

Allah. Thirteenth, performing jihad in Allah's cause. Fourteenth, performing prayer. Fifteenth, knowing all power and strength to He Who grasps them in His Hands.

### **How divine remedies affect diseases**

☛ Allah has created the son of Adam and his body's organs and designated a state of perfection that each organ could attain and achieve. Consequently, when the organ loses its perfection, it feels pain. Allah has In addition designated a state of perfection for the heart, the leader of the organs. When the heart loses its perfection, it will fall down with various ills and sicknesses, such as sadness, grief and anguish.

Furthermore, when the eye loses what it was created for, sight;

when the ear loses what it was created for, hearing; and when the tongue loses what it was created for, speech; then these organs will have lost their perfection.

The heart was created to acquire knowledge of its Creator and to love Him, worship Him Alone, be content with Him, to be joyous loving Him and to feel satisfied with Him. The heart was In addition created to rely on Allah, to love for His Sake, hate for His Sake, to be loyal for His Sake, to be enemies of His enemies for His Sake

and to remember Him always. The heart was created to love Him more than anyone or anything else, to have Hope in Him rather than anyone or anything else and to revere Him more than anything or anyone else. There is no joy, happiness, delight or sweetness except by acquiring such qualities, which are just like food, good health and life for the heart. When the heart loses its food, health and life, then sadness, grief and affliction will attack it from all sides and will remain with it.

The worst diseases that attack the heart are Shirk (polytheism, making partners with Allah), sins, and forgetfulness, ignoring what Allah likes and is pleased with, abandoning relating all matters to Him and not depending on Him for everything. Diseases of the heart In addition include relying on other than Allah, rejecting His decisions and doubting and ignoring His warnings and promises.

When one thinks about the diseases of the heart, he will find that the reasons that we mentioned are the only ones behind these ills. Consequently, the only effective remedies for these ills are their opposites and antidotes that the Prophetic remedies contain. We stated before that the disease is removed by its opposite and that health is preserved by using what it is accustomed to which is included in the Prophetic remedies.

Tawheed opens the door to all types of good,

happiness, joy, elation and enjoyment for the slave. In addition, repenting to Allah extracts all types of harmful, sinful causes of the heart's ailment. Further, Tawheed is the diet of the heart against bad substances, for it closes the doors of evil. The doors of happiness and all types of good will be opened with Tawheed, while repentance and seeking forgiveness will close the doors of evil.

Doctors of old said, "Whoever seeks to acquire good health for the body should consume less amounts of food and drink. Whoever seeks the well being of his heart, let him abandon sin." In addition, Thabit said, "The body's well being requires consuming less food, the soul's comfort is in committing less sins and the consolation of the tongue is in uttering less speech."

Sins are just like poison to the heart - if they do not destroy it, they will weaken it. Then when the heart is weaker, it will become less efficient in fighting disease.

The biggest of the heart's ills occur by satisfying its lusts and desires, while ignoring them constitutes its biggest cure. We should In addition mention that originally, ignorance and injustice were created in the self. Because the self is ignorant, it thinks that its cure is in following its desire, although this path leads it to its destruction and demise. And because the self is unjust, it does not accept the prescription of the sincere doctor. Consequently, when the self is prescribed the ailment

instead of the cure, it accepts it while refusing to take the cure when it is prescribed. And because the self prefers the illness rather than the cure, which it tries to avoid, many other illnesses and diseases will break out and by then the doctor will not be able to diagnose them and consequently, the cure will not be available. The biggest calamity of all this is that the self absolves itself of guilt and blames Fate and its Lord, inwardly in the beginning and then explicitly later on!\*

When the ailing person reaches this stage, there is no hope of curing him, unless the Mercy of the Lord rushes to his aid and Allah allows him to start a new life while providing him with the required sustenance. This is why the Hadith that Ibn Ab'ass has narrated about the supplication during the time of distress contained Unity (Tawheed) of Allah in Lordship and worship, glorifying Him and mentioning His being Most Forbearing. These two Attributes (Glory and Forbearing) are necessary to add perfection to the Attributes of Ability, Mercy, Kindness and Forgiveness. In addition, the same Hadith described Allah's Lordship above the upper and lower worlds and above the Throne, which is the ceiling and the mightiest of all creation, Affirming Perfect Lordship to Allah requires worshiping Him alone in Unity (Tawheed), and loving, fearing, hoping, glorifying and obeying Him Alone. In addition, affirming Allah's Perfect Glory requires affirming and attributing every type of perfection

to Him and denying every type of shortcoming and being equated with the creation. In addition, Allah's being Most-Forbearing necessitates affirming the perfection of His Mercy and Kindness towards His creation.

