

THE REMEDY

العلاج والرقى من الكتاب والسنة

HEALING & TREATMENT FROM THE QUR'ĀN & SUNNAH

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ.

“We send down the Qur’ān as healing and mercy to those who believe...” (17:82)

The Messenger of Allah ﷺ said: “Make thorough use of the two cures: honey and the Qur’ān.” (Ibn Mājah)

Ibn al-Qayyim رحمه الله wrote: “The Qur’ān is the complete healing for all mental, spiritual and physical diseases; all the diseases of this world and the Hereafter. But not everyone is guided to use it for the purpose of healing. If the sick person uses the Qur’ān for healing in the proper way, and applies it to his disease with sincerity, faith, complete acceptance and firm conviction, fulfilling all its conditions, then no disease can resist it. How can a disease resist the words of the Lord of the heavens and earth which, if He had revealed it to the mountains, they would have crumbled, and if He had revealed it to the earth, it would have broken apart? There is no sickness, spiritual or physical, but in the Qur’ān there is that which indicates its remedy, its cause and how to protect against it for those who are blessed with the understanding of His Book.’
(Zād al-Ma’ād)

‘Ruqyah’ is a means of treatment through the Qur’anic verses and the invocations prescribed by the Messenger of Allah ﷺ. It is one of the greatest remedies that a believer can use.

‘Ā’ishah ؓ reported that the Messenger of Allah ﷺ came into her house and saw with her a woman who was treating her with ruqyah. He told the woman: “Treat her only with Allah’s Book.” (Ibn Hibbān) She ؓ also said: “When the Messenger of Allah ﷺ was sick, Jibrīl ؑ performed ruqyah on him.” (Muslim)

Ibn Hajar ؒ outlined three principles for ruqyah:

1. To be with Allah’s words or His Names and Attributes.
2. To be in Arabic or of an understandable meaning.
3. To believe that they do not have an effect in of themselves, but rather by the will of Allah. (Fath al-Bārī)

The Messenger of Allah ﷺ used three types of remedies:

1. Divine remedy i.e. ruqyah.
2. Natural remedies, such as honey, black seed, olive oil, zamzam and cupping.
3. A combination of both divine and natural remedies.

‘Whosoever is not cured by the Qur’ān, then may Allah not cure him. And whosoever does not find the Qur’ān sufficient, may Allah make nothing sufficient for him.’

(Ibn al-Qayyim ؒ)

PROPHETIC MEDICINE

1

Black Seed

"Indeed, in black seed is a cure for all diseases except sām (death)." (Muslim)

3

Olive Oil

"Use olive oil in eating and for applying (on the body), for it is from a blessed tree."
(Tirmidhi)

2

Zamzam

"The water of zamzam is for whatever it is drunk for." (Ibn Mājah) "The best water upon the surface of the earth is zamzam water. It is a nourishing food and a cure for illnesses." (Tabarānī) 'Urwah ibn Zubayr  reported that 'Ā'ishah  used to bring back zamzam water with her from Makkah, and she used to say: "The Messenger of Allah  used to bring back zamzam water in water skins and jars. He would pour it over the sick and make them drink it." (Tirmidhi)

4

Honey

"There emerges from their bellies (honey bees) a drink, varying in colours, in which there is healing for people."
(16:69)

5

Talbīnah (Barley Broth)

'Ā'ishah  used to recommend talbīnah for the sick and for the bereaved. She used to say: "I heard the Messenger of Allah  saying: 'Talbīnah brings comfort to a sick person's heart, and relieves some of his sorrow and grief.'" (Bukhārī)

"No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one third for food, one third for drink and one third for his breathing."
(Tirmidhi)

6

'Ajwah Dates

"Whoever eats seven 'ajwah dates in the morning, neither magic nor poison will harm him that day." (Bukhārī)

8

Cupping

"Jibrīl  informed me that cupping is the most beneficial medicine for the people."
(Hākīm)

