings about severe distress except polytheism and nothing saves from it except al-Tawḥīd. It is the recourse of the creation and their place of refuge; (it is) their fortress and their goal, and with Allāh lies the success.”

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48 Refer to al-Fawā'id (p. 95-96).
A number of *ahādīth* have already preceded highlighting this meaning.

The first of them is the *hadīth* of Ibn 'Abbas (رَضِيَ اللَّهُ عَنْهُ). All of it is *Tawḥīd*, the glorification of Allāh the Mighty and Majestic, and the repetition of the statement of *al-Tawḥīd, Lā Ilāha Illā Allāh* (None has the right to be worshipped except Allāh). All of this is mentioned along with that which indicates the Greatness of Allāh, His Majesty, Perfection, and Lordship over the heavens, the earth, and the Great Throne.

In these statements the three types of *Tawḥīd* are all cited together:

- *Tawḥīd al-Rūbūbiyah* (To single out Allāh with Lordship)
- *Tawḥīd al-Ulūhiyah* (To single out Allāh with all worship)
- *Tawḥīd al-Asmā' Wa al-Ṣifāt* (To single out Allāh with His names and attributes).

If the Muslim says this, reflecting upon its meanings and pondering upon its implications, then his heart will be at ease, his soul will be content, his grief and anxiety will be removed, and he will be guided to the straight path.

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"None has the right to be worshipped except Allāh, the Magnificent, the Forbearing. None has the right to be worshipped except Allāh the Lord of the Great Throne. None has the right to be worshipped except Allāh, the Lord of the heavens and the Lord of the Noble Throne."
The second is the ḥadīth of Asmā’ Bint ‘Umays\(^{50}\) wherein the Prophet (ﷺ) directed her to resort to al-Tawhīd in times of distress or when distressed, and there is nothing that repels calamities from the servant, nor removes distress from him like it.

He (ﷺ) acquired her absolute attention, filled her with the desire to have knowledge of this matter, and prepared her to receive it by posing to her a question, inciting her interest:

“Shall I not teach you some words to say when distressed?”

There is not an element of doubt that her soul desired to know these words.

So he directed her to say:

“Allāh, Allāh; (He is) my Lord. I do not associate anything with Him.”

It is a statement of sincerity and Tawhīd.

His statement: “Allāh, Allāh…”

Both are in the nominative case because the first is the subject and the second [is mentioned] to emphasize it, indicating the greatness of this affair and the importance of the matter.

The predicate is his statement: “(He is) my Lord…”

\(^{50}\) “Shall I not teach you some words to say when distressed? ‘Allāh, Allāh; (he is) my Lord. I do not associate anything with Him.”
This means: the One Who I worship and single out with all types of worship from fear, hope, humility, subservience, awe, humbleness, and other than that. He is my Lord Who has nurtured me with His favors, and He has brought me into existence from nothingness, and has favored me with various types of blessings and favors.

His statement: “I do not associate anything with Him.”

This means: I do not ascribe anything as a partner to Him in worship, regardless of what or who it may be.

His statement: “Anything…”

Is indefinite in the context of a negation (and thus) denotes generality.

Therefore, this great statement comprises the actualization of al-Tawḥīd with its two pillars: negation and affirmation.

It negates the worship of anything other than Allāh, and it affirms this for Allāh Alone.

This hadīth contains a clear proof that al-Tawḥīd is the point of refuge in times of distress and (it is) the greatest reason for the removal of grief and the vanishing of anxiety.

The third is the hadīth of Abū Bakrah who narrated that the Prophet (ṣaḥ𫚁) said:

َذَفَعُواَتْ الفَكْرُوِبَ : َلَّهُمْ رَحْمَتُكُمْ أُرْجُو قَلْناَ تَكْلِمْنِي إِلَى نَفْسِي طَرَقَةً َعَنْيَنِ َوَ أَصْلَحَ لِي شَاءْتُ َكُلْهُ لَا إِلَهَ إِلاَّ أَنتَ.
"The supplication of the distressed one is:

Allâhumma Rahmataka Arjû, Falâ Takilni Ilâ Nafsi Tarfata ‘Ayn; wa Aṣlih Lî Sha'ni Kullahu; Lâ Ilâha Illâ Allâh.

"O Allâh, Your Mercy I hope for; so do not entrust me to myself for (even) the twinkling of an eye and rectify my entire affair. None has the right to be worshipped except You."

His statement: "O Allâh, Your Mercy I hope for…"

The fact that the verb has been placed at the end of the sentence indicates that this is specifically [sought from Allâh alone].

So it means: We only hope for mercy from You alone, and we do not hope for it from anyone besides You.

His statement: "So do not entrust me to myself for (even) the twinkling of an eye; and rectify my entire affair…"

This establishes the slave’s dire need of Allâh, and that there is never a moment that he is not in need of his Lord and his Guardian, even for the twinkling of an eye; and this is true for all of his affairs.

That is why he said: “And rectify my entire affair,” meaning in every aspect and from every angle.
Then he closed this blessed supplication with the statement of *Tawhid*: *Lā Ilāha Illā Allāh* (None has the right to be worshipped except Allāh).

