So verily, with the hardship, there is relief. Verily, with the hardship, there is relief.
Mental Health Disorders

Sadness

Anxiety

Feeling Lost

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

إِنَّ مَعَ الْعُسْرِ يُسْرًا

«So verily, with the hardship, there is relief,
Verily, with the hardship, there is relief »

[Sharh :5 - 6]

Compiled & Translated

By

Abbas Abu Yahya
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Disclaimer

This is not a medical research paper.
**Introduction**

Praise belongs to Allaah, we praise Him, we seek His aid, we seek His forgiveness. We seek refuge in Allaah from the evil of our own selves and the evil of our own actions. Whomsoever Allaah guides there is none to mislead him. Whoever is misguided there is none to guide him except Allaah Alone. I testify that there is none worthy of worship in truth except Allaah and that Muhammad is His slave and Messenger.

Allaah Subhanahu wa Ta’ala has blessed me with what you find here in your hands dear reader. This is a collection of benefits which Allaah blessed me to compile and translate, with the sole intention of benefitting the Muslims.

From Jaabir bin Abdullaah from the Prophet: -sallAllaahu alayhi wa sallam-:

“Whoever helps his brother at the time of his need, then Allaah helps him at the time of his need.”

Silsilah Saheehah No.2362

By the one in need of Allaah’s Mercy¹

Abbas Abu Yahya

9th Jumada al-Ulaa 1442 A.H.

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¹ May Allaah the Almighty reward with goodness all those who aided me in this work.
Chapter 1
Acceptance of having a condition or disorder
Acceptance of having a condition or disorder

Shaykh Muhammad bin Salih al-Uthaymeen said:

‘There is no doubt that a person can be afflicted with psychological illnesses, with anxiety and distress about the future and sadness regarding the past. Psychological illnesses affect the body more than physical tangible illnesses.’

Illness makes a person perform the worship of having patience

From Muhammad bin Khalid as-Sulami from his father from his grandfather who said that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

‘إِنَّ الْعَبْدَ إِذَا سَبَقَتْ لَهُ مِنَ اللَّهِ مَنْزِلَةٌ لَّيْ يَبْلُغُهَا بِعَمَلِهِ، ابْتَلَّهُ اللَّهُ فِ جَسَدِهِ، أَوْ فِ مَالِهِ، أَوْ فِ وَلَدِهِ، ثَُّصَبَّهُ عَلَى ذَلِكَ يَبْلُغُهَا الْمَنْزِلَةَ الَّتِي سَبَقَتْ لَهُ مِنَ اللَّهِ’

‘Indeed, the slave of Allaah had a status in Paradise previously with Allaah [which Allaah had written for him], but could not reach it with his deeds, so Allaah trials him with his health, or with his wealth or...

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[https://www.sahab.net/forums/index.php?app=forums&module=forums&controller=topic&id=163673]
with his offspring. Then Allaah grants him patience upon that trial until he reaches that status which he had with Allaah Ta'ala.\textsuperscript{13}

Shaykul Islaam Ibn al-Qayyim said:

‘From the Mercy of Allaah Ta’ala with His worshippers is that He troubles them with the Duniya and its worry and annoyance, so that they do not become calm, pleased with it and do not become tranquil with the Duniya. Therefore they desire the eternal bliss in His land of Paradise and next to Him. Allaah leads them to it with the whip of trials and tests. He prevents them from the Duniya so He can give it in the Hereafter, He trials them so that he can give them relief, He causes them to die to resurrect them.\textsuperscript{14}

Shaykh AbdulMuhsin al-Abbad al-Badr commented on this Hadeeth saying:

‘From the means for the raising of the grade of a person and his high status is that he is trialed and is patient. This is from the signs of happiness and delight, in that a person is thankful to Allaah at times of prosperity and is patient at times of hardship, and he is the like of

\textsuperscript{3} [Collected by Ahmad and Abu Dawood in the chapter, 'Illnesses expiate sins', Abu Ya'ala, Tabarani and graded Saheeh lighayrihi by Al-Albaani in 'Saheeh Targhee b wa Tarheeb no.3409' and also in Saheeh Abi Dawood 2/597]

\textsuperscript{4} [Ighathata al-Lahafaan 2/175]
the person who gets trialed so he is patient. There are many Ahadeeth in which a person’s grade is raised due to illnesses and sicknesses and the cancellation of his sins when he is patient with those. Then Allaah Ta’ala raises him many levels, and cancels from him mistakes and sins.  

**Patience with Illnesses**

Ibn al-Qayyim -Rahimahullaah- said:

‘Majority of the illnesses of the body and the heart in fact emerge from not having patience.

Nothing protects the hearts, bodies and souls like patience does, since it is the greatest distinction and a great antidote.

Shaykh Ibn Uthaymeen -Rahimahullaah- said:

إن المصائب إذا قابلها الإنسان بالصبر دوناحتساب الأجر صارت كفارة لذنوبه وإن صبر معاحتساب الأجر صارت بالإضافة إلى تكبير الذنوب أجرا وثوابا ومعنى الاحتساب أن يعتقد في نفسه أن هذا الصبر سوف يثاب عليه فيحسن الظن بالله تعالى فيعطيه الله عز وجل ما ظنه به.

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5 [Sharh Sunnan Abu Dawood p. 5]

6 [Zaad al-Ma'ad 4/306]
‘When a person counters afflictions with patience but without hoping for a reward then the result is an expiation for his sins, however if he is patient along with hoping for a reward then the condition becomes such that along with expiation of sins, there is a reward and recompense.

The meaning of hoping for a reward is that a person believes that he will be rewarded for this patience, so he has good thoughts about Allaah and therefore, Allaah will give him what he thought of Allaah." 

**Illness is a Reason for entering Paradise**

From Jabir who said the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

> «هُدِّيَ أُهْلَ الْعَافِيَةِ يَوْمَ الْقِيَامَةِ حِينَ يُعْطَى أُهْلُ الْبَلَاءِ الثَّوَابَ لَوْ أَنَّ جُلُودَهُمْ كَانَتْ قُرِضَتْ بِالْمَقَارِيضِ»

> في الدُنيا بِالمُقَارِيضِ

'When the people who had been afflicted are given their reward on the Day of Judgement, and the people who were in a good healthy

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7 [ta-Taleeq ala Saheeh Muslim p.342]
state would wish that their skins would have been cut up in the Duniya with scissors/shears.  

From Abu Umamah al-Bahilli from the Prophet of Allaah -sallAllaahu alayhi wa sallam- who said:

مَا مِنْ عَبْدٍ يُصَْْعُ صََْعَةً مِنْ مَرِضٍ إِل بَعَثَهُ إللَّهُ مِنَْْا طَاهِرًإ

'There is no slave of Allaah afflicted with a weakness from an illness except that Allaah resurrects him having been purified.'

Protection from the Hell fire

From Abu Hurairah -RadhiAllaahu anhu- that the Prophet -sallAllaahu alayhi wa sallam- visited a sick person and Abu Hurairah was with him. The Messenger of Allaah -sallAllaahu alayhi wa sallam- said to him:

أبشر فإن الله عز وجل يقول: هي ناري أسلطها على عبدي المؤمن في الدنيا لتكون حظه من النار في الآخرة

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8 [Collected by Tirmidhi, Saheeh Tirmidhi, Mishkat no.1570 and graded Hasan by Albaani in Saheeh Targheeb no. 3404]

9 [Collected by Tabarani in 'Muajam al-Kabeer' and graded Hasan by Al-Albaani in Silsilah Saheehah no.2277]
"Receive glad tidings, Indeed Allaah Azza wa Jal says: this is My fire which I impose upon My believing worshipper in the Duniya so that it will take the place of his portion of the fire in the Hereafter."\(^{10}\)

**Believers are afflicted in amount to one’s Eemaan**

From Anas bin Malik that the Prophet -\(\text{sallAllaahu alayhi wa sallam}\)- said:

"إِنَّ عَظْمَ الْخَزَايِنَ مَعَ عَظْمِ الْبَلَاءِ إِنَّ اللَّهَ إِذَا أَحَبَّ قُومًا بَتلَاهُمْ فَنَّ رَضِيَ فَلَهُ الرَّضَا وَمِن سَخَطَ فَلَهُ السَّخَطَ\(^{11}\)

‘Indeed, the greatness of the reward is equivalent to the severity of the affliction. Indeed, when Allaah loves a people He trials them. Whoever has acceptance of it then he has the pleasure of Allaah and whoever is angry with the trial then he has the anger of Allaah.’\(^{11}\)

From Abu Hurairah that the Messenger -\(\text{sallAllaahu alayhi wa sallam}\)- said:

"مَنْ يَرَدَ اللَّهُ بِهِ خَيرًا يَصَبُّ مِنْهُ سَخَطًًا"* 

\(^{10}\) [Collected by Ahmad and graded Saheeh by Al-Albaani in Silsilah Saheehah no.557]

\(^{11}\) [Saheeh Tirmdhi 2/286 & Silsilah Saheehah no. 145]
'whomsoever Allaah wants goodness for, then he is trialed with afflictions so that he can be rewarded for the affliction.'\textsuperscript{12}

The Amazing Status of an ill Person

From Abu al-Ash-ath as-Sanani that he went hastily early in the morning to the Masjid of Damascus and on the way he met Shaddad bin Aws and as-Sanabihi, who was with him.

I asked: 'Where are you heading may Allaah have mercy upon you both?'

They answered: 'We are heading to visit a sick brother of ours.'

So, I went with them until they entered/visited and asked him: 'How are you?'

He replied: 'I am blessed.'

Shaddad said to him: 'I give you good news of the expiation of bad deeds with good deeds and the cancellation of mistakes, since verily I heard the Messenger of Allaah -sallAllaahu alayhi wa sallam- saying:

\textsuperscript{12} [Saheeh al-Bukhari]
Indeed, Allaah Azza wa Jal says: Indeed, if I trialed and afflicted a slave from My believing slaves, and he praised Me for what I trialed and afflicted him with, then he stands up from his sleeping place as he did the day that his mother gave birth to him, free from sins.

Allaah Azza wa Jal says: 'I had restricted My slave and afflicted him, so reward him, just as you would write down the reward for him when he was well'.

In another wording:

From Abu Umamah al-Bahili -radiAllaahu anhu- who said that the Prophet ﷺ who said:

"إِنِّي إِذَا أَتَبَلِّي عَبْدًا مِنَ مُؤْمِنِي فَمَرَّتْ يَدُ اللَّهِ إِلَى مَلَائِكَتِهِ، كَمَا مَلَّتُ يَدًا عَبْدِي بِقِيَادٍ مِنْ قُيُودِي، فَإِنَّ أَقِيمَهُ أَعْفَعُهُ لَهُ، وَإِنَّ أَعِفَاهُ فَيَتَبَعُّ لَهُ، لَوْ دَنَّبَ لَهُ.

[Collected by Ahmad and Tabraani in 'al-Kabeer' & Albaani graded its Isnaad as Hasan in Saheehah no. 2009]
"Indeed, if a slave of Allaah becomes ill then Allaah reveals to His Angels: O my Angels I have restricted My slave with fetters from My restrictions. So, if I take his soul then I will forgive him, and if I pardon and cure him, then he becomes like one who has no sin upon him."  

