



تیمار طالبہ (English)

Ailing Worshipper



Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS

Attar Qadiri Razavi

کاتبہ و مترجمہ
المصاحف



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

بیمار عابد

Beemar Aabid

AILING WORSHIPPER

With 78 Spiritual Treatments of Illnesses

THIS booklet was written by Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **Majlis-e-Tarajim** (the translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Sawab].

Majlis-e-Tarajim (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 1262

Email: ✉ translation@dawateislami.net

Ailing Worshipper

An English translation of 'Beemar Aabid'



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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93 – 34126999

🌐 **Web:** www.dawateislami.net

TABLE OF CONTENTS

Ailing Worshipper 1

Excellence of Salat-‘Alan-Nabi ﷺ	1
Ailing worshipper	1
Disease is a great blessing	2
Difference between true believer and hypocrite during illness	3
Started laughing upon injury (parable)	4
Excellence of concealing troubles	5
Couldn’t sleep due to molar pain (parable)	5
Gift for a sick person	6
5 Sacred sayings of Beloved Mustafa ﷺ about excellence of illness	7
Death without being ill.....	8
Reward for one night’s fever.....	8
Fever will save from the fire of Judgement Day.....	8
Do not criticize fever	9
Beloved Prophet used to have fever equal to two men	9
We never wished ill of anyone!	10
Patient and Kalima-e-Kufr (statement of disbelief).....	10
Asking for fever in yearning for reward (parable)	11
Excellence of patience for headache in the path of Allah.....	12
Good news for students of Islamic education and travellers of Madani Qafilahs.....	12

400 Rak'at Nafl in gratitude for headache (parable)	13
Fever and headache are blessed diseases	13
Heavenly lady (parable)	14
Medicine is Sunnah so is Du'a	15
Spiritual treatment of epilepsy	16
Excellence of vein cramps.....	16
Excellence of death due to stomach disease	16
One who dies of certain diseases is a martyr.....	17
Reward for visiting patient	17
Ask the sick for Du'a	18
Sunnah at the time of visiting sick person.....	18
Du'a to be recited 7 times when visiting patient	18
7 Madani pearls of visiting sick.....	19
Illness and lie	20
Six examples about saying minor illness as severe illness	20
Examples of virtuous answers despite sufferings	22
9 Examples of telling lie in reply to somebody's inquiry about health	23
One intention of uttering ﴿الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ﴾	24
13 Examples of lies spoken to console patients	25
13 Examples of lies told by patient	26

78 SPIRITUAL TREATMENTS OF ILLNESSES 28

Four spiritual treatments of fever	28
Spiritual treatment for fever that is not cured by medicines...	29

Two spiritual treatments for someone who can't sleep	30
Three spiritual treatments for animal bites and its protection..	30
Three spiritual treatments for evil influence of jinns.....	31
If something disturbs you during sleep or	31
Two spiritual treatments for magic	32
Two spiritual treatments for paralysis and facial paralysis	33
Homemade remedy for facial paralysis.....	33
Spiritual treatment of hepatitis.....	33
Four spiritual treatments for jaundice	34
Two spiritual treatments for toothache	35
Homemade remedy for toothache	35
Effective remedy for toothache	35
Spiritual treatment for stone in gall bladder and bladder	36
Treatment of kidney and gall bladder stone with raw papaya...	36
Three spiritual treatments for kidney and urine diseases.....	36
Medical prescription for kidney diseases.....	38
Spiritual treatment of blood in urine.....	38
Spiritual treatment for navel.....	39
Two spiritual treatments for nocturnal emission	39
3 Spiritual treatments for eye diseases.....	39
Spiritual treatment for earache.....	40
Spiritual treatment for cold and flu	41
Spiritual treatment for rapid heartbeat	41
Spiritual treatment for holes in heart	41
Three spiritual treatments for evil eye.....	42
Spiritual treatment for evil eye and pain.....	42

For protection of children against evil eye and every type of mischief.....	42
Three spiritual treatments for epilepsy	43
Spiritual treatment for hair fall.....	43
Remedy to get rid of baldness.....	44
Spiritual treatment of swelling	44
Spiritual remedy for protection against fatal diseases.....	44
Spiritual treatment for backache.....	44
Five spiritual treatments for migraine and headache.....	45
Spiritual treatment for headache, giddiness and mental weakness	46
For success in religious examination.....	47
Two spiritual treatments for troubles, diseases and unemployment	47
For making husband righteous Salah-offering person	47
Four spiritual treatments of cancer	48
Eat pistachios every day and protect yourself from cancer	49
Four Awraad (invocations) for strong memory	50
Love between husband and wife	51
Spiritual treatment for child's weak memory.....	51
Spiritual treatment for appendicitis.....	52
Spiritual treatment for epileptic fit	52
Spiritual treatments for evil eye.....	53
Two homemade remedies for blood pressure.....	54

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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AILING WORSHIPPER

Even if Satan makes you feel extremely lazy, read this booklet from beginning to end, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will gain enthusiasm to endure the suffering of illness with patience.

Excellence of Salat-‘Alan-Nabi ﷺ

The Revered and Renowned Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has stated, ‘O people! Without doubt, the one to attain salvation quickly on the Day of Judgement from its horrors and accountability will be the one amongst you who will have recited Salat upon me in abundance in the world.’

(Al-Firdaus bima Sawr-ul-Khattab, vol. 5, pp. 277, Hadees 8175)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ailing worshipper

Sayyiduna Wahb Bin Munabbih *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* has narrated: Two worshippers worshipped Allah *عَزَّوَجَلَّ* for fifty years; one of them fell seriously ill by the end of the fiftieth year. Bewailing

to Allah عَزَّوَجَلَّ he started beseeching earnestly like this, ‘O my Lord! I incessantly obeyed your command for so many years, worshipped You, even then I have been made to suffer in the disease; what is the Divine wisdom behind it? O my Lord! I have been put into a test.’ Allah عَزَّوَجَلَّ commanded the angels: tell him, ‘You had the privilege of worshipping Me by the help, favour and ability I bestowed upon you; and as far as the disease is concerned! I have made you suffer the disease so that you may attain the rank of saints. Your predecessors were desirous of illness and troubles and We have bestowed upon you without your asking.’ (*Uyoon-ul-Hikayaat, part 2, pp. 312*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Disease is a great blessing

Sadr-ush-Shari’ah, Badr-ut-Tareeqah, ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said: Disease is also a great blessing with countless advantages, though a person is apparently troubled from it. In fact, it brings a great treasure of comfort and peace with it. This apparent disease that is considered an illness is actually an excellent cure of spiritual diseases. Real diseases are spiritual diseases (e.g. love for the world, greed for wealth, miserliness, hardheartedness etc.) because they are very dangerous and should be considered fatal diseases (a disease that causes death). (*Bahar-e-Shari’at, vol. 1, pp. 799*)

Yeh tayra jism jo beemar hay tashweesh na ker

Yeh maraz tayray gunahaun ko mita jata hay

Asal barbad-kun amraaz gunahaun kay hayn

Bhai kyun is ko faramosh kiya jata hay

(Wasail-e-Bakhshish, pp. 432)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Difference between true believer and hypocrite during illness

Talking about diseases the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When a true believer falls ill and then recovers, his illness becomes expiation of his previous sins and advice for future and when a hypocrite falls ill, and recovers, his example is like a camel, as the camel owner tethers the camel and then untethers it, so it neither knows why it was tethered nor why it was untethered! *(Abu Dawood, vol. 3, pp. 245, Hadees 3089)*

Explanation of the blessed Hadees: Regarding this Hadees, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمَان in *Mirat* volume 2, page 424, has stated: Because a true believer repents of his sins during his illness. He feels that he has fallen ill due to any of his sins and perhaps this is his last illness, after which he will die, therefore, he gets forgiveness besides recovery. Whereas heedless hypocrite feels that he has fallen ill due to

so-and-so reason (for example, ate such-and-such thing, fell ill due to a climate change, nowadays this disease is prevalent, etc.) and he got cured from so-and-so medicine, etc. He is trapped in these causes and that's why he does not think about the Lord Who creates causes, nor does he repent, nor does he ponder over his sins. (*Mirat-ul-Manajih*)

*Maraz Usi nay diya hay dawa Wohi day ga
Karam say chaahay ga jab bhi shifa Wohi day ga*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Started laughing upon injury (parable)

The wife عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى of Sayyiduna Fath Mawsili رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا once fell over badly breaking her blessed nail, but instead of screaming due to pain she started laughing! Someone asked, 'Aren't you feeling pain in your wound?' She replied, 'The thought of the pain of this wound did not enter my mind by virtue of the pleasure of reward in return for the patience.'

