

الخطبة الأولى

عباد الله: يقول الحق -تبارك وتعالى

(وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا)

حديثنا اليوم عن الاستشفاء بالقرآن الكريم أيها الإخوة الكرام....

والطب مهما بلغ من تقدم وتطور ودقة لا يصل إلى دور القرآن الكريم في شفاء أمراض الروح والنفس و
البدن، بل إن أمراضاً لا تعد أعلن الطب الحديث إفلاسه أمامها، ولم نجد لها علاجاً إلا في القرآن الكريم

كثير ممن يصابون بمرض أول ما يفكرون به: الذهاب إلى المستشفيات الخاصة والعامة، فلا يجدون لهم
مخرجاً بعد تعبهم وخسارتهم ومعاناتهم، وكان الأولى بهم أن يتذكروا أن بين أيديهم كتاب ربهم شفاء ورحمة
للمؤمنين...

للأسف الشديد في هذا الزمن، نجد أن بعض الناس توكلوا على الأسباب أكثر مما توكلوا على المسبب...

توكلوا على الغذاء والأدواء للبدن فقط، و نسوا الغذاء الروحي و النفسي...

قال سبحانه وتعالى: ﴿ وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴾

و هجر القرآن أنواع: هجر تحكيمه، وهجر سماعه، وهجر قراءته، وهجر تدبيره، وهجر الاستشفاء به

و نجد أن كثيرا من هاجري الاستشفاء بالقرآن يذهبون إلى أرقى مستشفيات العالم للبحث عن علاج، ويدفعون
آلافاً مؤلفة، وفي النهاية لا يجدون العلاج، وفي النهاية بعد التعب وبعد العناء وبعد الخسارة وبعد ضياع
الوقت، وفوات وقت العلاج بالقرآن لا يجدون شيئاً.

ها هو القرآن الكريم لا يحتاج إلى سفر ولا إلى فواتير ولا استنجار، ولا.. ولا..، ها هو النور واليقين والحق
بين أيدينا، حبل متين، ومنهج مبين، فيه أخبار الأولين والآخرين، والأنبياء والصالحين، فيه أحكام العقيدة
والشريعة من حلال وحرام وحق وباطل، ومسموح وممنوع، شفاء للصدر، وفيه للأعمى تبصرة ونور

القرآن شفاء لأمراض البدن والروح لكن لمن؟ للمؤمن بذلك، وليس لأهل الشك والتجربة، استشف بالقرآن
مؤمناً موقناً بنفعه، أما إذا استشفيت به وأنت شاك أو مجرب أو غير مؤمن بما فيه من الشفاء، فلن تستفيد
منه.

Allah the Most High tells us in the Quran:

“Indeed We have sent down from the Quran that which is a cure and
mercy for the believers, and it only increases the wrongdoers in
loss.”

Brothers and sisters in Islam, today's Khutbah is about the healing powers that Allah sent down within the Quran.

The past two years we have been experiencing the Corona Pandemic, the emergence of new vaccines, treatments and medicines. We've been bombarded by the news and social media about the constant threat of Corona Virus, and all the talk is about the different types of medicines that we can take to prevent becoming sick or ill.

We must understand brothers and sisters that seeking medicine and cures for our illnesses is from the fundamental Islamic teachings. However we must also understand that no matter how advanced modern day medicine may become, it will never reach the level of the Quran in curing and healing our illnesses. Allah the Most High who is the one who creates sicknesses and provides the cures, has placed within the Noble Quran cures for all types of our ailments, whether they be related to the mind, body or soul.

When we ponder and reflect over this as Muslims, and observe our friends and relatives, we find that many of those who are sick or ill

All praises are due to Allah who sent His final message to mankind contained within the Quran and Authentic Sunnah. Everything mentioned within them are beneficial for mankind, even if he realizes it or not. The Quran is the speech of Allah directed to all human beings, and from amongst the human beings are those who submit themselves to the speech of the Lord of the Universe, because they know He is more knowledgeable than them, and from amongst human beings are those who are arrogant and think that they know

better than their creator and what is more suitable for their well being, health, safety, security and benefit.