The fourth is the *ḥadīth* of Sa'd Ibn Abū Waqqās. It contains mention of the supplication of Dhū al-Nūn (Yūnus), peace be upon him, when he was within the belly of the whale:

\[
Lā Ilāha Illā Allāh; Subḥānaka; Innī Kuntū min al-Zālimīn.
\]

"None has the right to be worshipped except You; Glory be unto You. Indeed, I have been from the wrongdoers."

Ibn al-Qayyim (ṣūrah Allāh) said regarding this supplication:

"Verily, that which [this supplication] contains from the perfection of *al-Tawhid*, and absolving the Lord, Exalted be He, from all imperfections, and the acknowledgement of the slave of his wrongdoing and his sin is from the greatest remedies for distress, grief, and anxiety. And it is from the greatest of means to Allāh, Glorified be He, to attain the fulfillment of one’s needs.

For indeed *al-Tawhid* and absolving [Allāh from all imperfections] involves an affirmation of all perfection.
for Allāh and negation of every deficiency, defect and likeness to Him.

Recognition of one’s wrongdoing involves the servant having belief in the Legislation, the reward and the punishment. It obliges him to possess humility before Allāh and to return to Him, and it involves him seeking pardon for his shortcomings. This also involves recognition of his servitude and need for His Lord.

So these are four matters by which al-Tawassul occurs: al-Tawhīd, absolving (Allāh from all imperfections), al-‘Ubūdiyāt (servitude), and acknowledgement (of one’s sins).”

51 Refer to Zād al-Ma‘ād (2/208).
A SUPPLICATION FOR ANXIETY, GRIEF AND SADNESS

Indeed the servant in this life may be afflicted with various types of pain, and it is possible that numerous events may cause restlessness to his heart, bring pain to his soul and result in him suffering from irritation and worry.

If the pain that afflicts the heart is connected with affairs from the past then it is sadness.

If it is connected with affairs of the future, then it is anxiety.

If it is connected to something that the individual is currently experiencing and going through, then it is grief.

These three affairs: sadness, anxiety, and grief, are removed from the heart and they vanish from it by truly returning to Allāh, [having] complete humility, subservience, submissiveness to Him - Glorified be He - and surrender to His command. [Likewise, having] belief in His Decree and Preordainment, knowledge of Him - Glorified be He - and knowledge of His Names and Attributes.

This is achieved through belief in His Books, and being diligent to recite it, contemplate over it, and act upon that which is within it.

This is the only way - and there is no other way - for these things to disappear, for the breast to be content, and happiness to be attained.
There has come in the Musnad of Ahmad, the Sahih of Ibn Hibban and other [books of hadith] on the authority of ‘Abdullah Ibn Mas‘ūd (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said:

مَا قَالَ عِبَدُكَ قُطُّ إِذَا أَصَابَهُ هُمُّ أوَّلَ حُزْنٍ: اللَّهُمَّ إِنِّي عِبَدُكَ، وَابْنُ عِبَدِكَ، وَابْنُ أَمَيْكَ، وَتَاسِعِيّ يُبِيدُكَ، مَاضٍ فِيَ حَكَمَكَ، عَنْ دُلُّ فِي فَضَلَّكَ، أَسْأَلُ لَكَ يُكْلِفُ أَسْمَهُ هُوَ لَكَ، سَمِيتُ بِنفْسِكَ، أوَّلُ نَزْلَتُهُ فِي كِتَابِكَ، أوَّلُ غَلَمَتُهُ أَنْ أَجْلَلْكَ، أَوْ اسْتَفَتَّرَتُ بِهِ فِي عِلْمِ أَلْغِيبِ عِنْدَكَ، أَنْ أَجْلَلْ أَلْفَزَانِ زِبْعَ قَلْبِيَ، وَنُورَ ضَرْيِيَ، وَجَلَلَ خَبَرِيَّ، وَذَهَابَ هَمِيَ وَغَلِيمَيْنِ، إِلَّا أَدْهَبَ اللَّهُ هَمَّتُهُ وَخَزُنَّهُ وَأَبْدَلَهُ مَكَانَةً فَرْجَا، فَقَالَ: فَقِيلُ: بَلِي رَسُولُ اللَّهِ، أَلَا تَنْعَلَمُهَا، فَقَالَ: "بَلِي، يَنْبِغِي لِيْنَ سَمِعُهَا أَنْ يَنْتَعَلَمُهَا.

"There is no servant who experiences grief or sadness and he says:

Allāhumma innī `abduka ibn `abdika ibn amatika nāsiyatī bi yadika, mādīn fiyya ḥukmuka, `adlun fiyya qaḍā’uka. As’aluka bi kulli ismin huwa laka sammayta bihi nafsaka aw anzaltahu fi kitābika aw `allamtahu ahadān min khalqika aw ista’tharta bihi fi ‘ilm il-ghayb ‘indaka an taj’al al-Qur’ān al-‘Azīm Rabī’ qalbi wa nur’ sadri wa jala’huzni wa dhihāb hammi wa ghāmmi.

‘O Allāh, I am Your slave, son of Your slave, son of Your female slave; my forelock is in Your hand, 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 have 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 Magnificent Qur'ān the life of my heart and the light of my breast, and a departure for my sorrow and a release for my grief and anxiety,' except that Allāh will take away his distress and grief, and replace it with joy.”