Remaining Positive & having hope  

Knowing that only Allaah can cure  

وإذا مرضت فهو يشفين  

«And when I am ill, it is He who cures me. »  

Those who are Pessimistic  

Allaah Subhanahu wa Ta’ala said:  

قالوا إننا نطيئننا بكم لينم تنتئنوا لذركم مسكتم وليسلكتم متًا عذاب أليم ( قالوا طائركم معكم أين دكربكم بل أنتم قوم مسرفون )  

«The people said: "For us, we see an evil omen from you, if you cease not, we will surely stone you, and a painful torment will touch you from us."  

14 [Collected by Tabraani and Al-Hakim Saheeh al-Jami’ 1673 declared Hasan by Albaani]  

15 [Shu'ara: 80]
The Messengers said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people Musrifun (transgressing all bounds by committing all kinds of great sins, and by disobeying Allaah) »

From Ubaydullaah bin Abdullaah bin Utba that Abu Hurairah said: I heard the Messenger of Allaah -sallAllaahu alayhi wa sallam- saying:

لاَ طِيْرَةَ ، وَخَيْرُهَا الْفَأْلُ ،

'There is no effective omen, and the best omen is optimism.'

The people asked: 'What is optimism?'

The Messenger said:

الْكُلِيْمةُ الصَّالِحَةُ تَسْمَعُهَا أَحَدُكُُّمُ.

'It is a good statement which one of you hears.'

Ibn Battal said:

جعل الله في فطر الناس محبة الكلمة الطيبة والانس بها كما جعل فيهم الارتياح بالمنظر الانيق والماء الصافي وإن كان لا يملكه ولا يشربه.

16 [Yaseen: 18 - 19]

17 [Collected by Ahmad, Bukhari and Muslim]
'Allaah has placed in the natural disposition of people, a love for fine statements and to be delighted with those statements. Just as Allaah has also given the people pleasure and contentment with seeing elegant scenery and clear fresh water, even though a person does not posses that scenery or cannot drink it.'

From Qatada from Anas from Abu Hurairah that the Prophet said:

"لا عدوى ولا طيرة ولا يعجبني الفأل الصالح، الكلمة الحسنة."

'There is no contagious disease that is transferred except by Allaah’s permission, nor any effective omen, and I admire good optimism, which would be saying a good statement.'

From Muhammad bin Sireen from Abu Hurairah that the Prophet said:

"لا عدوى ولا طيرة ولا أحب الفأل الصالح."

'There is no contagious disease that is transferred except by Allaah’s permission, nor any effective omen, and I love good optimism.' (a positive outlook)

Al-Baghawi said:

18 [Fath al Bari]

19 [Bukhari, Muslim, Abu Dawood, Tirmidhi]

20 [Collected by Muslim, Ahmad and researched Saheehah no. 787]
'The Prophet -sallAllaahu alayhi wa sallam- loved optimism because it has hope of goodness and benefit. Hope of goodness is better for a person than despair. Despair cuts off hope of goodness.'\textsuperscript{21}

Allaah Ta'ala says:

فَإِنَّ مَعَ الْعَسَرِ يُسَرًا . إِنَّ مَعَ الْعَسَرِ يُسَرًا

«So verily, with the hardship, there is relief. Verily, with the hardship, there is relief.»\textsuperscript{22}

Allaah Ta'ala says:

إِنِّمَا الْبَحْرَى مِنْ الشَّيْطَانِ لِيَحْزُنَّ الْمُؤْمِنَّوْنَ إِبَّانَهُ وإِلَّا بِأَمْرِ اللَّهِ وَعَلَى اللَّهِ يَتَوَكَّلُونَ

«Secret counsels (conspiracies) are only from Shaytaan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allaah permits, and in Allaah let the believers put their trust.»\textsuperscript{23}

Allaah Ta'ala says:

وَلَا تَتَّنَبَسوا مِن رُوحِ اللَّهِ إِنْهُ لَيَتَنَبَسوا مِن رُوحِ اللَّهِ إِلَّا الْقَوْمُ الكَافِرُونَ

«and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve."»\textsuperscript{24}

\textsuperscript{21} [Sharh as-Sunnah 12/175]

\textsuperscript{22} [al Sharh 5-6]

\textsuperscript{23} [Mujadila: 10]
Shaykh Ibn Uthaymeen -Rahimahullaah- said:

'What is benefitted from the saying of the Prophet -sallAllaahu alayhi wa sallam-:

وَاعْلَمْ أَنَّ النَّصِرَ مَعَ الصَّبَرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرَبِ، وَأَنَّ مَعَ الغَسِيرِ يُسَرُّ

'Know that victory and help comes with patience, relief after anxiety and grief, and ease after hardship.'

- whenever matters become difficult then you should wait for the ease.
- Perhaps a person will say, indeed we find that there is hardship after hardship and no ease occurs.

So, it can be said: the speech of the Prophet -sallAllaahu alayhi wa sallam- is true, however, there is a reason for contradiction of what the Messenger -sallAllaahu alayhi wa sallam- informed us with, this contradiction is either due to weakness of Eemaan, or because that this person is overcome with despair, and so he pushes away the ease from Allaah.

Therefore, this virtue of ease from Allaah is prohibited for him, and in reality is now a punishment due to the negative thoughts that he has of Allaah.'25

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24 [Yusuf:87]

25 [Sharh Arba’een an-Nawawi 253-254]
The Ruling of Seeking Treatment from a Psychiatrist

A question was posed to Shaykh AbdulAziz bin Baz -Rahimahullaah.

A summary of the question:

The questioner suggests that they may be Schizophrenic and have problems with her husband etc.

A summary of the Answer:

Shaykh Bin Baz said:

‘The opinion which I hold is that in circumstances like this, one should present the disorder to the one whom you think has experience with this psychological disorder….. perhaps they can find a cure for it. This psychological disorder should be presented to psychiatrists, or one who treats the likes of this disorder with the Noble Qur’aan…….’\(^{26}\)

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Question:

Is it permissible to consult a male or female psychiatrist in matters which are not related to Aqeedah (creed) and this consultation or seeking remedy, is from seeking the means for treatment, knowing that Allaah is the curer? May Allaah reward you with goodness.

The Answer:

Praise be to Allaah the Lord of all that exists, may the praise and security be upon the one whom Allaah sent as a mercy for all the worlds, also upon his family, his companions and his brothers until the Day of Judgement.

There after:

There is nothing to prevent one from going to a psychiatrist, if he is trustworthy and qualified to practice. If he is reliable in that he does not use methods - for the treatment of mental illnesses and Neurological disorders- which are prohibited by the Sharia, such as hypnosis blended with types of deception and cheating, or methods beyond normal means to alleviate the mental illness. He must not implement Freudian methods for treatment by convincing the patient that the reason for his psychological problem and Neurological disorders returns to him being tied to the religion and religious mannerisms in that they -according to Freud - are obstacles and
hindrances which stand in the way of sexual satisfaction which cause him to inherit problems and illnesses.

So, Freud invites to freeing oneself from its shackles (of religion)

As well as other matters which cause corruption of the religion and religious mannerisms and is a deception for the Muslims.

If the psychiatrist's work is free from these faults and defects, then there is nothing to prevent one from seeing him - for consultation and treatment - whilst striving to use permissible means to treat a sick person. Since there is no difference in investigating the matters of the body and oneself in order to determine an illness in them. The body and soul are included in the general command of seeking treatment in the saying of the Prophet - sallAllaahu alayhi wa Ahli-hee sallam.

يَا عِبَادَ اللهِ تَدَاوَوْا، فَإِنَّ اللهَ لَمْ يَضَعْ دَاءً إِلاَّ وَضَعَ لَهُ شِفَاءً - أو قال: دَوَاءً -

إِلَّا دَاءٌ وَاحِدٌ

'O worshippers of Allaah seek treatment, indeed Allaah did not place an illness except that he placed for it a cure - or the Prophet said: a medication except for one illness.'

قالوا: يَا رَسُولُ اللهِ، وَمَا هُوَ؟ قال: الْهَرْمُ
The Companions said: O Messenger of Allaah and what is that?

He replied: al-Harum 'Death.'

Also in the statement of the Prophet sallAllaahu alayhi wa Ahli-hee sallam:

 إنَّ اللهَ أَنْزَلَ الدَّاءَ وَالدَّوَاءَ، وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوَوْا وَلَا تَدَاوَوْا بِحَرَامَ

'Indeed, Allaah sent down diseases and medication and He made for every illness a medication, so seek treatment and do not use Haram medication.’

Physical Illnesses & Turning to Allaah

Shaykh ul Islaam Ibn Taymeeyah -Rahimahullaah- said:

" كثير من المرضى يشفون بلا تداوٍ بدعاء مستجابه أو رقيّة نافعة أو قوة للقلب وحسن التوكل"

'Many sick people are cured without treatment but are cured by a supplication which is answered, or beneficial Ruqqiyah, or strength of heart and strong reliance upon Allaah.’

Ibn al-Qayyim -Rahimahullaah- said:

27 https://ferkous.com/home/?q=fatwa-1105
28 [Al-Fatawa 21/563]
ذِكرُ الله .. والإقبالُ عليه .. والإنابةُ إليه .. والفزعُ إلى الصلاة كم قد شُفِي بهم
من عليل وكم قد عُوفي بهم من مريض."

'How many people have been cured from illnesses and how many sick people have been pardoned by the remembrance of Allaah. . . coming closer to Allaah. ....... and turning repentantly to Him and hastily turning to standing in prayer.'

Ibn al-Qayyim -Rahimahullaah- said:

ما من مرض من أمراض القلوب والأبدان إلا وفي القرآن سبيل الدلالة على دواءَه وسببِه
'There is no illness from the illnesses of the hearts and bodies except that in the Qur’aan there is the path which shows its cure and the reasons for its illnesses.'

29 [Miftah Dar as-Sa'ada 1/250]
30 [Zad al-Ma'ad 4/352]
Imam Muhammad bin Nasr al-Marwazi -Rahimahullaah- said:

"ولا نعلم طاعة يدفع الله بها العذاب مثل الصلاة."

'We do not know of an act of obedience with which Allaah repels punishment like that of standing in prayer.'

He also said:

«تلاوة القرآن تعمل في أمراض الفؤاد ما يعمله العسل في علل الأجسام».

'The recitation of the Qur'aan brings benefits to illnesses that which even honey cannot do for sicknesses of bodies.'

Al-Hafidh Ibn Hajr -Rahimahullaah- said:

الله يجعل لأوليائه عند ابتلائهم مخارج. وإنما يتأخر ذلك عن بعضهم في بعض الأوقات تهذيبا وزيادة لهم في الثواب

'Allaah makes a way out for His Awaliya when they are trialed. However, He delays that exit for some of them, some of the time in order to purify and increase the reward for them.'

Shaykh AbdurRahman as-Sa'adi -Rahimahullaah- said:

31 [Tabseerah p.79]

32 [Fath al-Bari 6/483]
الدعاء سلاح الأقوياء والضعفاء وملذاذ الأنبياء والأصفياء وبه يستدفعون كل بلاء.

'Dua is the weapon for the strong and the weak. It is the fortress of the Prophets and the chosen ones and with Dua they repel all trials.'

