

Chapter

Regarding the Pilgrimage of Abu Bakr ؓ

In the year 9 A.H., after his return from Tabûk, he set out with three hundred men from among the Muslims and the Verses of *Bara'ah* (in *Sûrah At-Tawbah*) were revealed regarding the invalidation of the agreements between the Messenger of Allâh ﷺ and the polytheists. So 'Ali ؓ went out (to proclaim these Verses to the people) on the she-camel of Allâh's Messenger ﷺ and he met Abu Bakr ؓ; when Abu Bakr ؓ saw him, he asked: "Did you come to lead or to be led?" He replied: "To be led; Allâh's Messenger ﷺ has sent me to proclaim *Bara'ah* to the people and to renounce the agreements of all those who have made covenants (with the Messenger of Allâh ﷺ, so their agreements will remain in effect until they expire."

'Ali ؓ said: "I have been sent with four things (to tell them): (i) None will enter Paradise except a believing soul, (ii) no naked persons will be allowed to circumambulate the Ka'bah, (iii) the Believer and the disbeliever will not worship side-by-side in the Sacred Mosque after this year and (iv) whosoever has a covenant with the Prophet ﷺ, it will be valid only until it expires (i.e. it will not be renewed or extended)."

Ibn Ishaq said: "After the Messenger of Allâh ﷺ had conquered Makkah and returned from Tabuk and Thaqeef had embraced Islam, delegations from the Arabs came to him from every quarter." And he (i.e. Ibn Al-Qayyim) mentioned among them the delegations of: Banu Tameem, Tai', Banu 'Amir, 'Abdul Qais, Banu Haneefah, Kindah, Al-Ash'ariyyûn, Al-Azad, the people of Najran, Hamdan, the Christians of Najran and others. Then he mentioned the guidance of

the Prophet ﷺ in writing to the kings, then he mentioned his guidance in medicine and then he mentioned his guidance in treatment by spiritual medicines, both singular and compound. And he mentioned the natural medicines, saying: Muslim narrated on the authority of 'Abdullah Ibn 'Abbas ؓ in a *Marfû'* form:

«الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ لَسَبَقَتْهُ الْعَيْنُ»

“(The influence of) *Al-'Ain*^[1] is a fact; if anything had preceded *Al-Qadar*, it would have been (the influence of) the evil eye.”

And when you are asked to take bath (as a cure) from the influence of the evil eye, you should take a bath.^[2] It is also reported in his '*Saheeh*', on the authority of Anas ؓ that the Messenger of Allâh ﷺ permitted incantations against *Al-'Ain*, ulcers and poison (by snakebite, scorpion sting etc.)^[3]

And Malik Ibn Shihab narrated on the authority of Abu Umamah Ibn Sahl bin Haneef that he said: "'Amir bin Rabee' ؓ saw Sahl ؓ bathing and he said: "I have not seen the like of what I see today, not even the skin of a maiden who has never been out of doors." Sahl ؓ fell to the ground. The Messenger of Allâh ﷺ came to 'Amir ؓ and was furious with him and said:

«عَلَامٌ يَقْتُلُ أَحَدَكُمْ أَخَاهُ أَلَا بَرَكْتَ؟ اغْتَسِلْ لَهُ»

"Why does one of you kill his brother? Why did you not say: 'May Allâh bless you? Make *Ghusl* for it.'"

'Amir ؓ washed his face, hands, elbows, knees, the ends of his feet, and inside his lower garment in a vessel. Then he poured it over him, and Sahl ؓ went off with the people, and there was nothing wrong with him.^[4] And 'Abdur-Razzaq reported on the authority of Ma'mar, who reported on the authority of Ibn Tawûs, who reported from his father in a *Marfû'* form:

[1] *Al-'Ain*: The evil eye of envy.

[2] Narrated by Muslim, on the authority of 'Abdullah Ibn 'Abbas ؓ

[3] Narrated by Muslim, on the authority of Anas Ibn Malik ؓ.

[4] Narrated by Imam Malik, on the authority of Abu Umamah Ibn Sahl ؓ.