9

(Raw) Cow's Milk

"Allah has not created a sickness but that He has created a cure for it, except for old age. So drink from the milk of cows, because they eat from all sorts of plants." (Nasā'ī)

7

Indian Incense and Sea Incense

(al-Qust al-Hindī and al-Qust al-Bahrī)

"Treat with the Indian incense, for it heals seven diseases; it is to be sniffed by one experiencing throat trouble, and to be put into one side of the mouth of one suffering from pleurisy." (Bukhārī)
"The best medicines you may treat yourselves with are cupping and sea incense." (Bukhārī)

10

Senna

"Make good use of senna and sannūt (honey), for indeed there is a cure in both of them for every disease except sām."
He was asked: "O Messenger of Allah, what is sām?" He  replied: "Death."
(Ibn Mājah)

ENVY, EVIL EYE, MAGIC & JINN

‘Ā’ishah رضي الله عنها said: “The Messenger of Allah صلى الله عليه وسلم used to tell me to do ruqyah against the evil eye.” (Bukhārī) He صلى الله عليه وسلم said: “The evil eye is true. If anything could outdo the decree, it would be the evil eye.” (Muslim)

Sūrah al-Nās and Sūrah al-Falaq are the best protection against envy and the evil eye. This can be seen in the following hadīth:

Anas رضي الله عنه said: “The Messenger of Allah صلى الله عليه وسلم used to seek refuge in Allah from the jinn and the human evil eye until the Mu’awwidhatayn were revealed. When they were revealed, he adopted them and abandoned everything else.” (Tirmidhī)

Sūrah al-Falaq highlights the evil of envy and the harm it incurs. This harm reaches the victim by way of the envier’s evil self and sight, despite never having used his hands or tongue. The evil effect takes place when it is intentionally addressed through one’s eyes staring at the person envied. But the intensity of this effect differs according to the weakness of the victim and the power of the evil jealous self.

The Messenger of Allah صلى الله عليه وسلم said: “Most of those who die amongst my ummah do so - after the will and decree of Allah - because of the evil eye.” (Bazzār)

The Messenger of Allah ﷺ said: “The evil eye is true. It can cause a mountain to collapse.” (Ahmad)

‘The evil eye is an arrow, shot by the one who is jealous, hitting (the victim) sometimes and missing it sometimes. So if the victim is uncovered and without the protection (of the *adhkār*), then he definitely will be affected by it. But if the victim is taking precaution (through the *adhkār*), then it will not affect him; rather it may happen that this arrow is returned back to the envier.’ (Ibn al-Qayyim ﷺ)

Shaytān accompanies an envier and a sorcerer. In fact, an envier is helped by the devils without even seeking their help. An envier is one of Shaytān’s followers, because he seeks to remove Allah’s blessings from people, which is precisely the same desire of Shaytān. This is why the Messenger of Allah ﷺ said: “Resort to concealing the fulfilment and success of your needs, for verily every one endowed with a blessing is envied.” (Tabarānī) A jealous person is an enemy of Allah’s blessings, and his jealousy emanates from within himself and his evil nature.

The Messenger of Allah ﷺ said: “Whoever amongst you sees something in himself or in his possessions or in his brother that he likes, let him pray for blessings for it, because the evil eye is real.” (Hākīm)

(Adapted from *Badā’i’ul Fawā’id*)

Jinn are a creation of Allah, who are not visible to human beings. Instead of fearing them, one should seek protection with the One Who created them. Like humans, there are good and evil jinns. The evil jinns are also known as the shayātīn (pl. of shaytān). These assist the magicians, envious and harm human beings. Thus, whenever a hadīth mentions protection from Shaytān, it includes protection from the evil jinns.

To protect oneself, one should be consistent with the daily adhkār, especially the adhkār of removing clothes, eating, entering the lavatory, intimacy, and the adhkār of entering and leaving the house and masjid. This is in addition to the adhkār of the morning and evening, before sleeping and after the fardh prayers.

