

## CLASS 5

## SEEKING CURE

Despite the numerous illnesses and ailments that may afflict a person, it is from the immense mercy of Allah that he has opened the doors of hope for them, from which they can seek the means to a cure. The believer does not despair from the mercy of Allah: *“Certainly no one despairs of Allah's Mercy, except the people who disbelieve”*. (Surah Yusuf, verse 87)

The Prophet ﷺ said:

- *“For every illness there is a cure, so if the cure strikes the illness it will heal [it] by the will of Allah.”* (Sahih Muslim)
- *“Allah has not sent an illness without a cure.”* (Sahih Bukhari)
- *“O slaves of Allah, cure yourselves for verily Allah has not sent an illness except that He has sent a cure for it save one illness.”* Companions asked: ‘Which illness?’ He ﷺ replied: ‘Death.’ (Ahmed)

Also, Abu Khuzamah said, “O Messenger of Allah, do you see the incantations (ruqyah) we use, and the medicine we cure ourselves with, and the preventions we take, do any of them repel the decree of Allah?’ He ﷺ replied: *‘It is all from the decree of Allah.’*” (Tirmidhi)

A cure may not be successful for many reasons. Some of these reasons are that Allah in His infinite wisdom does not will for a person to be cured in order to test him, or raise his station, or remove his sins, or to punish him: *And your Lord is not an oppressor to the slaves*. (Surah Fussilat, verse 46)

Another reason is that although a person may take a cure, it may not be the correct cure needed to remove the illness. Ibn al-Qayyim mentions whilst speaking about the cure for convulsions: “The cure for this is with two things, the first involves the patient and the second involves the one who is administering the cure. As for the patient, a strong resolve is needed. Alongside this, the patient must sincerely turn to the One who has created these spirits, and seek protection from Him with both the heart and tongue conforming in this.

## EFFECT OF QURAN

Allah says: *“And We send down of the Qur'an that which is a healing and a mercy to those who believe, and it increases the Zalimun (polytheists and wrong-doers) nothing but loss”*. (Surah al-Isra', verse 82)

Allah states that the Qur'an is a 'cure and mercy for the believers', meaning it dispels the illnesses of the heart such as doubt, hypocrisy, and shirk. It is also a mercy which helps to acquire iman, wisdom, and all types of good; this is only for those who believe in it and follow it. As for those who

disbelieve and are oppressive, it does not increase them in anything except disbelief; this is as a result of their own faults. (Tafsri Ibn Kathir)

*“O mankind! There has come to you a good advice from your Lord (the Qur'an), and a healing for that which is in your breasts - a guidance and a mercy for the believers”.* (Surah Yunus, verse 57)

His statement: A cure for that which is in the breasts (i.e. the hearts)\* refers to the doubts and confusions one may have, and their evils. And a guidance and mercy for the believers' means that through it one acquires guidance and mercy from Allah; again, this is only for those who believe in it and have certainty regarding that which has been mentioned in it. (Tafsir ibn Kathir)

Allah says:

- *Say: it is for those who believe, a guide and a healing.* (Surah Fussilat, verse 44)
- *Is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, herein is mercy and a reminder for a people who believe.* (Surah al-Ankabut, verse 51)

The explanation of all the previously mentioned verses revolves around one main theme; that is the Qur'an being a cure for the diseases of doubt and a source of mercy for the believers.

There are also many other verses in the Qur'an which mention the merits of recitation and the merits of the remembrance of Allah in general. These include the following saying of Allah:

- *“Those who believed and whose hearts find rest in the remembrance of Allah: verily, in the remembrance of Allah do hearts find rest”.* (Surah al-Ra'd, verse 28)
- *“...and the men and the women who remember Allah much with their hearts and tongues, Allah has prepared for them forgiveness and a great reward (Paradise)”.* (Surah al-Ahzab, verse 35)

The Prophet ﷺ said: *“Do not turn your houses into graveyards; verily shaytan flees from the house in which Surah al-Baqarah is recited.”* (Sahih Muslim)

Also, the authentic Sunnah has come with many hadiths which state the merits of the Qur'an and its recitation, and seeking a cure with it.

Abu Sa'id R.A. narrated that a number of the companions of the Prophet ﷺ were once travelling. They passed by a village and asked its people to host them, but they refused. The companions were then asked: “Is there anybody among you who recites incantations, for our leader has been stung” So a man replied: “Yes”, and recited Surah al-Fatihah over him thus curing him. He was given a flock of sheep, but he refused to accept it unless the Prophet ﷺ allowed him to do so. He mentioned it to the Prophet ﷺ and said: “O Messenger of Allah, by Allah I only recited Surah al-Fatihah over him.” The Prophet ﷺ smiled and said: *“How did you know it was a ruqyah’?”* He ﷺ then said: *“Take from them (i.e. the sheep) and give me a share from it.”* (Sahih Muslim)

Nawawl said: "In it is a declaration that the Qur'an is a ruqyah so it is recommended to recite it over the one who has been stung, or is ill or anyone who has any sort of ailment.