«الْعَيْنُ حَقٌّ، وَإِذَا اسْتَعْسَلَ أَحَدُكُمْ، فَلْيَغْتَسِلْ»

“*Al-'Ain* is a fact, so if one of you is asked to bathe, he should make major ritual ablution.”^[1]

And its connection (to the Prophet ﷺ) is correct. Az-Zuhri said: “The one who casts the evil eye is commanded to take a drinking vessel full of water and put the palm of his hand in it and rinse his mouth with it, then spit into the vessel and wash his face in the vessel, then to put his left hand in the vessel and pour it over his right knee into the vessel, then to put his right hand into it and pour it over his left knee, then wash what is inside his *Izar* and the vessel should not be placed on the ground; then it should be poured over the head of the man who has been afflicted by the evil eye from behind and in a single pouring.”^[2]

And *Al-'Ain* is of two types: (i) That of humans and (ii) that of the jinn, for it has been authentically reported from Umm Salamah ؓ that the Prophet ﷺ saw a slave girl in her house and in her face was a *Saf'ah* (a dark spot) and he said:

«اسْتَرْقُوا لَهَا، فَإِنَّ بِهَا النَّظْرَةَ»

“Make incantation for her, for she has been afflicted by *An-Nazrah* (i.e. the evil eye).”^[3]

Al-Baghawi said: “*Saf'ah* means *An-Nazrah* from the jinn. He ﷺ was saying that she has been afflicted by the evil eye from the jinn, which was more piercing than the points of spears.”

The Prophet ﷺ used to seek protection with Allâh from the jinn and from the evil eye of human beings. A group from among those with deficient hearing and intelligence have denied the matter of *Al-'Ain*, whereas the intelligent people in all nations do not reject it, although they may differ regarding its causes.

^[1] Narrated by 'Abdur-Razzaq in '*Musannaf*'. It is a *Mursal* narration, but Muslim has reported it in a connected form in his '*Saheeh*', by way of Ibn Tawûs from his father, on the authority of 'Abdullah Ibn 'Abbas ؓ.

^[2] Narrated by Al-Baihaqi in his '*Sunan*'.

^[3] Narrated by Al-Bukhari and Muslim.

And there is no doubt that Allâh, Most Glorified has created in human bodies and spirits different powers and characteristics and He has created in many of them attributes and qualities which can affect others, so it is not possible for any rational person to reject the effect of some souls on bodies, because that is something which is apparent (to all).

And it is not actually the eye which affects a person, but rather the spirit, but because of its strong connection to the eye, the deed has been attributed to it. And the spirit of the envious person is harmful to the person of whom he is envious in a manner which is most clear. For this reason, Allâh commanded His Messenger ﷺ to seek refuge from the evil of it. And the most similar thing to it is the poisonous, because the power of its poison is concealed within it, for when it encounters its enemy, the strength of anger is emitted from it.

Some of them cause miscarriage, while others cause blindness, as the Prophet ﷺ said regarding *Al-Abtar*^[1] and *Dhu At-Tufyatain*.^[2]

«إِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ، وَيُسْقِطَانِ الْحَبْلَ»

“They cause blindness and they cause miscarriage.”^[3]

And the effect is not dependent upon physical contact. And the one who emits the evil eye is not dependent upon seeing the object of his envy; indeed, he might even be blind and the thing (which incites his envy) might be described to him. And many of them have their effect through a description, without having seen the object of their envy. So every person from whom *Al-'Ain* is emitted is envious (*Hasid*), but not every envious person causes *Al-'Ain*, but because envy is more general than it, seeking protection from it means seeking protection from *Al-'Ain*. And it is an arrow which emanates from the soul of the envious one and the one who emits *Al-'Ain*; if it strikes him when is unprotected, it will affect him, but if he is on his guard and he is armed, it will not affect him and it might even be returned to the one who cast it in like manner. A person might even afflict himself with

^[1] *Al-Abtar*: A kind of venomous snake with a short tail.

^[2] *Dhu At-Tufyatain*: A poisonous snake with two white stripes on its back.

^[3] Narrated by Muslim, At-Tirmidhi, Abu Dawûd, Ibn Majah and Ahmad, on the authority of 'Abdullah Ibn 'Umar ؓ.

the evil eye, or he might afflict someone unintentionally, but rather by his (evil) nature and this is the worst kind of evil eye.

Abu Dawûd has reported in his 'Sunan', on the authority of Sahl Ibn Hunaif ؓ, that he said: "passed by a river and I entered it and took a bath in it. When I came out, I had fever. The Messenger of Allâh ﷺ was informed about it. He said:

«مُرُوا أَبَا ثَابِتٍ فَلْيَتَعَوَّذْ»

"Ask Abu Thabit to seek refuge in Allâh from that."