Adhān Scares Shaytān Away

Suhayl رضي الله عنه reported that whilst on an errand for his father, someone called out to him from a wall, using his name. His companion looked down the wall but saw nothing. Upon mentioning it to his father, his father said: "If I knew that you would encounter this, I would not have sent you. However, whenever you hear such voices (from evil spirits), proclaim the adhān, because indeed I heard Abū Hurayrah رضي الله عنه narrate from the Messenger of Allah صلى الله عليه وسلم: 'Indeed Shaytān runs away at full speed when the adhān is proclaimed.'" (Muslim)

TEN WAYS TO PROTECT YOURSELF

Envy is the root of evil eye and magic. Ibn al-Qayyim  mentions ten ways in which a person can protect oneself:

- 1** Seek Allah's protection (e.g. through the ta'awwudh and the mu'awwidhatayn).
- 2** Have taqwā of Allah, fulfil what He has ordered and avoid what He has proscribed.
- 3** Have patience over what you are afflicted with and don't fight or kill the envier.
- 4** Place your reliance (tawakkul) in Allah because He suffices anyone who places his trust in Him.
- 5** Avoid thinking about it and try to concentrate on other things. This is one of the best ways of removing the evil.
- 6** Turn to Allah, be sincere to Him, love Him and make this the priority.
- 7** Repent to Allah from the sins which have allowed your enemies to overcome you.
- 8** Give charity because this has an amazing effect in removing calamities, the evil eye and envy.
- 9** Be kind and do good to the envier. This is extremely difficult to do, but very effective in extinguishing the fire of envy.
- 10** Make your tawhīd solely for Allah, as this is the bedrock of all that has preceded. Adopting the above means should make one reflect on Allah Who is the Bestower of all means. None can benefit you or harm you except by His will.

PRAYING & BLOWING WITH THE SALIVA

Ruqyah comes from the heart and mouth of the reciter, so if it is accompanied with some of his saliva and breath, that will maximise the strength and effectiveness of the remedy. The stronger the heart of the person is, the stronger the ruqyah he recites becomes. Combining both ruqyah (from the heart and mouth) and spitting with one's saliva (aspects of the inner self) form a powerful antidote to the evil of the magicians and devils.

There is another secret behind blowing when performing ruqyah: blowing is done by both pure and evil souls, as Allah said: "And from the evil of the blowers in knots." (113:4) Those who do magic tie knots and blow onto them words of magic, mixing them with their saliva which work on the victims even in their absence. However, the pure souls counter this by blowing with the powerful words of the Almighty. (Adapted from Zād al-Ma'ād)

One may pray and blow into water as a form of remedy. In the authentic narration of Musannaf ibn Abī Shaybah, 'Ā'ishah ﷺ permitted that water can be prayed on and then given to the sick to drink or to be poured over them. Sālih ﷺ, the son of Imām Ahmad ﷺ, said: "Whenever I became ill, my father would take a cup of water and recite over it, then tell me to drink some of it and wash my hands and face in it." (Manāqib al-Imām Ahmad ﷺ)

RUQYAH FROM THE QUR'AN

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ ، مِنْ هَمَزِهِ
وَنَفْخِهِ وَنَفْثِهِ. (Abū Dāwūd)

1 سورة البقرة

The Messenger of Allah ﷺ said: “Do not turn your houses into graveyards. Shaytān runs away from the house in which Sūrah al-Baqarah is recited.” (Muslim)

The Messenger of Allah ﷺ said: “Recite Sūrah al-Baqarah. To recite it regularly and adhere to it is a blessing, to give it up is a cause of regret, and the magicians cannot confront it.” (Muslim)

“...the magicians
cannot
confront it.”