'A'ishah R.A. narrated that: "During his final illness, the Prophet ﷺ would blow over himself after reciting the mu'awwidhatayn (Surahs al-Falaq and al-Nas). When the illness became worse, I would recite them and then spit lightly into his hands, and wipe them over his body due to the blessings of his hands." (Bukhari)

Ibn al-Qayyim stated:

"The Qur'an is a complete cure from all diseases related to the heart and body, and all the ailments of this world and the Hereafter, but, it is not necessarily the case that each and every person is successful in its application. If the one who is ill seeks medication through it in the correct manner with truth, iman, acceptance, strong belief and having fulfilled all the conditions, it is impossible for the disease to withstand it. If the speech of the Lord of the heavens and earth was revealed on a mountain, it would cause the mountain to crumble; how then is it possible for the disease to withstand it? The one who has been granted understanding of the Qur'an realises that the cure for every single illness of the heart and body has been pointed out in the Qur'an. The way to protect oneself from these diseases has also been mentioned. Allah says:

*Is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, herein is mercy and a reminder for a people who believe.* (Surah al-'Ankabut, verse 51)

Whosoever is not cured by the Qur'an then may Allah not cure him; and whosoever does not find the Qur'an sufficient, may Allah make nothing sufficient for him." End Quote.

## TYPES OF MEDICINES FOR CURE

Ibn al-Qayyim said: "The medicine of the Prophet ﷺ was of three types:

1. Natural medicine.
2. Divine medicine.
3. A combination of both.

### Natural Medicines recommended by the Prophet ﷺ

There are some natural medicines which are beneficial, by the will of Allah, which have been mentioned in the Holy Qur'an and Sunnah. If a person takes them whilst having true and certain belief that all benefit is from Allah, the medicine will be beneficial, insha'Allah. There are also certain medicines which are made from a mixture of herbs. These are beneficial for certain people, so such medicines may also be used as long as they are not unlawful (haram).

The following are from the beneficial natural medicines, InSha'Allah:

1. Honey
2. Black seed
3. Olive/Olive oil
4. Zamzam water and rain water
5. Bathing, cleanliness, and perfume

### HONEY

Allah says: And your Lord inspired the bees, saying: *"Take you habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways of your Lord made easy (for you). "* There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think. (Surah al-Nahl, verses 68-69)

The Prophet ﷺ said: "Cure is in three: a drink of honey, cupping and cauterisation; I forbid my nation from cauterisation." (Sahih Bukhari)

### BLACK SEED

The Prophet ﷺ said: *"Take this black seed, for verily in it is a cure from every illness except death."* (Sahih Bukhari)

### OLIVE OR OILVE OIL

The olive tree is a blessed tree whose fruit are also blessed. It has been mentioned a number of times in the Qur'an:

- *"By the fig and the olive."*. (Surah al-Tin, verse 1)
- *"And We cause therein the grain to grow. And grapes and clover plants (i.e. green fodder for the cattle). And olives and date-palms. And gardens dense with many trees. And fruits and herbage. (To be) a provision and benefit for you and your cattle"*. (Surah 'Abasa, verses 27-32)
- *"And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters"*.

Ibn Kathir said in its explanation - "Ka'b, Qatadah and Ibn Zayd said: 'It is the tree of Masjid Aqsa. best olives are those from the holy land (Aqsa). Allah says: *Glorified (and Exalted) be He (Allah) Who took His slave (Muhammad) for a journey by night from al-Masjid al-Haram (at Makkah) to al-Masjid al-Aqsa (in Jerusalem), the neighbourhood whereof We have blessed*" Surah al-Isra', verse 1

The Prophet ﷺ said: *“Use olives as a food and use its oil, for indeed it is from a blessed tree.”*  
(Tirmidhi & Ibn Majah)

### Benefits of olive

Olives are warm and moist by nature. This is beneficial against poisons. Olives also expand the stomach, expel worms, slow down ageing, strengthen gums, hair and limbs, and all oils weaken the stomach except olive oil.

