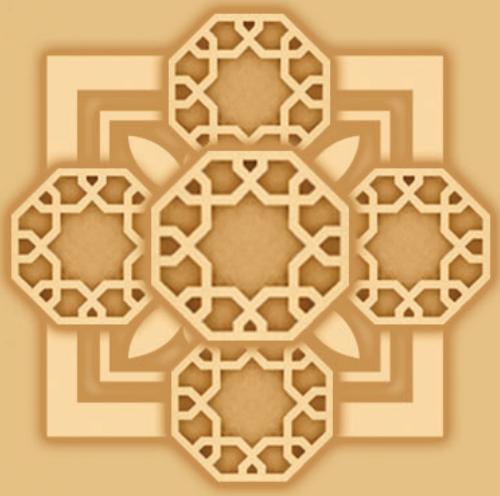
SUPPLICATIONS *for the time of* SICKNESS

Forty Aḥādīth of the Messenger of Mercy ﷺ



Based on the teachings of

Shaykhul-Ḥadīth Ḥaḍrat Mawlānā
Muḥammad Saleem Dhorat *hafiẓahullāh*

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SUPPLICATIONS FOR THE TIME OF SICKNESS

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ بِعَدَدِ كُلِّ دَاءٍ وَّدَوَاءٍ وَبَارِكْ وَسَلِّمْ

The honourable Shaykhul-Ḥadīth Ḥaḍrat Mawlānā Muhammad Saleem Dhorat *hafiẓahullāh* directs our attention towards seven points to which we should hold fast when faced with any adversity or affliction. These points, derived from the Qur'ān and Sunnah, assure the protection of Allāh ﷻ and relief from all difficulties.

They are: **1) Tawbah, 2) Taqwā, 3) Du'ā, 4) Ṣadaqah, 5) Ṣabr, 6) Ṣalāh and 7) Abundant dhikr of Allāh ﷻ.**

In the case of illness, the honourable Shaykh places added emphasis on two of these: **ṣadaqah** and **du'ā**. They are often neglected, yet they are powerful methods of attracting the Help of Allāh ﷻ and adding efficacy to treatment efforts.

Our Beloved Nabī ﷺ has taught us many ways to ask for goodness and to seek refuge from evil.

No circumstance can arise in life for which a suitable supplication has not been taught to us by Nabī ﷺ, including those times when we encounter sickness.

There can be no better way to ask for cure, relief and protection than through the words used by Nabī ﷺ himself. It is therefore the earnest desire of the honourable Shaykh that we all equip ourselves with these blessed du‘ās.

This selection of Prophetic supplications is based upon the respected Shaykh's teachings, and has been prepared with the intention of helping to achieve his noble objective.

May Allāh ﷻ, through His infinite Grace, grant us all tawfīq to derive maximum benefit from these blessed supplications. Āmīn.

(Mawlānā) Sulayman Bhula
Shawwāl 1441 /June 2020

When Visiting the Sick

1. It was the blessed habit of Rasūlullāh ﷺ to say these words when he arrived by the sick person:

لَا بَأْسَ طَهُورٌ ، إِنْ شَاءَ اللهُ

Lā ba'sa ṭahūrun, in shā'allāh.

There is no harm! [The illness is] a purifier [from sins], if Allāh wills. (Al-Bukhārī)

The Ruqyah of Nabī ﷺ

The following du'ās should be recited by:

- A person suffering any illness
- Family members/carers of the sick
- Those visiting the sick

Try to recite whichever du'ās you are able to. The sufferer can recite the du'ās, then blow on the palms and pass them over the whole body or the affected area. Alternatively, one may simply recite them.

If the sufferer is unable or disinclined to do so, then someone else may recite and blow on the sufferer. One may also blow in water for the sufferer to drink.