33 [Majmoo' Mualafatihi 23/736]
Chapter 2
The reward for being patient with trials and illnesses
The reward for being patient with trials and illnesses

Allaah Trials a People

From Mahmood bin Labeed that the Prophet -sallAllaahu alayhi wa sallam- said:

إذا أحب الله قوما ابتلاهم ، فمن صبر فله الصبر ، ومن جزع فله الجزع

‘If Allaah loves a people He trials them, whosoever is patient then Allaah gives him patience, and who ever is impatient then He gives him impatience.’34

From Abu Sa'eed and Abu Hurairah -RadhiAllaahu anhu- that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

ما يصيب المسلم من نصب و ل وصب و ل هم و ل حزن و ل أذى و ل غم حتى إلشوكة يشاكها إلا أكثر الله بها من خطاياه

‘A Muslim is not afflicted with hardships, nor disease, or sorrow, or sadness, nor any harm and distress, even if he is pricked by a thorn except that Allaah expiates from his sins.’35

34 [Taken from: ‘Saheeh Targheeb wa Tarheeb’ Albaani declared it Saheeh 3/331/3406]

35 [Collected by Bukhari & Muslim]
Headaches

From Abu Saeed al Khudri -Radhi Allaah anhu- that the Messenger of Allaah ﷺ said

"صداع المؤمن ، أو شوكة يُشاكها ، أو شيء يُؤذيه ؛ يرفعُ اللَّهُ بها يومً إلقيامةٍ درجةً ، ويُكَفِّر عنه بها ذنوبه ."

'The headache of the Believer, or a thorn that pricks him, or anything that harms him, then due to that, Allaah raises him a grade on the day of Judgement, and expiates from him his sins.'

36 [Collected by Ibn Abi Duniya and its narrators are trustworthy. Al-Albaani graded it Hasan in Saheeh Targheeb wa Tarheeb no. 3434]
Patience with Calamities

From Anas bin Malik -RadhiAllaahu anhu- who said that the Messenger -sallAllaahu alayhi wa sallam- said:

(إذ ابتلى الله العبد المسلم بباء في جسده قال الله : آكتب له صالح عمله الذي كان يعمله فإن شفاه غسله وطهره وإن قبضه غفر له ورحمه)

'If Allaah trials His Muslim slave with a trial and affliction in his body, then Allaah says: write down the good deeds which he used to do, if he is cured, wash him and purify him and if he is taken up then Allaah forgives him and has mercy on him. '37

From Abdullaah bin Amr who said that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

“إذا اشتكى العبد المسلم قال الله تعالى للذين يكتبون : آكتبوا له أفضل ما كان يعمل إذا كان طلقا حتى أطلقه. "

37 [Collected by Ahmad & Albaani declared it to be Hasan in Saheeh al-Jamia' & Saheeh Targheeb wa Tarheeb 3/185]
‘When a Muslim slave of Allaah, suffers from an illness, Allaah Ta’ala says to the Angels who write down deeds, ‘write down the best of the deeds which he used to perform - until I cure him.’

From Abu Musa that the Messenger -sallAllaahu alayhi wa sallam- said:

(لا يصيب عبداً نكبة فما فوقها أو دونها إلا بذنب وما يعفو الله عنه أً أكثر)

'A slave of Allaah is not afflicted with a calamity and what is more or less than that except due to a sin and what Allaah pardons is even more.'

From Aeysha -RadhiAllahu anha- that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

"ما من مصيبة يصاب بها المسلم إلا كثير بها عنده، حتى الشؤكة يشاكها.

'There is no calamity which afflicts a Muslim except that it is an expiation for him, even if a thorn pricks him.'

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38 [Collected by Ahmad, Abu Na‘eem in ‘al-Hileeyah’ & Al-Albaani said its Isnaad is Saheeh in Saheehah no. 1232]

39 [Tirmidhi and it was declared as Hasan by Albani in Saheeh al-Jami’ 7609]
Imam Nawawi -Rahimahullaah- said:

"فيه تكفر الخطايا بالأمراض والأسقام ومصابات الدنيا وهمومها وإن قلت مشقتها، وفيه رفع الدرجات بهذه الأمور وزيادة الحسنات، وهذا هو الصحيح الذي عليه جماهير العلماء."

'In this there is an expiation of mistakes by illnesses, diseases, worldly calamities and its sadness, even if they are only a little.

The grade of a person is raised with these matters and there is an increase of reward for good deeds. This is what is correct and what the majority of the scholars are upon.41

From Ibn Mas'ood -RadhiAllaahu anhu- who said that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

«ما من مسلم يصيبه أذى من مرض فما سواه إلا حط الله به من سيئاته كما تحط الشجرة من ورقها»

'There is no Muslim who is afflicted with harm from an illness or any other matter except that Allaah takes away from his sins just like a tree drops its leaves.42

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40 [Collected by Bukhari and Muslim]
41 [Sharh Saheeh Muslim 16/128]
42 [Collected by Muslim]
Chapter 3

Treatment & the Cure

Seeking Forgiveness
The Qur’aan
Dua’
Hijama
Ajwaa Dates
The Treatment & the Cure

Divine natural medicines benefit against disease

Shaykh ul-Islaam Ibn al-Qayyim (d.751A.H.) -Rahimahullaah- said after quoting this hadeeth:

From Abu Hurairah -Radi Allaahu anhu- who said:

‘That a man came to the Prophet -sallAllaahu alayhi wa sallam- and said: O Messenger of Allaah! It was so bad I was bitten by a scorpion last night! The Messenger of Allaah said:

‘If only you had said when the evening approached: -

أَعُوذُ بِكِلَمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَر ِ مَا خَلَقَ

I seek refuge in the perfect words of Allaah from the evil of what He has created –⁴³

Nothing would have harmed you.’⁴⁴

‘Know, that divine natural medicines benefit against disease after having been afflicted with it, and they prevent the disease from occurring. If it does occur then it does not occur in a harmful way even though the disease is annoying.

Indeed, natural medicines also benefit after having been afflicted with a disease. So, At-Ta’aweedhat (supplications for seeking refuge) and

⁴³ A‘outhu bikalimatil-lahi ‘at-tammati min sharri ma khalaqa

⁴⁴ [Collected by Malik, Muslim, Abu Daawood, Nisaee’ Ibn Majah and by Tirmidhi who made it Hasan. Al-Albani authenticated it in ‘Saheeh Targheeb wa Tarheeb’ vol.1 no. 652 p.412.]
Adhkaar (remembrance of Allaah) either prevent the occurrence of these means, or they come between the disease and between the complete effect of it, and that is according to the perfection of the Ta’aweedh (supplication for seeking refuge) and according to both the strength and weakness of it.

So Ruqiya (remedy by recitation of invocations) and ‘Aweedah (a supplication for seeking refuge) is used to preserve ones health, and the disappearance of sickness."45

Imam Ibn al-Jawzi said:

‘I was overcome by continuous clinging anxiety and the matter became constrained over me, so I began contemplating deeply how to be free myself from this distress and anxiety by examining every trick and in every way, but I could not find anyway to be free. Then this Ayaah was presented to me,

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجاً

<<And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. >>

45 [Taken from ‘Zaad al-Ma’ad’ by Ibn al-Qayyim 4/182]
So, I came to know that Taqwaa (piety) is the means for freedom from every distress and anxiety, so it was only left for me to be serious in implementing Taqwaa and I found a way out.\textsuperscript{46}

Shaykh Ibn Uthaymeen said:

وُدُوَاءُ هذِهِ الأَمْرَاتِ بِالأَمْوَرِ الشَّرِيعَةِ - أَيُّهَا الرُقْيَةُ - أَنْجِحُ مِنْ عَلاَجَهَا بِاللَّادِينَةِ الحَسَبِ كَيْ هَوَّ مَعْرُوفٌ.

‘Treatment for these disorders are by matters according to the Sharia, meaning, by doing Ruqqiyah - and this is more successful than using treatment of tangible medication as is well-known.

**Treatment by seeking Forgiveness from Allaah**

\textsuperscript{46} [Sayd al-Khatir 153]
Seeking forgiveness is the greatest way of achieving blessings and repelling harm.

Allaah said:

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعُكُمْ مَنْأَعًا حَسَنًا إِلَى أَجْلٍ مُّسَمَّى وَيُؤْتِكُمْ ذِي فَضْلٍ فَضُّلًا وَإِنْ تُولُوْا فَإِنَّ رَبَّكُمْ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ

《And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).》 ⁴⁷

Allaah said:

وَمَنْ يَعْمَل سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدُ اللَّهَ غَفُورًا رَحِيمًا

《"And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."》 ⁴⁸

Allaah said:

۴۷ [Hud:3]

۴۸ [Hud: 90]
And whoever does evil or wrongs himself but afterwards seeks Allah's Forgiveness, he will find Allah Oft-Forgiving, Most Merciful."  

Allaah Ta'ala said:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يُغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ أُولَئِكَ جَزَاءُهُمْ مَغْفِرَةٌ مِّنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِّنْ تَحْجِيرٍ فِيهَا خَالِدِينَ فِيهَا وَنِعْمَ الدِّرَّةَ مِنَ الْعَامِلِينَ

And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allah's Orders)."  

Seeking forgiveness is a cure for Sadness of the heart

From Al-Aghraa al-Muzni -RadiAllaahu anhu- who said that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

49 [Nisa':110]

50 [al-Imraan:135-137]
Indeed, my heart becomes busy so indeed I seek forgiveness from Allaah one hundred times a day.'\(^{51}\)

Shaykh Ibn al-Uthaymeen -Rahimuhullaah- said:

[my heart becomes busy] means that the heart becomes somewhat suffocated and sad and that which is similar to this.\(^{52}\)

From Abdullah bin Umar who said:

'We would count the amount the times the Messenger of Allaah -sallAllaahu alayhi wa sallam- would say in one sitting: 'O my Lord forgive me and accept my repentance, indeed You are the One Who accepts repentance and the Most Merciful. (Rabb Ighfirli wa tubb alayee Innaka anta Tawabur Raheem).' A hundred times.\(^{53}\)

From Anas bin Malik -RadiAllaahu anhu- who said I heard the Messenger of Allaah -sallAllaahu alayhi wa sallam- saying:

\(^{51}\) [Collected by Muslim]

\(^{52}\) [Sharh Riyadh as-Saliheen]

\(^{53}\) [Collected by Abu Dawood & authenticated by Albaani no.1516 in Saheeh Abi Dawood]
 Feeling Sadness for an Unknown Reason

Imam Ibn Taymeeyah -Rahimuhullaah- said:

سَئِلَ سَفِيَانَ بْنُ عَيِّنَةَ عَنْ غَمٍّ لَا يُعْرَفُ سِبْبُهُ قَالَ: هُوَ ذُنْبٌ هَمَّتَ بِهِ فِي سَرّهِ وَلَا تَفْعَلْهُ فِي جِرَاهُ وَكَانَ القَاعِدُ فِي نَصْرَ رَحْمَةِ اللَّهِ عَلَيْهِ نَسِيَ سَؤَالِهِ وَهُوَ عُجُومٌ لَا يُعْرَفُ سِبْبُهُ وَهُوَ عَفْوٌ لَّهُ مِنْ نَعُوشِهِ

54 [Collected by Imam Ahmad, Al-Hakim in al- Mustadrak, Tabraani in Dua and authenticated by Albaani in silsilah Saheehah no.1951]
Sufyan bin Uayaynah was asked about feeling sadness for an unknown reason.

He said:

‘It is a sin which you secretly desired to do but you did not perform it, so you were recompensed with sadness for it.’