(Al-Mujalalah lid-Daynawari, vol. 3, pp. 134)

Ameer-ul-Mu`mineen, Sayyiduna 'Ali-ul-Murtada رَضِيَ اللهُ تَعَالَى عَنْهُ has said: The right of the greatness and gnosis of Allah عَزَّ وَجَلَّ is this that you do not complain of your suffering nor talk about your calamities.¹ (Mentioning illness and troubles to others

¹ Minhaj-ul-Qaasideen li Ibn Al-Jawzi, pp. 1056

unnecessarily is impatience. Alas! If some people suffer from a slight flu and cold or a headache, they unnecessarily mention it to others.)

Tootay go sar pay koh-e-bala sabr ker

Ay Muballigh! Na tu dagmaga sabr ker

Lab pay harf-e-shikayat na la, sabr ker

Han yehi Sunnat-e-Shah-e-Abrar hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Excellence of concealing troubles

Dear Islamic brothers! Instead of complaining about illness and troubles, we should get into the habit of being patient because complaining about them does not dispel the troubles, in fact, by being impatient we may waste the reward of patience. It is not a good thing to mention illness and troubles unnecessarily. Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has said that the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘One who has trouble with his wealth or life, then he conceals it and does not make its complaint to people, so it is upon Allah عَزَّوَجَلَّ to forgive him.’

(Al-Mu’jam-ul-Awsat, vol. 1, pp. 214, Hadees 737)

Couldn’t sleep due to molar pain (parable)

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has narrated: Sayyiduna Ahnaf Bin

Qays رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Once I had a terrible molar pain due to which I could not sleep the whole night. Next day I complained to my uncle that I could not sleep the whole night due to molar pain. I repeated it thrice. Upon this he said, ‘You have made so many complaints of the pain of only one night! Although 30 years have passed (though those who see me may know, but I never mentioned it myself) of losing my eye, I have never complained of it to anyone else!’ (*Ihya-ul-‘Uloom, vol. 4, pp. 164*)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Gift for a sick person

The Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When a person falls ill, Allah عَزَّوَجَلَّ sends two angels and instructs them to go and see what His bondsman says. If the sick praises Allah عَزَّوَجَلَّ (i.e. uttering اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ), then the angels humbly state his utterance to Allah عَزَّوَجَلَّ, and Allah عَزَّوَجَلَّ knows better. Allah عَزَّوَجَلَّ says, ‘If I give this bondsman death due to this illness, I will make him enter Paradise and if I bestow health upon him, I will give him better flesh and blood than before and forgive his sins.’ (*Muwatta Imam Maalik, vol. 2, pp. 429, Hadees 1798*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

5 Sacred sayings of Beloved Mustafa ﷺ about excellence of illness

1. Undoubtedly, Allah ﷻ keeps on making His bondsman suffer from a disease, until He ﷻ erases all of his sins.

(Al-Mustadrak, vol. 1, pp. 669, Hadees 1326)

2. When a true believer falls ill, Allah ﷻ purifies him of his sins as furnace cleans the rust of iron.

(Attargheeb Wattarheeb, vol. 4, pp. 146, Hadees 42)

3. When Allah ﷻ makes a Muslim suffer from a physical pain, He ﷻ orders angels, ‘Whatever good deeds he used to perform while he was healthy, write for him the same.’ Then if Allah ﷻ bestows cure upon him, his sins are washed and he is purified and if he dies, he is forgiven and granted mercy. *(Musnad Imam Ahmad, vol. 4, pp. 297, Hadees 12505)*

4. The sins of the sick are shed as a tree sheds its leaves.

(Attargheeb Wattarheeb, vol. 4, pp. 148, Hadees 56)

5. Allah ﷻ has said: When I take the eyes of My bondsman back and then he remains patient, I will give him Paradise in return for the eyes. *(Sahih Bukhari, vol. 4, pp. 6, Hadees 5653)*

Death without being ill

A person passed away in the blessed era of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, someone said, ‘How fortunate he is that he passed away without being ill.’ The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Regret on you! Don’t you know if Allah عَزَّوَجَلَّ had made him suffer from any disease, He عَزَّوَجَلَّ would have removed his sins.’

(Muwatta Imam Maalik vol. 2, pp. 430, Hadees 1801)

Reward for one night’s fever

Dear Islamic brothers! There is a physical suffering in fever, but it has countless Hereafter advantages as well, therefore, instead of complaining nervously, remain patient and earn the reward. Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: One who suffers from a fever for a night and remains patient on it and is pleased with Allah عَزَّوَجَلَّ, will get rid of his sins as he was when his mother gave birth to him.

(Shu’ab-ul-Iman, vol. 4, pp. 167, Hadees 9868)

Fever will save from the fire of Judgement Day

The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ visited a patient and said: Good news for you that Allah عَزَّوَجَلَّ has said, ‘Fever is My fire that’s why I impose it upon My true bondsman in the world so that on the Judgement Day it becomes compensation for its fire.’ *(Sunan Ibn Majah, vol. 4, pp. 105, Hadees 3470)*

Do not criticize fever

The Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to Sayyidatuna Umm-e-Saaib رَضِيَ اللهُ تَعَالَى عَنْهَا and said, ‘What happened to you that you are shivering?’ She رَضِيَ اللهُ تَعَالَى عَنْهَا humbly said, ‘I have a fever, may Allah عَزَّوَجَلَّ not increase it.’ Listening to it the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Do not revile fever because it removes the sins of a person as furnace removes the rust of iron.’ (*Sahih Muslim, pp. 1392, Hadees 2575*)

Regarding this Hadees, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللهِ الْكَافَّةُ has stated: Diseases are related to either one or two parts of body but fever has its effect upon every vein from head to toe, therefore, it will make your mistakes and sins of the whole body to be forgiven. (*Mirat-ul-Manajih, vol. 2, pp. 413*)

Yeh tayra jism jo beemar hay tashweesh na ker

Yeh maraz tayray gunahaun ko mita jata hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Beloved Prophet used to have fever equal to two men

Sayyiduna ‘Abdullah Ibn Mas’ood رَضِيَ اللهُ تَعَالَى عَنْهُ has said that I went to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and when I touched the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I humbly said, ‘Ya Rasoolallah (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! You have a very high fever!’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Yes! I get fever equal to two men.’ I

humbly asked, ‘Is it for the reason that you get double reward?’ The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Yes!’

(Sahih Muslim, pp. 1390, Hadees 2571)

We never wished ill of anyone!