When the heart has access to these facts, it will seek to acquire the qualities of loving Allah and glorifying Him in Tawheed. Then, the heart will acquire and enjoy such elation and delight that will allow it to overcome the feelings of affliction, sadness and grief. It is a fact that whenever the sick person hears of what brings happiness and joy to his heart, the body will be more effective in resisting the ailment,

Furthermore, when one compares the depressing feelings while in anguish to the wonderful meanings contained in the supplication while distressed, he will find that these words are perfectly suitable to deliver the heart from its depression and substitute it with the elation that accompanies happiness and joy. Only those who have had access to such feelings and whose hearts are filled with the light of the truth that comes with these feelings will give this subject matter its due consideration.

The Prophet's statement:

be trained or at least restrained by the laws of Islam. Satan (the force of evil) appeals to our Nafs (self) and tries to encourage it to commit sins. This in turn

causes negative damage to the soul, which we are responsible for.

"O the Ever-Living, the Self Subsisting! I urgently seek Your Mercy."

It has a special kind of effect in removing the grief.

Allah's Living is an attribute that includes every type of perfect quality, while the attribute "The Self Subsisting" entails Allah's perfect Actions. That is why Al-Hayy (The Ever Living), Al-Qayyum (The Self Subsisting) are included in Allah's Mightiest Name, which if He is called by it, He will answer and if He is begged by it, He will give.

Furthermore, Perfect Life is the opposite of sickness and shortcomings since the residents of Paradise do not die, they do not feel any sadness, depression or any type of ailment. When life has an end, it indicates the existence of shortcomings in actions and in ability to sustain. Being ever-living is thus suited to being ever-sustaining. The Ever-Living does not have any shortcoming in His being. The Self Subsisting Al-Qayyum, is Able to do everything He wills. This is why asking Allah by His Names Al-Hayy, The Ever-Living, Al-Qayyum, the Self Subsisting has profound effects on removing what is the opposite of life and Ability.

Related to this, the Prophet **ﷺ** used to ask Allah by His Lordship of Jibril, Michael and Israfil to guide him to that which the people had differed in concerning the truth, by His Will, for the heart lives by correct guidance. The three angels mentioned in the supplication are responsible for the elements and necessities of life. For instance, Jibril is responsible for delivering the revelation with which the heart lives. Michael is responsible for the sustenance, which is the life of the body. Israfil is responsible for blowing the Horn, which signals the resurrection of the souls and their being returned to their bodies. Asking Allah by His Lordship of these three angels, who are responsible for all types of life, has a special effect in acquiring what one seeks and longs for.

Therefore, invoking Allah's Name Al-Qayyum has a special effect in answering supplications and ending afflictions. The Sunan and Abu Hatim in his Sahib narrated that the Prophet **ﷺ** said: "Allah's Greatest Name is in these two Verses."

﴿ وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴾

(البقرة (١٦٣))

And your Ilah (God) is One Ilah (God - Allah), La ilaha ilia Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most

Merciful." (2:163)

And:

﴿ اَلَمْ يَلَمْ اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ اَلْحَيُّ اَلْقَيُّوْمُ ﴾

آل عمران (١:٢)

"Alif Lam Meem. Allah! La ilaha ilia Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists)." (3:1 -2)

At-Termezey commented that this is an authentic Hadith.

In the Sunan and the Sahih of Ibn Hibban it is In addition narrated that Anas said, "A man once supplicated, 'O Allah! I ask You by Your owning the praise, there is no deity worthy of worship except You, the Mannan (Munificent), Who created the heaven and the earth. O Owner of the praise and Honor. 'O Hayy, Qayyum.

The Prophet **b** said:

"He has asked Allah by His Greatest Name, which if He is called by it He answers, and if He is asked He gives."



This is why the Prophet used to say when making Du'a,

"O Hayy, O Qayyum." The Prophet's statement:

"O Allah, I seek Your Mercy. Do not make me rely on my own self for an instant, and lead all my affairs to success. There is no deity worthy of worship except You."

This supplication entails invoking Allah, Who grasps all good in His Hands. It In addition includes depending on Allah Alone, relating all matters to Him Alone and pleading to Him to lead the slave's matters to success.' It

In addition includes asking Him not to allow the slave to rely on his own self, and invoking Him by mentioning His Oneness. All these have a special effect in removing grief. Such is the case with the Prophet's statement:

"Allah is my Lord, I associate none with Him."