Therefore, sins have a penalty, secret sins are sanctioned secretly and public sins are sanctioned publicly.⁵⁵

Making a Muslim Happy

Al-Hafidh Ibn Hajr -Rahimahullaah- said:

‘When a person sees his companion having anxiety then it is recommended to speak to him with that which would relieve him of his anxiety and cheer him up, this is due to the saying of Umar bin al-Khattab -radhiAllaahu anhu-:

لأقولن  عدة يُضحِك الن ب صلَى الله عليه وسلم

'I would say something to make the Prophet -sallAllaahu alayhi wa sallam- laugh.’⁵⁶

⁵⁵ [Majmoo al-Fatawa 14/111]

T.N. – Shaykh ul-Islam is saying that sins which are desired to be done but are not done still have an impact and Allaah forgives a person for them by giving some sort of affliction in this life. Then Allaah rewards a person for them by writting it down as a good deed.
And Allaah knows best.
Shaykh Ibn Uthaymeen said about the saying of Allaah The Most High:

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\text{إِنَّما النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُ}
\]

«Secret counsels (conspiracies) are only from Shaytaan, in order that he may cause grief to the believers.»

فكلٌ شيء يحزن المسلم، فاعلم أنه من الشَّيطان، وإدخال السُّرور على المسلم مطلوب.

You should know that everything which causes a Muslim sadness is from Shaytaan. Making a Muslim happy is something which is required.'\(^{57}\)

\(^{56}\) [Fath al-Bari 9/292]

\(^{57}\) [Sharh al-Usool min ilm al-Usool 1/574]
The Qur’aan

The Qur’aan is a Cure

Allaah Ta’ala:

وَنُتْبِعُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلََ يُزِيدُ الظَّالِمِينَ إِلَّ خَسَارًا

<< And We send down of the Qur’aan that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss. >>

Allaah -The Magnificent- said:

58 [al-Isra: 82]
Performing Ruqiyyah with the Book of Allaah

From Ayesha that the Messenger of Allaah -sallAllaahu alayhi wa sallam- came in and a woman was treating her or performing Ruqiyyah upon her, and the Messenger said:

ٍعالجها بكتاب الله

'Treat and cure her with the Book of Allaah.'

Collected by Ibn Hibban and Al-Albaani said its Isnaad is Saheeh.

In this hadeeth there is the legislation of performing Ruqiyyah with the Book of Allaah Ta’ala and what is similar to it from what is established from the Prophet -sallAllaahu alayhi wa sallam- of performing Ruqiyyah as is 59 [Fussilat : 44]

59 [Fussilat : 44]
Mental Health Disorders

mentioned in the hadeeth:

From shafaa who said the Prophet - sallAllaahu alayhi wa sallam - visited us whilst I was with Hafsa and he said

آلا تعلمين هذه رقية النملة كما علمتيها الكتابة

‘Why don't you teach this woman Ruqiyyah an-Namla (a supplication which was said in Jahiliyah) just like you taught her how to write?’

As for other types of Ruqiyyah then it is not legislated, especially which is written with separated letters, ambiguous codes which do not have a clear reasonable meaning, as you can see many types like in the book 'Shams al-Ma’arif al-Kubra' and books similar to it.60

Al-Imam Ibn al-Qayyim -Rahimahullaah- said:

‘The Qur’aan is the complete cure for all illnesses of the heart, the body and the illnesses of the Duniya and Hereafter.

Not everyone qualifies and is successful in being given the ability to seek a cure by the Qur’aan.

If the sick person uses the Qur’aan properly for a cure by applying it to his disease with truthfulness, Eemaan, complete acceptance, with

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60 [Taken from Silsilah Saheehah no. 1931]
certainty of belief and fulfilling its requirements then the disease cannot ever resist it.

So how can illnesses have any strength against the Speech of the Lord of the heavens and the earth? This speech, that if it was revealed to a mountain, it would cause it to crack and crumble, or if it was revealed to the earth it would cause it to split apart. There is no illness from the illnesses of the hearts and bodies except that there is in the Qur’aan, a way which indicates to its medication, and a means and protection from the illness for the one whom Allaah provides an understanding of His Book.'

The Qur’aan & the season of spring

The Messenger -sallAllaahu alayhi wa sallam- said in a Dua:

أَنْ تَجْعَلِ الْقُرْآنَ رَبِيعًا قُلُبِي وَنُورًا صَدْرِي

‘Make the Qur’aan like the season of spring in my heart and light of my chest.’

Ibn al-Qayyim -Rahimullah- said:

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61 [Zaad al-Ma’ad 4/352]
[The season of spring]: it is the rain which gives life to the earth. The Qur’aan is resembled with the season of spring due to the hearts being given life with the Qur’aan.\(^62\)

**Reciting Ayaat ul Kursi**

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\text{اللَّهُ لا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لاَ تَأْخُذُهُ سِنَةً وَلَا نَوْمًَِّ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالأَرْضِ ۚ وَلاَ يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ}
\]

 Allaah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His

\(^62\) [Al-Fawaid p.59]
creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.’

The Greatest Ayaah in the Book of Allaah

From Ubay bin Kaab -RadhiAllaahu anhu- who said:

‘The Messenger of Allaah - sallAllaahu alayhi wa sallam said to me,

أَعْظَمُ ؟

O Abul Mundhir do you know which Ayaah from the Book of Allaah is the greatest to you?’

I said, ‘Allaah and His Messenger know best.’

The Messenger of Allaah - sallAllaahu alayhi wa sallam said to me:

أَعْظَمُ ؟

‘O Abul Mundhir do you know which Ayaah from the Book of Allaah is the greatest to you?’

I said,  أَلَّا إِلَّا هُوَ أَلِيمُ الْقَبْدُوُّ  

[Surat Al-Baqarah 255]
《Allaah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. 》

The Messenger hit me on my chest and said,

وَاللَّهُ لَيْتَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِر

'I swear by Allaah, knowledge itself congratulates you O Abul Mundhir.'

[Saheeh Muslim]

Shaykh Abdurrazzaq AbdulMohsin al-Abbad said:

Some benefits included in the Hadeeth of Kaab:

- The Companions - RadhiAllaahu anhum - understood the status of Tawheed and its great matter, also that Tawheed is the greatest matter in the Qur'aan. This is why, when the Prophet - alayhi as-Salat wa Salam asked Ubayy (أَيُّ آيَةٌ مِّنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ ؟) ‘which Ayaah from the Book of Allaah is the greatest to you?’

It did not come to his mind that it was the Ayaat of Ahkam, it did not come to his mind that it was the stories of the previous nations, it did not come to his mind that it was about the Ayaat of the Day of Judgement, it did not come to his mind that it was the Ayaat of manners, etc.
In fact what occurred to him and came straight in to his mind was that the greatest matter in the Qur’aan is the Tawheed of Allaah Jala wa Alaa and having sincerity of the Deen for Allaah.

- The perfect Fiqh of the Companions -RadhiAllaahu anhum wa Ardahum.

- The noble Ayaatul Kursi being selected because it gives a summary of Tawheed.

- The saying of the Messenger -sallAllaahu alayhi wa sallam: ‘Knowledge itself congratulates you’ brings to attention the great status of Tawheed and that it is the noblest of the sciences of knowledge.

- The saying, ‘O Abul Mundhir’ is a gentle address and a good way of expressing affection.

- In the saying : ‘Knowledge itself congratulates you’ is an encouragement for knowledge and a raising of morale for the students of knowledge. Also it shows to know the levels of the people
in knowledge and the superiority between them with regards to knowledge, and giving everyone the right which is due.

- It is legislated to read the Ayaatul Kursi in the morning and evening Adhkaar – once in the morning and once in the evening – as is in the story when Ubayy bin Kaab took a captive.

This story is collected in Sunnan Nisa’ee, Mu’jam at-Tabrani and in other books.

It mentions that Ubayy caught a hold of him he said: ‘Are you a Jinn or human?’

He answered, ‘In fact I am a Jinn.’

Ubayy asked ‘what will protect us from you?’

He replied: ‘Do you read Ayaatul Kursi from Soorah al-Baqarah:

\[
\text{١٦٢} \quad \text{ۚلَا إِلَٰهَ إِلَّا هُوَ الَّذِي يُقِيُّ الْأَمْيَالَ} \quad \text{[Allaah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists.]}\]

Ubayy said: ‘yes.’

He said: ‘When you read it in the morning you are protected from us until the evening, and when you read it during the evening you are protect from us until the morning.’
Ubayy said, so in the morning I went to the Messenger of Allaah - sallAllaahu alayhi wa sallam and informed him of this and he said:

‘The filthy one has spoken the truth.’

Reciting Soorah al-Fatiha

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) الحَّمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ الْجَهْرِ (4) إِبَاكَ نَعْبُدُ وَإِبَاكَ نَسْتَعِينُ (5) اهْدِنَّا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمُضْطَرِبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

64 [Graded Saheeh by Al-Albaani in Saheeh Targheeb no. 662]
From Abu Sa’eed al-Khudri -Radi Allaahu anhu: ‘A group of the companions of the Prophet -sall Allaahu alayhi wa sallam- proceeded on a journey till they dismounted near one of the Arab tribes and requested them to entertain them as their guests, but they (the tribe people) refused to entertain them. Then the chief of that tribe was bitten by a snake (or stung by a scorpion) and he was given all sorts of treatment, but all in vain. Some of the people of the tribe went to the Companions and said:

‘Do you have any medicine with you or someone who can recite upon him?’

One of them replied: ‘But you did not receive us as your guests. We will not treat your patient with a Ruqqiyah till you fix for us something as wages.’

Consequently, they agreed to give those travellers a flock of sheep. The Companion began reciting Soorah Fatiha and spat spittle on the bite till the patient was healed.

When the tribe people gave them sheep.

The Companions then said, ‘Let’s not take from these sheep till we ask the Prophet -sall Allaahu alayhi wa sallam- and they asked him, the Prophet -sall Allaahu alayhi wa sallam- laughed and said:

‘How did you know that Soorah Fatiha is a Ruqqiyah? Divide (what
you have got) and assign for me a share with you.\textsuperscript{65}

Reciting Soorah Falaq & Nas

سورة الفلق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (1) مِنْ شَرِّ مَا خَلَقَ (2) وَمِنْ شَرِّ غَاسِقٍ إِذَا 
وَقَبَ (3) وَمِنْ شَرِّ النَّفَانِاتِ فِي الْعُقَدِ (4) وَمِنْ شَرِّ حَاسِدٍ إِذَا 
خَسَدَ (5)

سورة الناس

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ الْنَّاسِ (1) مَلِكِ الْنَّاسِ (2) إِلَهِ الْنَّاسِ (3) مِنْ شَرِّ 
الْوَسْوَاسِ الْحَنَّانِ (4) الَّذِي يُوْسُفُ فِي صُدُورِ الْنَّاسِ (5) مِنَ الجَبِّيَةِ 
وَالْنَّاسِ (6)

\textsuperscript{65} [Saheeh al-Bukhari from the ‘Chapter: Ruqqiyah with the Qur’aan and the Mu’auwidhat’ & Fath al-Bari volume 10 p.195]
From Ayesha -Radi Allaahu anha- that ‘the Prophet -sallAllaahu alayhi wa sallam, during his fatal ailment used to blow (on his hands and pass them) over his body while reciting the Mu'auwidhat (Soorah an-Nas and Soorah al-Falaq).