He was asked: “O Messenger of Allāh, should we learn this?” He said: “Of course; everyone who hears it should learn it.”

These are magnificent words, which every Muslim should learn and be diligent in saying them when afflicted with sadness, anxiety, or grief.

He should likewise know that these words are only beneficial for him if he understands their meaning, actualizes its objective and acts according to what is necessitated by these words.

As for merely saying the narrated supplications and the legislated statements of remembrance without understanding their meanings and without actualizing their objective, then this has little effect and is devoid of benefit.

52 Related in Musnad Ahmad (1/391). Al-Albānī graded it as Ṣaḥīḥ in al-Silsilah al-Ṣaḥīḥah (no. 199). See also, in explanation of this hadith: al-Fawā'id by Ibn al-Qayyim (p. 44).
If we reflect upon this supplication we find that it consists of four lofty fundamental principles, and there is no path for the servant to attain happiness and remove anxiety, grief and sadness except by fulfilling and actualizing them.

The **first Principle**: It is to actualize the worship of Allāh and to have complete humility before Him, submissiveness to Him and to acknowledge that he is nothing more than part of Allāh’s creation, a possession of His as are his forefathers and foremothers, beginning with his immediate parents and ending with Ādam and Eve.

This is why he said:

“O Allāh, I am Your slave, son of Your slave, son of Your female slave…”

So all of them are servants of Allāh and He is their Creator, Lord, Master and the One Who Controls their affairs. He is the One whom the servant is in need of at all times and there is never a moment that the servant is not in need of Him even for the twinkling of an eye. They have no one to take refuge and shelter with besides Him.

From the actualization of that is the servant sticking to servitude of Him, Glorified be He, with subjugation, humility, humbleness, turning in repentance, adherence to His commands, avoidance of His prohibitions, perpetuity of need for Him, taking refuge with Him, seeking His aid, [having] trust and reliance upon Him, seeking refuge with
Him; and that he does not connect his heart to any besides  
Allāh in terms of love, fear, and hope.

The Second Principle: It is that the servant believes in the  
decree of Allāh and His preordainment, and that whatever  
Allāh wills to occur will happen and what He does not will to  
occur will never happen; and that none can amend His  
ruling, and none can reject His decree.

"Whatever of mercy (i.e. of good) Allāh may grant to  
mankind, none can withhold it, and whatever He may  
withhold, none can grant it thereafter. And He is the  
Almighty, the All-Wise."\(^{53}\)

This is why he said in this supplication:

"My forelock is in Your hand, Your command over me  
is forever executed and Your decree over me is just..."

The forelock of the servant -and that is the foremost part of  
his head - is in the Hand of Allāh; He controls it how He  
wills and He rules regarding this with that which He wills.  
There is none to amend His ruling nor can anyone reject His  
decree.

\(^{53}\) Fāṣir [35:2]
The life of the servant, his death, his happiness, his despair, his safety and his trials are all under the control of Allāh, Glorified be He, and the servant has no decision concerning this whatsoever.

So if the servant believes that his forelock and the forelocks of all servants are in the Hand of Allāh Alone, and He controls them how He wills, then he will not fear them after that, nor will he place his hope in them or treat them like one who has power or control over him. He will not place his expectations and hope in them.

Thus, his *Tawḥīd* will be sound as will be his reliance (upon Allāh) and his servitude.

For this reason, [Prophet] Hūd (عليه السلام) said to his people:

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إِنِّي توْلِكَ عَلَى الْلَّهِ رَبِّي وَرَبِّكُمْ وَرَبِّ أَمْيَالِ دَايَمَةٍ إِلاَّ هُوُّ مَآ أَحْدَثُ مَنْ أَنْصَرَهَا إِنْ رَبِّي عَلَى
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"I put my trust in Allāh, my Lord and your Lord! There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth)."

His statement:

"Your command over me is forever executed..."

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54 Hūd [11:56]
This comprises two rulings: The religiously legislative ruling and the universally decreed ruling. Both of them are forever executed regarding the servant whether he agrees or disagrees.

However, it is not possible for the servant to oppose the universally decreed ruling.

As for the religiously legislative ruling, then the servant may oppose it and thus be subjected to the punishment [of Allah], which depends upon the gravity of the offense that he fell into.

His statement:

“And Your decree over me is just…”

This includes all of His decrees, Glorified be He, regarding his slave from every aspect: health and illness, richness and poverty, pleasure and pain, life and death, punishment and reward and other than that. Everything that Allah decrees for his slave is just.