As for the Hadith that Ibn Mas'ud narrated:

"O Allah, I am Your slave, the son of Your slave..."

It contains what no one book can explain of divine knowledge and the secrets of the slavery to Allah. The

Hadith includes attesting to the slavery of the person and the slavery of his father and mother to Allah, that the forelock of the slave is in the Hands of Allah and that He does what He will with the slave. The slave cannot bring about benefit, harm, life, death or resurrection without Allah. When the slave's forelock is in someone else's hand, the slave does not own anything regarding himself. Rather, he is a prisoner in the grasp, power and authority of his owner.

The Prophet **b** In addition stated that:

"Your decision on me will certainly come to pass, and Your judgment on me is certainly just."

This portion of the Hadith contains two major aspects of Unity (Tawhid). First, the Hadith affirms Predestination and that Allah's decisions will certainly come to pass on His slaves and that the slave can neither escape them nor fend them off.

Allah's decisions are certainly just and thus do not contain any injustice in them for His slave. Rather, Allah's decisions always conform to justice and kindness. In addition, injustice is a shortcoming that constitutes a need of some sort, an ignorance or abuse. Such behavior can never occur by He Who has encompassing knowledge of everything, Who does not need anything or anyone, while everything and everyone stand in need of Him, and Who

is the Most Just Disposer of affairs. No part of Allah's decisions can ever be empty of Wisdom and Perfection, just as none of it can ever escape His Power and Will. Allah's Wisdom is encompassing, just as His Power and Will are, and this is the reason why the Prophet Hud b said when his people wanted to scare him with their idols:

"I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship. With Him (Allah). So plot against me, all of you, and give me no respite I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path (the truth)." ( 11:54-56)

This Ayah indicates that although Allah owns the forelock of His slaves and does what He wills regarding their affairs, He is on the Straight Path, meaning He never decides anything regarding them that is not full of wisdom, justice, kindness and mercy. The Prophet's statement:

"Your Decision regarding me will certainly come to pass"

It is similar to what Allah said:

"There is not a moving (living) creature but He has the grasp of its forelock." ( 1:55)

In addition, the Prophet's statement:

"Your judgment on me is certainly just,"

It is In addition similar to what Allah said:

"Verily, my Lord is on the Straight Path (the truth)." (I 1:55)

Then, the Prophet s& begged Allah by the Names that He has called Himself with, those which the slaves know and those which they do not know, such as the Names that He has kept with Him and did not allow any angel or Messenger to have access to. This type of supplication is one of the best and dearest to Allah, along with being the most beneficial in achieving what one seeks and longs for.

The Prophet a& then asked Allah to make the Qura'an in his heart just like a spring is to the animals. He In addition asked Allah to make the Qura'an a remedy for his sadness and grief, so that it works just as medicine works when it removes an ailment, allowing the body to regain its health and youth. He In addition asked Allah to make the Qura'an the remover that clears rust and impurities from the heart. This remedy, when the ailing

person uses it with a sincere heart, will certainly remove the ailment and will replace it with complete recovery, health and energy.

As for the supplication that Zhin An-Nun (Jonah) has made, it contains an affirmation of Tawhid (Unity) and praises Allah's perfection. In addition, it contains the slave's affirming his own injustice and the sins that he has committed, making the supplication an especially effective remedy for sadness, grief and anguish. It is In addition a very effective means of approach to Allah that ensures deliverance of what one seeks. Tawheed (Unity) and praising Allah include affirming all types of perfection for Allah and denying every type of shortcoming from approaching Him. One's affirming his injustices indicates the slave's faith in the religion and belief in reward and punishment. It In addition leads the slave to being humble and to repent to Allah, asking Him to forgive his faults and affirming his slavery and meekness to Allah. There are four matters that the slave would be begging Allah with in this supplication: Tawheed (Unity), praising Allah, affirming one's slavery to him and admitting one's mistakes.

As for the Hadith narrated by Abu Umamah,

"O Allah! I seek refuge with You from sadness and anguish,"

It contains seeking refuge with Allah from eight matters. There are four pairs of things that are related: grief and anguish, inability and laziness, cowardice and miserliness, and preponderance of debts and dominance of men. When a hated matter reaches the heart, it will be either a current concern, which will cause sadness, or it will be an anticipated matter of concern and anguish, which might affect the slave's important interests.