When his disease became aggravated, I used to recite them for him and blow (on his hands) and let him pass his hands over his body because of its blessing.’

Ma'mar asked az-Zuhri: ‘How did he use to do Naftah (blow in his hands)?

He said: He used to blow on his hands and then pass them over his face.’

Dua & Supplication

The Dua for cure from Sadness

From al-Qasim bin AbdurRahman from his father from Abdullaah who said that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

“Allaah does not afflict a slave with grief nor sadness, except that if the slave says: –

اللَّهُمَّ إِنِي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُل ِ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ عَلَّمْتَهُ، عَدَّلُ فِيٕ فَضْنَاوَلَك، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ عَلَّمْتَهُ

[66 Saheeh al-Bukhari from the ‘Chapter: Ruqqiyah with the Qur’aan and the Mu'auwidhat’ & Fath al-Bari volume 10 p.195]
O Allaah indeed I am Your slave, and the son of Your slave, and the 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 of You with all Your names, which belong to You, which You have named Yourself with, or which You have taught someone from Your creation or revealed it in Your Book or that which You have taken unto Yourself with the knowledge of the unseen with You, that You make the Quraan the life of my heart and light of my chest and keep away from me my sadness, and that my grief goes away – then Allaah takes away his grief and sadness and replaces it with happiness."67

The narrator said: It was said: O Messenger of Allaah should we not learn it?

67 Allaahumma ‘innee ‘abduka, wabnu ‘abdika, wabnu amatika, nasiyatee biyadika, madhin fiyya hukmuka, adlun fiyya qadha’uka, asaluka bikulli ismin huwa laka, sammayta bihi nafsaka, aw anzaltahu fee kitabika, ‘aw allamthu ahadan min khalqiqa, aw ista’tharta bihi fee ilmil ghaybi ‘indaka, an taj’alal-qurana rabee’a qalbee, wa noora sadree, wa jala’a huznee, wa thahaba hammee
He answered: Of course, it is necessary for the one who hears it, that he learns it."\(^{68}\)

**Dua & Contentment**

**Having very little & Poverty**

From Abu Hurairah that the Prophet sallAllaahu alayhi wa sallam used to say:

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْقِلَّةِ،ِّ وَالْفَقْرِ وَالْذِلَّةِ، وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ.

'O Allaah indeed I seek refuge with You from having very little, poverty, humiliation and I seek refuge with You that I oppress or be oppressed.'\(^{69}\)

Allaahumma inni Aoothu bika min al-Qilah, wal Faqr, wa Dhillah, wa Aoothu bika un Athlima O Uthlum

- The Messenger sallAllaahu alayhi wa sallam said:


\(^{68}\) [Collected by Ahmad, Al-Harith bin Abee Usama in his Musnad, Abu Ya‘ala, Tabraani in al-Kabeer, Ibn Hibban and al-Hakim. Authenticated by Ibn Taymeeyah, Ibn al-Qayyim and Al-Albaani in Saheehah no.199]

\(^{69}\) [Collected by Nisa’ee, Ibn Majah, Ibn Hibban, al-Hakim and Ahmad and graded Saheeh by Albaani in Silsilah Saheeh no. 1445]
‘Being wealthy is not showing ones wealth; however it is having self satisfaction.’

Allaah Azza wa Jal made most of the people poor:

\[
\text{وَلَوْ بَسَطَ ﺍﷲَ ﺍﻟْزِّرْقَ لِعباده لَبَغُوا فِي الأَرْضِ وَلَكِن ٌ ﻣَنُّرَ ﺑِذْرُ دَ ﻣَا تَشَاءَ إِنَّهُ ﺍＢِعباده ﺑِعِبَادِهِ ﺑَصِيرُ}
\]

\[
	ext{And if Allah were to increase greatly the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).} \]

\[\text{Sura Ash-Shura 27}\]

Allaah Ta'ala chose some over others to give wealth to:

\[
\text{وَإِنَّهُ ﻣَنُّرَ ﺑِعِبَادِهِ ﺑِعِبَادِهِ ﺑَصِيرُ}
\]

\[
	ext{And Allaah has preferred some of you above others in wealth and properties. Then, those who are preferred, will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so}
\]

\[\text{Collected by Muslim}\]
that they may be equal with them in respect thereof. Do they then deny the Favour of Allaah?>>

From Abdullaah bin Amr -RadhiAllaahu anhu- that the Messenger of Allaah sallAllaahu alayhi wa sallam said:


\[
\text{قد أفلح من أسلم ورزق كفاً وقنعه الله بما آتاه}\
\]

'Indeed the one who accepts Islaam is successful, and is provided with just enough and Allaah makes him content with what He gave him.'

Ibn al-Qayyim –Rahimuhullaah- said:

"يكمل غنى القلب بغني آخر هو غنى النفس وآيته سلامتها من الحظوظ وبراءتها من المراءة"

'Contentment of the heart becomes complete with another contentment, which is contentment of the soul. Being free from showing off and hypocrisy and the opportunity of falling into them is the sign of the heart's security.'

\[\text{[Surat An-Nahl 71]}\]
\[\text{[Collected by Muslim]}\]
\[\text{[Tahdheeb Mudarij as-Salikeen 4741]}\]
Guidance and piety, chastity and contentment

From Abdullaah bin Mas’ood that the Prophet sallAllaahu alayhi wa sallam used to supplicate and say:

اللهُمَّ إنِّي أَسْأَلُكَ الْهُدَايَةَ وَالْتَقْيَةَ، وَالْعَفَافَ وَالْغَنِّيَةَ

‘O Allaah I ask of You guidance and piety, chastity and contentment.’

Allaahumma Inni Asalooka al Huda wal Tuqaa wal Afafa wal Ghina

Imam Sa’adi Rahimahullaah said:

‘This Dua: ‘O Allaah I ask of You guidance and piety’ is from the most comprehensive and beneficial Dua. It includes asking for the best of the Deen and the best of the Duniya.

Indeed ‘guidance’ is beneficial knowledge.

‘Piety’ is doing righteous actions and leaving off what Allaah prohibited and what the Messenger prohibited on His behalf.

By these two matters the Deen is rectified, since the Deen is beneficial knowledge and truthful information and that is guidance. As

74 [Collected by Imam Muslim]
for undertaking obedience to Allaah and His Messenger then that is Taqwaa.

As for the words ❦Chastity and contentment❖ the meaning here for chastity includes not being in need of the creation and not attaching the heart to the creation.

Being content with Allaah, with what He provides, and being satisfied with the provision, achieving that with which the heart becomes content and sufficient, then with this happiness in the Duniya becomes complete, relaxation of the heart and that is a good and delightful life.

Therefore, whoever is provided with guidance, piety, chastity and contentment then he acquires the two delights and happiness. He acquires all that he desires and is saved from every fear and phobia and Allaah knows best.  

Other Dua to be said for the sick

It is mentioned in Bukhari & Muslim from ‘Aeysha -Radi Allaahu anha- that a person complained to the Messenger of Allaah -sallAllaahu alayhi wa sallam- about

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75 [Bahjatul Qaloob al-Abraar 185]
an illness or that he had an abscess or a wound the Prophet \(-sallAllaahu alayhi
wa sallam- would place his finger like this on the ground, - one of the narrators
called Sufyan placed his index finger on the ground then raised it and then
he said:

‘In the name of Allaah, from the dust of our earth, with the saliva of
some of us, by this we treat our sick ones, by the permission of our
Lord.’

From Aeysha that the Prophet \(-sallAllaahu alayhi wa sallam- used to gather the
people of his household and say: ‘If one of you is afflicted with anxiety or
worry then you should say:

إذا أصاب أحدكم غم أو كرب فليقل: الله، الله ربِ لَ أشرك به شِيئا

Allaah, Allaah is my Lord I do not associate anything with Him.’

The supplications for anxiety and grief

From the hadeeth of Abu Bakra \(RadhiAllaahu anhu\) that the Prophet \(SallAllaahu alayhi
wa sallam\) said:

The supplications for anxiety and grief is,

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلاَ تَكِلْنِي إِلَى نَفْسِي طَرْفَةً عَيْنٍ أَصْلِحْ لِي شَأْنِي كُلْهُ لاَ إِلَهَ إِلاَّ أَنْت

76 [Collected by Ibn Hibban, Tabarani and authenticated by Al-Albaani in Saheehah no. 2755]
O Allaah I hope for Your Mercy, do not entrust me to my own self even for the blink of an eye, correct for me all my matters, there is none worthy of worship except You.  

77 78

Anxiety & Sadness

From Anas bin Malik –Radhi Allaahu anhu– who said: 'I used to serve the Prophet –sallAllaahu alayhi wa sallam – and when he would take a break on his journey, I would hear him saying a lot:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرَّجَال

77 Allaahumma Rahmataka Arjoo, falaa Takillni ila nafsee Tarfataa Ayyin assliih Lee Shahaani kullaahu, la illaah ila anta.'

78 [Collected by Ahmad, Abu Dawood and graded Hasan by al-Albaani in Saheeh al-Jamia]
‘O Allaah indeed I seek refuge with You from anxiety and sadness and weakness and laziness and being miserly and being cowardly and having a burdensome debt and being overpowered by people.’

[The Complete Narration]

From Anas bin Malik –Radhi Allaahu anhu– that the Prophet –sallAllaahu alayhi wa sallam– said to Abu Talha: ‘Seek out a young person from among your youngsters who can serve me until we go out to Khaybar.’

Abu Talha left accompanying me and I was approaching the age of maturity, so I would serve the Messenger of Allaah –sallAllaahu alayhi wa sallam– and when he would take a break on his journey, I would hear him saying a lot:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الْرِّجَالِ

‘O Allaah indeed I seek refuge with You from anxiety and sadness and weakness and laziness and being miserly and being cowardly and having a burdensome debt and being overpowered by people.’

79 Allaahumma inni Audhubika min al-Humm wal Huznn wal Ajz Wal Kasl wal Bukhl wal Jubnn wa Dhalla’ ad-Dayyn wa Ghalabut ar-Rijjal.

80 [Collected by Bukhari]
Then we reached Khaybar and when Allaah gave us victory over the fort, the beauty of Saffeeyah bint Huyyayi bin Akhtab was mentioned to the Prophet. Her husband had been killed and she was still a bride, so the Messenger of Allaah –sallAllaahu alayhi wa sallam – chose her for himself. He went out with her until we reached a place between Khaybar and Madinah, when she came off her menstruation, he consummated, then prepared Haysan (a mix of dates and butter) on a small leather mat. The Messenger of Allaah –sallAllaahu alayhi wa sallam – said: ‘Call those around you.’

That was the wedding party of the Messenger of Allaah –sallAllaahu alayhi wa sallam – for Saffeeyyah. Then we left for Madinah. Anas said I saw the Messenger of Allaah –sallAllaahu alayhi wa sallam – prepare a saddle for her on the camel’s hump with a cloth. After that he knelt down next to his camel and placed his knee and Saffeeyyah placed her foot upon his knee so she could mount the camel.

We travelled until we were in sight of Madinah and the Messenger looked at Uhud and said: ‘This mountain loves us and we love it.’