Allah tells us that the Quran is the book which guides to that which is the best, it provides solutions for all of our problems, either generally or specifically. Allah informs us:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَفْضَلُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا
كَبِيرًا

“Surely this Quran guides to what is best, and gives good news to the believers—who do good—that they will have a mighty reward.

Also from the descriptions that Allah mentions about the Quran is that it is a cure, a remedy, and a solution for all of mankind’s illnesses, whether they are mental, psychological or even physical. We find this characteristic not only in one verse in the Quran, but it is mentioned in numerous verses in the Quran, which proves to us that Allah wants us to understand the importance of the Quran’s healing abilities.

The first verse is what Allah mentions in surah Yunus:

{يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ} [يونس:57].

O humanity! Indeed, there has come to you an admonition from your Lord, a cure for what is in the hearts, a guide, and a mercy for the believers.

When we ponder over this first verse we find that Allah mentioned first and foremost that the Quran is an admonition, a reminder for the believers, a book of guidance, clarifying for us the right from the wrong, the good from the bad, the halaal from the haram. Then Allah immediately mentions after that, that the Quran is a cure, a remedy, a solution. He used the word 'Shifaa' and didn't use the word 'dawaa'. Why is that? This is because 'Dawaa' can either cure or not cure the ailment or sickness, but 'shifaa' is guaranteed, 100%. And some may say well Allah only mentioned that the Quran is a cure for what is in the chests, meaning what is in the hearts. But don't we remember what the Prophet Muhammad said in an authentic hadith:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ "

“Indeed within the body there is a piece of flesh if it is healthy, then the whole body is healthy, and if it is unhealthy then the whole body is unhealthy, indeed it is the heart.”

So yes Allah mentioned that the Quran is a cure for the heart, and he mentioned the heart because it is the most important part of the body. But Allah did not restrict the curing capabilities to only the heart alone, rather he mentioned the heart, because this is where the curing and healing first takes place, then it spreads throughout the body. The heart is the place where our Iman is rooted, it is the place where all of our beliefs start, it is the organ that is responsible for pumping and distributing blood throughout our bodies, it is an organ used to help distinguish between right and wrong, good and bad. Then in the same verse Allah mentioned that the Quran is also a guidance and mercy for the believers.

Then Allah goes on to mention in another verse in surah al Isra:

{وَتُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا} [الإسراء:82]

“We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss.

In this verse Allah clarifies further how the Quran is a cure for all ailments and sicknesses and those who claim that it is only mental or psychological need a proof to specify it as a cure for these two only.

In another verse Allah says:

{قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى} [فصلت:44].

Say, ‘O Prophet,’ “It is a guide and a healing to the believers. As for those who disbelieve, there is deafness in their ears and blindness to it ‘in their hearts’. It is as if they are being called from a faraway place.”

Dearly beloved believers, we find in these three verses that the type of shifaa mentioned here in these three Quranic verses is general and comprehensive to all types of ailments, sicknesses or diseases. Allah only mentioned that the Quran is a ‘shifaa’ for the hearts in one verse because the hearts are where the worst types of sicknesses occur, whether they are mental, psychological or physical. But he did not restrict the healing abilities of the Quran to only the hearts, rather he only pointed it out to us because it is the most important organ in the body. The hearts are the storehouses of Iman or Kufr, guidance or misguidance, knowledge and the worst of all sicknesses and ailments ignorance.

ولم يُحصر في الآيات الثلاث الشفاء في مجال معين، بل جاء نكرة في سياق الإثبات ليعم جميع أنواع الشفاء، وفي كل المجالات، إلا أنه في إحدى الآيات ذكر أنه شفاء لما في الصدور، والمقصود به أنه شفاء للقلوب، وأعصى الأمراض وأشدّها فتكاً هي أمراض القلوب؛ ذلك أن القلوب هي مستودع العلوم والأفكار والأخلاق

So what proofs and evidences do we have that show us how the Quran can provide cures, remedies and solutions for our physical ailments and sicknesses?