I asked: Oh, my master! will an incantation be useful?" He replied:

«لَا رُقِيَةَ إِلَّا فِي نَفْسٍ، أَوْ حُمَةٍ، أَوْ لَدَغَةٍ»

"No, an incantation is not to be used except in the case of *Nafs*, or *Humah* (fever) or *Ladghah* (a snake bite)."^[1]

And *Nafs* means *Al-'Ain*, while *Al-Ladghah* means the sting of a scorpion or the like. And among the forms of seeking refuge and incantations is to recite *Al-Mu'awwidhatan*,^[2] *Sûrah Al-Fatihah* and *Ayah Al-Kursi* frequently. Among the Prophetic ways of seeking refuge with Allâh is to say:

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ»

"*A'ûdhu Bikalimatillahit-Tammati Min Kulli Shaitanin Wa Hammatin Wa Min Kulli 'Ainin Lammah*"

"I seek refuge with the Perfect Words of Allâh from every devil, from every poisonous creature and from the affliction of every envious eye"^[3]

And the like of:

[1] Narrated by Abu Dawûd and Ahmad on the authority of Sahl Ibn Hunaif ؓ.

[2] *Al-Mu'awwidhatan*: The two Seekers of Refuge (with Allâh) – *Sûrah Al-Falaq* and *Sûrah An-Nas*.

[3] Narrated by Al-Bukhari, At-Tirmidhi, Abu Dawûd, Ibn Majah and Ahmad, on the authority of 'Abdullah Ibn 'Abbas ؓ.

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ، وَذَرَأَ وَوَبَّرَأَ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمِنْ شَرِّ مَا يَخْرُجُ فِيهَا، وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ، وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالتَّهَارِ، وَمِنْ شَرِّ طَوَارِقِ اللَّيْلِ، إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ»

"*A'ûdhu Bikalimat-Tammatil-Latee La Yujawizuhunna Barrun Wa La Fajirun Min Sharri Ma Khalaqa Wa Dhara'a Wa Bara'a Wa Min Sharri Ma Yanzilu Minas-Sama'i Wa Min Sharri Ma Ya'ruju Feeha Wa Min Sharri Ma Dhara'a Fil-Ard Wa Min Sharri Ma Yakhruju Minha Wa Min Sharri Fitani-Laili Wan-Nahari Wa Min Sharri Tawariqil-Laili Illa Tariqan Yatruqu Bikhairin Ya Rahman*"

"I seek refuge with the Perfect Words of Allâh Which neither a righteous man nor a profligate man may surpass from the evil of what He has created, wrought and brought forth from naught and from the evil of what descends from the heaven and what ascends to it and from the evil of what He has wrought in the earth and from the evil of what emanates from it and from the evil of the trials of the night and the day and from the night visitors, except a visitor who brings good, oh, Most Beneficent!"^[1]

Another supplication is:

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضَرُونَ»

"*A'udhu Bikalimatillahit-Tammati Min Ghadabihi Wa 'Iqabihi Wa Sharri 'Ibadihi Wa Min Hamzatish-Shayateeni Wa An Yahdurûni*"

"I seek refuge with the Perfect Words of Allâh from His Anger and His Punishment and from the evil of His slaves and from the evil suggestions of the devils and from their coming to me."^[2]

[1] Narrated Ahmad, on the authority of 'Abdur-Rahman Ibn Khanbash ؓ.

[2] Narrated by Abu Dawûd, on the authority of 'Abdullah Ibn 'Amr Ibn Al-'As ؓ.

Another is:

«اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ الْكَرِيمِ، وَكَلِمَاتِكَ التَّامَّةِ مِنْ شَرِّ مَا أَنْتَ
أَخِذٌ بِنَاصِيَّتِهِ، اللَّهُمَّ أَنْتَ تَكْشِفُ الْمَأْثَمَ وَالْمَعْرَمَ، اللَّهُمَّ لَا يُهْزَمُ
جُنْدُكَ، وَلَا يُخْلَفُ وَعْدُكَ سُبْحَانَكَ وَبِحَمْدِكَ»

“Allâhumma, Innee A’ûdhu Bika Biwajhikal-Kareemi Wa Kalimatikat-Tammati Min Sharri Ma Anta Akhidhun Binasiyatihi; Allâhumma, Anta Takshiful-Ma’thama Wal-Maghrama; Allâhumma La Yuhzamu Junduka Wa La Yukhlafu Wa’duka Subhanaka Wa Bihamdik”

“Oh, Allâh, I seek refuge in Your Noble Countenance and in Your Perfect Words from the evil of what You seize by its forelock; O, Allâh! You remove sin and dept; oh, Allâh! Your troops are not routed, nor is Your Promise broken. Glory and praise be unto You.”^[1]

And another is:

«أَعُوذُ بِوَجْهِهِ الْعَظِيمِ الَّذِي لَا شَيْءَ أَعْظَمُ مِنْهُ، وَبِكَلِمَاتِهِ التَّامَّاتِ
الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ وَأَسْمَاءِ اللَّهِ الْحُسْنَى، مَا عَلِمْتُ مِنْهَا
وَمَا لَمْ أَعْلَمْ مِنْ شَرِّ مَا خَلَقَ وَكَرَأَ وَبَرَأَ، وَمِنْ شَرِّ كُلِّ ذِي شَرٍّ لَا
أَطِيقُ شَرَّهُ، وَمِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ أَخِذٌ بِنَاصِيَّتِهِ، إِنَّ رَبِّي عَلَى
صِرَاطٍ مُسْتَقِيمٍ»

“A’ûdhu Biwajhillahil-‘Azeemil-Ladhee La Shay’un A’zama Minhu Wa Bikalimatihit-Tammati-Al-Latee La Yujawizuhunna Barrun Wa La Fajirun Wa Bi-Asma’illahil-Husna Ma ‘Alimtu Minha Wa Ma Lam A’lam Min Sharri Ma Khalafa Wa Dhara’a Wa Bara’a Wa Min Kulli Dhee Sharrin La Uteequ Sharrahu Wa Min Sharri Kulli Dhee Sharrin Anta Akhidhun Binasiyatihi; Inna Rabbee ‘Ala Siratin Mustaqeem”

“I seek refuge with Allâh’s Mighty Countenance, that which there is nothing greater and by His Words which neither a righteous man nor a profligate man may surpass and with His

^[1] Narrated by Abu Dawûd, on the authority of ‘Ali Ibn Abi Talib ؓ.

Beautiful Names – those which I know and those which I do not know – from the evil of that which He has created, wrought and brought forth from naught and from the evil of every wicked person against whose evil I cannot prevail and from the evil of every wicked person whom You will seize by the forelock. Verily, my Lord is on a Straight Path.”^[1]

And if he wishes, he may add:

«تَحَصَّنْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِلَهِي وَإِلَهُ كُلِّ شَيْءٍ، وَاعْتَصَمْتُ
بِرَبِّي وَرَبِّ كُلِّ شَيْءٍ، وَتَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ
وَاسْتَدْفَعْتُ الشَّرَّ بِلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، حَسْبِيَ اللَّهُ وَنِعْمَ
الْوَكِيلُ، حَسْبِيَ الرَّبُّ مِنَ الْعِبَادِ، حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِ،
حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ»

“Tahassantu Billahil-Ladhee La Ilaha Illa Huwa, Ilahee Wa Ilahu Kulli Shay’in, Wa’tasamtu Birabbee Wa Rabbi Kulli Shay’in Wa Tawakkaltu ‘Alal-Hayyil-Ladhee La Yamutu Wastadfa’tush-Sharra Bila Hawla Wa La Quwwata Illa Billahi, Hasbiyallahu Wa Ni’mal-Wakeelu, Hasbiyar-Rabbu Minal-‘Ibadi, Hasbiyal-Khaliq Minal-Makhlûqi, Hasbiyar-Raziqu Minal-Marzûqi, Hasbiyallahu Wa Kafa, Sami’allahu Liman Da’a, Laisa Wara’allahu Marma, Hasbiyallahu La Ilaha Illa Huwa ‘Alaihi Tawakkaltu Wa Huwa Rabbul-‘Arshil-‘Azeem”

“I am fortified by Allâh, besides Whom there is none who has the right to be worshipped, My Ilah and the Ilah of everything, and I have sought refuge with my Lord and the Lord of all things and I have placed my trust in the Ever-living, Who does not die and I have warded off evil with (the words): “La Hawla Wa La Quwwata Illa Billah” “There is no power and no strength

^[1] Narrated by Malik, up to the words: “from the evil of that which He has created, wrought and brought forth from naught.” It was reported on the authority of Al-Qa’qa’ Ibn Hakeem, a *Tabi’i*, from Ka’b Al-Ahbar, who is also a *Tabi’i*, therefore it is *Mu’an’an*.

save in Allâh) Allâh is Sufficient for me and He is the best Disposer of affairs. Sufficient for me is the Lord against the slaves, Sufficient for me is the Creator against the created, Sufficient for me is the Sustainer against the sustained, Sufficient for me is Allâh and Enough. Allâh hears the one who supplicates; there is no object besides Him, Allâh is Sufficient for me, none has the right to be worshipped but He. In Him I trust and He is the Lord of the Mighty Throne."

Whoever tried these ways of seeking refuge with Allâh knows their benefit and they prevent one being afflicted by Al-'Ain and the alleviate it once it has struck, according to the strength of the person's *Eeman* and the strength of his soul, for it is a weapon and a weapon is as strong as the person who wields it.