2. Rasūlullāh ﷺ approved of reciting **Sūratul-Fātiḥah** and thereafter blowing on a sick person for cure. (Al-Bukhārī)

Reciting it seven times is preferable. (At-Tirmidhī)

Rasūlullāh ﷺ also said,

In the opening of the Kitāb (Sūratul-Fātiḥah) there is cure from every illness. (Ad-Dārimī)

3. When suffering from illness Rasūlullāh ﷺ would recite the **Mu'awwidhāt**, i.e. **Sūratul-Ikhlāṣ, Sūratul-Falaq & Sūratun-Nās** then blow on the palms of his hands and pass them over his body. (Al-Bukhārī, Muslim)

Similarly, when anyone from his household fell ill, he would recite the **Mu'awwidhāt** and blow on them. (Muslim)

4. Once when Sayyidunā 'Uthmān رضي الله عنه was ill Rasūlullāh ﷺ sought refuge in Allāh سبحانه وتعالى for him using this supplication, and said, "O 'Uthmān! Seek protection with this, for the one seeking protection has not done so with [a supplication] the likes of this."

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ، أُعِيْذُكَ بِاللهِ الْأَحَدِ
الصَّمَدِ الَّذِيْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ ، وَلَمْ يَكُنْ لَّهٗ
كُفُوًا أَحَدٌ ، مِنْ شَرِّ مَا تَجِدُ

Bismillāhir raḥmānir raḥīm. U'īdhuka billāhil-aḥadiṣ-ṣamadil-ladhī lam yalid wa lam yūlad wa lam yakullahū kufuwan aḥad, min sharri mā tajidu.

In the Name of Allāh, the Most-Beneficent, the Most-Merciful. I place you in the Protection of Allāh, the Unique, the One all are in need of and Who is in need of none, Who does not father children nor was He fathered, and to Whom there is no equal, from the evil of what you are experiencing. (Ibnus-Sunnī)

5. Rasulullah ﷺ taught this du'ā to the Ṣaḥābah ﷺ for fever and every ailment:

بِسْمِ اللهِ الْكَبِيْرِ، أَعُوْذُ بِاللهِ الْعَظِيْمِ ، مِنْ شَرِّ
كُلِّ عِرْقٍ نَّعَّارٍ، وَمِنْ شَرِّ حَرِّ النَّارِ

Bismillāhil-kabīr, a'ūdhu billāhil-'aẓīm, min sharri kulli 'irqin-na'ār, wa min sharri ḥarrin-nār.

In the Name of Allāh the Great; I seek refuge in Allāh the Magnificent from the evil of every gushing vein and the evil of the heat of the Fire. (At-Tirmidhī)

6. Rasūlullāh ﷺ instructed a sufferer to place her right hand over her heart and recite the following:

بِسْمِ اللهِ، اَللّٰهُمَّ دَاوِنِيْ بِدَوَائِكَ، وَاشْفِنِيْ بِشِفَائِكَ، وَأَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ، وَأَحْدِرْ عَنِّيْ أَذَاكَ

Bismillāh. Allāhumma dāwinī bi dawā-ika, washfinī bi shifā-ika, wa aghninī bi faḍlika ‘amman siwāka, wa aḥdir ‘annī adhāka.

In the name of Allāh. O Allāh! Treat me with Your Remedy, and heal me with Your Cure. Through Your Grace, make me independent from [the need of] anyone besides You, and remove from me Your harm (i.e. the harm You have created). (Aṭ-Ṭabarānī)

7. This du‘ā was recited by Sayyidunā Jibra’īl عليه السلام for Rasūlullāh ﷺ when he was ill:

بِسْمِ اللهِ أَرْقِيْكَ، مِنْ كُلِّ شَيْءٍ يُّؤْذِيْكَ، مِنْ شَرِّ

كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ، اَللّٰهُ يَشْفِيْكَ، بِسْمِ اللّٰهِ أَرْقِيْكَ

Bismillāhi arqīk, min kulli shay'in yu'dhīk, min sharri kulli nafsin aw 'ayni ḥāsidin. Allāhu yashfīk, bismillāhi arqīk.