وَأَخْرَجَ سَعِيدُ بْنُ مَنْصُورٍ فِي سُنَنِهِ، وَالْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ بِإِسْنَادٍ فِيهِ ضَعْفٌ لِأَجْلِ انْقِطَاعِهِ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «فَاتِحَةُ الْكِتَابِ شِفَاءٌ مِنْ كُلِّ سَقَمٍ» وَفِي رِوَايَةٍ: «مَنْ كُلَّ دَاءٍ»

Imam Sa'eed bin Mansoor and Imam Bayhaqee transmitted a narration from Abu Sa'eed al Khudree which has some weakness in it that the Prophet Muhammad said: 'Surah Al Fatihah is a 'shifaa' for every illness'.

In another narration one of the companions by the name of Uthman ibn Abee al Aas went to the Prophet Muhammad complaining of some pain since the time he accepted Islam, so the Prophet Muhammad told him:

«ضع يدك على الذي تألم من جسدك، وقل: بسم الله ثلاثاً، وقل سبع مرات: أَعُوذُ بِاللَّهِ . وَقَدْرَتَهُ، مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ»

“Put your hand over the place where you feel pain and say: bismillah three times and say seven times: I seek refuge in Allah and in His Power/decreed from every evil/pain and things I'm afraid of.”

One of the great Tabi'een Talhah bin Musarrif said: It used to be said that if the Quran is recited upon/alongside the sick/ill person that their symptoms decrease a bit. So one day I entered upon Khaythamah and he was sick. So I said to him: Today I see you are looking better, so he replied: Someone came and recited Quran with me or upon me.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ عَيْسَى بْنِ عُمَرَ الْقَارِيِّ الْكُوفِيِّ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، قَالَ: كَانَ يُقَالُ: إِذَا قُرِئَ الْقُرْآنُ عِنْدَ الْمَرِيضِ، وَجَدَ لِذَلِكَ خِفَةً. قَالَ: فَدَخَلْتُ عَلَى خَيْثَمَةَ، وَهُوَ مَرِيضٌ، فَقُلْتُ: إِنِّي أَرَاكَ الْيَوْمَ صَالِحًا، فَقَالَ: إِنَّهُ قُرِئَ عِنْدِي الْقُرْآنُ

It has also come in some other narrations which are fair but contain some weakness that the Quran is the best cure/remedy.

فعن علي -رضي الله عنه- قال النبي صلى الله عليه وسلم: (خير الدواء القرآن) [ابن ماجة، كتاب الطب، باب الاستشفاء بالقرآن، وحسنه بعض أهل العلم، وضعفه الألباني]

وفي رواية (القرآن هو الدواء) [حسنه المناوي، وضعفه الألباني]

Some may be asking: well how did the Prophet Muhammad and his companions practice this? Did they use the Quran to cure physical ailments? Did they use the Quran to cure mental and psychological ailments?

Imam Al Bukhari narrates in his Sahih about how reciting Surah Al Fatiha can cure physical ailments and pain, such as scorpion bites or snake bites:

A group of the companions of Allah's Messenger (ﷺ) proceeded on a journey till they dismounted near one of the Arab tribes and requested them to entertain them as their guests, but they (the tribe people) refused to entertain them. Then the chief of that tribe was bitten by a snake (or stung by a scorpion) and he was given all sorts of treatment, but all in vain. Some of them said, "Will you go to the group (those travelers) who have dismounted near you and see if one of them has something useful?" They came to them and said, "O the group! Our leader has been bitten by a snake (or stung by a scorpion) and we have treated him with everything but nothing benefited him Has anyone of you anything useful?" One of them replied, "Yes, by Allah, I know how to treat with a Ruqya (recitation of verses of the Quran or prophetic supplications). But. by Allah, we wanted you to receive us as your guests but you refused. I will not treat your patient with a Ruqya till you fix for us something as wages." Consequently they agreed to give those travellers a flock of sheep. The man went with them (the people of the tribe) and started spitting (on the bite) and reciting Surat-al-Fatiha till