Dear Islamic brothers! Some people being impatient due to their illnesses and troubles are heard saying that *we never wished ill of anyone, never harmed anyone, even then why we have these troubles!* For such people the above-mentioned Hadees has sufficient lesson. Undoubtedly, our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never ever harmed anyone, even then he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to have a fever twice more as compared to other men, so it has become obvious that harming someone else does not only cause diseases and troubles. Furthermore, diseases and troubles bring the treasure of reward for Muslims; make sins to be forgiven and make Muslims who remain patient, deserving of Paradise.

Patient and Kalima-e-Kufr (statement of disbelief)

Sometimes being sick of illness naïve people objecting to Allah عَزَّوَجَلَّ utter profane words; surely such things do not cure their illness or remove their trouble, instead, their Hereafter gets in danger. It is stated on page 179 of ‘*Kufriyah Kalimat kay baaray mayn Suwal Jawab*’ a publication of Maktaba-tul-Madinah: If someone, due to his illness, joblessness, poverty or

any other trouble objecting to Allah عَزَّوَجَلَّ says: *O my Lord! Why do You oppress me? Though, I did not commit any sin.* Then he is an infidel.

*Zaban per shikwah-e-ranj-o-alam laaya nahin kertay
Nabi kay naam-laywa gham say ghabraya nahin kertay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Asking for fever in yearning for reward (parable)

Enormous salutes to the passion of the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ for earning reward! That in order to earn reward got fever after making Du'a! Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that a Muslim humbly said, 'Ya Rasoolallah (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! What do we have in the diseases we suffer from?' It was replied, 'These (diseases) are expiations (of sins).' Sayyiduna Ubayy Bin Ka'b رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said, 'Ya Rasoolallah (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Though the disease is not severe?' Said, 'Though a thorn pricks or any other pain [a person] suffers from.' So Sayyiduna Ubayy Bin Ka'b رَضِيَ اللهُ تَعَالَى عَنْهُ made this Du'a for himself, '(Ya Allah عَزَّوَجَلَّ) Do not separate fever from me until my death and this fever does not prevent me from performing Hajj, 'Umrah, Jihad in the path of Allah عَزَّوَجَلَّ and offering Fard Salah with Jama'at.' Then until his demise whoever touched him felt the temperature of fever.

(Musnad Imam Ahmad Bin Hanbal, vol. 4, pp. 48, Hadees 11183)

May Allah ﷺ have mercy on him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Surely, for a Muslim, illness and worries have goodness of both the worlds; whether it is fever or any other disease or trouble, they all make sins to be forgiven and lead to Paradise.

Bukhar tayray liye hay gunah ka kaffarah

Karay ga sabr to Jannat ka hoga nazarah

Excellence of patience for headache in the path of Allah

The Revered and Renowned Prophet ﷺ has said, 'One who suffers from a headache in the path of Allah ﷺ, then remains patient on it, his previous sins will be forgiven.'

(Musnad Al-Bazaar, vol.6, pp. 413, Hadees 2437)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Good news for students of Islamic education and travellers of Madani Qafilahs

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! How glorious are those who travel in the path of Allah ﷺ! Under this blessed Hadees, besides Mujahidin, students acquiring Islamic education, people leaving their

homes for Hajj and ‘Umrah and devotees of Rasool travelling with Madani Qafilahs for gaining Islamic knowledge are also included, as they all are in the path of Allah **عَزَّوَجَلَّ**, therefore, anyone of them if suffers headache, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, his previous (minor) sins will be forgiven.

400 Rak’aat Nafil in gratitude for headache (parable)

It has been narrated that Sayyiduna Fath Mawsili **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي** suffered from a headache so he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** happily stated: Allah **عَزَّوَجَلَّ** has bestowed upon me that disease which Prophets **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام** used to have, therefore, now the gratitude for this is that I should offer 400 Rak’aat Nafil.

(152 Rahmat Bhari Hikayaat, pp. 171)

Fever and headache are blessed diseases

It is stated on page 118 of ‘*Malfuzaat-e-A’la Hadrat*’ a 561-page published book by the publishing house of Dawat-e-Islami, Maktaba-tul-Madinah: (A’la Hadrat **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has said) Headache and fever are those blessed diseases which the Prophets **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام** used to have. A Saint **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** had a headache; he spent the whole night offering Nawafil in gratitude that Allah **عَزَّوَجَلَّ** has bestowed upon me that disease which the Prophets **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام** used to have.

رَبِّهِ أَكْبَرُ! Here the condition of (common) people is such if they have a very slight headache, they try to offer Salah hastily.

He **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** further said: Every disease or pain which occurs in any part of the body, it has more expiations only for that part, which is specifically related to it but fever is a disease that penetrates in the whole body, taking out the sins (by the command of Allah **عَزَّوَجَلَّ**) from every vein.

(Malfuzaat-e-A'la Hadrat, pp. 118)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Heavenly lady (parable)

Sayyiduna 'Ata Bin Abu Rabaah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has said that Sayyiduna Ibn 'Abbas **رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا** said to me: Should I not show you a heavenly lady? I humbly said, 'Certainly, show her to me.' Said, 'This dark-skinned lady; she went to the Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and humbly said: Ya Rasoolallah (**صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**)! I am suffering from epilepsy due to which I fall over and my Purdah gets unveiled, therefore, please make Du'a to Allah **عَزَّوَجَلَّ** for me. The Prophet of Rahmah, the Intercessor of Ummah **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: Be patient if you want and Paradise is for you and if you want, I will make Du'a to Allah **عَزَّوَجَلَّ** for your recovery. She humbly said: I will be patient. Then she humbly said: (When I have an epileptic fit) my Purdah gets removed, please make Du'a to Allah **عَزَّوَجَلَّ** that my Purdah does not get removed. Then the Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** made Du'a to Allah **عَزَّوَجَلَّ** for her.'

(Sahih Bukhari, vol. 4, pp. 6, Hadees 5652)

Medicine is Sunnah so is Du'a

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ in *Mirat* volume 2, page 427 has said: The name of that blessed woman is Su'ayrah or Suqayrah رَضِيَ اللَّهُ تَعَالَى عَنْهَا she would braid the hair of Bibi Khadijah رَضِيَ اللَّهُ تَعَالَى عَنْهَا. (*Lam'aat-o-Mirqat*)

Regarding (*in the state of epilepsy I fall over and my Purdah gets removed*) Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ has said: i.e. having fallen over I become unconscious about my clothes and body; head scarf gets removed; I fear unveiling of my body in the state of being unconscious.

Regarding the authority of 'cure or patience' bestowed to this Sahabiyyah by the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Mufti Sahib رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: It indicates that not taking the medicines of the disease and not making Du'a in troubles are included in reward and patience; it is not a suicide, especially when it becomes obvious that this trouble is a test from Allah عَزَّ وَجَلَّ. That's why Sayyiduna Ibraheem عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام at the time of going into the fire of Namrood and Sayyiduna Imam Husayn رَضِيَ اللَّهُ تَعَالَى عَنْهُ in the plains of Karbala did not make Du'a to get rid of the test, otherwise, in normal circumstances, medicine and Du'a both are Sunnah. (*Mirat-ul-Manajih*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Spiritual treatment of epilepsy

It is highly effective to blow into the ear of an epileptic after reciting Surah Ash-Shams. *(Jannati Zaywar, pp. 602)*

Excellence of vein cramps

Umm-ul-Mu`mineen, Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has said that I heard the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: When a true Muslim has vein cramp, then Allah عَزَّوَجَلَّ removes his one sin, writes one virtue for him, and elevates one rank for him. *(Al-Mu’jam-ul-Awsat, vol. 2, pp. 48, Hadees 2460)*

Excellence of death due to stomach disease

The Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘مَنْ قَتَلَهُ بَطْنُهُ لَمْ يُعَذَّبْ فِي قَبْرِهِ’ i.e. *One who is killed by a stomach disease, torment of grave will not be inflicted upon him.*

(Sunan-ut-Tirmizi, vol. 2, pp. 334, Hadees 1066)

Narrating the above-mentioned Hadees, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللهِ الْخَائِن has said: i.e. One who dies of stomach disease is safe from torment of grave, because he had suffered lots of pain in the world due to this disease, this suffering has become Daf’iyyah (i.e. shield) of the grave.