In the Name of Allāh I do ruqyah on you, from everything that may harm you, and from the evil of every living being or envious eye. May Allāh cure you. In the Name of Allāh I do ruqyah on you. (Muslim)

8. Rasūlullāh ﷺ said that one who visits a sick person whose appointed time (of death) has not yet arrived, and recites this du'ā by him seven times, Allāh ﷻ certainly grants him cure from that illness:

أَسْأَلُ اللّٰهَ الْعَظِيْمَ، رَبَّ الْعَرْشِ الْعَظِيْمِ، أَنْ يَّشْفِيَكَ

As'alullāhal-'aẓīm, rabbal-'arshil-'aẓīm, ay-yashfiyak.

I ask Allāh the Magnificent, the Rabb of the Magnificent Throne, to cure you. (Abū Dāwūd, At-Tirmidhī)

9. Sayyidunā Thābit ﷺ informed Sayyidunā Anas ﷺ that he was ill. Sayyidunā Anas ﷺ said, 'Shall I not do ruqyah (reciting words for protection) on you with the ruqyah of Rasūlullāh ﷺ.' After receiving an answer in the affirmative, Sayyidunā Anas ﷺ recited:

اَللّٰهُمَّ رَبَّ النَّاسِ، مُذْهِبَ الْبَأْسِ، اِشْفِ أَنْتَ
الشَّافِيْ، لَا شَافِيَ إِلَّا أَنْتَ، شِفَاءً لَّا يُغَادِرُ سَقَمًا

Allāhumma Rabban-nās, mudh-hibal-ba's, ishfi antash-shāfi. Lā shāfiya illā anta, shifā'al-lā yughādiru saqamā.

O Allāh! Rabb (the Cherisher and Sustainer) of mankind! The Remover of hardship! Grant cure. You are the one Who grants cure. There is no being who cures but You. [Grant] such a cure that does not leave any illness. (Al-Bukhārī)

10. Rasūlullāh ﷺ would recite this du'ā when visiting the sick. He would also stroke the affected area with the right hand while reciting:

أَذْهِبِ الْبَأْسَ، رَبَّ النَّاسِ ، وَاشْفِ أَنْتَ الشَّافِي ،
لَا شِفَاءَ إِلَّا شِفَاؤُكَ ، شِفَاءً لَّا يُغَادِرُ سَقَمًا

Adh-hibil-ba's, rabban-nās, washfi antash-shāfī. lā shifā'a illā shifā'uk, shifā'an lā yughādiru saqamā.

Remove the hardship, O Rabb of mankind! And grant cure; You are the one who grants cure. There is no cure but Your cure. [Grant] such a cure that leaves no sickness at all. (Al-Bukhārī, Muslim)

11. Sayyidunā 'Alī رضي الله عنه was once suffering from an ailment. Rasūlullāh ﷺ made the following supplication for him, after which he never suffered from that ailment again:

اَللّٰهُمَّ اشْفِهِ، اَللّٰهُمَّ عَافِهِ

Allāhummashfihī, Allāhumma āfihī.

O Allāh! Cure him. O Allāh! Grant him safety. (Al-Ḥākim)

12. Rasūlullāh ﷺ visited Sayyidunā Sa‘d ﷺ when he was sick, and recited this du‘ā **thrice:**

اَللّٰهُمَّ اشْفِ سَعْدًا

Allāhummashfi Sa‘dan.

O Allāh, cure Sa‘d. (Muslim)

(NB: When reciting this du‘ā replace the word ‘Sa‘dan’ with the name of the sick person.)

13. Sayyidunā ‘Alī ﷺ said that Rasūlullāh ﷺ taught him these words to pray on the sick:

لَا إِلٰهَ إِلَّا اللّٰهُ الْكَرِيْمُ الْحَلِيْمُ، سُبْحٰنَ اللّٰهِ،
تَبَارَكَ اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمِ، وَالْحَمْدُ لِلّٰهِ
رَبِّ الْعٰلَمِيْنَ

Lā ilāha illallāhul-karīmul-ḥalīm.Sub'hānallāh. Tabārakallāhu rabbul-'arshil-'aẓīm. Wal-ḥamdulillāhi rabbil-'ālamīn.