And if the person from whom the evil eye emanates fears the harm of his eye, he should say:

«اللَّهُمَّ بَارِكْ عَلَيْهِ»

"Allâhumma, Barik 'Alaihi"

"Oh, Allâh! Bless him," as the Messenger of Allâh commanded 'Amir to say to Sahl ؓ. And among the things which alleviates it is the saying:

«مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ»

"Ma Sha'allahu La Quwwata Illa Billah"

"That which Allâh wills (will come to pass)."

(There is no strength except with Allâh). Whenever 'Urwah ؓ saw something he admired, or he entered any of his gardens, he would say this.^[1]

Among them is also the incantation of Jibreel ؑ for the Prophet ﷺ, which is in '*Saheeh Muslim*':

[1] Allâh, Most High says: {It was better for you to say when you entered your garden: "That which Allâh wills (will come to pass)! There is no power but with Allâh } (*Sûrah Al-Kahf* 18:39).

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

"In Allâh's Name I make this incantation for you against everything which might harm you, from the evil of every soul or envious eye. May Allâh cure you, in Allâh's Name I make this incantation for you."^[1]

Then he (i.e. Ibn Al-Qayyim) mentioned the guidance of the Prophet ﷺ regarding the treatment of every complaint with the Divine Incantation, and he mentioned in this regard the *Hadeeth* of Abu Dawûd, narrated on the authority of Abu Ad-Darda', who attributed it to the Prophet ﷺ:

«مَنْ اشْتَكَى مِنْكُمْ شَيْئًا فَلْيَقُلْ: رَبَّنَا اللَّهُ الَّذِي فِي السَّمَاءِ»

"If any of you complained of something, he should say: (*Rabbunallahul-Ladhee Fis-Sama'*) etc. (Our Lord, Allâh, Who is in *As-Sama'*."^[2]

Then he mentioned the aforementioned incantation of Jibreel ؑ. Then he (Ibn Al-Qayyim) mentioned the guidance of the Prophet ﷺ regarding incantations for ulcers and wounds and he mentioned the narration which is in the '*Saheehayn*', in which it is stated that the Prophet ﷺ said:

«إِذَا اشْتَكَى الْإِنْسَانُ، أَوْ كَانَ بِهِ فُرْحَةٌ، أَوْ جُرْحٌ قَالَ بِأَصْبِعِهِ هَكَذَا»

"If a person is complaining of something, or he has an ulcer or a sore, he should recite, with his finger thus."

And Sufyan ؓ placed his finger on the ground, then he raised it and said:

«بِسْمِ اللَّهِ تُرْبَةُ أَرْضِنَا بَرِيْقَةَ بَعْضِنَا، يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا»

"Bismillahi, Turbatu Ardina Bireeqati Ba'dina, Yushfa Saqeamuna Bi'idhni Rabbina"

[1] Narrated by Muslim, on the authority of Abu Sa'eed Al-Khudri ؓ.

[2] *As-Sama'*: Literally, the highest place.

“In the Name of Allâh, the soil of our land and the saliva of some of us cure our patient with the permission of our Lord.”^[1]

As to whether the earth of the land refers to all land or it refers to the land of Al-Madinah, the scholars hold two opinions regarding it.



^[1] Narrated by Al-Bukhari, Muslim, Abu Dawûd, Ibn Majah and Ahmad, on the authority of ‘A’ishah ﷺ.

Chapter

Regarding His ﷺ Guidance in Treating Afflictions

Allâh, Most High says:

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٩﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٦٠﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٦١﴾﴾

“And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sâbirûn* (the patient). Who, when afflicted with calamity, say: “Truly, to Allâh we belong and truly, to Him we shall return.” They are those on whom are the *Salawât* (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.”^[1]

Then he (i.e. Ibn Al-Qayyim) mentioned the *Hadeeth* of *Al-Istirja*^[2] and then he said: This expression is one of the most effective and most beneficial treatments for one who is afflicted by calamities, because it contains two fundamental principles, which if they are realized, the slave will be consoled thereby from his calamity.

^[1] *Sûrah Al-Baqarah* 2:155-157

^[2] *Al-Istirja*: Saying the words: “*Inna Lillahi Wa Inna Ilaihi Raji’ûn*” (Verily, we are for Allâh and to Him we shall return). This *Hadeeth* was narrated by Muslim and Ahmad, on the authority of Umm Salamah ﷺ.

The first of them is that the slave and his wealth belong to Allâh and He has given it to him as a loan.