(Mirat, vol. 2, pp. 425)

INDICATION OF MARTYRS DYING OF 6 TYPES OF DISEASES

One who dies of certain diseases is a martyr

1. One who dies of stomach disease.

(In its footnote, Sadr-ush-Shari'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: It means Istisqa (i.e. a disease in which stomach gets bloated and one feels more thirsty) or motion; both are stated and this word can be included in both, therefore, it is hoped by the grace of Allah عَزَّوَجَلَّ that both will get the reward of martyrdom.)

2. One who dies of Zaat-ul-Jamb (side or rib pain).
3. One who dies of Sil (in this disease a person has wounds in his lungs, and blood comes out of his mouth).
4. One who dies of fever.
5. One who dies of epilepsy.

6. One who recites ﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾ 40 times suffering from a disease and dies of that disease (he is a martyr) and if he recovers, then he will be forgiven.

(Bahar-e-Shari'at, vol. 1, pp. 857 to 863)

Reward for visiting patient

Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: (Sayyiduna) Musa

(عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) humbly said to Allah عَزَّوَجَلَّ, ‘What reward will be given to the one who visits a patient?’ Allah عَزَّوَجَلَّ said, ‘Two angels will be appointed for him who will visit him in the grave daily, until the Day of Judgement.’

(Al-Firdaus bima Sawr-ul-Khattab, vol. 3, pp. 193, Hadees 4536)

Ask the sick for Du’a

The Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When you go to a sick person, ask him to make Du’a for you because his Du’a is similar to the Du’a of angels.

(Sunan Ibn Majah, vol. 2, pp. 191, Hadees 1441)

Sunnah at the time of visiting sick person

The Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ visited a Bedouin; his blessed habit was that whenever he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would go to visit a patient, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would utter this: ‘لَا بَأْسَ ظُهُورٌ إِنْ شَاءَ اللهُ’ i.e. *No harm in it if Allah عَزَّوَجَلَّ willing so, this disease will purify (from sins)*. The same was said to the Bedouin as well: ‘لَا بَأْسَ ظُهُورٌ إِنْ شَاءَ اللهُ’.

(Sahih Bukhari, vol. 2, pp. 505, Hadees 3616)

Du’a to be recited 7 times when visiting patient

Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: One who visits such

a patient who is not about to die and utters these words 7 times, Allah عَزَّوَجَلَّ will cure him from that disease:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

i.e. I ask for your cure from Allah عَزَّوَجَلَّ Who is Great and the Owner of the great 'Arsh. (Abu Dawood, vol. 3, pp. 251, Hadees 3106)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

7 Madani pearls of visiting sick

1. To visit a patient is Sunnah.
2. Knowing that if you go to visit the patient, he will not like it; then one should not visit under these conditions.
3. If someone visits a patient and notices his critical condition, he should not disclose it to the patient that he is in critical condition, neither should he nod his head which indicates that the patient is serious.
4. Such things which he likes should be talked in front of him.
5. Inquire about his health.
6. Do not place hand on his head, unless he wishes it.

7. It is also permissible to visit a transgressor because visiting patients is from the rights of Islam and a transgressor is also a Muslim. (*Bahar-e-Shari'at, vol. 3, part 16, pp. 505*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Illness and lie

Dear Islamic brothers! Alas! It is a very difficult time; very few people make their mind to prevent themselves from a deed like telling a lie that is Haraam and an act leading to Hell. Neither fear of Allah عَزَّوَجَلَّ, nor feeling ashamed of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, no fear of the torment of grave and Hell, it seems as if lie is dominating everywhere. Believe me, whether someone who is sick or looks after a sick person, a patient or the one who enquires after the health, relatives, friends or neighbours, whoever we see is telling lies unhesitatingly. As this booklet is about illness, therefore, for the betterment of Ummah, some examples of lies which are told about illness are presented with separate titles:

Six examples about saying minor illness as severe illness

The kind of hyperbole normally used is only considered to be a hyperbole without taking its real meaning, thus it is not included in lie. For instance, to say that I have come to you one thousand times or I have said this to you one thousand times.

Here the number one thousand does not mean one thousand but it means to come or say many times. This word will not be used at that time when somebody have come only once or said only once and if somebody came only once and said that I have come one thousand times, then he is a liar.

(Rad-dul-Muhtar, vol. 9, pp. 705)

1. Sometimes while talking about illness such hyperbole is used which is not normally used for describing such an illness. For example, to talk about someone who is slightly ill: *'He is seriously ill'* is a lie.
2. If someone has not attended the Ijtima' due to any other reason, and by chance he was also slightly ill, but despite not being absent due to illness saying: *'I was severely ill, that's why I could not attend.'* This sentence contains two sinful lies! (a) A minor illness was mentioned as a severe illness (b) mentioned illness as the reason of absence, though the reason was something different.
3. Similarly if someone suffers from a mild fever and says: *'I had so high fever that I could not sleep the whole night'*.
4. If someone is asked to do something, then despite being a little tired just to get rid of that task he says: *'I am very tired, ask someone else to do this work'*. However if only it is said: *'I am tired'* is not a lie. OR

5. If someone has a little pain, even then he says: *'I have an acute pain in my legs'*.
6. Likewise, in order to avoid attending hearing in the court, if someone mentions his minor illness as a severe illness: for example, saying that *his heart vein is blocked; he may have a heart attack*, etc.

Examples of virtuous answers despite sufferings

Formal questions are often asked while inquiring after someone's health. For example, how are you? Is everything alright? Are you alright? How are you doing? How is your health? Tell me about your health? Are you absolutely ok? Are you worried about anything? etc. etc. It has been noticed that normally the one who asks merely speaks for holding a conversation. In reality, he has no concern with the health of the person he is inquiring after. Now if the person who is being asked, is ill, suffering from tension, in debt and running into lots of problems starts talking about his illnesses and sorrows and a list of his worries, then the one who asks question may be in trouble himself! Therefore, the one who is asked about his health, with the intention of expressing gratitude towards Allah عَزَّوَجَلَّ for His different favours for example, by imagining the treasure of Iman (faith) bestowed upon him, the honour of being in the sacred Ummah of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, can earn reward answering like this:

1. **الْحَمْدُ لِلَّهِ**
2. **الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ** (i.e. *Thanks to Allah عَزَّوَجَلَّ in all circumstances.*)
3. I have a great favour of Allah عَزَّوَجَلَّ upon me.
4. I have a great blessing of Allah عَزَّوَجَلَّ upon me, etc.

Similarly, considering one's troubles to be trivial compared to the favours bestowed upon by Allah عَزَّوَجَلَّ, one can give any of the aforementioned four replies, intending to express gratitude to Allah عَزَّوَجَلَّ or hoping to be blessed with His mercy. Remember! While attentive towards the illness, if anyone – without a Shar'i exemption – utters 'الْحَمْدُ لِلَّهِ', 'الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ', or says 'Allah عَزَّوَجَلَّ has blessed me' or any other similar sentence, giving the impression as if he is recovering from the disease he is being enquired about, despite being ill, this is a sinful lie.