Then he looked at Madinah and said: ‘O Allaah indeed I regard sacred what is between the two ends of Madinah the like of what
Ibraheem regarded sacred for Makkah, O Allaah bless them in their Mudd and Sa’a (certain measurements of food)\textsuperscript{81}

\[\text{[Eight Matters]}\]

Ibn al-Qayyim commented on this Dua:

‘The Messenger sought refuge from eight matters, and each two of them have an affiliate:

\[\text{[Collected by Bukhari]}\]
Anxiety and sadness have a connection and they are both, pain of the soul and, they torture it. The difference between them is:

Anxiety is expecting evil in the future, and sadness is feeling pain for a disliked matter which occurred in the past, or missing out on a precious opportunity. Both anxiety and sadness are painful and a punishment which befalls the soul, so if it is connected to the past then it is called sadness and if it is connected to the future it is called anxiety.

Incapability and laziness are affiliated and they are both from the means of pain, because they both necessitate missing out on a precious opportunity.

Incapability dictates not having the ability. Laziness dictates not having the intent, so the soul feels pain due to missing out on a precious opportunity. Its amount is relative to how much the soul is attached to that opportunity that it missed out on, and the delight and sweetness from it when it is attained.

Being cowardly and miserly are affiliated because they do not benefit with wealth and physicality, and they are from the means of pain. This is because a cowardly person misses out on beloved matters, happiness and great delight which cannot be acquired except with sacrifice and courage. Miserliness also prevents that which is much lesser than delight etc. These two characteristics are the greatest means for pains.
A burdensome debt and being overpowered by people are affiliated and they are painful for the soul and torture it. One is a truthful type of overpowering, which is being burdened with a debt and the second is a false type of overpowering, which is being overpowered by people. A burden of debt is overpowering, generally due to reasons by the worshipper, the overwhelming feeling of being overpowered by people is without choice.\(^{82}\)

**Dua of Yunus -Alayhi as-Salam**

From Ibraheem bin Muhammad bin Sa’ad from his father from his grandfather who said: ‘We were sitting with the Prophet – sallAllaahu alayhi wa salam– and he said:

أَلََ أُخْبَُِّكُمْ بِشَيْءٍ إِذَا نُزِلَ بِرَجُلٍ مِنْكُمْ كَرِبٌ، أَوْ بَلََءٌ مِنْ بَلََيََ ا ََّيَُّمْكُمْ كَرِبٌ، أَوْ بَلَِّا مِنْ بَلََيَا الْبَلَََّ ؟

‘Shall I not inform you with a matter, that if a calamity or a trial from the trials of the Duniya befall a person and then he makes Dua with this matter he will be free from that calamity?

\(^{82}\) [Badai’ al-Fawaid 2/207]
It was said to him: Of course.

He said:

دَعَاءُ ذِي النُّونِ: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنّي كُنتُ مِنَ الطَّالِمِينَ

‘The Dua of Yunus : There is none worthy of worship except You, free are You from imperfection and indeed I am from the oppressors.’

From Sa’ad bin Abee Waqqas -RadhiAllaahu anhu- who said that the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

‘The Dua of Yunus when he made Dua whilst in the stomach of the whale:

لا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنّي كُنتُ مِنَ الطَّالِمِينَ

83 La ilaha ila anta Subhanaka Innee Kuntoo min athalimeen’

84 [Collected by al-Hakim & Albaani declared it to be Hasan in his research in Silsilah Saheehah no. 1744]
‘There is none worthy of worship except You, free are You from imperfection and indeed I am from the oppressors.’ A Muslim person does not make Dua for something except that Allaah answers his Dua.’

Shaykh ul Islaam Ibn al-Qayyim –Rahimuhullaah- said:

‘As for the Dua of Dhi noon (Yunus), it has from the completion of Tawheed, Negating all deficiencies from Allaah, and the acknowledgment of the worshipper of his own oppression and sin. It is the most far reaching medication for difficulties, anxiety and grief. This Dua is the most far reaching means to Allaah -far is He from imperfection – in fulfilment of needs. Indeed, Tawheed and negating all deficiencies from Allaah includes affirming all perfection for Allaah, Pure from all deficiency, defects and giving a similitude for Allaah’s Characteristics with the characteristics of the creation. The acknowledgment of the worshipper’s oppression, includes that he has Eeman in the Sharia, reward and punishment.

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85 [Collected by Tirmidhi, Nisa’ee, al-Hakim & Al-Albaani graded it Saheeh in ‘Saheeh al-Targheeb al-Tarheeb’ no. 1826]
This Dua obligates a person feeling weak and in dire need turning to Allaah and requesting Allaah to pardon his mistakes. And acknowledgement with the servitude of worship of Allaah and the great need of a person of his Lord, here, there are four things with which a closeness and a means occurs: Tawheed, freeing Allaah from imperfection, servitude of worship and acknowledgment.'

Other Treatments

Eating Ajwaa Dates

To eat seven Ajwa dates from al-Madinah in the morning, due to the saying of the Messenger -sallAllaahu alayhi wa sallam.

86 [Zaad al-Ma’ad 4/208]
‘Whoever eats seven Ajwa dates in the morning, neither poison nor magic will harm him on that day.’

Or he can eat seven dates from the land of al-Madinah due to what Imaam Muslim narrated on the authority of the Prophet -sallAllaahu alayhi wa sallam- who said:

‘Whoever eats seven dates from the land of al-Madinah in the morning then poison will not harm him until the evening.’

The great scholar Ibn Baz held the opinion that it is hoped that this protection is also for the one who eats seven of any type of date even if they are not from the dates of al-Madinah.

**Fasting Purifies The Heart**

From Ibn Abbas -RadhiAllaahu anhu- who said that the Messenger of Allaah [ﷺ] said:

صُوْمَ شَهْرِ الْقُضْرِ وَثُلَاثَةٌ أَيَامٌ مِّنْ كُلِّ شَهْرٍ يَذْهِبُونَ وَحْزَ الصُّدُورِ.

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88 Narrated by Muslim in his Saheeh, The Book of Drinks, Chapter The Excellence of the People of Madina.
‘Fasting the month of patience [Ramadan] and three days from every month removes hatred, anxiety and whisperings from the hearts.’\textsuperscript{89}

\textbf{Praying in the Night}

From the hadeeth of Bilal -\textit{RadiAllaah anhu}- from the Prophet -\textit{sallAllaahu alayhi wa salam}- who said:

\begin{quote}
علیکُم بقیام اللَّیلِ ، فَإِنَّهُ دَأْبُ الصَّالِّینَ قَبلَکُمْ ، وَقَرْبَیّ إِلَی اللَّهِ تَعَالَی وَمُنِیهَا عَن
الإِّلَمِ وَتَکْفِیرٌ لِّلسَّبِیلِاتِ ، وَمَطَرَدَةٌ لِلدَّاءِ عَن الجَسِّدِ
\end{quote}

‘It is upon you to pray the night prayer, indeed it is the practice of the righteous people before you. And the night prayer is a means of coming closer to Allaah – Azza wa Jal – and it restrains against sins and is an expiation for evil deeds and a \textbf{means of getting rid of sickness from the body}.’\textsuperscript{90}

\textbf{Worship activates the Body}

\textsuperscript{89} [Collected By al-Bazzar And Albaani Declared It To Be Hasan Saheeh In Saheeh Targheeb, (No. 1032)]

\textsuperscript{90} [Collected by Tirmidhi, Ahmad and Hakim, declared Saheeh by Albani in ‘Saheeh al-Jamia’ No. 5555]
Imam Ahmad collected what Wahab bin Munabih said with his chain of narrators:

من يتعب يزدد قوة، ومن يكسل يزدد فتوراً

'Whoever worships increases in strength and whoever is lazy increases in weakness.'

Imam Ibn Katheer said:

وهذا أمر مجرب؛ أن العبادة تنشط البدن وتلينه، وأن النوم يكس ل البدن فيقس يه.

'This matter has been experienced, that worship activates the body and soothes. Sleep causes the body to become lazy so it becomes hard.'

A Cure for being Afflicted with the Evil Eye

From Ayesha -RadhiAllaahu anha- who said:

كان يؤمر العائن فيتوضأ ثم يغسل منه المعين

'The Prophet used to order the one who gave the evil eye to perform Wudu and then the afflicted person would perform Ghusl (wash) with that.'

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91 [Al-Bidayah wa Nahayah 9/322]
Shaykh Albaani’s opinion is, if it is known with surety that such-and-such person gave the evil eye then it is obligatory upon him to perform Wudu and give the water from the Wudu which falls from the limbs to the affected person.

If there is good reason to believe that such-and-such person gave the evil eye then it becomes recommended to give the water and if it is not known, then it is not allowed to speculate.\(^{93}\)

\(^{92}\) [Collected in Saheehah no. 2522 & Albaani said its Isnaad is Saheeh upon the conditions of Bukhari and Muslim.]

\(^{93}\) [A brief summary of what the shaykh said in Silsilah huda wa Noor no. 746 at 20 mins]
A Collection of Points Regarding *Hijaama* (Cupping)

**A- Benefits related to *Hijaama* (Cupping)**

Shaykh ul-Islaam Ibn Taymeeyah (d.728) -Rahimullaah- after speaking about the *Neeyah* (intention) and purpose, says that they are from the actions of the heart and it is a must to follow the Messenger -sallAllaahu alayhi wa sallam- with regard to intention and purpose:

‘From this issue is that when the Prophet -sallAllaahu alayhi wa sallam- had *Hijaama* performed upon him and ordered others to have *Hijaama* performed upon them, he said in an authentic hadeeth: ‘Cure/treatment for my *Ummah* is in the incision made by the one who performs *Hijaama*, by drinking honey or cauterization but I do not like to be cauterized.’
It was well-known that the purpose of *Hijaama* was to extract blood which is harmful to the body.

*Hijaama* is mentioned because in hot countries blood rises to the surface of the body and so *Hijaama* removes that blood. This is why *Hijaama* is performed in the *Hijaaz* (the western provinces of Saudi Arabia) and in other similar hot countries because the intended aim of extracting blood is achieved with the *Hijaama*.

As for cold countries, the blood seeps into the veins and so the vein needs to be cut by performing venesection (opening/dissecting a vein for bloodletting).

This matter is well known from experience and from observation.

In cold periods, internally, the body warms up and, externally, it cools down. So, as similar things attract each other, a cold wind cools down what it meets from bodies and the earth so that the heat which is present escapes from the cold which opposes it, moving to the inside and heating up the inside of the earth. Similarly, heat escapes the cold and moves to the inner core of animals(’ internal systems), so animals therefore seek shelter in warmer places.
In winter and in cold countries, due to the heat in his body, a person eats more than the one who eats in the summer or in hot countries because body heat helps to digest and utilize food. Also, underground spring water in winter is warmed due to the warmth of the inside of the earth.

In such cases, warm blood is found inside veins and not at the surface of the skin and so in cold weather a person such as this, having Hijama performed on them will not benefit from it, in fact, they could be harmed by it.

In the summer and in hot countries, the surface warms up and the core cools down. Therefore, food is not digested in this condition in the way it is digested in the winter. Also spring water is colder due to the core of the earth being colder, causing animals to go out to the desert and open lands due to the heat of the wind. So, for people such as these (in warm climates), venesection may not benefit them, rather it could even harm them, and so Hijama is more beneficial for them.\(^{94}\)

\(^{94}\) [Taken from Majmoo’ Fatawa V.17/486]
B- The Prophet -sallAllaahu alayhi wa sallam- recommended Hijama

1- From Sumurah bin Jundub who said: I was seated near the Messenger of Allaah -sallAllaahu alayhi wa sallam- when he -sallAllaahu alayhi wa sallam- called for a person to perform Hijama. He attached a horn\(^{95}\) to the Prophet -sallAllaahu alayhi wa sallam- and then made an incision with a blade.