And your Lord is not at all unjust to (His) slaves.55

The Third Principle: That the servant believes in the Beautiful Names and Magnificent Attributes of Allāh which are found in the Book and the Sunnah, and that he seeks a

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55 Fuṣṣilat [41:46]
means of approach to Allâh by way of them; as He (نَبِيُّ اللَّهِ) said:

وَلِلَّهِ الْأَسْمَاءُ الْمُجَبَّلَةُ فَادْعُوهُ يَهَا وَذُوْرًا اللَّهُ ﷺ ﻤَّلَّهُمْ بِهَا فِي أَسْمَاعِهَا

سيَجِزُونَ مَا كَانُوا يَعْمَلُونَ

“And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.”56

He (نَبِيُّ اللَّهِ) has said:

قُلُوَّ أَدْعُوا اللَّهَ أَوْ أَدْعُوا الرَّحْمَنَ إِنَّا نَادَعُوِهَا فَيْلَلَّهُمْ أَسْمَالَهَا الْحَسَنَاتُ

“Say (O Muḥammad ﷺ): ‘Invoke Allâh or invoke the Most Beneficent (Allâh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.’”57

The greater the servant’s knowledge of Allâh and His Names and Attributes, then the greater his fear and mindfulness of Him will be, and the farther he will be from disobeying Him and falling into that which displeases Him.

Some of the Salaf said:

56 Al-A’rāf [7:180]
57 Al-Isrā’ [17:110]
"The more a person knows Allâh, the more he will fear Him."

So the greatest thing to repel grief, sadness, and anxiety is the servant knowing his Lord and that his heart be enlivened with knowledge of Him - Glorified be He - and that he seek approach to Him by way of His Names and Attributes.

This is why he said:

"I ask You by every Name belonging to You which You have 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…"

This is [an example of] seeking approach to Him by way of all of His Names, those that the slave knows and those that he does not know. This is the most beloved of the means of approach to Allâh the Glorified.

The Fourth Principle: Giving consideration to the Noble Qur'ân, the Speech of Allâh (عرق), which falsehood cannot come to from in front of it or from behind it, which contains guidance, a healing, sufficiency, and safety.

The more diligent the servant is with the Qur'ân through its recitation, memorization, study, reflection over it, acting upon it and applying it, then he attains from happiness, contentment, relaxation of the heart, and the removal of grief, anxiety, and sadness in accordance to the [level of his diligence].
This is why he said in this supplication:

“That You make the Magnificent Qur’ān the life of my heart and the light of my breast, and a departure for my sorrow and a release for my grief and anxiety.”

So these are four great fundamental principles which are derived from this blessed supplication, and it is befitting that we reflect upon them and strive to actualize them so that we may attain this generous promise and great bounty that is found in his statement: “Except that Allāh will take away his distress and grief, and replace it with joy.”

In another narration: “Relief.”

From Allāh Alone we seek Help and Success.
WHAT A PERSON SHOULD SAY IF AFFLICTED WITH A CALAMITY

The speech here is regarding that which is legislated for the Muslim to say when he is afflicted with a calamity as it pertains to his self, his children, his wealth or the likes.

Let him know, firstly, that it is the way of Allāh to test [His servants] in this life with various types of trials and different kinds of tests and afflictions.

He tries them with poverty at times and with richness at other times; with health at times and with sickness at other times; with good times sometimes and with bad times on other occasions. There is none from the people except that he is tried either with the passing of a loved one, or with the occurrence of that which he dislikes or the removal of that which he desires.

So happiness in this life is (like) a dream or like a passing shade. If you laugh a little, you will cry much. If you are happy for a day, you will be sad for a year. If you experience a little enjoyment, you will be prevented for a long time (from enjoyment).

Happiness has not filled a home except that a lesson has filled it as well. As Ibn Masʿūd (may Allāh be pleased with him) has mentioned:

“For every (moment of) joy there is a (moment of) sadness. A house is not filled with joy except that it is (also) filled with sadness.”
However, the Muslim servant of Allāh is perpetually in a state of goodness in all of his conditions, as he (ṣaḥāfa) said:

"How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allāh and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him."

Allāh has directed His servants to the correct behavior and conduct that is to be observed at times of calamity, and to the legislated remembrance that should be said by the one who has been afflicted.

Allāh, the Exalted says:

“And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad
tiding to al-Šābirīn (the patient ones, etc.). Who, when afflicted with calamity, say: ‘Truly! To Allāh we belong and truly, to Him we shall return.’ They are those on whom are the Salawāt (i.e. blessings, etc.) (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.”

So He, Glorified be He, informed within this noble verse that He tries His servants with tests to clarify the truthful one from the liar, the irrational one from the one who is patient, and the one who is certain from the one who has doubt.

He mentioned various types of tests with which He trials them with. So he will test them with something from fear, meaning from their enemies. With hunger, meaning a diminution in food and nourishment. A loss of wealth, and this includes all types of decrease and devaluation in one’s wealth, whether it is due to a divinely sent catastrophe, drowning, loss, robbery, or other than that.

He likewise tries them with loss of life through the death of loved ones like children, relatives, and friends. This also encompasses that which befalls the body from the different types of illnesses and diseases.

He likewise tests them with loss of fruits from grain, fruits of date palm trees and trees. These are matters that are inevitable

59 Al-Baqarah [2:155-157]
to occur because the All-Knowing, All-Informed has informed that they will occur.

A person will receive [his share] from this calamity depending upon his response. So whoever is pleased shall attain the pleasure (of Allāh), and whoever is displeased shall attain the displeasure (of Allāh).

So it is upon the one who has been afflicted to know that the One Who has tried him with his calamity is the Most-Wise and the Most Merciful; and that He, Glorified be He, has not sent this calamity upon him to destroy him nor to punish him.