9 Examples of telling lie in reply to somebody's inquiry about health

If someone is asked: *How are you?* So despite being ill sometimes such replies are received:

1. *I am ok.*
2. *I am quite ok.*
3. *I am absolutely ok.*

4. *My health is first class.*
5. *My health is A-one.*
6. *No pain at all.*
7. *I am fine.*
8. *There is no problem at all.*
9. *I am absolutely fit.*

The above-mentioned 9 replies by a patient are sinful lies. However, if the patient has any true evidence of safety or right intention, then he can be safe from the sin, however normally without any intention, above-mentioned or similar to them false replies are given. If a person happens to forget his illness such as sometimes a person, due to a temporary relief, forgets the same, so in such a state 'I am fine' etc. if said so is not a sin. Furthermore, considering the illness worthless to be mentioned while being slightly ill or the illness is almost cured if someone says 'I am fine', there is no harm in it. However, on such occasions uttering sentences like 'I am absolutely ok', 'my health is first class.' 'I am A-one.' 'No problem at all' and other words akin to them will be deemed to be sinful lies.

One intention of uttering ﴿الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ﴾

If someone inquires about the health of a patient and the patient spontaneously replies without any intention: ﴿الْحَمْدُ لِلَّهِ﴾, there is no harm in it. Or if he utters it not in the sense of being 'fine' keeping in mind his illness but with the intention of thanking

Allah **عَزَّوَجَلَّ** in every circumstance; **‘الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ’**, i.e. (thanks to Allah **عَزَّوَجَلَّ** in every circumstance), then it is not a lie either in this condition.

13 Examples of lies spoken to console patients

(Something which contradicts truth, is a lie.)

The sentences mentioned below can or cannot be lies; similarly Shari’ah can or cannot permit uttering these sentences, therefore, if a person utters these sentences, we should not think of him as a sinner, however at the time of uttering such sentences we should take care of the truthfulness of the statement and our own intention. An example is cited to understand it: A man has eaten fatty (oily) food in front of us and said to another person I abstain from (fatty food), so it is not necessary that saying this will be a lie as his doctor might have advised him to eat such type of food once a month or at the time of uttering the sentence, the utterer might not have his attention to his food. Similarly, there may be many probabilities and speculations in the remaining sentences.

1. **مَا شَاءَ اللَّهُ**, you are very tolerant (or courageous).
2. You have suffered a lot, but never uttered even ‘uff’ [expressing physical or mental pain].
3. You have always been patient.
4. Wow! You are looking fresh.

5. مَا شَاءَ اللَّهُ, now you are absolutely ok!
6. You are not looking ill at all!
7. Your illness has gone!
8. No! No! Nothing has happened to you.
9. Congratulations! All of your reports are clear.
10. Despite being aware of the dangerous disease uttering: *‘There is nothing to be scared of, doctors frighten [patients] without any reason’.*
11. *So-and-so person also suffered from this illness and recovered in two days, you will also recover soon* (the one who is being referred, does not exist in the real world).
12. Stating deliberately by keeping a hand on the pulse of the patient suffering from a high fever: *‘No brother no! You have no fever at all’.*
13. Despite not confirming it by heart, only to console a seriously ill person, saying: *‘O brother! You have lost courage by suffering this minor illness!’*

13 Examples of lies told by patient

(Something which contradicts truth, is a lie.)

1. Stating when having the fear of suffering from cancer: *‘I don’t care about my illness, but I am worried about my children.’*

2. *I can't afford it at all; I can't afford the expenses of the treatment* (though he has saved lots of money).
3. Despite being able to afford [expenses for treatment], to earn the sympathies of people, uttering: *'I have no money for food, so how can I get money for treatment!'*
4. *I am completely on a restricted diet* (though if he is invited somewhere, so he is there first).
5. *Doctor! I am taking my medicine exactly on time* (though he is not taking his medicines quite often).
6. A diabetic states: *'I do not even taste sweets'* (though he does not abstain from eating sweets).
7. Reply to the advice offered to a fat man to reduce his weight: *'I am taking much care of my diet'* (though whether it is Karhaayi Gosht (a type of meat dish) or fried Gosht (Asian dish), soft drink or cold drink, Qawrmah or Biryani, pies or Samosa, in short whatever is brought before him is not spared!)
8. Despite being aware of the illness uttering: *'I am fine'*.
9. *'I am not ill.'*
10. After making lots of complaints, saying: *'I have remained patient.'* (This will be a sinful lie only when someone has the definition of patience in his mind.)

11. Despite having a severe pain, saying: *‘No! No! I have no pain at all!’*
12. *‘I am not worried about the illness but feel sad about the waste of my time.’*
13. Despite getting free treatment from a charity hospital saying: *‘I have paid myself all the expenses for the treatment; no one offered me help even as a mere formality’.*



78 SPIRITUAL TREATMENTS OF ILLNESSES

(Take the mentioned homemade and medical treatment in consultation with your physician.)

Four spiritual treatments of fever

1. One suffering from fever should recite ﴿ بِسْمِ اللّٰهِ الْكَبِيْرِ ﴾ abundantly.
2. If the fever is due to hot weather, write (or get it written) ﴿ يَا حَيُّ يَا قَيُّوْمُ ﴾ 47 times, have it plastic coated and then sew it either in leather or rexine or cloth and then wear it around the neck. *اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*, fever will go away.

3. Write or get ﴿يَا غَفُورٌ﴾ written 3 times, get it plastic coated and then sew it either in leather or rexine or cloth and then wear it either around the neck or tie it around the arm. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, every type of fever will go away.
4. Write ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ 30 times on a piece of paper and then put it into a bottle of water; then have the patient drink a little water thrice a day. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, fever will go away; if needed more water can also be added. (Duration of treatment: Till recovery.)

Spiritual treatment for fever that is not cured by medicines

5. During the treatment the patient should wear cotton clothes (the clothes should not be made of KT or other artificial threads). Now, one who can recite the Holy Quran correctly should recite Surah Al-Qadr 21 times after ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ every time in the state of Wudu loudly in a way that the patient may hear it; he should blow on the patient as well as onto the bottle containing water. The patient should drink this water from time to time. Do it till three consecutive days. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, fever will go away.

Two spiritual treatments for someone who can't sleep

6. One who cannot sleep due to any pain etc., ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾, should be recited abundantly near him, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* he will fall asleep. Further, the patient will recover soon by the mercy of Allah *عَزَّوَجَلَّ*. (Please be careful that the voice of recitation does not reach the patient.)
7. If you are unable to sleep, recite ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ 11 times and blow onto yourself, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will fall asleep.

Three spiritual treatments for animal bites and its protection

8. The part where a poisonous animal has bitten, moving finger around that spot, recite 7 times ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ in one breath, and then blow onto it, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* the effect of poison will go away.
9. Write or get ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ written 11 times and then giving the child bath immediately after his/her birth make him/her wear it, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, he/she will remain protected from dangerous animals and dysentery.
10. If a dog starts barking and attacking on the way, recite ﴿يَا حَيُّ يَا قَيُّوْمُ﴾ three times, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, the dog will quietly return.

Three spiritual treatments for evil influence of jinns

11. One who recites ﴿ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴾ 21 times at the time of sleeping at night, that night he will stay safe from every type of unexpected (i.e. happening suddenly) accidents, attacks of evil/mischievous human and jinns and sudden death, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*.
12. One who is possessed by an evil spirit should abundantly invoke ﴿ يَا اللّٰهُ يَا حَيُّ يَا قَيُّوْمُ ﴾, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*, evil spirit will go away.
13. Write or get ﴿ لَا إِلَهَ إِلَّا اللّٰهُ ﴾ written 41 times, and then get it plastic coated, sew it in leather/rexine/cloth and then tie it either around the arm or wear it around the neck. *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*, evil effects will go away.