2 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ... (سورة الفاتحة)

It was narrated from Abū Sa'īd al-Khudrī رضي الله عنه that the Messenger of Allah ﷺ described Sūrah al-Fātihah as a ruqyah, and he approved of the Sahābī رضي الله عنه who recited it as a ruqyah for the one who had been stung by a scorpion. The hadith mentions: “The man went with them (the people of the tribe) and started spitting (on the bite) and reciting Sūrah al-Fātihah until the patient was healed and started walking as if he had not been sick.” (Bukhārī)

Ibn al-Qayyim رحمه الله said: ‘If one’s faith, soul, and spirit are strong, and if he internalises the meaning and

essence of Sūrah al-Fātihah, recites it and then blows on the affected person followed by his spittle, this will counter the effects incurred by evil beings. And Allah knows best.' (Zād al-Ma'ād)

3 اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ... (آية الكرسي)

The Messenger of Allah ﷺ said: "In Sūrah al-Baqarah, there is a verse which is the best verse of the Qur'an. It is never recited in a house except that the Shaytān leaves: it is Āyah al-Kursī." (Hākim)

Āyah al-Kursī is the strongest protection against the evil of the jinn. (See p. 53 for the incident of Ubayy ؓ and the jinnī and p. 75 for the incident of Abū Hurayrah ؓ and Shaytān.)

4 آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ... (2:285-6)
(The last two verses of Sūrah al-Baqarah | See p. 76.)

The Messenger of Allah ﷺ said: "Allah inscribed a book 2,000 years before He created the heavens and the earth, from which the last two verses of Sūrah al-Baqarah were revealed. If they are recited for three nights, no shaytān will remain in the house." (Tirmidhi)

"If they are recited for three nights, no shaytān will remain in the house."

5 قُلْ هُوَ اللَّهُ أَحَدٌ... قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ...
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ...

‘Ā’ishah رضي الله عنها narrated that whenever the Messenger of Allah صلى الله عليه وسلم would become sick, he would recite [the above] and then blow his breath over his body. She says: “During his last illness from which he passed away, the Messenger of Allah صلى الله عليه وسلم used to blow over himself. But when his sickness intensified, I used to (recite and then) blow over him using his own hands because of their blessings.” (Bukhārī)

‘Uqbah رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said: “Shall I inform you of the best words with which you can seek Allah’s protection?” I said: “Yes.” He صلى الله عليه وسلم said: “Sūrah al-Falaq and Sūrah al-Nās.” (Ahmad)

‘These Sūrahs are extremely effective in repelling magic, evil eye, and the rest of the evils...The need for a slave to seek Allah’s protection with these Sūrahs is greater than his need for eating, drinking and clothes.’ (Ibn al-Qayyim رحمه الله)

The Mu’awwidhatayn are the strongest protection against envy, evil eye and magic. (See p. 54 & 78.)

RUQYAH FROM THE SUNNAH

1 أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

I seek protection in Allah’s perfect words from the evil of whatever He has created. (Muslim)

The Messenger of Allah ﷺ said: “Whoever stops at a stopping place and then says [the above], nothing shall harm him until he sets off again from that place.” (Muslim)

2 أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ وَبَرًّا وَذَرًّا ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا ، وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا ، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ بِحَيْرٍ ، يَا رَحْمَنُ .

I seek protection in the perfect words of Allah - which neither the upright nor the corrupt may overcome - from the evil of what He created, of what He brought into existence, and of what He scattered, from the evil of what descends from the heavens, and of what rises up to them, from the evil of what He scattered in the earth and of what emerges from it, from the evil trials of night and day, and from the evil of every night visitor, except the night visitor who comes with good, O Merciful One. (Ahmad)

Khālid ibn al-Walid ﷺ would wake up from fright at night and would come out of his house with his sword. It was feared that someone would get hurt. So he complained to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said to

him: "Indeed Jibril said to me that a powerful and crafty jinni was plotting against you, so say [the above]." Khālid ﷺ said these words and this stopped happening. (Ahmad)

3 أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ ، الَّذِي لَيْسَ شَيْءٌ أَعْظَمَ مِنْهُ
وَبِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ ،
وَبِأَسْمَاءِ اللَّهِ الْحُسْنَى كُلِّهَا مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ ،
مِنْ شَرِّ مَا خَلَقَ وَبَرًّا وَذَرًّا .