He has tried him to test his patience, his pleasure (with his Lord), and his faith; and so that He may hear his humility, his invocation, and his supplication. And so that He may see him falling down to prostrate before Him and taking refuge with Him whilst possessing a humble heart before Him and raising his hands in humbleness to Him, complaining of his grief and sadness to Him.

In this fashion the servant attains the magnificent promise of Allāh and His abundant gift and enormous blessings and favors:

واذَقِنَ النِّعَمَاتَ الْعَظِيمَةَ وَالْفَضْلَاتِ الْمُبَارِكَةَ وَالْتَّضَامُونَ
“But give glad tidings to al-Ṣābirīn (the patient ones, etc.). Who, when afflicted with calamity, say: ‘Truly! To Allāh we belong and truly, to Him we shall return.’ They are those on whom are the Salawāt (i.e. blessings, etc.) (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.”\(^60\)

How expansive is this bounty and how generous is this gift! ‘Umar Ibn al-Khaṭṭāb (الخاتم) said:

“How excellent are these two bounties and what an excellent increase.”

Allāh has made this statement to be a statement of Al-Istirjā’ (a statement which one resorts to at times of difficulty), and it is the statement of the one afflicted:

“Truly! To Allāh we belong and truly, to Him we shall return.”

(It is) a refuge and a resort for those who are tried with calamities, and it is a protection for those who are tested. If the afflicted one resorts to this statement, which is comprehensive of the meanings of good and blessings, then his heart will be at ease and his soul will be content and his mind will be at rest; and Allāh will exchange his calamity for good.

\(^60\) Al-Baqarah [2:155-157]
EXPLANATION OF THE SUPPLICATIONS FOR
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Muslim narrated in his Sahih on the authority of Umm Salamah that she said:

“I heard Allah’s Messenger saying:

ما من عبد مصيبة مصيبته فقول إننا لله وإنا إليه راجعون إننا لله وإنا إليه راجعون
الله لمن معذب في مصيبته وخلف لي خيرا منه إلا أجره الله تعالى في مصيبته وخلف له خيرا منها.

‘We belong to Allah and to Him we shall return. O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it’, except that Allah will surely compensate him with reward in his calamity and a better substitute.’

She said: “So when Abū Salamah died, I said as Allah’s Messenger had commanded me and Allah gave me better than him, [and replaced him with] the Messenger of Allah.”

Meaning, that Allah ennobled her so that she married Allah’s Messenger.

Whoever reflects upon this great statement - the statement of al-Istirjā’ - he will find that it comprises of an amazing treatment for those afflicted (with calamities).
Rather, it comprises of the most effective and the most beneficial treatment for this life and the next.

How numerous are the praiseworthy effects, pleasant outcomes and great results in this life and the Hereafter for this statement.

Sufficient in this regard is the statement of Allah:

أولئك عليهِم صلواتِنَا من رَبِّيْهِم وَرَحْمَةٌ وَأُوْلِيَائِهِمۚ هُمۢ أَلْمَهَنَّدُونَ

“They are those on whom are the Salawat (i.e. blessings, etc.) (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.”

However, along with saying [this supplication] a person must understand its meanings and actualize its objectives, so that the slave may be favored with this noble promise and great reward.

This statement comprises two fundamental principles. If the slave actualizes them in knowledge and action, then he will be relieved of his calamity and attain a great reward and a beautiful return.

The First Principle: The slave must believe that he, his family, his wealth, his children all belong to Allah because He created them from nothing, and He controls them as He wills, and He rules regarding them as He chooses. None can

61 Al-Baqarah [2:157]
amend His ruling nor is there anyone who can reject His Decree.

This is derived from his statement:

“Indeed we belong to Allah.”

This means that we all belong to Him, we are under His control and management. He is our Lord and we are His slaves. Everything that happens to us is by His Decree and Preordainment.

“No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (al-Lawh al-Mahfūz), before We bring it into existence. Verily, that is easy for Allah.”

The Second Principle: The slave must know that his destination and return is to Allah. As Allah (الله تعالى) said:

“And that to your Lord (Allah) is the End (Return of everything).”

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62 Al-Ḥadīd [57:22]
63 Al-Najm [53:42]
EXPLANATION OF THE SUPPLICATIONS FOR
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The Most High has said:

“Surely! Unto your Lord is the return.”  

It is inevitable that the slave will leave this world behind him and come to His Lord alone as He originally created him, without family, wealth, or wife.

He will only come with good deeds and bad deeds. This is derived from His statement:

“And indeed to Him we will return.”

This is an affirmation from the slave that he will return to Allah and He, Glorified be He, will reward him for what he has put forth in this life, hence he will preoccupy himself with that which will benefit him when he meets Allah.

If the afflicted person says it in this manner, reflecting upon its meaning, actualizing that which it indicates and necessitates, then he will be guided to the straight path.

Abū Nu‘aym narrated in al-Ḥilyah on the authority of al-Ḥasan Ibn ‘Alī al-ʿĀbid that he said:

“Al-Fuḍayl Ibn ‘Iyāḍ said to a man: ‘How old are you?’

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64 Al-ʿAlaq [96:8]
He said: ‘Sixty years old.’ He said: ‘For sixty years you have been traveling to your Lord and you are about to arrive.’

