



MUSLIM PRAYERS

For those suffering from a sickness



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The following is the Dua of Prophet Ayub (Job) ﷺ which is mentioned in the Qur'an. Those suffering from an illness should recite this frequently:

رَبِّ إِنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

Rabbi innā massani al-dhurru wa-anta araham ur-rāhimin

Here I am, afflicted by pain and You are the most merciful of all the merciful. (21:83)

The following six verses should be recited by those suffering from an illness, at least once a day, or in the mornings and the evenings;

wa yashfi sudoora qawmim mu 'mineen	Allah bring relief to bosoms of the believing people,	وَيَشْفِي صُدُورَ قَوْمِ مُؤْمِنِينَ
Wa idhaa maridtu fahuwa yashfeen	And when I become sick, He heals me,	وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ
qad jaaa'atkum maw'izatun mir	There has come to you an advice from your Lord, and a cure	قَدْ جَاءَتْكُمْ مَوْعِظَةٌ

<p>Rabbikum wa shifaaa'ul limaa fis sudoori wa hudanw wa rahmatul lil mu'mineen</p>	<p>for the ailments of your hearts, and guidance and mercy for the believers.</p>	<p>مِنْ رَبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ</p>
<p>yakhruju mim butoonihaa sharaabum mukh talifun alwaanuhoo feehi shifaaa'ul linnaas,</p>	<p>From their bellies comes out a drink of various colors in which there is cure for people.</p>	<p>يَخْرُجُ مِنْ بُطُونِهِمْ شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ</p>
<p>Wa nunazzilu minal quraani maa huwa shifaaa'unw wa rahmatullil mu'mineena</p>	<p>We reveal the Qur'an, which is cure and mercy for the believers;</p>	<p>وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ</p>
<p>qul huwa lillazeena aamanoo hudanw wa shifaaa'un</p>	<p>Say, 'For those who believe, it is guidance and cure.'</p>	<p>قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ</p>

Making *Dua* for the people suffering from a disease:

The following prayers are recommended when visiting a sick person:

- Recite the following on the bed site of a sick person and recite the following seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

As'alullah il-adheema rabbal-'arshil 'adheemi an-yashfiyaka

I ask Allah ﷻ the Mighty, the Lord of the mighty throne, to cure you'

- The Prophet ﷺ said, ‘whoever from amongst you becomes unwell or a brother of his becomes unwell he should say the following, the unwell person will be cured.

رَبُّنَا اللهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ
 كَمَا رَحْمَتِكَ فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ إِعْفِرْ لَنَا حُوبَنَا
 وَخَطَايَانَا أَنْتَ رَبُّ الطَّيِّبِينَ أَنْزِلْ رَحْمَةً مِّنْ رَّحْمَتِكَ وَشِفَاءً مِّنْ
 شِفَائِكَ عَلَى هَذَا الْوَجَعِ

Rabbunallah illadhī fis-samāi taqaddasa ismuka, amruka fis-samāi wal-ardhi kamā rahmatuka fis-samāi, faj'al rahmatuka fil-ardh, ighfirlanā hoobanā wa-khatāyānā, anta rabbuT-Tayibīn, anzil rahmatan min rahmatika, wa-shifāan min shifāika alā hādhal-waj'a.

Our Lord Allah who is in heaven, blessed is Your name. Your command is in the heaven and the earth, as Your mercy is in the heaven so place your mercy on the earth. Forgive us our faults and sins. You are the Lord of the good-ones. Send down some of Your mercy and some of Your healing on this pain'.

- The sick person should recite the following. Those visiting him can place their right hand on the sick person (with his consent – or without placing their hand on him) recite the following:

أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ

شِفَاءًا لَا يُغَادِرُ سَقَمًا

Adh-hib il-bāsa rabb-annās washfi anta-ashāfi lā shifā'a illā
shiāuka shifā'an lā yughādiru saqaman.

'Remove the harm Lord of men, and give healing. You are the Healer. There is no healing but Yours, a healing which leaves no illness behind.'

- The Prophet ﷺ became unwell so Jibraell (Gabriel) ﷺ came to him and asked ‘have you a complaint O Muhammd?’ When the Prophet ﷺ replied in affirmative he said,

بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ

حَاسِدٍ اللَّهُ يُشْفِيكَ بِسْمِ اللَّهِ أَرْقِيكَ

Bismillāhi arqīka min kulli shayin yu’dhīka min sharri kulli nafsin

aw ‘ainin hāsīdin Allahu yashfīka, bismillāhi arqīka

In the name of Allah I am applying a charm to you from everything that which may harm you, from the evil of every evil eye, or eye of an envious one, Allah heals you. In the name of Allah I am applying a charm to you.’

This prayer can also be recited by the bedside of a sick person.

- If a body part is sore, put your hand on that part of the body in an appropriate manner and recite ‘*bism illah*’ three times and then recite the following prayer seven times:

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

a’uoodhu bi’izzatillahi wa-qudratihī min sharri mā ajidu wa-
uhādhiru

I seek refuge in God’s might and power from the evil of what I am experiencing and trying to avert.

(Muslim)

- When the Prophet ﷺ felt unwell he used to recite the mu'awidhaat on him. Upon completing this recitation, he ﷺ would blow gently on his hands and wiped them over his body. If a member of his household became ill he would do the same to them i.e. recite the mu'awidhaat and gently blow on them.