There is no deity but Allāh, the Most-Generous, the Most-Forbearing. Pure is Allāh from all imperfections. Blessed is Allāh, the Rabb of the magnificent Throne. And All Praise is for Allāh, the Rabb of all the worlds. (An-Nasa'ī)

Du‘ā for Pain in a Specific Area of the Body

14. Rasūlullāh ﷺ advised a Ṣaḥābi who complained of pain to put his right hand on the place of the pain and recite **thrice:**

بِسْمِ اللهِ

bismillāh.

In the name of Allāh.

and then pray this du‘ā **seven** times:

أَعُوذُ بِاللهِ وَ قُدْرَتِهِ، مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

A‘ūdhu billāhī wa qudratihī min sharri mā ajidu wa uḥādhiru.

I seek refuge in Allāh and His Power from the evil of what I am experiencing and of what I fear. (Muslim)

Protection from Illness

15. Rasūlullāh ﷺ used to recite the following comprehensive du‘ā for protection from all severe illnesses:

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْجُنُوْنِ وَالْجُذَامِ، وَالْبَرَصِ وَسَيِّئِ الْأَسْقَامِ

Allāhumma innī a‘ūdhu bika min-al-junūni wal-judhāmi wal-baraṣi wa sayyi’il-asqām.

O Allāh! I seek refuge in You from insanity, leprosy, vitiligo (development of pale white patches on the skin) and from all [types of] serious illnesses. (An-Nasa’ī)

16. Rasūlullāh ﷺ said that whoever sees (or comes to know of) an afflicted person (whether due to an illness, hardship or even sin) and recites the following, that affliction will not affect the reciter, whatever the situation:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ عَافَانِيْ مِمَّا ابْتَلَاكَ بِهٖ، وَفَضَّلَنِيْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا

Alḥamdu lillāhil-ladhī ʻāfānī mim-mabtalāka bihī wa faḍḍalanī ʻalā kathīrim mim-man khalaqa tafḍīlā.

All praise is for Allāh, Who has given me safety from what He has afflicted you with, and greatly favoured me over many of His creation. (At-Tirmidhī)

(Instead of reciting this duʻā out loud in the presence of the afflicted, it should be recited silently.)

17. Rasūlullāh ﷺ used to seek the protection of Allāh ﷻ for his grandsons Ḥasan رضي الله عنه and Ḥusayn رضي الله عنه with the following words:

أُعِيْذُكُمَا بِكَلِمَاتِ اللّٰهِ التَّامَّةِ، مِنْ كُلِّ شَيْطٰنٍ وَّهَامَّةٍ، وَّمِنْ كُلِّ عَيْنٍ لَّامَّةٍ

U'īdhu kumā bi kalimātil-lāhit-tāmmah, min kulli shayṭāniw-wa hāmmah, wa min kulli 'aynil-lāmmah.

I seek refuge for you with the perfect words of Allāh from every shayṭān (whether human or jinn) and vermin, and from every evil eye. (Al-Bukhārī)

18. Rasūlullāh ﷺ said that no harm will come to one who recites this **thrice every morning** and **thrice every night**:

بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ

Bismillāhil-ladhī lā yaḍurru ma'as-mihī shay-un fil-arḍi wa lā fis-samā. Wa huwas-samī'ul-'alīm.

In the Name of Allāh, with Whose name nothing in the earth nor in the heavens can do any harm. He is the All-Hearing, the All-Knowing. (At-Tirmidhī)

If Death Has Been Decreed

19. Rasūlullāh ﷺ said that one who recites the following during an illness (even if it is a minor illness) and then passes away, will not be touched by the fire (of Jahannam):

لَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ ، لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا
شَرِيكَ لَهُ ، لَا إِلٰهَ إِلَّا اللهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ، لَا إِلٰهَ إِلَّا اللهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

Lā ilāha illallāhu wallāhu akbar. Lā ilāha illallāhu waḥdahū lā sharīka lah. Lā ilāha illallāhu la hul-mulku wa la hul-ḥamd. Lā ilāha illallāhu wa lā ḥawla wa lā quwwata illā billāh.

