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Ruqyah - Spiritual Healing

Ruqyah is commonly translated in English as "incantation" which carries a negative meaning, since the word incantation is usually associated with magic, spells, and witchcraft. However, Ruqyah in Islam is the recitation of Qur'an, seeking of refuge, remembrance and supplications that are used as a means of treating sicknesses and other problems.)

Ruqyah are of two types:

- 1) Ruqyah Ash Shar'eeya
- 2) Ruqyah Ash Shirkiyah

Ar-Ruqyah Ash Shar'eeyah : mentioned above, it has three conditions. Ibn Hajar (rahimuhullah) said there is a consensus on the using of Ruqyah if three conditions are met:

- 1) It must be with the speech of Allah (Qur'aan) and his names and attributes.
- 2) It must be in the Arabic language, or what is known to be its meaning in other languages.
- 3) To believe that Ruqyah has no benefit by itself, but the benefits are from Allah.

This type of Ruqyah is permissible and is the main subject of this topic.

Ar Ruqyah Ash Shirkiyah: this contradicts the conditions of Ruqyah Ash Shar'eeyah and has in it Shirk, associating partners with Allah. It leads a person to his destruction in this life and the next and increases calamities and sicknesses. This type of Ruqyah is prohibited, from the statement of the Prophet (saws) This type includes: Magic (whether learning, practicing, or teaching it), Fortune telling, Horoscopes, superstitious belief, and at-Tameemah (charms and amulets).

Conditions of a person who treats with Ruqyah:

- 1) He must have the right belief in Allah (Based on Qur'aan, Sunnah, and keep away form Shirk, etc)
- 2) He must have sincerity in worshipping Allah and have a good intention in treating people
- 3) He must be firm in his obedience to Allah, and keep away form all that

is forbidden

4) He must keep far away from all unlawful places and situations that can lead to what is forbidden, for example isolating himself with a female, etc.

5) He must guard the affairs of his patients and protect their secrets.

6) he must propagate the religion of Allah. Give the Patient advice and admonitions on the rights of Allah with regards to His commandments and prohibitions.

7) He should have knowledge about the affairs of the patient and sicknesses

8) He should have knowledge about the reality of Jinns (so as not to have them harm or threaten him while curing the patient)

Ibn Teen (Rahimuhullah) said:

"Treating with Muawwizaat, (Surah An-Naas, Al-Falaq, etc) and other forms, such as the names of Allah are medicine for the soul. So if these forms of treatment are on the tongue of the righteous, cure will be achieved by the will of Allah."

Conditions for the person (patient) receiving Ruqyah:

- 1) He must have complete belief that harm and benefit are only from Allah.
- 2) He must be patient.

Conditions of Ruqyah Ash Shar'eeyah:

- 1) It must be with the speech of Allah, His names and attributes, or the speech of His Messenger (saws)
- 2) It must be in Arabic, or what is known to be its meaning in other languages.
- 3) To believe that verily Ruqyah has no benefit by itself, but the cure is from Allah.
- 4) Not to perform Ruqyah in a state of major impurity (junub) or in a place that is not permissible to perform ibadah i.e. graveyard, bathroom, etc.

The Reality of Magic

Definition of magic:

- 1) Magic is a knot or spell that has effects on the heart and body, It causes the heart or body to become sick, it can kill a person, it separates a man and his wife, and destroys family ties.

2) It is an incantation, knot, spell, and statement that are used in speeches, written or in actions that have an effect on the body, heart or intellect of a person without having direct contact with that person. It is a reality that kills, causes sickness, or prevents relationships (sexual) between a man and his wife, causes separation between them, or between families, places anger between families or friends, and causes a person to love those whom he hates in order to have a relationship and to be a source of spreading destruction.

Magic and its existence is confirmed by the Qur'an and Sunnah and is agreed upon by the scholars. It is a reality and a truth, and it affects a person only by Allah's will. There is a consensus among the scholars of Tafseer that Surah Al-Falaq was revealed because of Habeebbin Asum who did magic on the Prophet (saws)

Magic is an art that requires skill and proficiency from the one who performs it. It is a type of knowledge that has a foundation, methodology and principles. However, learning it is not permissible and it is kufr (disbelief) because it cannot be learned or practiced without requesting the help of Shaytan, worshipping him, and using forbidden and unlawful things. So it is kufr to learn or practice it.

Imam Ibn Hajar (rahimuhullah) said: " Magic is disbelief and learning it is kufr." Fath ul Bari 10/195

Imam An-Nawawi (rahimuhullah) said: " The knowledge of magic is forbidden and it is among the major sins." Fatawa Ibn Baz 2/384

The Prophet (saws) included it among the major sins that destroy mankind and needs to be kept away from.

Ibn Qudaamah said: " teaching and learning magic is forbidden and there is no difference on the issue by the scholars." Al-Mughnee 8/151

The Punishment for Magicians:

The punishment for magicians is beheading. The Prophet (saws) said:

" The punishment for a magician is beheading."