If something disturbs you during sleep or...

14. If someone is unable to sleep, has nightmares, feels the pressure of weight during sleep or feels as if someone is pressing him, should do this practice regularly at the time of sleeping: Spreading the palms of both hands, recite all the three Quls (Surah Al-Ikhlās, Surah Al-Falaq, Surah An-Naas) once each and then blow onto them, then pass the hands on the whole body including head, face, chest and front and back to the part you can stretch your hands.

Then repeat the same second and third time. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will see its benefit yourself. Moreover, one can also do this practice to protect himself against jinn, magic and disaster.



Two spiritual treatments for magic

15. After reciting ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ 101 times, blow upon the one who is under the magic spell, or write the same on a piece of paper, then put the paper into water and make the sufferer drink it, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* the effect of magic will go away.
16. Measure 11 cotton threads of sky blue colour from the head to toe of the patient; fold these 11 threads twice, now make a loose knot on the top of the threads then recite Surah Al-Falaq once and blow onto this knot and tie it immediately. Similarly, after making 11 knots, put the threads into burning coals. (One can burn it after putting it on a griddle etc. placed on top of the gas stove.)

If a person is under the magic spell, the unpleasant smell will emanate. Do this practice once daily as long as the unpleasant smell emanates. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, the evil influence of magic will go away.

Two spiritual treatments for paralysis and facial paralysis

17. Write ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ 11 times on a new plate and then drink water in it, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will get rid of facial paralysis.
18. Reciting ﴿يَا اللَّهُ﴾ 100 times at the time of sleeping, will protect from the mischievous activity of Satan, paralysis and facial paralysis, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Homemade remedy for facial paralysis

Buy mukorossi brain (from the shop selling traditional medicines) according to need and then crush it; now put pure honey and make tablets equal to chickpea; take one tablet each in the morning and evening daily with lukewarm milky tea. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, by using it for a few days or few weeks or few months, the patient will recover.

Spiritual treatment of hepatitis

19. Recite or get Surah Quraysh recited 21 times after ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ every time (with Salat-‘Alan-Nabi 11 times before and after it); blow onto Zam Zam water or the water which contains few drops of Zam Zam water and then drink it daily in the morning, afternoon and evening. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, recovery will be achieved within 40

days. (Only one-time blown water is sufficient; water as per need can be added.)

Four spiritual treatments for jaundice

20. If a small child suffers from jaundice, he should be made to wear an onion that is blown after reciting Surah Al-Fatihah 21 times with ﴿ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴾. *اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*, he will recover.
21. Write Surah Al-Bayyinah; make its amulet and then have it wore by the patient around his neck. *اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*, jaundice will go away.
22. After reciting the following blessed verse 101 times blow onto water and then make the patient drink it, *اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ* it will be extremely effective for the patient:

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَهُوَ الْعَزِیْزُ الْحَكِیْمُ ﴿۱﴾

(Part 28, Surah Al-Hashr, verse 1)

23. Recite ﴿ يَا حَسْبِیْ ﴾ 300 times and then blow onto water; give it to the patient for 21 days, *اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*, he will recover from jaundice.

Two spiritual treatments for toothache

24. After reciting the following blessed verse of Surah Yaseen thrice, blow onto your finger and then rub it on your teeth, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the pain will go away:

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ

(Part 23, Surah Yaseen, verse 58)

25. Write or get **يَا اللَّهُ** written 7 times on a piece of paper; fold the paper (having it plastic coated is better) like an amulet and press it beneath the molar, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the pain of the molar will go away.

Homemade remedy for toothache

If gums are painful or swelling or pus oozing from them then approximately 5 gram alum should be heated in a glass of water; when the alum melts and dissolves in water, it should be rubbed on teeth and gums; if gums are painful or swelling or pus oozing from them, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** they will get better.

Effective remedy for toothache

26. If someone has acute toothache, he should recite Surah Quraysh 21 times in the state of Wudu and then blow

onto the salt. Rub that salt on the painful tooth and place it between the teeth. Do it two to three times in the day, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** it will get better.

Spiritual treatment for stone in gall bladder and bladder

27. Write ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ 46 times on plain paper; wash it with water and then drink it, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, the stone in gall bladder and bladder will get out in small particles. (Duration of treatment: Till recovery.)

Treatment of kidney and gall bladder stone with raw papaya

Use white or black salt on raw papaya and sprinkle a little ground black pepper on it; eat (approximately 10 grams) thrice a day after chewing it well. If difficulty arises in chewing, it can be used after being ground. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the stone in kidney and gall bladder will get out.

Do not eat in large quantity because being heavy, it digests slowly (though it helps other things to digest quickly).

Three spiritual treatments for kidney and urine diseases

28. If one needs to pass urine frequently in little quantity, he should write this blessed verse or get it written [on a piece

of paper] and then tie it around the arm or wear it around the neck, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** cure will be granted:

وَقِيلَ يَا رِضْ اِبْلَعِي مَاءً كِ وَ يَسْمَاءُ اَقْلِعِي وَ غِيضَ الْمَاءِ
وَقُضِيَ الْأَمْرُ وَ اسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ

الظَّالِمِينَ

(Part 12, Surah Hood, verse 44)

29. Recite Surah Alam Nashrah 7 times after ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ every time and Salat-‘Alan-Nabi once before and after it, blow [on the effected area], **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, the kidney pain will go away.
30. If one passes urine in little quaintly due to a kidney disease or there is an irritation or pricking while passing urine and no medicine is effective, in the state of Wudu recite Surah Alam Nashrah 11 times after ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ every time and blow onto rain water, and then drink three mouthfuls of that water 4 times a day (before breakfast, at Zuhr, after ‘Asr and at the time of sleeping). Recite Salat-e-Ibraheemi 7 times prior to drinking it every time. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, the kidney disease and irritation while passing urine etc. will be cured.

Medical prescription for kidney diseases

Use 3 grams sweet Soda with water every day in the morning on empty stomach (with the permission of the doctor), drink more and more water whether you are thirsty or not. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will recover in 11 days. If it is a chronic disease, then continue this treatment for 41 days.

Spiritual treatment of blood in urine

31. Sometimes blood comes out in the urine due to a stone in bladder or kidney or due to eating things abundantly which are hot in effectiveness. Further, the excessive use of red chilli powder also produces burning sensation while passing urine. The patient should avoid things which are hot in effectiveness and red chilli powder. Recite the below-mentioned blessed verse thrice along with Salat-‘Alan-Nabi thrice before and after it, after every two hours and blow onto water, then drink it. (Treatment duration: Till recovery.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ط يُسَبِّحُ

لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٣﴾

(Part 28, Surah Al-Hashr, verse 24)

Spiritual treatment for navel

32. Write or get it written on a piece of paper in the state of Wudu and have it plastic coated. Then sew it in a piece of cloth etc. and then tie on the navel in a way that it should not slide below the navel, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, one will recover:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿سَلَّمَ﴾ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٢٦١﴾

(Part 23, Surah Yaseen, verse 58)

Two spiritual treatments for nocturnal emission

33. Recite Surah Nuh once before sleeping and blow onto yourself. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, nocturnal emission will not occur.
34. Make your habit to write ﴿يَا عُمَرُ﴾ at the time of sleeping on the spot of the heart with forefinger, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* being safe from the entrance of Satan, you will avoid nocturnal emission.

3 Spiritual treatments for eye diseases

35. If eyesight has become weak, recite ﴿يَا شَكُورُ﴾ 41 times and blow onto water, then rub this water on the eyes. (Treatment duration: Till recovery.)