There is no deity but Allāh, and Allāh is the greatest. There is no deity but Allāh alone Who has no partner. There is no deity but Allāh; His is the Kingdom and for Him is All Praise. There is no deity but Allāh, and there is no power [to do good] and ability [to avoid bad] except with [the Help of] Allāh. (At-Tirmidhī)

20. Sayyidah ‘Ā’ishah ﵂ states that Rasūlullāh ﷺ made the following du‘ā in his final moments:

اَللّٰهُمَّ أَعِنِّيْ عَلٰى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ

Allāhumma a‘innī ‘alā ghamarātil-mawt, wa sakarātil-mawt.

O Allāh! Assist me against the hardships and agonies of death. (At-Tirmidhī)

21. Sayyidah ‘Ā’ishah ﵂ states she heard Rasūlullāh ﷺ utter the following before his demise:

اَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ، وَأَلْحِقْنِيْ بِالرَّفِيْقِ الْأَعْلٰى

Allāhummagh-firlī warḥamnī wa alḥiqnī bir-rafīqil-a‘lā.

O Allāh! Forgive me, have mercy on me and unite me with the Most-High Companion/s (i.e. Allāh, the angels and those You have favoured). (At-Tirmidhī)

22. Rasūlullāh ﷺ said that whoever's last words are these will enter Jannah:

لَا إِلٰهَ إِلَّا اللهُ

Lā ilāha illallāh.

There is no deity but Allāh. (Abū Dāwūd)

23. *How wonderful is the situation of a believer! Every situation of his is khayr (goodness) for him; and this is for no one except the believer. If he finds himself in a favourable situation, he expresses gratitude, and this is good for him; and if he is afflicted with adversity, he exercises patience, and this is good for him. (Muslim)*

24. *He for whom Allāh wills good is put through affliction [sickness etc.]. (Al-Bukhārī)*

25. *When a believer is afflicted with an illness, and then Allāh ﷻ grants him recovery, it is an expiation of his past sins and a lesson for the future. (Abū Dāwūd)*

26. *When Allāh has decreed a rank for someone, which he would not have reached with his deeds, Allāh gives him affliction in his body, wealth or children, then grants him the ability to bear it patiently until it makes him reach the rank that was decreed for him by Allāh. (Aḥmad, Abū Dāwūd)*

27. *Do not speak ill of fever, for it removes the sins of the children of Ādam ﷺ just as a furnace removes impurities from iron. (Muslim)*

28. *When a servant [of Allāh ﷻ] falls ill or goes on a journey, [reward] will be written for him equivalent to that [of the optional good deeds] which he used to carry out when healthy and at home. (Al-Bukhārī)*

29. *No Muslim is afflicted with harm, be it an illness or something else, except that Allāh removes his sins from him just as a tree sheds its leaves. (Al-Bukhārī, Muslim)*

30. *A Muslim is not afflicted with tiredness, illness, anxiety, grief, harm or sadness – to the extent of a thorn that pricks him – except that through them Allāh expiates his sins. (Al-Bukhārī)*

31. *When those who endured difficulties [in the world, and exercised patience] will be given [their] reward on the Day of Qiyāmah, those who were given safety will wish that their skin had been cut up with scissors in the world (so that they too would have*

become deserving of that reward). (At-Tirmidhī)

32. *Indeed, great reward is [promised] with great affliction. And when Allāh loves a people He afflicts them. Whoever remains pleased [with the Decree of Allāh ﷻ], for him is the Pleasure [of Allāh ﷻ], and whoever is displeased, for him is the Displeasure [of Allāh ﷻ]. (At-Tirmidhī)*