### ZAMZAM WATER AND RAIN WATER

Zamzam water is the best water upon the face of the earth; it is also the holiest. The Prophet ﷺ said *“The best of water is the water of Zamzam. It is a source of food and a cure for illnesses. The worst water is the water of Barhut- ruins near Hadramut. It gushes in the morning and by evening it has no moisture left in it”*. (Tabarani, Authentic)

Ibn al-Qayyim said: “I have personally used Zamzam water as a cure, and it cured me from a number of illnesses, by the will of Allah.”

### Allah says concerning rain water:

*“And We send down blessed water (rain) from the sky”*. (Surah Qaf, verse 9)

### BATHING, CLEANLINESS AND PERFUME

This is something the Sunnah has called to, as the Prophet ﷺ said: *“Indeed from the rights of Allah upon the Muslim is that he bathes once every seven days and if he has any perfume he wears it.”*  
(Ibn Khuzaymah)

### Perfume:

The Prophet ﷺ said: *“Women and perfume have been made beloved to me from the things of this world; the coolness of my eyes has been placed in the prayer.”* (Ahmed & Nisaai)

He ﷺ would never refuse perfume. (Sahih Bukhari)

He ﷺ also said: *“Whosoever is offered perfume let him not refuse for it is pleasant smelling and light to wear.”* (Sahih Muslim)

Ibn al-Qayyim stated: "Chapter: The guidance of the Prophet ﷺ in preserving ones health with perfume. A nice scent is food for the soul, and the soul is a mount for ones strength, and one increases in strength with perfume. This is because it benefits the brain, heart and all the internal limbs. It also enters happiness into the heart and soul, and it is the most truthful and suitable thing for the soul. Between them is a close connection. It was one of the two most beloved of things to the Prophet ﷺ from this world."

He also said: "From the qualities of perfume, is that the angels like it, and the shayatin flee from it. The most beloved thing to the shayatin is an unpleasant smell. The good souls like pleasant smells, and the evils souls like unpleasant smells, and each soul inclines to that which is most suitable for it.'

Imam al-Shafi'i said: "Four things strengthen the body: eating meat, smelling perfume, bathing often and wearing linen."

From the most beneficial type of perfume, insha' Allah, is \*Oud. It is reported that Ibn 'Umar R.A. would use aloeswood and camphor in his censers and say: "This is what the Prophet ﷺ would use." (sahih Muslim)

Also, the Prophet ﷺ said, whilst describing the blessings of the people of Paradise: "...*and the fuel used in their censers will be aloeswood.*" (Bukhari)

The best type of oud is the black one, then the dark blue one. Both of these should be thick in texture, and the least of them in quality is that which is light and floats in water. It is said that oud is a type of tree which is cut and buried in the ground for a year. During this time the ground removes that which is unbeneficial. The good oud remains whilst the rest decays. This oud opens blockages, removes trapped wind and excess moist, strengthens the intestines and the heart, pleases the heart, benefits the brain, strengthens the senses, withholds the stomach, and helps to cure urine incontinence which is caused by a weak bladder.

#### IMPORTANT POINTS WHICH A PERSON MUST ADHERE TO

1. Preserving the five daily prayers.
2. Making dua to Allah.
3. Patience.
4. Visiting the ill and making du'a for them.
5. Giving in charity and being good to people.

Firstly: Preserving the five daily prayers

When certain people are ill, they become lax in offering their daily prayers; they may even excuse themselves completely - this is wrong. In fact, it is obligatory to preserve the daily prayers, for they have a great effect in removing calamities. Allah says:

- *“And seek help in patience and the prayer, and truly it is extremely heavy and hard except for Al-Khashicun (true believers in Allah)”*. (Surah al-Baqarah, verse 45)
- *“And enjoin the prayer on your family, and be patient in offering them (the prayers). We ask not of you a provision: We provide for you. And the good end is for the pious”*. Surah Ta-Ha, verse 132

The Sunnah mentions: *“If something grieved the Prophet ﷺ he would hasten to the prayer.”*\*\* (Abu Dwood & Ahmed)

Ibn al-Qayyim said: “The prayer brings provision, protects health, prevents harm, expels illnesses, strengthens the heart, whitens the face, rejoices the soul, drives away laziness, energises the limbs, increases strength, expands the chest, nurtures the soul, enlightens the heart, preserves blessings, prevents misfortune, brings blessing, distances from shaytan, and brings a person closer to Allah.

The prayer has an amazing effect in repelling the evils of this world and the Hereafter, especially if it is performed completely inwardly and outwardly. There is nothing like the prayer to repel evil and bring blessings; the secret is that the prayer is a connection to Allah. The strength of this connection determines whether the doors to good open, whether the ways to evil close, and whether one attains success, health, profit, wealth, comfort, blessings, and happiness. All can be achieved via prayer.”<sup>197</sup>

Secondly: Du'a

Allah says:

*“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me. So let them obey Me and believe in Me, so that they may be led aright.”* (Surah al-Baqarah, verse 186)

So, du'a can have a great impact in repelling evil, for Allah is the One who cures and gives health.