The second of them is that the return is to Allâh and it is inevitable that he will leave the life of this world behind; so if this is his beginning and his end, then his thinking about them is one of the greatest treatments for this illness and a part of his treatment is that he knows that what was ordained to afflict him cannot miss him and what was ordained to miss him cannot afflict him.

And a part of it is that his Lord has set aside for him the like of that which he missed or better and He has stored up for him that which is many times better than the calamity and that if He had willed, He could have made the calamity greater than it was.

Another part of it is His extinguishing the fire of his misfortune by the coolness of comfort and consolation, so he should look to his right and to his left (i.e. at the world around him) and he should know that the pleasures of this life are an illusion, though they may cause him to laugh a little, they will cause him to weep much.

Also a part of it is the knowledge that discontent does not alleviate the misfortune; indeed, it increases it.

And another part of it is the knowledge that losing the reward which Allâh has guaranteed for patience and *Istirja'* is greater than it.

And another part of the treatment is the knowledge that discontent causes his enemy to take pleasure and grieves his friend and makes his Lord Angry.

Still another part of it is the knowledge that the pleasure which follows patient perseverance and the expectation of Allâh's Reward is many times greater than that which he would have experienced from the thing which he lost, if it had remained with him.

Another part of it is that he should soothe his heart by seeking recompense for it from Allâh.

And a part of it is the knowledge that his reaction to the calamity will determine what happens to him, for whoever accepts (Allâh's *Qadar*), Allâh will be pleased with him and whoever is angry at it, Allâh will be Angry with him.

Also a part of the treatment is the knowledge that even if he was patient sometime after the calamity struck, that being the patience of one who is resigned, that is not praiseworthy and it is not rewarded.

And another part of it is the knowledge that one of the most effective medicines is the success granted by Allâh in attaining that which He loves and which is pleasing to Him and that it is the essence of love.

Another part of it is for him to compare between the greater and the lesser of the two pleasures: between the pleasure which he enjoys due to (his acceptance of) the calamity which befell him and the pleasure which he enjoys due to the reward of Allâh (which he receives due to his acceptance and patient perseverance).

And a part of it is the knowledge that the One Who puts him to trial is the Best of judges and the Most Merciful of those who show mercy and that He has not subjected him to misfortune in order to destroy him, but in order to test him and to hear entreaties and see him prostrating at His door.

Another part of it is the knowledge that misfortunes are a means of preventing sickness which will cause his destruction, such as pride, arrogance, and hardness of heart.

Still another part of it is the knowledge that the bitterness of this life is the sweetness of the afterlife and vice versa. And if this is not apparent to you, examine the words of the truthful one, whose words are believed:

«حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ، وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ»

“Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations.”^[1]

And in this matter, the minds of mankind are at fault and the reality of men is made clear (i.e. that they prefer the temporary pleasures of this world to the everlasting pleasures of the Hereafter).

[1] Narrated Muslim, At-Tirmidhi, Ahmad and Ad-Darimi, on the authority of Anas Ibn Malik رضي الله عنه.

Chapter

Regarding His Guidance in the Treatment of Worry, Anxiety and Sadness

It is reported in the 'Saheehayn' that the Messenger of Allâh ﷺ used to say whenever he was worried:

«لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ،
لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ»

"La Ilaha Illallahu 'Azeemul-Haleemu, La Ilaha Illallahu Rabbul-'Arshil-'Azeemi, La Ilaha Illallahu Rabbus-Samawati Wa Rabbul-Ardi, Rabbul-'Arshil-Kareem."

"None has the right to be worshipped except Allâh, the Most Great, the Most Forbearing, none has the right to be worshipped except Allâh, the Lord of the Mighty, Throne, none has the right to be worshipped except Allâh, the Lord of the Heavens, the Lord of the earth and the Lord of the Supreme Throne."

And it is narrated by At-Tirmidhi, on the authority of Anas ؓ that the Messenger of Allâh ﷺ used to say:

«يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ»

"Ya Hayyu Ya Qayyûmu, Birahmatika Astagheeth."

"O, You, the Ever-living, the Sustainer and Protector of all that exists, By Your Mercy, I seek aid."

And At-Tirmidhi also narrated on the authority of Abu Hurairah ؓ

that whenever the Messenger of Allâh ﷺ was anxious about something, he would raise his eyes to the heaven and say:

«سُبْحَانَ اللَّهِ الْعَظِيمِ»

"Subhanallahil-'Azeem."

"Glorified be Allâh, the Most Great."

And if he applied himself in supplication, he would add:

«يَا حَيُّ يَا قَيُّوْمُ»

"Ya Hayyu Ya Qayyûm"

"O, You, the Ever-living, the Sustainer and Protector of all that exists."