I seek the protection of Allah the Supreme, than whom there is nothing greater. And I seek protection in the perfect words of Allah which no man - virtuous or evil - can even transcend; and I seek the protection of all of The Most Beautiful Names of Allah - the ones I know and the ones I do not know - from the evil of everything He created, brought into existence, and spread over the earth. (Muwatta')

4 أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ ،
وَشَرِّ عِبَادِهِ ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونِ .

I seek protection in the perfect words of Allah from His anger and punishment, from the evil of His servants, and from the evil suggestions of the devils and from them appearing to me. (Ahmad)

SEEKING PROTECTION FOR CHILDREN

5 أُعِيذُكُمْ (أُعِيذُكُمْ) بِكَلِمَاتِ اللَّهِ التَّامَّةِ ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ .

I seek protection for you in the perfect words of Allah from every devil and every beast, and from every evil eye.

The Messenger of Allah ﷺ used to seek Allah's protection for Hasan and Husayn ؑ by saying [the above]. (Bukhārī)

The Messenger of Allah ﷺ said: "When the evening comes, keep your children in, for the devils come out at that time. Then when part of the night has passed, let them go. And close the doors and mention the name of Allah, for Shaytān does not open a closed door. Tie up your waterskins and mention the name of Allah. Cover your vessels, even if you only put something over them and extinguish your lamps." (Bukhārī)

Commenting on the above hadīth, Ibn Hajar ؒ quotes Ibn al-Jawzī ؒ: "There is a fear for children at that hour, because the impurity (najāsah) that the devils (shayātīn) surround themselves with is usually found in children. Similarly, children do not usually engage in the dhikr which would protect them. And when the devils spread out, they hang on to whatever they can hang on to. Hence there is a fear for children at that time." The reason why they spread out at that time is that they are more able to move about at night than during the day, because darkness is more conducive to the devil forces coming together than any other time.' (Fath al-Bārī)

WHEN ONE FEELS PAIN IN THE BODY

6 بِسْمِ اللَّهِ (3x) ،

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ. (7x)

In the Name of Allah. I seek the protection of Allah and His power from the evil of what I feel and from what I fear.

'Uthmān ibn Abī al-'Aās رضي الله عنه complained to the Messenger of Allah صلى الله عليه وسلم about pain that he had felt in his body from the time he had accepted Islam. The Messenger of Allah صلى الله عليه وسلم said to him: "Put your hand on the part of your body where you feel pain and say [the above]." (Muslim)

"Put your hand on the part of your body where you feel pain and say [the above]."

And in Sunan al-Tirmidhī, he said: "I did that and Allah removed my pain. After that, I used to instruct my family and others to do the same."

7 اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ تَعَجِيْلَ عَافِيَّتِكَ ، وَصَبْرًا عَلٰى بَلِيَّتِكَ ،
وَخُرُوْجًا مِّنَ الدُّنْيَا اِلَى رَحْمَتِكَ.

O Allah, I ask You for a speedy recovery, patience on your afflictions, and a departure from this world to Your mercy. (Hākim)

WHAT THE SICK SHOULD SAY & WHAT SHOULD BE SAID FOR THEM

8 اللَّهُمَّ رَبَّ النَّاسِ ، أَذْهِبِ الْبَأْسَ ، إِشْفِ أَنْتَ الشَّافِي ،
لَا شِفَاءَ إِلَّا شِفَاؤُكَ ، شِفَاءً لَا يُغَادِرُ سَقَمًا .

O Allah, the Lord of mankind, remove this disease. Cure, for You are the One who cures. There is no cure except for Your cure. May it be a cure which leaves behind no sickness.