So the man said: ‘O Abū 'Alī, indeed to Allāh we belong and to Him we shall return.’

Al- Fuḍayl said to him: ‘Do you know the meaning of what you say?’

The man said: ‘I said, ‘Indeed we belong to Allāh and we are returning to Him.”

Al-Fuḍayl said to him: ‘Do you know its explanation?’

The man said: ‘Explain it for us, O Abū ‘Alī.’

He said: ‘Your statement, ‘We belong to Allāh,’ means I am a servant to Allāh and I am returning to him. Whoever knows that he is a slave of Allāh and that he is returning to Him, then let him know that he will be made to stand (in front of Him).

And he who knows that he will be made to stand (in front of Him) then let him know that he will be questioned. He who knows that he will be questioned then let him prepare an answer for that question.’

The man said: ‘So what is the solution?’

He said: ‘It is easy.’

The man said: ‘What is it?’
He said: ‘Do good in that which remains and you will be forgiven for that which has passed. For indeed if you do evil in that which remains, then you will be punished for that which has passed, as well as that which remains.’

Within this is an indication of the great concern that the Salaf displayed in understanding the meanings of the legislated statements of remembrance, knowing that which they indicate, and actualizing their objectives and aims. It also highlights the emphasis that they placed upon this great matter so that the servant may attain the fruits of [these statements], and so that their effects may be visible in him and their goodness and blessings may be abundant for him.

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65 Refer to Hilyah al-Awliyā’ (8/113).
CLOSING

In closing, this completes that which was selected from those matters that were connected to the supplications for the sick and the afflicted.

We ask Allāh, the Generous to heal our sick and ill Muslims, and to relieve the grief of the grief stricken from amongst the Muslims, and to relieve the distress of the distressed.

Indeed my Lord is the All-Hearer of supplication and He is the One Worthy of Hope; and He is Sufficient for us and He is the Best Guardian.

May peace and blessings be upon our Prophet Muḥammad, his family, and his companions.
GLOSSARY

A

Āyah: (pl. āyāt) “sign,” a verse of the Qurān.

Āhād: a narration which is narrated through one chain only.
Ahādeeth: see hadith.

‘Alayhis-salam: “may Allāh (أسباب) protect and preserve him.” It is said after the name of a Prophet of Allāh or after the name of an Angel.
Ansār: “helpers;” the Muslims of al-Madeenah who supported the Muslims who migrated from Makkah.
‘Arsh: Throne of Allāh (أسماء).

‘Asr: the afternoon Prayer.
Awliyā‘: see Walee.

B

Bid’ah: Heresy (any innovatory practice).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (سورة) went for the Mi‘rāj.

D

Dā‘ee: one engaged in da’wah, caller.

Da‘aef: “weak,” unauthentic narration.
Da’wah: invitation, call to Allāh (ﷻ).

Deen: a completed way of life prescribed by Allāh (ﷻ).

Dhikr: (pl. adhkār) remembrance of Allāh (ﷻ) with the heart, sayings of the tongue and actions of our limbs.

Imān: faith, to affirm all that was revealed to the Prophet.

Fāhish: one who talks evil.
Fard Kifāyah: collective obligation - if fulfilled by a part of the community then the rest are not obligated.

Fatwā: (pl. fatāwā) religious verdicts.
Faqeeh: A scholar who can give religious verdicts.
Fiqh: Islāmic jurisprudence, understanding.
Fitnah: (pl. fītan) Trials, persecution, conflicts and strifes among the Muslims.
Fitrah: the natural disposition that one is born upon.

Ghuloo: going to an extreme.
Ghusl: A ceremonial bath necessary for the one who is in a state of Janābah.
H

ḥadīth: (pl. ahādeeh) the saying, actions and approvals accurately narrated from the Prophet (ṣallallāhu ʿalayhi wa sallam).

Halāl: lawful.

Haneef: pure Islamic Monotheism (worshiping Allāh alone and nothing else).

Harām: unlawful and forbidden.

Ḥasan: fine, good; a term used for an authentic ḥadīth, which does not reach the level of Ṣaḥīḥ.

Harj: killing.

Al-Harooriyyah: a special unorthodox religious sect that branched off from the Khawārij.

Hijrah: migration from the land of shirk to the land of Islām.

Hukm: a judgment of legal decision (especially of Allāh).

I

ʿĪbādah: worship, worship of Allāh.

Ihsān: worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā’: consensus, a unified opinion of scholars regarding a certain issue.

Ijtihād: exertion of effect; the process of arriving at a reasoned decision by a scholar on an issue.

Imām: leaders; leaders in Prayer, knowledge in fiqh, leader of a state.

Isnād: the chain of narrators linking the collector of the saying to the person quoted.
EXPLANATION OF THE SUPPLICATIONS FOR
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Istikhārah: a Prayer consisting of two units (rak‘ah) asking Allah for guidance.

Istiwā: ascending; the ascending of Allah above the Throne (in the manner that befits His Majesty).

J

Janābah: state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. janā‘iz): Funeral.

Jihād: striving, struggling, and fighting to make the Word of Allah supreme.

Jumu‘ah: Friday.