the patient was healed and started walking as if he had not been sick. When the tribe people paid them their wages they had agreed upon, some of them (the Prophet's companions) said, "Distribute (the sheep)." But the one who treated with the Ruqya said, "Do not do that till we go to Allah's Apostle and mention to him what has happened, and see what he will order us." So they came to Allah's Messenger (ﷺ) and mentioned the story to him and he said, "How do you know that Surat-al-Fatiha is a Ruqya? You have done the right thing. Divide (what you have got) and assign for me a share with you."

We also find with the authentic sunnah of the Prophet Muhammad his wife Aishiah said about the ability of the Quran to cure physical ailments and pains:

كَانَ إِذَا اشْتَكَى يَقْرَأُ عَلَى نَفْسِهِ بِالْمَعْوَدَاتِ وَيَنْفُثُ، فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ، وَأَمْسَحُ بِيَدِهِ،
رَجَاءَ بَرَكَتِهَا

“Whenever the Prophet Muhammad would experience physical pain he would recite to himself the last three surahs of the Quran and blow in his hands and wipe his body, and if the pain became extreme, then I would recite them and wipe over his body with his hands.”

So these two ahadith prove to us the physical healing properties of reciting Quran upon oneself or others to remedy pain or sickness.

We also have another hadith that proves that reciting Quran can remedy and cure those who are suffering mental or psychological illnesses:

عَنْ خَارِجَةَ بِنِ الصَّلْتِ عَنْ عَمِّهِ قَالَ: أَقْبَلْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْنَا عَلَى حَيٍّ مِنَ الْعَرَبِ فَقَالُوا: إِنَّا أَنْبَيْنَا أَنَّكُمْ قَدْ جِئْتُمْ مِنْ عِنْدِ هَذَا الرَّجُلِ بِخَيْرٍ فَهَلْ عِنْدَكُمْ مِنْ دَوَاءٍ أَوْ رُقِيَّةٍ؟ فَإِنَّ عِنْدَنَا مَعْتُوها فِي الْفُيُودِ فَقُلْنَا: نَعَمْ فَجَاؤُوا بِمَعْتُوها فِي الْفُيُودِ فَقَرَأْتُ عَلَيْهِ بِفَاتِحَةِ الْكِتَابِ ثَلَاثَةَ أَيَّامٍ غُدُوَّةً وَعَشِيَّةً أَجْمَعُ بُرَاقِي ثُمَّ أَنْفُلُ قَالَ: فَكَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ فَأَعْطَوْنِي جُعْلًا

فَقُلْتُ: لَا حَتَّى أَسْأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «كُلُّ فَلَعْمَرِي لَمَنْ أَكَلَ بِرُفْيَةِ بَاطِلٍ لَقَدْ أَكَلَتْ بِرُفْيَةَ حَقٍّ».

Kharija b. as-Salt quoted his paternal uncle as saying:

We came to a clan of the Arabs after leaving God's Messenger and they said, "We have been told that you have brought what is good from this man. Have you any medicine, or a charm, for we have a lunatic in chains?" When we replied that we had, they brought a lunatic in chains and I recited Fatihat al-Kitab over him three days morning and evening, collecting my saliva and then spitting it out, and he seemed as if he were set free from a bond. They gave me some payment, but I refused to accept it till I had asked the Prophet. When I did so he said, "Accept it*, for by my life, some accept it for a worthless charm, but you have done so for a genuine one." (Musnad Imam Ahmed and Abu Dawud)

These should be clear proofs for every believer that the Quran provides remedies and cures for all types of ailments that the believers may be suffering from. Whether they are mental, physical or psychological.