‘Ā’ishah رضي الله عنها reported that when the Messenger of Allah صلى الله عليه وسلم visited any ill person in his family, he would wipe his right hand over the ill person, supplicating [with the above].” (Bukhārī)

9 رَبَّنَا اللَّهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ ، أَمْرُكَ فِي
السَّمَاءِ وَالْأَرْضِ ، كَمَا رَحِمْتِكَ فِي السَّمَاءِ ، فَاجْعَلْ رَحْمَتَكَ
فِي الْأَرْضِ ، وَاعْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا أَنْتَ رَبُّ الطَّيِّبِينَ ،
فَأَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ ، وَشِفَاءً مِنْ شِفَائِكَ عَلَيَّ هَذَا
الْوَجَعِ فَيَبْرَأَ .

Our Lord is Allah who is in the heaven. Holy is Your Name. Your command reigns supreme in the heaven

and the earth. As You shower Your mercy in the heaven, shower Your mercy in the earth. Forgive us our sins and our errors. You are the Lord of good people. Send down mercy from Your mercy, and remedy from Your remedy on this pain so that it heals.

The Messenger of Allah ﷺ said: “If any one of you is suffering from anything or his brother is suffering, he should say [the above].” (Abū Dāwūd)

10 بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ ، اللَّهُ يَشْفِيكَ ، بِسْمِ اللَّهِ أَرْقِيكَ .

In the Name of Allah, I seek protection for you from everything that harms you, from the evil of every soul or the eye of an envious person. May Allah cure you; with the Name of Allah, I recite over you.

Abū Saīd al-Khudrī ؓ reported that Jibrīl ؑ came to the Messenger of Allah ﷺ and asked: “O Muhammad, are you ill?” He ؓ replied: “Yes.” Jibrīl ؑ said: “[The above].” (Muslim)

11 بِسْمِ اللَّهِ تُرْبَةُ أَرْضِنَا بِرِيقَةٍ بَعْضِنَا ، يُشْفَى سَقِيمُنَا
يَاذِنِ رَبَّنَا .

In the Name of Allah, the dust of our earth mixed with the saliva of one of us. May our sick be cured with the permission of our Lord.

Ā'ishah رضي الله عنها reported that when a person complained to the Messenger of Allah صلى الله عليه وسلم about an illness, or suffered from a sore or a wound, the Messenger of Allah صلى الله عليه وسلم would touch the ground with his forefinger and then raise it saying [the above]. (Bukhārī)

12 أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيكَ. (7x)

I ask Allah, the Supreme, Lord of the Magnificent Throne to cure you.

The Messenger of Allah صلى الله عليه وسلم said: "He who visits a sick person who is not on the verge of death and supplicates [the above] seven times, Allah will certainly heal him from that sickness." (Tirmidhi)

"...supplicates [the above] seven times, Allah will certainly heal him from that sickness."

13 لَا بَأْسَ ظَهُورٌ، إِنْ شَاءَ اللَّهُ.

Do not worry, it will be a purification (for you), Allah willing. (Bukhārī)

WHEN ONE SEES AN AFFLICTED PERSON

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ ، وَفَضَّلَنِي عَلَى كَثِيرٍ
مِمَّنْ خَلَقَ تَفْضِيلًا .

All praise is for Allah who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created.

The Messenger of Allah ﷺ said: “Whoever sees an afflicted person then says [the above], he shall not be struck by that affliction.” (Tirmidhī) One should say this discreetly.

THE REWARD FOR VISITING THE SICK

The Messenger of Allah ﷺ said: “When a Muslim visits a sick Muslim in the morning, 70,000 angels constantly pray for him till the evening. If he visits him in the evening, 70,000 angels constantly pray for him till the morning; and he will have (his share of) reaped fruits in Paradise.” (Tirmidhī)

The Messenger of Allah ﷺ said: “Whosoever visits a sick person or visits his brother for the sake of Allah, a heavenly caller calls out: ‘You have done well; your walking is good and blessed, and you have built a mansion in Paradise!’” (Tirmidhī)