Jinn: invisible creation, created by Allah from smokeless fire.

Junub: a person who is in the state of janābah.

K

Ka‘bah: a square stone building in al-Masjidul-Haram (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabā‘ir: the major sins.

Kharijee: (pl. Khawārij): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khaleefah: (pl. khulafa‘): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khutbah: (person khatteeb), religious talk (sermon).

Kufr: (person kāfir) act of disbelieve in the Religion of Islām.
EXPLANATION OF THE SUPPLICATIONS FOR
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M

Madhhab: position or opinion of a scholar; school of Islāmic Jurisprudence.
Makrooh: not approved of, undesirable from the point of view of Religion, although not punishable.
Manhaj: way; method; methodology.
Marfoo': raised; a narration attributed to the Prophet (ﷺ).
Masjid: mosque.
Mawbiqāt: great destructive sins.
Mudallis: one who practices taqleed.
Muhājir: (pl. muhājiroon, muhājireen) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.
Muhaddith: scholar of the science of ḥadīth.
Muftee: one who gives fatāwā.
Mujāhid: (pl. mujahidoon): a Muslim warrior in Jihād.
Mujtahid: one who is qualified to pass judgment using ijtihad.
Munkar: “rejected;” a narration which is un-authentic itself and contradicts and authentic narrations.
Muqallid: one who practices taqleed.
Mushrik: (pl. mushrikoon) polytheists, pagans and disbelievers in the oneness of Allāh (ﷻ) and His Messenger (ﷺ).
Mustahabb: recommended; an action if left not punishable and if done it is rewarded.
Muttaqoon: those who are pious.
**Mutawātir:** a ḥadīth which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

**Muwahhid:** (pl. muwahhidoon) one who unifies all of his worship and directs it to Allāh alone.

**Mawdoo':** fabricated; spurious; invented (narration).

**Mawqoof:** stopped; a narration from a companion (not going back to the Prophet (ﷺ)).

**Mawsool:** “connected;” a continuous isnād (can be narrated back to the Prophet (ﷺ)).

**N**

**Nāsilah:** (pl. nawāsil) Optional practice of worship.

**Niyyah:** intention from the heart.

**Nusuk:** a sacrifice.

**Q**

**Qadar:** Divine pre-ordainment; that which Allāh has ordained for his creation.

**Qiblah:** the direction the Muslims face during prayer.

**Qiyās:** analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

**Qunoot:** “devotion;” a special supplication while standing in the Prayer.
Quraysh: one of the greatest tribes in Arabia in the pre-Islamic period of Ignorance. The Prophet (ﷺ) belonged to this tribe.

R

Rāfiidee: the correct title for the extreme Shee’ah. Those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the Qur’ān which the Muslims have is neither complete nor preserved from corruption.

Ramadān: the ninth month of Islāmic calendar, in which Muslims observe fasting.

S

Sahābah: (pl. sahābah) Muslims who met the Prophet (ﷺ) believing in him and died believing in him.

Ṣaḥīḥ: authentic, the highest rank of classification of authentic ahādeeth.

Salaf/Salafus-Sāliheen: pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.

Salafee: one who ascribes oneself to the salaf and follows their way.

Seerah: the life story of the Prophet (ﷺ).

Sharee’ah: the divine code of law of Islām.

Shawwāl: the month after Ramadān.
Shaytān: Satan
Shee’ah: (see Rāsidee) a collective name for various sects claiming love for Ahlu'l-Bayt.
Shirk: associating partners with Allāh directly or indirectly; compromising any aspects of Tawḥīd.
Sūrah: a chapter of the Qur'ān
Sunnah: “example, practice;” the way of life of the Prophet (ṣallīllāhu 'alaihi wa sallam), consisting of his words, actions and silent approvals. The Sunnah is contained in various ahādeeth.

Tābi’ee: (pl. tābi’een) the generation after the Companions of the Prophet (ṣallīllāhu 'alaihi wa sallam).
Tafseer: explanation of the Qur'ān.
Tāghhoot: anything worshiped other than the real God (Allāh) (i.e. false deities).
Tahajjud: voluntary, recommended Prayer between the compulsory prayers of 'Ishā' and Fajr.
Takhreej: to reference a ḥadīth to its sources and analyze its isnāds.
Taqleed: blind following; to follow someone’s opinion (madhhab) without evidence.
Taqwā: acting in obedience to Allāh, hoping for His mercy upon light from Him and taqwā is leaving acts of disobedience, out of fear of Him, upon light from Him.
Tarjama: notes about a reporter of ḥadīth.
Tawwaf: the circumambulation of the ka'bah.
EXPLANATION OF THE SUPPLICATIONS FOR THE SICK AND AFFLICTED

Tawḥīd: Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well-known mountain in al-Madeenah. One of the greatest battles in Islāmic history came at its foot. This is called Ghazwah Uhud.

'Ulamā‘: (singular: 'ālim) scholars.

Umm: mother of, used as an identification.

Ummah: “nation”, the Muslims as a whole.

'Umrah: a visit to Makkah during which one performs the tawwāf around the Ka'bah and the Sa'ee between as-Safā and al-Marwah. It is called the lesser Hajj.