36. If eyesight gets weak or has lost, recite ﴿يَا رَحْمَنُ يَا رَحِيمُ يَا اللَّهُ يَا سَلَامُ﴾ 41 times (with Salat-'Alan-Nabi once before and after it), and then having water in both hands blow onto it and put it on the face and rub on the eyes, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, will be benefitted. (Treatment duration: 7 consecutive days)

Madani pearl: Prior to putting the water on the face, spread a clean piece of cloth etc. so that the blown water may not get dishonoured.

37. Recite ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ thrice after every Salah and blow onto a finger and then touch it on the eyes. Do this practice throughout your life. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, eyesight weakness will get away; further, one will be safe from white and black cataract (an eye disease).



Spiritual treatment for earache

38. Recite ﴿يَا سَوِيْعُ﴾ 21 times (with Salat-'Alan-Nabi before and after 3 times) and then blow into both the ears of the patient. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, the pain will subside. (Treatment duration: Till recovery)

Spiritual treatment for cold and flu

39. Recite Surah Al-Fatihah thrice after ﴿ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴾ each time (with Salat-‘Alan-Nabi before and after thrice) and blow onto the patient for three days daily. *اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*, he will recover from cold and flu.

Spiritual treatment for rapid heartbeat

40. Recite or get the following blessed verse of Surah Yaseen recited 101 times with Salat-‘Alan-Nabi thrice before and after and then blow onto anything for eating or drinking; eat or drink that thing, *اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*, you will recover. (Duration of treatment: Till recovery.)

سَلْمٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٥٨﴾

(Part 23, Surah Yaseen, verse 58)

Spiritual treatment for holes in heart

41. Recite ﴿ لَا إِلَهَ إِلَّا اللَّهُ ﴾ 75 times, then blow onto the chest of the children having holes in their heart, and the patient of nervousness, heart diseases and the chest diseases. By the grace of Allah *عَزَّوَجَلَّ*, this is effective for such patients.

Three spiritual treatments for evil eye

42. Recite ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ 60 times, and blow [onto the patient], *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, the malicious influence of evil eye will disappear.
43. The habitual of reciting ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ before eating anything will be safe from the evil eye, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Spiritual treatment for evil eye and pain

44. Write or get ﴿يَا حَيُّ يَا قَيُّوْمُ﴾ written 786 times on a piece of paper, get it plastic-coated after wrapping it like an amulet and then sew it either in rexine or a piece of cloth etc.; tie it on the arm or wear it around the neck. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, the malicious influence of evil eye will wear off. If someone has a pain in his arms and legs, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* this amulet is also effective for him.

For protection of children against evil eye and every type of mischief

45. Recite Surah Al-Fatihah, Surah Al-Ikhlās, Surah Al-Falaq and Surah An-Naas (with Salat-‘Alan-Nabi before and after thrice) three times with ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ every time in the state of Wudu and then blow onto children. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, children will remain safe from being the

victim of evil eye etc. (This is to be practiced twice a day i.e. in the morning and evening daily.)

Three spiritual treatments for epilepsy

46. Recite ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ 66 times daily and blow onto an epileptic. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, he will improve. In addition to this, this treatment is also effective for fever, cold, flu, cough, every type of pain and eye diseases. (Duration of treatment: Till recovery.)
47. Recite ﴿يَا اللَّهُ يَا رَحْمَنُ﴾ 40 times in one breath, blow into the ear of the person suffering from epileptic fits, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, he will become conscious immediately.
48. It is highly effective to blow into the ear of the epileptic after reciting Surah Ash-Shams with ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾.

Spiritual treatment for hair fall

49. Recite Surah Al-Layl 41 times after ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ every time in the state of Wudu, and blow onto the bottle of mustard or coconut oil; have massage of this oil on the head daily at the time of sleeping. The hair fall will stop after massaging for a few days, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. It is also beneficial to keep beard's hair from falling. (Add other oil to the same bottle if needed.)

Remedy to get rid of baldness

Mix one spoon honey and a half spoon ground cinnamon into olive oil and then apply the mixture on the baldness. After using this mixture continuously for some time, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** new hair will begin to grow.



Spiritual treatment of swelling

50. If any part of the body is swollen, write or get ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ written 67 times on a piece of paper and keep it with you or wear it after making its amulet, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** swelling will go away.

Spiritual remedy for protection against fatal diseases

51. Write or get ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ written 76 times on a piece of paper etc., put it into Zam Zam water, and drink it, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will remain safe from fatal diseases.

Spiritual treatment for backache

52. Recite Surah Al-Fatihah 41 times with ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ every time between the Sunan and Fard of Salat-ul-Fajr. (Duration: Till recovery.) A person has said: ‘**أَلْحَقْتُ لِلَّهِ عَزَّوَجَلَّ**, I had this spiritual treatment, so my back pain has gone.’

Five spiritual treatments for migraine and headache

53. Recite ﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾ and blow onto the head, the pain will subside. The same if written on a piece of paper and after making an amulet tied around the head, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ* will be beneficial.
54. Recite ﴿ يَا سَلَامٌ ﴾ 11 times, and then blow [onto the head]. Recite similarly 3 or 7 or 11 times and then blow it, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*, prior to completing 11 times, migraine will go away; this remedy is also effective for headache, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.
55. Recite ﴿ لَا إِلَهَ إِلَّا اللَّهُ ﴾ 65 times after Salat-ul-‘Asr and blow onto the head, by the grace of Allah Almighty, migraine and the headache will go away.
56. Putting a pinch of salt onto the tongue, drink a glass of water after 12 minutes. No matter how severe the headache is, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ* it will subside. (The patients of high blood pressure should not take this treatment as the use of salt is harmful for them.)
57. Recite the following Du’a either 3 or 7 times placing hand on the head of the patient and blow onto the head. *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*, he will get cured:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط بِسْمِ اللَّهِ رَبِّ الْأَرْضِ وَالسَّمَاءِ ط
بِسْمِ اللَّهِ الَّذِي بِيَدِهِ شِفَاءُ ط بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ
اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّبِيعُ الْعَلِيمُ ط

Spiritual treatment for headache, giddiness and mental weakness

58. One who has a headache or feels giddy, placing hand on the spot of pain recite:

أُسْكُنْ سَكْنَتَكَ بِالَّذِي لَهُ
مَا فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّبِيعُ الْعَلِيمُ ط

7 times and blow onto the head. Islamic sister should hold the painful spot of her head herself, and her Mahram or husband may recite it and blow onto her head. Ask the patient about the pain. If the pain still persists, then the same can be repeated. Doing it a few times, إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ the headache will go away and the mental weakness will be removed but it is essential for mental weakness that this practice should be done continuously for seven days daily at a fixed time (e.g. daily at 12 noon).

For success in religious examination

59. For the success in the examination, the student of a Madrasah should recite Surah Al-Ikhlâs 16 times with ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾ every time after five Salahs in the state of Wudu, and then make Du'a to Allah عَزَّوَجَلَّ for the success in the examination. إِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ, he will succeed. This practice is also useful for the success in an interview to get a permissible job whether in the country or out of the country, إِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

Two spiritual treatments for troubles, diseases and unemployment

60. Recite ﴿يَا سَلَامُ﴾ whether sitting or standing, walking or wandering in the state of Wudu, إِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ, salvation will be achieved from diseases and troubles and sustenance will increase.
61. Chronic patient should always recite ﴿يَا مُعِیْدُ﴾, Allah عَزَّوَجَلَّ will bless him with health.

