

Ḥadīth Thirty Nine

Through repetitive duā sadness and stress is relieved

When he called to his Lord a private supplication (19:3).	إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا ﴿٣﴾
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<p>One day the Messenger of Allāh (ﷺ) entered the mosque. He saw there a man from the Ansar called Abū Umāmah. He said: What is the matter that I am seeing you sitting in the mosque when there is no time of prayer? He said: I am drowned in worries and debts, Messenger of Allāh.</p> <p>He replied: Shall I not teach you words by which, when you say them, Allāh will remove your worry, and settle your debt? He said: Of course, O Messenger of Allāh.</p> <p>He said: Say in the morning and evening: O Allāh, I take refuge with You against worry and grief, I take refuge with You against incompetence and laziness, I take refuge with You against cowardice and stinginess, and I take refuge with You against being overcome by debt and being overpowered by men.</p> <p>He said: When I did that Allāh removed my care and settled my debt.</p> <p>Recorded in Abū Dāwūd; Ḥasan.</p>	<p>عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو أُمَامَةَ فَقَالَ يَا أَبَا أُمَامَةَ مَا لِي أَرَاكَ جَالِسًا فِي الْمَسْجِدِ فِي غَيْرِ وَقْتِ الصَّلَاةِ قَالَ هُمُومٌ لَزِمْتَنِي وَدُيُونٌ يَا رَسُولَ اللَّهِ</p> <p>قَالَ أَفَلَا أُعَلِّمُكَ كَلَامًا إِذَا أَنْتَ قُلْتَهُ أَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمَّكَ وَقَضَىٰ عَنْكَ دَيْنَكَ قَالَ قُلْتُ بَلَىٰ يَا رَسُولَ اللَّهِ</p> <p>قَالَ قُلْ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَبْتَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ</p> <p>قَالَ فَفَعَلْتُ ذَلِكَ فَأَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمِّي وَقَضَىٰ عَنِّي دَيْنِي</p> <p style="text-align: right;">أصل الدعاء في البخاري ومسلم</p>
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Points of benefit:

1. Every emotional and psychological trauma can be removed and relieved through duā and adhkār.
2. The patient and the Rāqī ought to utilise duā and dhikr as ruqyah, remedy and therapy.
3. Repetition is often needed for the duā and adhkār to be uttered wholeheartedly and consciously in order for there to be an effect/impact.
4. Nothing that has befallen YOU is beyond the One who decreed it in the first place – Allāh!
5. The ultimate cure and the complete relief ONLY comes from Allāh!