A bedouin from Bani Fazaza came in and said: O Messenger of Allaah what is this person doing cutting your skin?

The Messenger -sallAllaahu alayhi wa sallam- answered: ‘This is Hijama.’

He asked: what is Hijama?

The Messenger -sallAllaahu alayhi wa sallam- said:

‘It is the best medicine with which people seek cure.’\(^{96}\)

2- From Ibn Abbas, in a narration ascribed to the Prophet:

‘The best days on which to have Hijama performed are 17\(^{th}\), 19\(^{th}\) and 21\(^{st}\). I did not pass a gathering of Angels on the night I was taken

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\(^{95}\) In the olden days, a horn used to be attached to suck out the blood, nowadays a plastic suction instrument is used.

\(^{96}\) [Collected by Nisa’ee and Hakim and it was authenticated by Shaykh Albaani in Silsilah as-Saheehah see v.3 h.1176]
on the night journey except that they said: You should have Hijama,
O Muhammad." ⁹⁷

3- Days on which it is recommended to have Hijama performed:

17th, 19th and 21st of every Islamic month, according to the Hijiri
calendar.

From Abu Huraira who said: The Messenger of Allaah said:

‘Whoever has Hijama on the 17th, 19th and 21st then it is a cure for
every illness.’ ⁹⁸

4- Days on which Hijama is not recommended and which should be
avoided:

From Nafi’ who said: Ibn Umar said O Nafi’ I have blood pressure so find
me a person who performs Hijama and, if you can, make sure he is a
gentle person. Do not appoint an old man, nor a young child since I heard
the Messenger of Allaah -sallAllaahu alayhi wa sallam- saying: ‘It is better to have

⁹⁷ [Collected by Tirmidhee, al-Hakim, Ahmad and it was declared Hasan by Shaykh Albaani in
Silsilah as-Saheehah No. 1847]

⁹⁸ [Collected by Abu Daawood and Bayhaqi and Tabraani see: Silsilah Saheehah No. 908 and
Silsilah Daeeefah’ No.1863 -1864]
*Hijaama* done while on an empty stomach. *Hijaama* has a cure and blessings in it and it increases memory and intelligence.

So have the *Hijaama* performed with the blessings of Allaah on Thursday and keep away from *Hijaama* on Wednesday, Friday, Saturday and Sunday, to be cautious. Perform *Hijaama* on Monday and Tuesday since it is the day Allaah pardoned Ayoob -sallAllaahu alayhi wa sallam- from his trial while Allaah imposed the trial on him on a Wednesday. Neither a skin discolouration disease nor leprosy appear except by performing *Hijaama* on a Wednesday daytime or a Tuesday night.\(^99\)

**C - Clarifications**

A brief summary of the clarifications about *Hijaama* taken from ‘*Iblaagh al-fahhaamah bi Fawaaid al-Hajamaa*’

\(^{99}\) [Collected by Ibn Majah, Ibn Adee in ‘al-Kamil’ and Khateeb in ‘al-Faqeeh wa al-Muttafaqih’ and Shaykh Albaani graded it Hasan. See Silsilah Saheehah No.766]
1- It is better not to have *Hijaama* after having a bath, except for the one whose blood is thick then he should take a bath relax for an hour then have *Hijaama* performed.

2- It is obligatory that the utensils for *Hijaama* are clean and sterile so that contagious diseases do not transfer, by Allaah’s permission, from one person to another.

3- It is better not to have the *Hijaama* performed 2 or 3 hours prior to *Zawwal* (when the sun is at its highest point), except for the one who is in dire need of it, then for that person it is good for him at any time.

4- You should not have *Hijaama* done on the top of the head except by a person who is very skilled at it, since it is a very sensitive area.

5- Older people should not have *Hijaama* performed on them often except for the one who has a need.

6- Doctors dislike *Hijaama* to be performed on a person who has a full stomach, so *Hijaama* on an empty stomach is better and more beneficial.
Chapter 4

The Qadr of Allaah
Benefits of Eemaan in Qadr

Shaykh Muhammad bin Salih al-Uthaymeen (d.1421 A.H.) -Rahimullaah- said in ‘Sharh al-Aqeedah al-Wasiteeyah’:

‘Having Eemaan in Qadr has benefits, from them are:

1- Qadr is from the perfection of al-Eemaan, and al-Eemaan cannot be complete without it.

2- It is from the perfection of Eemaan in Ruboobeeyah (Allaah’s Lordship), because the Qadr of Allaah is from His Actions.

3- That a person returns all his matters to his Lord; because if he knows that everything is with Allaah’s Qada and His Qadr, then he will return to Allaah in repelling harm for the relief from it, and he will attribute prosperity to Allaah and he will know that this is from the excellence of Allaah upon him.

4- That a person knows his own worth, and he does not become proud when doing good.

5- That afflictions and problems become easier for Allaah’s slave; because if a person knows that it is from Allaah then his afflictions and problems are lessened. As Allaah Ta’ala said:
<< Whoever believes in Allaah then his heart is tranquil >> [Taghabun: 11]

6 - Ascribing blessings to the one who renders that blessing, this is because if you did not believe in Qadr you would ascribe blessings to the one whom takes care of giving those blessings, and this is seen a lot amongst those who approach kings, leaders and ministers. If they receive from them what they want they say that the excellence was from them, and they forget the excellence of the Creator Subhanahu.

It is correct that it is obligatory upon a person to be thankful to the people, due to the statement of the Prophet -sallAllaahu alayhi wa salam-:

ومَن يُؤۡمِن بِٱللَّهِۢ يَهۡدِ قَلۡبَهُۥ

‘Whoever does a favour for you then compensate that person.’ [Saheehah no. 254 & Irwaa No. 1617], however it should be known that the foundation of all foundations is the excellence of Allaah - Azza wa Jal - which Allah placed at the hand of this man.

7 - So that a person can know the wisdom of Allaah - Azza wa Jal -. This is because when he looks into this universe and what occurs in it from amazing, brilliant changes, then he comes to know about the Wisdom of
Allaah Azza wa Jal - and this is in contrast to the one who forgets al-Qada and al-Qadr then he does not get this benefit.100

A Disliked Qadr

What a person should do if he has been afflicted with Qadr which he dislikes

Shamsuddeen Muhammad bin Abee Bakr Ibn Qayyim aj-Jawzeeyah (d.751 A.H.) -Rahimullaah- said:

‘If a disliked Qadr crosses a person, then he has six considerations:

أَحدهَا مشْهد التَّوْحِيد وَأَن الله هُوَ الَّذِي قد ره وشاءه وخلقه

وَمَا شَاةٌ الله كَانَ وَمَا لَ يشَاء لَ يكن

The first- consideration is of Tawheed, and that Allaah is the One who destined it for him, willed it for him, and created him. Whatever Allaah wants occurs and whatever Allaah does not want does not occur.

الثاني مشُهَد الْعَدْل وَأَنَّه ماض فيه حكمه عدل فيه قضاءه

100 [Taken from ‘Sharh al-Aqeedah al-Wasiteeyah’ by Shaykh Muhammad bin Salih al-Uthaymeen 2/189-190]
The second- consideration is of justice, and that it will occur with Allaah's command. It is just in fulfilling Allaah's justice.

The third- consideration is of mercy, and that Allah's mercy in these types of disliked Qadr can be generally from Allaah's Anger and recompense, even though, His mercy is present but is hidden and not apparent.

The fourth- the consideration of wisdom, that Allaah's Wisdom - Subhanahu- necessitated this destiny. Allaah did not destine this in vain or command it for no reason.
The fifth- consideration is of Praise, that all complete praise is for Allaah -Subhanahu- for this destined Qadr from whichever way you look at it.

The sixth- the consideration of servitude of worship, and that a person is purely a slave of Allaah from every point of view. The regulations of his Master apply to him and are carried out due to him being his master's possession and His slave. So Allaah disposes him under His destined rulings just as Allaah disposes him under rulings of the Deen, therefore, the slave of Allaah has to conform and proceed with these rulings.¹⁰¹

A Good Life

Shaykh Muhammad bin Salih al-Uthaymeen -Rahimahullaah- said:

‘A good life is not as some people perceive it to be, it is thought to be protection from trials, poverty, sickness and grief.

¹⁰¹ [From: al-Fawaid p.93-94]
No! On the contrary, what is intended by a good life is that a person possesses a good heart, feels delight (through the expansion of his chest) and is content with Allah’s Qadr (predestined) and His Qada (execution of predestined matters).

Thus, if he is granted good, he is grateful and that is better for him, and if he is afflicted with harm, he is patient, and that is better for him.

This is what is meant by a good life, and it refers to a contented heart.'
CONCLUSION

Allaah said:

قُلْ يََ عِبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لاَ تَقْنَطُوا مِنْ رَحَْْةِ اللََِّّ إِنَّ اللَََّّ ي َغْفِرُ

الذُّنُوبَ جََِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

[Surat Az-Zumar 53]

Say: "O 'Ibâdi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allaah, verily Allaah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.


Appendix

No.1 Remaining Silent as a form of worship

Shaykh ul Islaam Ibn Taymeeyah Rahimuhullaah said:

'Remaining Silent without reciting, or making Dhikr or making Dua is not worship, nor is it commanded. But rather it opens the door to evil whisperings. So, keeping oneself busy with the Dhikr of Allaah is better than remaining silent.'

[Fatawa al-Kubra 2/298]
No.2 - The Ruling of Seeking Treatment from a Psychiatrist

Question:

Is it permissible to consult a male or female psychiatrist in matters which are not related to Aqeedah (creed) and this consultation or seeking remedy is from seeking the means for treatment and that Allaah is the curer? May Allaah reward you with goodness.

The Answer:

Praise be to Allaah the Lord of all that exists, may the praise and security upon the one whom Allaah sent as a mercy for all the worlds, also upon his family, his companions and his brothers until the Day of Judgement. Thereafter:
There is nothing to prevent from going to a psychiatrist, if he is trustworthy and qualified to practice. If he is reliable in that he does not use - for the treatment of mental illnesses and Neurological disorders- methods which are prohibited by the Sharia, such as hypnosis blended with a lot of deception and cheating, or if he resorts to what is sought beyond normal means to alleviate the mental illness. Or he uses a Freudian method for treatment by convincing the patient that the reason for his psychological problem and Neurological disorders returns to him being tied to the religion and religious mannerisms in that they - according to Freud - are obstacles and hindrances which stand in the way of sexual satisfaction which cause him to inherit problems and illnesses.

So Freud invites to freeing oneself from its shackles.

As well as other matters which cause corruption of the religion and religious mannerisms and is a deception for the Muslims.

If the psychiatrist's work is free from these faults and defects, then there is nothing to prevent from seeing him - for consultation and treatment - with striving to use permissible means to treat a sick person. Since there is no difference in investigating into the matters of the body and oneself in determining an illness in them. The body and soul are included in the
general command of seeking treatment in the saying of the Prophet -

*sallAllaahu alayhi wa Ahli-hee sallam*

«يَا عِبَادَ اللهِ تَدَاوَوْا، فَإِنَّ اللهَ لَمْ يَضَعْ دَاءً إِلَّاَ وَضَعَ لَهُ شِفَاءً» - أو قال :

دَوَاءً -إِلَّا دَاءٌ وَاحِدٌ»

'O worshippers of Allaah seek treatment, indeed Allaah did not place an illness except that he placed for it a cure - or the Prophet said: a medication except for one illness.'

