

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 *hafīzahullāh*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ بَعْدَ كُلِّ دَاۤءٍ وَّ دَوَاۤءٍ وَّ بَارِكْ وَسَلِّمْ

The honourable Shaykhul-Ḥadīth Ḥaḍrat Mawlānā Muḥammad Saleem Dhorat *hafīzahullāh* 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 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.

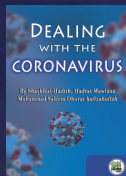
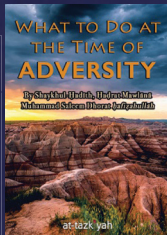
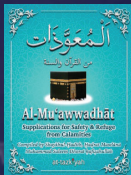
(Mawlānā) Sulayman Bhula
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Shaykhul-Ḥadīth Ḥaḍrat
Mawlānā Muḥammad Saleem
Dhorat *hafīzahullāh*



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 اللَّهُ

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 **Sūrah Al-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.

Sūrah Al-Ikhlāṣ

Sūrah Al-Falaq

Sūrah An-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. Sayyidunā ‘Alī عليه السلام said that Rasūlullāh ﷺ taught him these words to pray on the sick:

لَا إِلَهَ إِلَّا اللَّهُ الْكَرِيمُ الْحَلِيمُ، سُبْحَانَ اللَّهِ،
تَبَارَكَ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ،
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Lā ilāha illallāhul-karīmul-ḥalīm. Sub’hānallāh.

Tabārakallāhu rabbul-‘arshil-‘azīm.

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)

5. Sayyidunā Thābit عليه السلام informed Sayyidunā Anas عليه السلام that he was ill. Sayyidunā Anas عليه السلام 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 ؓ recited:

اَللّٰهُمَّ رَبَّ النَّاسِ، مُذْهِبَ الْبَاسِ، اِشْفِ اَنْتَ
الشَّافِي، لَا شَافِيَ اِلَّا اَنْتَ، شِفَاءً لَا يُغَادِرُ سَقَمًا

*Allāhumma Rabban-nās, mudh-hibal-ba's,
ishfi antash-shāfī. 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)

6. 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 لَا 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)*

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

بِسْمِ اللَّهِ الْكَبِيرِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ، 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)

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

بِسْمِ اللَّهِ، اللَّهُمَّ دَاوِنِي بِدَوَائِكَ، وَاشْفِنِي
بِشِفَائِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ،
وَأَحْدِرْ عَنِّي 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)

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

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

*Bismillāhi arqīk, min kulli shay’in yu’dhīk,
min sharri kulli nafsin aw ‘ayni ḥāsīdin.*

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)

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

اللَّهُمَّ اشْفِ سَعْدًا

Allāhum mashfi 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.)

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

اللَّهُمَّ اشْفِهِ ، اللَّهُمَّ عَافِهِ

Allāhum mashfihī, Allāhumma āfihī.

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

12. Once when Sayyidunā ‘Uthmān ؓ was ill Rasūlullāh ﷺ sought refuge in Allāh ﷻ 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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، أُعِيذُكَ بِاللَّهِ الْوَاحِدِ
الصَّمَدِ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ
كُفُوًا أَحَدٌ مِنْ شَرِّ مَا تَجِدُ

*Bismillāhir raḥmānir raḥīm. U‘īdhuka billāh-il-
aḥadiṣ-ṣamadil-ladhī lam yalid wa lam yūlad
wa lam yakullahū kufuwan aḥad,
min sharri mā tajidu.*

*In the name of Allāh, the Most-Beneficient, 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)

13. 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, Allah ﷻ certainly grants him cure from that illness:

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ،
أَنْ يَشْفِيكَ

*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)

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 اللَّهِ

bismillāh.

In the name of Allāh.

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

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ

*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 اِنِّیْ اَعُوْذُبِكَ مِنَ الْجُنُوْنِ وَالْجُذَامِ
وَالْبَرَصِ وَسَیِّئِ الْاَسْقَامِ

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:

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ
وَفَضَّلَنِي عَلَى كَثِيرٍ مِّمَّنْ خَلَقَ تَفْضِيلًا

*Alḥamdu lillāhil-ladhī ‘āfānī
mim-mabtalāka bihī wa faḍḍalanī ‘alā kathīrim
mim-man khalaqa tafḍilā.*

*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 du‘ā 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 ﷺ and
Ḥusayn ﷺ with the following words:

أَعِيذُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ
وَهَامَةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَةٍ

*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 اللَّهِ 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 whoever recites the following during an illness (even if it is a minor illness), then passes away, the fire (of Jahannam) will not touch him:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ ، لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ،
لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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 deeds] and ability [to avoid bad deeds] except with [the help of] Allāh. (At-Tirmidhī)

20. Sayyidah Ā'ishah رضي الله عنها states that Rasūlullāh ﷺ made the following du'ā in his final moments:

اللَّهُمَّ أَعِني عَلَى 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 رضي الله عنها states she heard Rasūlullāh ﷺ utter the following before his demise:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى

*Allāhummagh-firli warḥamnī
wa alḥiqnī bir-rafiqil-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 إِلَهَ إِلَّا اللَّهُ

Lā ilāha illallāh.

*There is no deity but Allāh.
(Abū Dāwūd)*

Solace for the Sufferer

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 ﷻ 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 ﷻ has decreed a rank for someone, which he would not have reached with his deeds, Allāh ﷻ 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 ﷻ. (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 ﷻ 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 ﷻ 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 ﷻ 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 ﷻ 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 ﷻ 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)*

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