For making husband righteous Salah-offering person

62. If a husband is a victim of bad habits and quarrel goes on all the time at home, wife should recite Surah Al-Fatihah

11 times with ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ﴾ every time and then blow onto water and then get her husband to drink that water, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**, the husband will become righteous (not only husband but anyone should not know about this practice, otherwise due to misunderstanding there may be a trouble). When she gets opportunity, she should do this; blown water may also be added to the water in cooler and apart from the husband, anyone from the family members may drink it; when needed, additional water may also be added to the cooler.

Four spiritual treatments of cancer

63. Recite Surah Maryam with Salat-e-Ibraheemi before and after 11 times, blow onto water; add additional water as well if needed. The patient should drink this water the whole day; do this practice for forty days without any break, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ** the patient will be cured. (Any other person can also blow onto water after reciting and make the patient drink it.)
64. Recite the following blessed verse 2022 times (with Salat-‘Alan-Nabi 11 times before and after it) and blow onto the cancer patient; also blow onto water and medicine and give him to drink, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ** it will be remarkably beneficial. (Duration: Till recovery):

أَلَا يَعْلَمُ مَنْ خَلَقَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

(Part 29, Surah Al-Mulk, verse 14)

65. Recite ﴿يَا رَقِيبُ﴾ 100 times in the state of Wudu for 7 days (with Salat-‘Alan-Nabi 11 times before and after it) and blow onto the cancer patient; if there is a wound, blow onto it as well. If the cancer wound is inside the body or in Satr, blow over the cloth on the spot of the wound. If the wound is apparent on the body, blow onto the mustard oil, and the patient can keep on applying the same oil on his wound. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, the wound will heal and the cancer will be removed.
66. Regardless of any kind of cancer, cook 100 gram turmeric well into a 1 kg olive oil and then sieve it. The patient should take 20 drops after every meal and then drink lukewarm water. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, he will improve.

Eat pistachios every day and protect yourself from cancer

According to a recent research, eating pistachios in an average quantity daily reduces the risk of lung cancer and many other types of cancers. According to the research carried out by an ‘American Association’ working on cancer, pistachios contain a special kind of Vitamin E through which a very strong immune

system can be developed against many types of cancers including the lung cancer.



Four Awraad (invocations) for strong memory

67. Placing the right hand on the head recite ﴿يَا قَوِيُّ﴾ 11 times after all five Salahs. (*Jannati Zaywar, pp. 605*)
68. Recite ﴿يَا ذَا الْجَلَالِ وَالْإِكْرَامِ﴾ thrice before sleeping and blow onto three almonds; eat one almond at that time, second, in the morning on empty stomach and third one in the afternoon. Parents, after doing as prescribed, may also give their children to eat. (Duration: 21 days)
69. After reciting ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ 564 times make Du'a to Allah عَزَّوَجَلَّ for the ease of memorizing the Holy Quran; by keeping up this effort إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ the Holy Quran will be memorized.
70. Write ﴿يَا حَيُّ يَا قَيُّوْمُ﴾ once on a piece of paper; make an amulet of it and then tie it around the arm or wear it around the neck; إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ you will recover from the disease of amnesia (disease of forgetfulness).

71. Recite ﴿ يَا عَلِيمُ ﴾ seven times and recite ‘Surah Alam Nashrah’ 21 times with ﴿ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴾ every time and blow onto water; a child or elder with a weak memory should be given to drink. *اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*, memory will become strong.

Love between husband and wife

72. If a wife loves her husband less, husband should recite ﴿ يَا وَدُودُ ﴾ 101 times daily after Salat-ul-‘Asr in the state of Wudu (with Salat-‘Alan-Nabi thrice before and after it) keeping a piece of crystallized sugar in the mouth and then imagining his wife blow onto her chest. If husband loves less, then the wife may do the same thing. *اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*, husband and wife will start loving each other.

(This practice is only for the love of husband and wife and has to be done secretly; neither husband nor wife should tell it to each other and nobody else should be aware of it because a trouble can arise due to misunderstanding.)

Spiritual treatment for child’s weak memory

73. Recite or get ﴿ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴾ recited 786 times (with Salat-‘Alan-Nabi thrice before and after it) and blow onto a bottle of water; the child should be given that water

to drink daily in the morning on empty stomach and at the time of sleeping; add other water into it, if needed.

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, brain will work better. (Duration: Till the requisite result.)



Spiritual treatment for appendicitis

74. Recite Ayat-ul-Kursi 11 times and ﴿يَا عَظِيمُ﴾ 7 times (with Salat-‘Alan-Nabi thrice before and after it) and blow onto a pinch of salt; put it into water and drink it. Do it thrice a day. إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, appendix will go away.

Spiritual treatment for epileptic fit

75. Recite the following verses thrice and blow onto the patient. إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, epileptic fit will stop:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمِصَّ طَسَمَ كَهَيْعِصِ يَسِّ وَالْقُرْآنِ الْحَكِيمِ حَمَّ عَسَقِ

نَّ وَالْقَلَمِ وَمَا يَسْطُرُونَ

Spiritual treatments for evil eye

76. Recite Surah Al-Kawsar once and blow onto the right cheek of a child. Then second time recite Surah Al-Kawsar and blow onto the left cheek and third time onto the forehead, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the influence of evil eye will go away.

(In the beginning, Salat-‘Alan-Nabi thrice, once **أَعُوذُ** and complete **بِسْمِ اللَّهِ** has to be recited prior to Surah Al-Kawsar every time.)

77. After reciting ﴿ **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** ﴾ 3 times recite the following Du’a 7 times, and blow onto the person who has become the victim of evil eye, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the influence of evil eye will go away:

بِسْمِ اللَّهِ، اللَّهُمَّ اذْهَبْ حَرَّهَا وَبَرِّدْهَا وَوَصِّبْهَا

78. Recite ﴿ **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** ﴾ 7 times, once Ayat-ul-Kursi, Surah Al-Falaq and Surah An-Naas thrice (**بِسْمِ اللَّهِ** has to be recited prior to Surah Al-Falaq and Surah An-Naas every time) with Salat-‘Alan-Nabi once before and after it, then blow onto three red chillies. Move these red chillies 21 times around the head of the patient and then put them into the stove. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the influence of the evil eye will go away.

Two homemade remedies for blood pressure

1. Soak four curry leaves in a cup of water the whole night; chew up and eat two out of four leaves on empty stomach in the morning then drink the same water (use the remaining two leaves in the curry etc.), **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** blood pressure will get normal only within a week, rather you will feel the difference in a day. **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, by virtue of this treatment, the face of blood pressure patient will also light up.
2. Cut bitter gourds as required and dry them along with seeds; then make powder after grinding it. Take it a half spoon in the morning and evening; **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** it will normalize your sugar level, blood pressure and cholesterol. (Duration of treatment: Till recovery.)

Muhammad Ilyas Attar Qadiri

21 Rajab-ul-Murajjab, 1436 AH (May 11, 2015)

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Reap rewards by distributing Maktaba-tul-Madinah's published booklets and Madani pearls-containing pamphlets on the occasions of wedding, funeral, Ijtima'at, 'Urs, procession of Milad etc. Make a habit to keep some booklets in your shop to gift them to your customers with the intention of reaping rewards. Send at least one Sunnah-Inspiring booklet or Madani pearls-containing pamphlet to each home in your neighbourhood with the help of children or paperboys, stepping up efforts for conveying the call towards righteousness and gaining great reward.

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah عَزَّوَجَلَّ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasul, to fill out the Madani In'amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.' In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.



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Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan.

UAN: +92 21 111 25 26 92 | Ext: 1262

Web: www.dawateislami.net | E-mail: translation@dawateislami.net