Usool: the fundamentals.

W

Wahyee: the revelation or inspiration of Allāh to His Prophets.

Wahdatul-Wujood: the belief that everything in existence is intact Allāh. This deviant belief is held by many Soofees.

Wakeel: disposer of affairs.

Witr: “odd;” the last Prayer at the night, which consists of odd number of raka'āt (units).

Waleemah: the wedding feast.

Waseelah: the means of approach or achieving His closeness to Allāh by getting His favours.
**Wudoo':** an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

**Y**

**Yaqeen:** perfect absolute faith.  
**Yathrib:** one of the names of al-Madeenah.

**Z**

**Zakāt:** charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).  
**Zakātul-Fitr:** an obligatory charity by the Muslims to be given to the poor before the Prayer of Ḍu‘l-Fitr.  
**Zamzam:** the sacred water inside the haram (the grand mosque) at Makkah.  
**Zanādiqah:** an atheist.
EXPLANATION OF THE SUPPLICATIONS FOR
THE SICK AND AFFLICTED

OUR CALL TO THE UMMAH

[1]: We believe in Allah and His Names and Attributes, as they were mentioned in the Book of Allah and in the Sunnah of the Messenger of Allah (ﷺ), without tahreef (distortion), nor ta'weel (figurative interpretation), nor tamtheel (making a likeness), nor tashbeeh (resemblance), nor ta'teel (denial).

[2]: We love the Companions (wives) of the Messenger of Allah (ﷺ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (ﷺ) with love that is permitted by the Sharee'ah. 'Imrân Ibn Husayn (may Allah be pleased with him) said, “O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided.”

[3]: We love the People of hadîth and all of the Salaf of the Ummah from Ahlus-Sunnah. Imam Shatibee (d.790H) -- &laquo; - said, “The Salafus-Sâlih, the Companions, the tabi’een and their successors knew the Qur’an, its sciences and its meanings the best.”

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66 Refer to al-Kifayah (p. 15) of al-Khateeb al-Baghdadee.
67 Refer to al-Muwafiqat (2/79) of ash-Shatibee.
[4]: We despise 'ilmul-kalam (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the Ummah.

[5]: We do not accept anything from the books of fiqh (jurisprudence), nor from the books of tafseer (explanation of the Qur’an), nor from the ancient stories, nor from the Seerah (biography) of the Prophet (ﷺ), except that which has been confirmed from Allāh or from His Messenger (ﷺ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the Qur‘ān, or the authentic and authoritative hadith. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated ahādeeth. 'Abdullāh Ibnu-Mubārak (d.181H) – ﷺ – said, “The authentic ahādeeth are sufficient and the weak ahādeeth are not needed.”

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68 Refer to al-Jāmi‘ li-Akhlaqī-Rāwee (2/159) of as-Suyootee.
EXPLANATION OF THE SUPPLICATIONS FOR THE SICK AND AFFLICTED

[7]: We do not perform Takfīr upon any Muslim due to any sin, except Shirk with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the Qur’ān is the Speech of Allāh, it is not created.

[9]: We hold that our ‘obligation is to co-operate with the group that traverses the methodology of the Book and the Sunnah, and what the Salaf of the Ummah were upon; in terms of calling to Allāh the Glorified, and being sincere in worship of Him, and warning from Shirk, innovations, and disobedience, and to advise all of the groups that oppose this.⁶⁹ ‘So co-operating upon righteousness and piety (taqwā) and mutual advising necessitates warning against evil and not co-operating with the wicked.’⁷⁰

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.


⁷⁰ From the words of Shaykh Ibn Bāz in al-Furqān magazine (issue no. 14, p. 15).
[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'

[12]: We restrict our understanding of the Book of Allah and of the Sunnah of the Messenger of Allah (ﷺ) to the understanding of the Salaf of the Ummah from the Scholars of hadith, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim Salafiyah, yet Salafiyah is free from them, since they bring to the society what Allah has prohibited. We believe in 'cultivating the young generation upon this Islam, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allah and to the Sunnah of the Messenger of Allah (ﷺ).

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71 From Fiqhul-Wāqi’ (p. 49) of al-Albānī.

72 From Fiqhul-Wāqi’ (p. 51) of al-Albānī.
[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive da’wah.

[16]: We oppose those who put down the knowledge of the Sunnah, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the Sunnah of the Messenger of Allâh (صلى الله عليه وسلم).

[17]: Our da’wah and our ‘aqeedah is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our da’wah, nor should he think that it is possible for him to purchase it from us for deenâr or dirham.

[18]: We love the present day Scholars of the Sunnah and hope to benefit from them and regret the passing away of many of them. Imam Malik said (d.179H) ﴿العلم هو شفقة فطير، كتابه هو جد يداك ونصيرك، ويخذلملك يوم القيامة﴾, “The knowledge of hadith is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look who you are taking it from.”

[19]: We do not accept a fatwâ except from the Book of Allâh and the Sunnah of the Messenger of Allâh (صلى الله عليه وسلم). These are glimpses into our ‘aqeedah and our da’wah. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allâh knows best.

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73 Refer to al-Muhaddithul-Fasil (p. 416) and al-Kifayah (p. 21) of al-Khateeb.