The Messenger of Allah ﷺ said: “When you visit a sick man, instruct him to supplicate for you, for his du‘ā is like the du‘ā of the angels.” (Ibn Mājah)

TREAT YOUR SICK THROUGH SADAQAH

The Messenger of Allah ﷺ said:
“Treat your sick by giving Sadaqah.”
(Bayhaqī)

“Sadaqah truly extinguishes the wrath of the Lord
and wards off affliction.” (Tirmidhī)

‘Indeed Sadaqah has an amazing effect in repelling
different types of trials and tribulations, even if the
charity was given by an evil person, or an
oppressive person, in fact even if it was given by a
non-Muslim...This is a matter which is well-known to
the scholars and the masses, and all of the people
on the earth testify to this because they have
experienced it.’ (Ibn al-Qayyim رحمته)

‘Using Sadaqah as a cure has been tested out and
experienced. It was found that spiritual medication
accomplishes things which physical medication
cannot. Only the one who is blinded by a thick veil
will reject this.’ (Al-Munāwī رحمته)

TURN TO ALLAH

'Abdullāh ibn 'Abbās  said:

"One day I was behind the Messenger of Allah 
(on a camel) and he said to me:

'Son, I will teach you some words: Be mindful of Allah and He will be mindful of you. Be mindful of Allah and you will find Him in front of you. When you ask, then ask Allah. When you seek help, then seek help from Allah. Know that if the nation gathered together to benefit you with something, they would only benefit you with something that Allah has already written for you. If they gathered together to harm you with something, they would only harm you with something that Allah had already written against you. The pens have been lifted and the pages have dried.'"
(Tirmidhī)

In another narration, he  said: "Be mindful of Allah, and you will find Him in front of you. Acquaint yourself with Allah in comfortable circumstances, He will acknowledge you in times of adversity. Know that what has missed you was never going to befall you, and what has befallen you was never going to miss you. Know that help arrives after patience, relief after distress, and that with difficulty, there is ease."
(Ahmad)

THE BEST DHIKR (Tirmidhī)	لَا إِلَهَ إِلَّا اللَّهُ
THE BEST DU'Ā' (Tirmidhī)	أَلْحَمْدُ لِلَّهِ
A TREASURE FROM THE TREASURES OF PARADISE (Bukhārī)	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
LIGHT ON THE TONGUE, HEAVY ON THE SCALE, BELOVED TO THE MOST MERCIFUL (Bukhārī)	سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

The Messenger of Allah ﷺ said: "Allah has made Hell-fire unlawful for the one who, seeking His pleasure, says: 'لَا إِلَهَ إِلَّا اللَّهُ.'" (Bukhārī)

The Messenger of Allah ﷺ said: "He whose last words are 'لَا إِلَهَ إِلَّا اللَّهُ' will enter Paradise." (Abū Dāwūd)

Mu'ādh ibn Jabal ؓ said: "In my last conversation with the Messenger of Allah ﷺ, I asked him: 'Which deed is the best and most beloved to Allah?' He ﷺ replied: 'That you die whilst your tongue is moist with the remembrance of Allah.'" (Ibn Hibbān)



Allah ﷻ says in the Noble Qur'ān: "Remember Me, and I will remember you." (2:152) The Messenger of Allah ﷺ said: "The Mufarridūn have outdone everyone." They asked: "Who are the Mufarridūn?" He ﷺ replied: "The men and women who frequently remember Allah." (Muslim)

Daily Adhkār is a collection of authentic adhkār and supplications prescribed by the Messenger of Allah ﷺ. An introductory chapter outlines the essentials that every believer should take as provisions in his journey to Allah. This is followed by:

1. The daily morning and evening adhkār
2. The adhkār before sleep
3. The adhkār after the fardh prayers
4. The general daily adhkār
5. Remedy from the Qur'ān and Sunnah

Along with the adhkār, translations and virtues have also been added to inspire readers to make these adhkār a part of their daily lives.