33. *The example of a believer is that of the fresh, tender plant. The wind puts it in motion, bending it at times and straightening it at others, until it withers. And the example of the hypocrite is that of the firm standing pine tree. It is not disturbed by anything until it is uprooted all at once. (Muslim)*

34. *One who dies due to an illness in the abdomen is a martyr, and one who dies due to a plague is a martyr. (Al-Bukhārī)*

Virtues of Visiting the Sick

35. *Indeed, Allāh will say on the Day of Qiyāmah 'O son of Ādam! I was sick and you did not visit me.' He will say 'O my Rabb! How could I have visited You when You are the Rabb of all the worlds?' (meaning: how could You have become ill?) Allāh will say 'Did you not know that a certain servant of Mine was sick and you did not visit him? Did you not know that had you visited him, you would have found Me by his side?'... (Muslim)*

36. *Indeed, when a Muslim visits his sick Muslim brother [it is as if] he remains grazing on the fruits of Jannah until he returns. (Muslim)*

37. *Whoever performs wuḍū, and does it thoroughly, then goes to visit his sick brother hoping for reward from Allāh ﷻ, he will be distanced from Jahannam by [the distance traversable in] seventy years. (Abū Dāwūd)*

38. *No Muslim visits a sick Muslim in the morning except that seventy thousand angels pray for mercy [and forgiveness] for him until the evening; and if*

he visits in the evening, seventy thousand angels pray for mercy [and forgiveness] for him until the morning. And for him will be an orchard in Jannah. (At-Tirmidhī, Abū Dāwūd)

39. *One who goes to visit a sick person, a caller (angel) calls out [to him] from the heavens: 'You are good, and your walking is good, and you have made for yourself a good abode in Jannah.' (Ibn Mājah)*

40. *Whoever sets out to visit a sick person remains fording through mercy until he [arrives and] sits down. When he sits down he immerses himself in mercy. (Mālik, Aḥmad)*

For Peace and Safety

Read morning and evening once:

سُبْحٰنَ اللهِ وَبِحَمْدِهٖ، لَا قُوَّةَ إِلَّا بِاللهِ، مَا شَآءَ اللهُ كَانَ
وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، أَعْلَمُ أَنَّ اللهَ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ، وَأَنَّ اللهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا (أبو داود)

Translation: *Pure is Allāh (from any imperfection) and for Him is all Praise. There is no power [to do good] except with the Help of Allāh. Whatever Allāh wills happens and whatever Allāh does not will does not happen. I know that Allāh has power over everything and that Allāh's Knowledge encompasses everything.*

Virtue: Whoever reads this in the morning will be protected until night, and whoever reads it at night will be protected until morning.

The Verse of Honour

Read frequently (particularly after ṣalāh and before sleeping at night):

اَلْحَمْدُ لِلّٰهِ الَّذِىْ لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ
شَرِيْكٌ فِى الْمُلْكِ، وَلَمْ يَكُنْ لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ
وَكَبِّرْهُ تَكْبِيْرًا (الإسراء)

Translation: *All Praise is for Allāh, Who has neither fathered a son, nor has He any partner in His Kingdom, nor (does He need) any protector due to weakness. And proclaim His Greatness much.*

Virtues: 1) Cure from illnesses (Al-Jāmi'ul-Kabīr, Abū Ya'lā, Majma'uz-Zawāid); 2) Safety from harm (Al-Jāmi'ul Kabīr, Abū Ya'lā, Majma'uz-Zawāid); 3) Safety from theft and robbery (Musannaf 'Abdur-Razzāq); 4) Relief from grief and anxiety when تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِيْ لَا يَمُوْتُ *is added to the beginning. (Al-Ḥākim, Al-Bayhaqī, Al-Jāmi'ul Kabīr); and 5) Honour from Allāh* سُبْحَانَهٗ وَتَعَالٰى *(Ḥāshiyatul-Jamal).*