Mu'awwidhaat are the last two chapters (surah al-falaq and surah al-naas) of the Holy Qur'an. These are given below:

A'ūdhu billāhi minashaitān irrajīm	I seek refuge with Allah from the accursed Shaitan,	أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
Bismillāh-irrahmān irrahīm	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Qul a'oodhu birabbil-falaq	(Say: I seek refuge in the Lord of the dawn)	قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
Min sharri maa khalaq	(From the evil of what He has created)	مِنْ شَرِّ مَا خَلَقَ
Wa min sharri ghasiqin idhā waqab	(And from the evil of the utterly dark night when it comes)	وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

Wa min sharrin- naffā-thāti fil 'uqad	(And from the evil of those who blow on knots)	وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
Wa min sharri hāsīdin idhā hasad	(And from the evil of the envious when he envies)	وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Bismillāh-irrahmān irrahīm	In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Qul a'oodhu birabbīn nās	Say: I seek refuge in the Lord of men,	قُلْ أَعُوذُ بِرَبِّ النَّاسِ
Malikin nās	The King of men,	مَلِكِ النَّاسِ
Ilāhin nās	The god of men,	إِلَهِ النَّاسِ
Min sharril waswāsīl khannaas	From the evil of the whisperings of the slinking (Shaitan),	مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

Alladhī yuwaswisu fī sudūrin nās	Who whispers into the hearts of men,	الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ
Minal jinnati wannās	From among the jinn and the men.	مِنَ الْجِنَّةِ وَالنَّاسِ

- Before the Prophet ﷺ passed away, he had a drinking-cup containing water at his bedside. He would put his hand into the water, then wipe his face and say,

اللَّهُمَّ أَعِنِّي عَلَى سَكَرَاتِ الْمَوْتِ

Allahumma a'inee alā sakarātil-maut

O Allah help me to bear the pangs of death

Giving assurance to the diseased:

The Prophet ﷺ said, 'When you go in to visit an invalid, express hope that he will live long. That will not avert anything, but it will comfort him.'

The Prophet ﷺ was accustomed to say when he visited a sick person,

لَا بَأْسَ طَهُورٌ إِنِشَاءَ اللَّهِ

'No harm will come; it is a purification, if God will.'

Consider the following glad-tidings for those afflicted by an ailment, at the tongue of the Messenger of Allah ﷺ :

- 'The magnitude of the reward goes along with the magnitude of the affliction. When Allah who is great and glorious loves people He afflicts them, and those who accept it gladly receive good pleasure of Allah ﷻ, but those who are displeased receive displeasure of Allah ﷻ.
- There are seven types of martyrdom apart from sacrificing one's life in God's path; those who die of plague, those who are drowned, those who die of pleurisy, those who die of an internal complaint, those who are burnt to death, those who are killed by a building falling on them, and women who die while pregnant are also martyrs.
- People who suffer greatest affliction are prophets, then those who come next to them, then those who come next to them. A man is afflicted in keeping with his religion, if he is firm in his religion his trial is severe, but if there is weakness in his religion it is made light for him and it continues like that till he walks on the earth having no sin.
- The believing man or woman continues to have affliction in person, property and children so they may finally meet God free from sin.
- 'On the Day of resurrection, when people who had suffered from afflictions shall receive their reward, those who had not trouble in life

will wish their skins had been cut to pieces with scissors when they were in the world.’

- ‘When a believer is afflicted by illness and Allah who is great and glorious cures him of it, it serves as an atonement for his previous sins and a warning to him for the future, but when a hypocrite becomes ill and then is cured he is like a camel which was tethered and was let loose by its owners, but does not know why they tethered it and why they let it loose’.
- He who dies of an illness dies as a martyr, or he will be guarded from the trial in the grave, and will have his provision brought to him morning and evening from paradise.’
- ‘He who dies of an internal trouble will not be punished in his grave.’
- Allah ﷻ says, ‘when I afflict a servant of mine who is a believer and he praises me for the affliction I brought on him he will rise from that couch of his as sin-free as he was the day his mother gave birth to him’. He then says to the angles, ‘I fettered and afflicted my servant, so record for him what you were recording for him when he was well’.
- ‘The believer is like a tender plant moved by the winds, sometimes being bent down and sometimes made to stand up straight till his appointed time comes. But the hypocrite is like cedar standing firmly, which is not affected by anything, till it is completely cast down.’

It should also be noted that severity of pain, disease or a trouble is not to be treated as a bad sign at all. Abudullah b. Masud رضي الله عنه went to visit the Prophet ﷺ when he was unwell. Touching the Prophet ﷺ with his hand he said, ‘you are seriously jaded by fever, Messenger of Allah!’ The Prophet ﷺ replied, ‘yes I am. I am twice as jaded as any of you.’ Ibn

Mas'ud رضي الله عنه says, I said, 'that is because you have a double reward.' He replied that that was so and then said, 'No Muslim is afflicted by injury, be it illness or something else, without Allah ﷻ thereby causing his sins to drop away just as a tree sheds its leaves'.

It nevertheless is important to remember that to pray to be afflicted by a trouble in order to win the above rewards is not permissible. One must pray for the mercy and the grace of Allah ﷻ and strive to earn divine blessings and eternal rewards through engaging in worship and acts of piety.

Abdullah b. Masud رضي الله عنه was unwell. He was noticed weeping. On being reproved by someone he said, 'I am not weeping because of the illness, because I heard the Messenger of Allah ﷺ say that illness is an atonement; I am weeping because it happened to me at a time of weakness and not when I was fit, healthy and active. I am weeping because had this illness come to me when I was fit and healthy – and had such a tough routine of worship – I would have hoped to receive a lot more divine blessings. A servant of God upon becoming ill continues to receive the reward of all those good deeds which he used to do when he was not unwell.