يقول ابن القيم - رحمه الله -: " فالقرآن هو الشفاء التام من جميع الأدوية؛ يعني الأمراض القلبية والبدنية، وأدواء الدنيا والآخرة ، لكن هذا أيضاً كما أن الشفاء القلوب في القرآن ليس على درجة واحدة، بل يتفاوت الناس في شفاء قلوبهم من القرآن بقدر ما يفتح الله عليهم من صلاحية قلوبهم بالأسباب المؤدية إلى الانتفاع بالعلاج بالقرآن.

The great scholar Ibnul Qayyim said: "The Quran is a complete 'shifaa' for all ailments/sicknesses, whether sicknesses of the heart or the body...However just how 'shifaa' of the hearts with the Quran is not the same for all people and is dependant upon how Allah allows it to cure the hearts, similarly the physical curing properties of the body that the Quran provides. For example, today we will all hear the Quran being recited, the same verses, the same recitation, but the effects that it will have upon each and every one of us is different. It is dependant upon many different causes, the will of Allah first and foremost as well as

other factors related to the believer, his iman, his righteousness, etc.... Just like medicines, two people take the same medicine, the first one is cured 80% while the second person is only cured 40%, because their immune systems may be different, their diets may be different and their body and blood compositions are different.

So make sure my dearly beloved believers that you take the proper pharmaceutical medicines to cure your sicknesses and ailments while supplicating to Allah and placing your trust only in Allah to be cured, while at the same time using the Quran and the Authentic ahadith in the Sunnah to remedy yourself as well. May Allah cure the believers from all sicknesses and make us realize that many of our sicknesses are rooted in the weakness of Iman, Tawheed, Tawakul, and keep us healthy and safe and healthy.

Second khutbah

Brothers and sisters in Islam, today we are discussing how the Quran and Sunnah provide can provide cures for all of our ailments and sicknesses. The degree of cure that we experience is dependant upon many factors, from amongst the most important: Having certainty 'yaqeen' and complete trust, hope and faith in Allah and His Promises, His verses and the Prophet Muhammad and his sunnah. Secondly taking the proper halaal means to seek cure, some means are spiritual, some are physical, some are mental, some are economical, as the Prophet Muhammad encouraged us to seek proper medicine:

عَنْ أُسَامَةَ بْنِ شَرِيكٍ، قَالَ شَهِدْتُ الْأَعْرَابَ يَسْأَلُونَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَعْلَيْنَا حَرَجٌ فِي كَذَا أَعْلَيْنَا حَرَجٌ فِي كَذَا فَقَالَ لَهُمْ " عِبَادَ اللَّهِ وَضَعَ اللَّهُ الْحَرَجَ إِلَّا مَنْ افْتَرَضَ مِنْ عَرَضِ أَخِيهِ شَيْئًا فَذَلِكَ الَّذِي حَرَجٌ " . فَقَالُوا يَا رَسُولَ اللَّهِ هَلْ عَلَيْنَا جُنَاحٌ أَنْ نَتَدَاوَى قَالَ " تَدَاوَوْا عِبَادَ اللَّهِ فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ مَعَهُ شِفَاءً إِلَّا الْهَرَمَ " . قَالُوا يَا رَسُولَ اللَّهِ مَا خَيْرُ مَا أُعْطِيَ الْعَبْدُ قَالَ " خُلُقٌ حَسَنٌ " .

It was narrated that Usamah bin Sharik said:

“I saw the Bedouins asking the Prophet (ﷺ): ‘Is there any harm in such and such, is there any harm in such and such?’ He said to them: ‘O slaves of Allah! Allah has only made harm in that which transgresses the honor of one’s brother. That is what is sinful.’ They said: ‘O Messenger of Allah! Is there any sin if we seek treatment, medicines or cures?’ He said: ‘Seek treatment, O slaves of Allah! For Allah does not create any disease but He also creates with it the cure, except for old age.’ They said: ‘O Messenger of Allah, what is the best thing that a person may be given?’ He said: ‘Good manners.’”

May Allah cure all of our sick, may Allah cure our sick hearts, remove all of our doubts, may Allah cure all of our minds, our bodies, our souls and purify them from shirk, nifaq, kufr, guroor, kibr and all evil things that harm them.

End