قالوا: يا رسول الله، وما هو؟ قال: «الهَرَمُ»

The Companions said: O Messenger of Allaah and what is that?

He replied: al-Harum 'death.'

Also in the statement of the Prophet *sallAllaahu alayhi wa Ahli-hee sallam*:

«إِنَّ اللهَ أَنْزَلَ الدَّاءَ وَالدَّوَاءَ، وَجَعَلَ لِكُلٍّ دَاءٍ دَوَاءً فَتَدَاوَوْا وَلَا تَدَاوَوْا بِحَرَامٍ»

'Indeed, Allaah sent down diseases and medication and He made for every illness a medication, so seek treatment and do not use Haram medication.'
The original principle is that a woman is not treated except by a female doctor if there is one present. Likewise, a man should seek treatment by a male doctor.

If it is not feasible, then it is permissible to seek treatment from the opposite of the two genders and an exception from the previous principle.

That is if there is security from Fitnah by adhering to Sharia principles which have been explained in my book 'Nasseeha ila Tabeeb Muslim' (Advice for a Muslim doctor). ‘From those principles is keeping away from being alone with the opposite gender, touching, shaking hands, looking at which is prohibited and similar other Sharia principles connected to the profession of a doctor and his mannerisms.

What is appropriate to bring to attention is that there is a stage before going to a psychiatrist -seeking consultation or treatment- which gives a diagnosis of the patient.

If it is affirmed that the type of illness is being affected by Shaytaan or magic, then in this case it is not referred to a psychiatrist.

This is because this type of illness does not enter under mental health illnesses, but rather it is referred to a Raqqi (a person who has experience in treating metaphysical illnesses) one who is competent and qualified or to
get treated by him to relieve the affect of Shaytaan and to break the magic with Sharia incantations.

If it is a personality illness of the type of satanic whisperings which cause doubts, stress, nervous disorders and that which results from those whisperings of anxiety, worry and despair. Perhaps the reason for these psychological situations goes back to the patients having committed sins and carried out evil deeds.

So, it is obligatory upon the patient -if this is the circumstance- to turn repentantly to Allaah with sincere repentance, and to have reliance upon Him and to increase in seeking forgiveness from Allaah.

Also, to have a concern and be continuous of saying the general Adhkaar in the morning and evening.

From the most important of them are:

Reciting the Qur’aan, Soorah Fatihah, Ayaat ul Kursi and Soorah Ikhlaas, Falaq and an-Naas, as well as other Soorahs which protect with the command of Allaah. Also, it is upon the patient to choose righteous companions who will assist and support him.

From the reasons of increased frustration and psychological frustration, is the patient who stays alone and isolated, gets afflicted with whisperings so
he should fill his free time with that which is beneficial for his livelihood and his Hereafter.

In this situation a psychiatrist is not referred to, but rather the psychological frustration is a struggle by the one personally afflicted, but this frustration I because he does not have the staying power to continue fighting against the whisperings of Shaytaan.

The patient has to disobey Shaytaan in what he reveals to him from doubts and whisperings, he should seek help from Allaah against him and turn to Allaah by making Dua at the times when they are most readily answered, such as during the depth of the night or the last third of the night, to make Dua that Allaah protects him from the Shaytaan, and to rid him of his whisperings, his traps and his plots.

Indeed, by adhering to this way of the Sharia with sincerity and truthfulness Allaah Ta’ala keeps away that which makes the patient feel fear and Allaah makes what he hopes and desires of goodness a reality, so that his heart is relaxed and his soul is tranquil.

This is because Allaah Ta’ala is All-Hearing, the one who is close, the one who answers supplications.
The knowledge is with Allaah Ta’ala and we end our call with, all praise for Allaah the Lord of all that exists.

May His praise and complete security be upon Muhammad, his family his Companions and his brothers until the day of Judgement.

Algeria 16th Jumada ath-Thani 1432 A.H.

Corresponding to 19th May 2011

No. 3 How Allaah Ta’ala Regards Disability

The Muhaddith, Shaykh, Allamaa’ Muhammad Nasirudeen al-Albaani was asked:

‘A woman went to the hospital and the doctors aborted her four month old fetus, with the argument that the woman had German

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Measles or measles and if we did not abort it, it would have come out deformed or mentally disabled; what is your opinion?

The Shaykh Answered:

'I am asked a lot regarding the likes of this situation, and we hold the opinion that you should not respond to these doctors, since their silent expression says:

"إنْ نَظُنُّ إِلََّ ظَنًّا وَمَا نََْنُ بُِِسْتَيْقِنِينَ"

<<we do not think it but as a conjecture, and we have no firm convincing belief (therein).'>> [Al-Jathiyah: 32]

We have been informed from more than one source that some women had been informed by some doctors the like of this information [of aborting fetuses], but they did not consent to aborting and to miscarrying, and the new-born was delivered naturally, so this confirms that it is nothing but conjecture.

Also, every command is in the Hand of Allaah –Tabarak wa Ta’ala- He has the command and He creates everything, so it is not befitting that some doctors participate in the likes of these matters, of which the reality is hidden from all people. Perhaps some people research into some hidden matters more so than others, so it is not allowed to look into the unknown
future for all the people, and no-one knows the unseen except Allaah – Tabarak wa Ta’ala.

So a woman … perhaps gives birth to a fetus that is deformed or similar to a deformed child, or like it is said nowadays, that it is disabled etc. . . . so, in respect to us being Muslims believing in Allaah –Azza wa Jal- and that He is al-Hakeem (The All-Wise) and al-Aleem (The All-Knowing) there is no fault in His creation. So this variance which we generally see between human beings whether it is in skin colour or in height or shortness in stature or in being males or females, or in health and safety, or regarding diseases and illness etc. then all of this is what al-Azeez (The All-Mighty), al-Aleem (The All-Knowing) has pre-destined. Because the Lord –Azza wa Jal- wants to show His slaves that what they regard as good and ugly, then all of that according to Allaah –Azza wa Jal- is good. The way we look at the creation of Allaah – Azza wa Jal- is not the way the Creator Himself –Tabarak wa Ta’ala- views things, because <<there is nothing like unto Him and He is the All-knowing and All-Seeing.>> [Shura:11]

At this opportunity it is necessary for me to mention a hadeeth, which I regard as very great, concerning this topic and an answer to this question.
The Prophet -sallAllaahu alayhi wa sallam- saw a man from his Companions, walking wearing a long garment and it was trailing below his ankles, so the Messenger -sallAllaahu alayhi wa sallam- said to him:

يا فلان إرفع إزارك فإنه أتقى و أنقى

‘O so and so, raise your garment since it is closer to piety and better to remain cleaner.’

The man said: ‘O Messenger of Allaah I am bow-legged.’

The shaykh continues:

‘So this person lengthened his garment so that he could cover up this deficiency as he had presumed, and he apologized for this reason for having lengthened his garment so the Messenger -sallAllaahu alayhi wa sallam- said to him: ‘O so and so – [the shaykh said: ‘and here is the main point’ ] –

كل خلق الله حسن

‘All of Allaah’s creation is good. All of Allaah’s creation is good.’

[Saheeh: ‘Silsilah Saheehah’ 1441]

So. this is why, what we see with our human physical eyes and we judge immediately that this is a deficient sight. We see, as is mentioned in an old
Arabic proverb: ‘Not past his rabbit like nose’ (tip of his nose). They used to say of old, ‘so and so does not see past his rabbit like nose’ (does not look further than the tip of his nose). As for looking far ahead with insight then they do not do that. In addition to this no matter how far a human being can see, no matter how very far, it is still a deficient sight.

This Companion from the Companions of the Messenger –sallAllaahu alayhi wa sallam- saw himself as defective due to being bow-legged and the disability which was in his calves, so he covered it up by lengthening his garment. Because if he raised his garment slightly then some of the disability would have become exposed, so the Prophet –sallAllaahu alayhi wa sallam- brought his attention to this. That what you see as a deficiency is not a deficiency because Allaah is the One Who created you like that, and this is not from your own doing. Just like Allaah –Azza wa Jal- said:

<<This is the creation of Allaah. So show Me that which those (whom you worship), besides Him have created. >> [Luqman: 11]

Therefore, this child, this fetus, if it is born naturally and it was disabled or was afflicted with an illness which the doctors previously had presumed, then this is the Will of Allaah which is the Destiny that Allaah made so that it can be a lesson for healthy people. As it has been said: ‘Health is a crown
placed upon the head of healthy people which none can see except a person who is ill.’

There is also a very great, noble prophetic instruction, which is:

لا تنظروا إلى من فوقكم و لكن انظروا إلى من هو دونكم فإنه أجدر ألا تزدروا نعمة الله عليكم

‘Do not look at those above you but look at those below you, since it is more befitting that you do not belittle the blessings of Allaah upon you.’ [Saheeh Lighayrihi: Saheeh Targheeb wa Tarheeb 2233]

So perhaps there is a person who has a beautiful form, however there are people who look at themselves and view themselves as ugly and they might say that this person is really beautiful. So this is the variance in the creation and in beauty and it is the predestination of Allaah al-Azeez (The All-Mighty), al-Aleem (The All-Knowing) al-Hakeem (The All-Wise).

So when Allaah created beauty He also created its opposite, as we have said that it is created for an Infinite Wisdom, we can express this with what has been said a very long time ago: ‘Opposites clarify each other.’

If it was not for ugliness, beauty would not be known. If it was not for illness, health would not be known. If it was not for males there would not be
females. If it was not for females there would not be males. So all this creation that we see, that Allaah created the people upon, it is from the Wisdom of Allaah –Azza wa Jal- this is why it is not befitting to conform to the opinions of doctors concerning matters which have not yet entered the sphere of life, and when it comes into the sphere of life then comes the saying of the Messenger –sallAllaahu alayhi wa sallam–:

يا عباد الله تداووا فإن الله لم ينزل داء إلا و أنزل له دواء

‘O slaves of Allaah seek treatment, since indeed Allaah did not send down a disease except that He sent down the cure.’

This is the hadeeth of Usamah bin Shareek –RadhiAllaahu anhu-, it was also narrated by another noble Companion and he is none other than Abdullaah bin Mas’ood –RadhiAllaahu anhu- with an extra wording, he said:

‘Seek cure O slaves of Allaah since indeed Allaah did not send down a disease except that He sent down the cure, whoever knew it, knew it and whoever was ignorant of it, was ignorant of it.’ [Saheeh: ‘Silsilah Saheehah’ 451]

Therefore, there is nothing to hinder seeking a cure later, however there is a condition which needs to be taken into consideration, which is, that this seeking of a cure is due to a matter which the new-born is exposed to, i.e.
that it is not allowed to change the creation of Allaah –Azza wa Jal, because Allaah –Azza wa Jal- mentions about the accursed Shaytān in the Noble Qur’aan, that the Shaytān challenged the will of the Lord of the worlds –Azza wa Jal- in respect to Adam and his offspring saying:

<< I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allaah.>> [Nisa':119]

So it is not allowed to change the creation of Allaah –Azza wa Jal- and this has examples, very many examples.

[Taken from the cassette collection ‘Silsilah al-Huda wa Noor’ No.634]

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.