And Abu Dawûd has narrated on the authority of Abu Bakr As-Siddeeq ؓ in a *Marfû'* form that he said:

«دَعْوَةُ الْمَكْرُوبِ: اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ»

"The supplication for one seized by calamity is: "Allâhumma, Rahmataka Arju, Fala Takilnee Ila Nafsee Tarfata 'Ainin Wa Aslih Lee Sha'nee Kullahu La Ilaha Illa Anta"

"O, Allâh! I seek Your Mercy, so do not entrust me to myself (even) for the blink of an eye; remedy all of my affairs, for there is none worthy of worship except You."^[1]

Abu Dawûd also narrated on the authority of Asma' Bint 'Umairah that she said: "The Messenger of Allâh ﷺ said to me:

«أَلَا أَعْلَمُكَ كَلِمَاتٍ تَقُولِينَهِنَّ عِنْدَ الْكَرْبِ: اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا»

"Shall I not teach you words which you may say in times of distress? (They are): "Allâhu Rabbee, La Ushriku Bihi Shay'an" (Allâh is my Lord, I will not associate anything with Him."

[1] Narrated by Abu Dawûd and Ahmad, on the authority of Abu Bakr As-Siddeeq ؓ.

And Ahmad has narrated on the authority of Ibn Mas'ûd ؓ in a *Marfû'* form that he said: "Whenever a slave is afflicted by anxiety or sadness and he says:

«اللَّهُمَّ إِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أُمَّتِكَ نَاصِيتِي بِيَدِكَ، مَا ضَرَّ
فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ
نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ
اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رَبِيعَ
قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي»

"Allâhumma, Innee 'Abduka Wabnu 'Abdika Wabnu Amatika; Nasiyatee Biyadika Madhin Fiyya Hukmuka 'Adlun Fiyya Qada'uka; As'aluka Bikullismin Huwa Laka, Sammaita Bihi Nafsaka Aw Anzaltahu Fee Kitabika Aw 'Allamtahu Ahadan Min Khalqika Aw ista'atharta bihi Fee 'Ilmil-Ghaibi 'Indaka An Taj'alal-Qur'anal-'Azeema Rabee'a Qalbee Wa Nûra Sadree Wa Jala'a Huznee Wa Dhahaba Hammee'

"O, Allâh! I am Your slave and the son of your male slave and your female slave; I am in Your Power. Your Command concerning me prevails and Your Decision concerning me is just. I call upon You by every one of the beautiful Names by which You have described Yourself, or which You have revealed in Your Book, or have taught anyone of Your creatures, or which You have chosen to keep in the Knowledge of the unseen with You, to make the Mighty Qur'ân the delight of my heart, the light of my breast and the remover of my anxieties and sorrows), Allâh will remove his anxiety and sadness and substitute in place of it happiness."^[1]

At-Tirmidhi narrated on the authority of Sa'd ؓ in a *Marfû'* form:

«دَعْوَةُ ذِي النُّونِ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتُجِيبَ
لَهُ»

"A Muslim man never supplicates using the words of Dhun-

^[1] Narrated by Ahmad, Ibn Hibban and Ibn As-Sunni.

Nûn^[1] except that it is answered."^[2]

And in another version:

«إِنِّي لَأَعْلَمُ كَلِمَةً لَا يَقُولُهَا مَكْرُوبٌ إِلَّا فَرَّجَ اللَّهُ عَنْهُ، كَلِمَةً أَخِي يُونُسَ»
"Verily, I will teach you words which, whenever a person afflicted by grief says them, Allâh will relieve him of it: They are the words of my brother, Jonah."^[3]

And Abu Dawûd has narrated that the Prophet ﷺ said to Abu Umamah ؓ:

«أَلَا أَعْلَمُكَ كَلَامًا إِذَا أَنْتَ قُلْتَهُ أَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمَّكَ، وَوَقَّضَى
دَيْنَكَ؟ قُلْ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ:

"Shall I not teach you words which, if you said them, Allâh, the Almighty, the All-Powerful will remove your anxiety and discharge your debt? Say in the morning and at night:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ
وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ
وَقَهْرِ الرِّجَالِ»

"Allâhumma Innee A'udhu Bika Minal-Hammi Wal-Hazni Wa A'udhu Bika Minal-'Ajzi Wal-Kasali Wa A'udhu Bika Minal-Jubni Wal-Bukhli Wa A'udhu Bika Min Ghalabatid-Daini Wa Qahrir-Rijal'"

"Oh, Allâh! I seek refuge with You from anxiety and sadness and I seek refuge with You from inability and laziness and I seek refuge with You from cowardice and miserliness and I seek refuge with You from being overcome by debt and from the oppression of men). (Abu Umamah ؓ said:)

"So I did that and Allâh, the Almighty, the All-Powerful removed my anxieties and discharged my debts."^[4]

^[1] *Dhun-Nûn*: Jonah (Yûnus) ؓ.