When one does not attain his vital interests, it will be because he is unable or unwilling to seek such interests. When one does not bring about benefit to others and to himself, it will be because he is either a coward or miserly and unwilling to spend from his money. When one falls under domination, it will be because of his being indebted, or because he is overwhelmed by other people unjustly. The Hadith includes seeking refuge from all types of evil.

Seeking forgiveness has a profound effect on repelling grief, anguish, sadness and depression. This is a fact agreed upon by those of wisdom of every nation. This is because sins and errors bring about grief, anguish, fear, sadness, distress, and ailments of the heart. After a while, those who are used to committing evil and sins will get bored with them. Then, they will commit these errors to drive away the depression and loneliness that they feel. Since these are the effects of sins and errors on the hearts,

then the only remedy for this condition includes seeking forgiveness and repenting (to Allah).

As for the prayer, it has a profound effect on bringing relief and comfort to the heart, along with strengthening it and bringing about joy and elation to it. The prayer is the connection of the heart and soul with Allah and brings about feelings of joy by drawing closer to Him, remembering Him, feeling happy by speaking to Him, standing before Him, and using one's entire body and strength in implementing one's slavery to Him. The prayer In addition entails giving each organ and limb its due right of its slavery, while freeing the heart from remembering the creation, dealing with it or talking of it. The attention of the heart and limbs will thus be concentrated on the Lord and Creator, along with being free from the irritation caused by his enemy (Satan) while in prayer. This is why the prayer is one of the best types of medicines, remedies, and nutrition and is only suitable for healthy hearts. As for ailing hearts, they are just like ailing bodies, not fit for normal good foods.

The prayer is one of the best methods to acquire the good of this life and the life hereafter while fending off the harm of this and the next life. It In addition discourages people from falling into sin, cures diseases of the heart, fends off the ailments of the body, brings light to the heart and the face and elevates the energy of the

limbs and the soul. It In addition brings about sustenance, fends off injustice, helps the oppressed, dissipates the lusts of the hearts, preserves one's bounty, fends off torment, brings about mercy, relieves calamity and helps against many ailments that attack the internal organs.

Ibn Majah narrated in his Sunan that Abu Hurayrah said, "The Messenger of Allah s& saw me while I was asleep suffering from a pain in the stomach. He said to me:

" 'O Abu Hurayrah! Does your stomach bother you (he said it in Persian)?' I said, 'Yes, O Messenger of Allah ! He said, 'Stand up and pray, because the prayer is a cure.'"

It was In addition reported that these words are not the Prophet's words but Abu Hurayrah said them to Mujahid,

When the hypocrite doctor's heart is not pleased with all these facts, we talk to him in medical terms. We say to him that the prayer is an exercise for the body and soul, as it entails various movements and positions, such as standing up, bowing down, prostrating, sitting on the ground, moving between these positions during which most of one's joints are used. In addition, most of the internal organs are exercised in the prayer, such as the stomach, the intestines and the rest of the body organs



that are responsible for food and digestion. Who can deny that these acts and movements strengthen the body, especially when the soul is strengthened and relieved during the prayer? In this case, the body will be strengthened and the pain will subside.

The disease of hypocrisy and rejecting what the Messengers were sent with and preferring atheism has no cure except for Fire.

Allah said:

Fire (Hell). None shall enter it save the most wretched. Who denies and turns away." (92:14-16)

As for the effect of Jihad on repelling sadness and grief, it is well established, when the heart is forced to tolerate evil succeeding and becoming dominant and apparent, its sadness, depression, fear and distress increases. But when the soul performs Jihad for Allah's sake, Allah will turn that sadness and grief into happiness and strength. Allah said:

"Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people. And remove the anger of their believers' hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise." (9:14,15)

No act is more capable of removing the heart's grief, sadness and anguish more than jihad.

As for the effect of saying "there is no deity worthy of worship except Allah" in removing depression, it is a fact because these words include referring all matters, power and strength to Allah Alone. They In addition include submitting all matters to Allah, not denying Him any supremacy over any matter and referring the Ability to make any changes in this and the higher worlds to Allah Alone. Nothing can super-cede these words in this regard.

It was said that there is no angel who descends from or ascends to the heaven without uttering the words, "there is no power or strength except from Allah". Finally, these words have an especially profound effect in repelling the devil.

### **The Prophet's guidance on curing fear and insomnia**

At-Termezey narrated in his Sunan that Khalid once complained to the Prophet Sse that he does not sleep well at night. The Prophet s& said:

"When you go to bed say, 'O Allah! The Lord of the seven heavens and what is under them, the Lord of the earths and what they carry, and the Lord of the devils and whoever they misguide! Be my supporter against the evil