However, one must make du'a to Allah sincerely, and turn to him with certainty.

Thirdly: Patience

Indeed, Allah has created this world and placed in it calamities and ordeals; thus, it is full of pain and hurt so much so that for every day you laugh, you will cry a number of days. A world like this needs to be faced head-on, and none can do this except the true believer who is immersed in the iman of Allah. This person fights with the strongest of weapons, i.e. faith in Allah and patience in the face of such calamities, whilst being pleased with the decree of Allah. Patience is to faith (iman) what the head is to the body.



Allah says: And certainly, we shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient. Who, when afflicted with calamity, say: *“Truly to Allah we belong and truly, to Him we shall return. They are those on whom the salawat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones”*. (Surah al-Baqarah, verse 155-157)

The Prophet ﷺ said: *“There is not a single slave who is befallen by a calamity and says: (the below), except that Allah will reward him in his calamity and replace it with something better.”* (Sahih Muslim)

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (اللَّهُمَّ عِنْدَكَ اخْتَسَبْتُ مُصِيبَتِي فَأَجِرْنِي فِيهَا وَأَبْدِلْنِي مِنْهَا خَيْرًا)

Innā lillāhi wa innā ilaihi rājiʿūn, Allāhumma ʿindaka aḥtasibu muṣibatī faʿjurnī fīhā wa abdilnī minhā khair

*‘To Allah we belong, and to Him we shall return. O Allah, reward me in my calamity and replace it with something better,*

Ibn al-Qayyim said: “This statement is from the greatest cures for the patient, and the most beneficial in this life and the next, for it includes two great principles, which if they are realised will weaken the calamity:

1. That the slave, his family and wealth all belong to Allah.
2. That the slave’s destination is to his Lord, hence, he must at some time leave this world behind, and stand in front of his Lord alone. If this is the beginning and end of the slave, then how can he become overly happy due to the presence of something, or overly sad due to the absence of something else? To reflect upon ones beginning and end is from the greatest cures of an illness.”

Fourthly: Visiting the ill and making du’a for them

The Prophet ﷺ would visit the ill and ask them about what was harming them. He would make du’a for them as well as mentioning what would benefit them. He ﷺ would say: (the below) (Bukhari)

لَا يَأْسَ طُحُورٌ إِنْ شَاءَ اللَّهُ

Laa ba'sa tahoורun 'inshaa'Allaah.

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

He ﷺ would also say: *“Feed the hungry, visit the ill and relieve the suffering of people.”* (Bukhari)

Ibn al-Qayyim said: “Easing and comforting the soul of the one who is ill, as well as being pleasant to him and making him feel happy, has an amazing effect on lightening and curing an illness.



This is because one's strength and soul become stronger and it helps a person to repel harm. It has often been witnessed that a person becomes rejuvenated when he is visited by those whom he loves and respects, because he sees and speaks to them."

Fifthly: *Giving in charity and being good to people*

We have already mentioned the benefits of giving charity and doing good, and its effects in repelling evil. The Prophet ﷺ said: "*Cure your ill with charity.*" (Sahi al Jami')

## SUPPORT LEARN ISLAM

If you benefit from courses by LEARN ISLAM and want to support us, please do so by buying the book **FORGOTTEN SUNNAHS** written by *Abu Sahl Al Ansari* (the founder and admin of LEARN ISLAM).

**FORGOTTEN SUNNAHS** : <https://learn-islam.org/forgotten-sunnahs-book>

### TIPS OF TEST

1. Do not have to memorise the ayahs or hadeeths word for word and their references, but remember their meanings and the msg being given.
2. Remember the symptoms & reasons of possession.

### ASSIGNMENT

There will be an Assignment Question asked in the Test. Marks will be given based on the following: -

1. Invite atleast 15 people to the course (can invite via WhatsApp, Facebook, Email, telegram or word of mouth) **7 Marks.** (check the note below for exceptions)

#### Note:

- Those who have already invited whether on Whatsapp, Email or FB, do not need to invite again.
- It does not whether people join or not, our job is to invite.

2. Talk about any 3 topics from this week's classes with atleast 3 people. **7 Marks.**
  
3. **Pray for the Ummah**, *pray for the ease of all the poor & oppressed Muslims and pray that Allah make us all strong in imaan and give us the hidayah to work for the aakhirah and to help each other.* - **2 Marks**