^[2] Narrated by At-Tirmidhi and Ahmad on the authority of Sa'd Ibn Abi Waqqas ؓ.

^[3] See *Sûrah Al-Anbiya'* 21:87.

^[4] Narrated by Abu Dawûd, on the authority of Abu Umamah ؓ, it contains

And Abu Dawûd narrated on the authority of Ibn 'Abbas ؓ in a *Marfû'* form:

«مَنْ لَزِمَ الاستِغْفَارَ جَعَلَ اللهُ لَهُ مِنْ كُلِّ هَمٍّ فَرَجًا، وَمِنْ كُلِّ ضِيقٍ مَخْرَجًا، وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ»

“Whoever was constant in seeking forgiveness from Allâh, Allâh will make a release for him from every trouble and a way out for him from every oppression and He will sustain him from whence he does not expect.”^[1]

And in the '*Sunan*':

«عَلَيْكُمْ بِالْجِهَادِ، فَإِنَّهُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، يَدْفَعُ اللهُ بِهِ عَنِ النَّفْسِ الْهُمَّ وَالْغَمَّ»

“*Jihad* is an obligation upon you, for it is a gate from among the gates of Paradise, by which Allâh removes anxiety and affliction.”^[2]

And in '*Al-Musnad*' (by Imam Ahmad), it is reported that when something serious happened to the Messenger of Allâh ﷺ would seek refuge in prayer.^[3]

And it is reported from Ibn 'Abbas ؓ in a *Marfû'* form:

«مَنْ كَثُرَتْ هُمُومُهُ وَعُغُومُهُ، فَلْيَكْثِرْ مِنْ قَوْلِ:

“Whoever was seized by many anxieties and afflictions should repeat frequently the words:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

in its chain of narrators one Ghassan Ibn 'Awf Al-Basri, who is considered weak by As-Saji and Al-Azadi. Ibn Hajr described him as lax in *Hadeeth*.

[1] Narrated by Abu Dawûd and Ibn Majah, on the authority of Ibn 'Abbas ؓ. It contains in its *Sanad* Al-Hakam Ibn Mus'ab, who is unknown, according to Abu Hatim Ar-Razi.

[2] Narrated by Ahmad, on the authority of 'Ubadah Ibn As-Samit ؓ. It was declared authentic by Al-Hakim and Az-Zahabi confirmed this.

[3] Narrated by Ahmad, on the authority of Suhaib ؓ.

“*La Hawla Wa La Quwwata Illa Billah*”:

“There is nor power and no strength except in Allâh.”

And it has been confirmed in the '*Saheehayn*' that it (i.e. the saying: “*La Hawla Wa La Quwwata Illa Billah*”)

«إِنَّهَا كَثْرٌ مِنْ كُنُوزِ الْجَنَّةِ»

“Is a treasure from among the treasures of Paradise.”^[1]

These medicines consist of fifteen effective ingredients, but if they are unable to remove the anxiety and sadness, then it has spread beyond control.

The first: The affirmation of Allâh's Oneness in matters of Lordship (*Tawheed Ar-Rubûbiyyah*).

The second: The affirmation of Allâh's sole right to be worshipped (*Tawheed Al-Ulûhiyyah*).

The third: *Tawheed* of knowledge.

The Fourth: The declaration that the Lord, Most High is far above committing injustice against His slave or seizing him without any cause on the part of the slave which would necessitate that.

The fifth: The slave's acknowledgement that it is he who is the wrongdoer.

The sixth: Seeking mediation with Allâh (*Tawassul*) by the most beloved thing to Allâh which is by His Names and Attributes and the most comprehensive of them for the meanings of the Names of Attributes is: *Al-Hayyu* and *Al-Qayyûmu*.

The seventh: Seeking help from Him Alone.

The eighth: The slave's affirmation of belief in Him by placing his hopes in Him.

The ninth: The affirmation of trust in Allâh and dependence on Him (*Tawakkul*) and the acknowledgement of the slave that he is in Allâh's Power and that His Command concerning him prevails and His Decision concerning him is just.

[1] Narrated by Al-Bukhari and Muslim, on the authority of Abu Mûsa ؓ.