Umar (RA) ordered all magicians to be killed in his time. This proves the severity of magic. So it is compulsory on us to keep away from magic and anything that is connected to it.

Treatment For Magic:

Treatment has two divisions:

1) What is taken as prevention form magic before it occurs:

a) Be mindful and perform all compulsory acts, and leave off all that is unlawful, and seek repentance form all evil deeds.

b) Constantly recite, contemplate, and act on the glorious Qur'an in which it becomes a daily routine.

c) Seek protection with supplications, seeking refuge and remembrances that are legislated by Allah and his messenger (saws)

1) From among those supplications are the following:

* " In the name of Allah, with whose name nothing is harmed on the Earth, nor in the Heavens, and He is the All-hearing, All-Knowing." 80/86

* Recite Ayah-tul-Kursy after every prayer, before sleeping, every morning, and every evening. As-Sahih Ibn Majah 2/332

* Recite the following three times in the mornings, evenings, and before sleeping

Surah Al-Ikhlaas, Al-Falaq, and An-Naas

2) One must be mindful and recite the remembrances and supplications of the mornings and evenings , as well as the remembrances and supplications after every prayer, before sleep, upon waking, before traveling etc.

d) Eat seven dates in the morning if its possible, as stated by the Prophet (saws)

" Whoever wakes up in the morning and eats seven Ajwah dates, (preferably from the boundaries of Madinah he will never be afflicted by poison nor magic. " Al Bukhari 10/247, Al Muslim 3/1617

The Second Division:

Treatment of Magic after it has occurred.

A) First Type: Extract and destroy the magic- If the Magic is known, extracting and destroying it with permissible methods from the Qur'an and Sunnah, is the best and most suitable way of curing it.

B) Second type: Ruqyah Ash-Shar'eeyah- from among them are:

1) Grind seven green Lote leaves, then pour water over it (enough to take a shower) and recite the following over it:

* I seek refuge in Allah from Satan the accursed.

* Surah Al-Faatihah

* Surah AL-Baqarah ayat 1-5

- * Surah Al-Baqarah ayah 102
- * Surah Al- Baqarah ayah 137
- * Surah Al-Baqarah ayah 255 (ayat-ul-Kursy)
- * Surah Al-Baqarah ayah 284-286
- * Surah AL-Imraan, ayaat 1-5
- * Surah Al-Imran, ayah 85
- * Surah Al-an'aam, ayah 17
- * Surah Al-A'raaf, Ayaat 54-56
- * Surah Al-A'raaf, ayaat 117-122
- * Surah Yunus, ayaat 79-82
- * Surah Al-Israa ayah 82
- * Surah Al-Kahf, ayah 39
- * Surah At-Taha, ayaay 65-69
- * Surah Al-Mu'minoon, ayaat 115 118
- * Surah Yaaseen, ayaat 1-9
- * Surah As-Saafaat, ayaat 1-10

The Reality of the Evil Eye

The evil eye is a terrible affliction that afflicts mankind; it is the most widespread affliction in the world. Most people of this nation (Muslims) will die from it after what Allah has decreed. The Prophet (saws) said:

" Most of those who will die from my nation after what Allah has decreed will be from the evil eye. " (Fath al-haqq al Mubeen, As-Sahih, 747)

The evil eye is a reality and a truth that a person needs to seek cure and protection from. The Prophet (saws) said : " The evil is true (reality)...." (Sahih Muslim, 2188)

It is permissible in Islam to seek Ruqyah for it, as Annas(radiallahu anh) narrated that the Prophet (saws) Made it an ease to take Ruqyah for fever and the evil eye. (Sahih Muslim 2197)

The evil eye is from two sources:

- 1) the evil eye from mankind
- 2) the evil eye from Jinn

The evil eye from mankind is confirmed in many narrations, as Abu Sated (radiallahu anh) said the Prophet (saws) said to seek refuge from jinn's and the evil eye from mankind. (At-tirmidhi, 2058)

As for evil eye from jinn's, it has been narrated by Umm Salamah (radiallahu anhaa) that the Prophet (saws) saw in her house a slave girl and in her face was sa faa'ah. upon which the Prophet (saws) aid: " Seek Ruqyah for her, for verily she is afflicted with a look (evil eye). " (Al-Bukhari, 5739)

The scholars have said "As-sa-faa'ah" is the evil eye from Jinn's.

The reason for the evil eye is mostly because of envy (envy is to wish for the prevention of bounty for another person, even though the envier doesn't wish for this bounty). The reality of envy is the result of hatred and malice, which is the result of anger. (Fath Al-Haq Al-Mubeen, 219)

The evil eye is like an arrow or spear that leaves the soul of the envier and goes to the person that is envied. It afflicts the person envied at times and sometimes it doesn't. When it doesn't afflict him, it is because of the protective methods he uses (whether supplications, seeking refuge, etc.) Also, when it doesn't. afflict him, the evil eye can return to the envier. (The Medicine of the Prophet, 138)

What is an important fact to know is that the evil eye has no effect except by Allah's will. A man can give himself the evil eye and he can also give it to others. It can afflict someone without even being seen by the envier. For example, a blind man cannot see a person, but he can still cast the evil eye, or perhaps if the person is not around and they are described to the envier without being seen by him, it can afflict that person. It can also be afflicted by one being amazed at himself without being envious to himself or others. The evil eye can be done by anyone, even a loved one or a righteous person.

So, it is incumbent on each and every one of us to take the necessary precautions and try to prevent being affected by the evil eye, and to say the supplications and remembrance upon seeing something amazing and good. (Fath Al-Haq Al-Mubeen, 198)

The Treatment of the Evil Eye

There are categories of treatment for those afflicted with the evil eye.

The first category: Treatments before the evil eye occurs:

There are many types, which is as follows:

* Protect yourself and those whom you fear for from it with remembrances, supplications and seeking refuge that is in accordance with the Qur'an and Sunnah, as is mentioned in the first category for the treatment of magic.

* supplicate for whom you fear might be afflicted with it (if you see something within yourself, your wealth, your son, your brother or anything that amazes you) with blessing. From the statement of the Prophet (saws)

" If anyone says from his brother what amazes him, let him supplicate for him with blessings: This is what Allah wills, there is no strength except with Allah, O Allah bless him with it. "

* Guard anything or anyone that is attractive and may be a recipient of the evil eye. This means:

1) When a person has a beautiful family he should guard them by seeking protection from Allah for them, teaching and commanding them to do so, and also by dressing them properly not to expose their bodies or beauty so as not to be envied and affected by the evil eye. The Prophet (saws) used to seek protection for Hassan and Hussein by saying:

" I seek refuge for both of you in the perfect words of Allah and from every satan, vermin, and from every evil eye."

2) If someone has wealth, he should guard it by asking Allah to bless and protect it and be thankful to Allah.

3) If someone has good news and he knows people will envy him because of it, he should guard it by keeping it secret.

NOTE: If you know a person is famous for being envious and is known to affect people with the evil eye, it is important to keep away from him. he
Second Category: Treatments after the affliction of the evil eye:

1) If the person who causes the evil eye is known, command him to make ablution (wudu) and then the afflicted person should shower with the water from the ablution. (sunan abu Dawud 419).

2) Recite as much as possible:

Surah Al Fatiha

Surah Al-Baqarah ayah 137

Surah An-Nisaa Ayah 54

Surah Al-Qalam ayah 51

Surah Al-Mulk ayah 3

Surah Al Ahqaaf ayah 31

Surah Al-Israa ayah 82

Surah Al-Fussilat ayah 44

Surah Yunus ayah 57

Surah at-Tawbah ayah 14

Surah Ash-Shu'araa ayah 80

Ayat al Kursy (ayah 255, surah Al Baqarah)

Surah Al Ikhlaas, Al-Falaq, and An-Nas.

Recite the above ayah, along with all the authentic supplications that have

been mentioned previously. then blow in the right hand and wipe over the place of pain, as has been stated in the second type of treatment for magic.

3) Recite over water and blow into it. It is better if the recitation is done over ZamZam or rain water. Then, the sick person should drink from it and pour the remainder over himself, or recite over olive oil and anoint his entire body with it.

The Third Category: implementing the necessary steps that keep away the evil eye from the envier's.

They are as follows:

- 1) Seek refuge in Allah from all evil.
- 2) Fear Allah and implement all of his commands and keep away from all that he prohibited. The Prophet (saws) said " Be mindful of Allah and he will protect you. " (Sahih at-Tirmidhi)
- 3) exercise patience to the envier, pardon him, do not fight him or complain about him and do not possess any evil inner feelings to harm him.
- 4) Have complete trust in Allah for whomever places his trust in Allah , Allah will be enough for him.
- 5) have no fear of the envier and do not keep pondering or thinking about him, this is a very beneficial treatment.
- 6) turn to Allah in sincerity and seek his pleasure in all things.
- 7) Seek repentance from all sins because they humiliate mankind.

Allah says: ' And whatever calamities befall you, it is because of what your own hands have earned, and He pardons much. " Surah Sh-Shu'araa, ayah 30

8) Give optional charity and do as much good as possible. for verily that has a great and amazing effect in combating evil from the envier.

9) Keep away from the fire of the envier, the oppressor, and those who afflict others, by being good to them. For every moment they increase in evil, oppression, and envy, you increase in being good to them. Give them advice, be merciful, and pardon them. This cannot be achieved easily except for one who has a great fortune from Allah.

10) have complete sincerity and belief in the unity of Allah, The Wise, The Judge. He is harmed by nothing and nothing benefits him. glory be to Him and He is above all things - (Ibn Qayyim 2/238-245)