

Seeking the necessary treatments is obligatory and it does not negate tawakkul even at the recommended level

[So he was told]: Strike [the ground] with your foot; this is a [spring for] a cool bath and drink (38:42).

ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾

Ḥusain bin 'Abd al-Raḥmān said: I was with Sa'ḍ bin Jubair when he said: Who amongst you saw a shooting star last night? I said: I did; then I said: I was in fact not (busy) in prayer, but was stung by a scorpion (and that is the reason why I was awake and had a glimpse of the shooting star). He said: Then what did you do? I said: I did ruqyah. He said: What urged you to do this? I said: The ḥadīth which al-Shu'bī narrated. He said: What did al-Shu'bī narrate to you? I said: Buraidah bin Husaib al-Aslamī narrated to us: No ruqyah will avail except in case of the evil eye or the sting of a scorpion.

He said: He who acted according to what he had heard (from the Prophet) acted rightly, but Ibn 'Abbās narrated to us from the Messenger of Allāh (ﷺ) that he said: There were brought before me the peoples and I saw a prophet and a small group (of his followers) along with him, another (prophet) and one or two persons (along with him) and (still another) prophet having no one with him. When a very large group was brought to me I thought as if it were my Ummah. Then it was said to me: It is Moses and his people. Instead, you should look at the horizon, and I saw a very huge group. It was again said to me: See the other side of the horizon, and there was (also) a very huge group. It was said to me: This is your Ummah, and amongst them there were seventy thousand persons who would be made to enter Paradise

حَدَّثَنَا هُشَيْبٌ، أَحْبَبْنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ أَيُّكُمْ رَأَى الْكَوْكَبَ الَّذِي انْفَضَّ الْبَارِحَةَ قُلْتُ أَنَا. ثُمَّ قُلْتُ أَمَا لِي لَمْ أَكُنْ فِي صَلَاةٍ وَلَكِنِّي لُدِغْتُ. قَالَ فَمَاذَا صَنَعْتَ قُلْتُ اسْتَرْقَيْتُ. قَالَ فَمَا حَمَلَكَ عَلَى ذَلِكَ قُلْتُ حَدِيثٌ حَدَّثَنَاهُ الشَّعْبِيُّ. فَقَالَ وَمَا حَدَّثَكُمُ الشَّعْبِيُّ قُلْتُ حَدَّثَنَا عَنْ بُرَيْدَةَ بْنِ حُصَيْبٍ الْأَسْلَمِيِّ أَنَّهُ قَالَ لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ.

فَقَالَ قَدْ أَحْسَنَ مَنْ انْتَهَى إِلَى مَا سَمِعَ وَلَكِنْ حَدَّثَنَا ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عُرِضَتْ عَلَيَّ الْأُمَمُ فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرُّهَيْطُ وَالنَّبِيُّ وَمَعَهُ الرَّجُلُ وَالرَّجُلَانِ وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ إِذْ رَفَعَ لِي سَوَادٌ عَظِيمٌ فَظَنَنْتُ أَنَّهُمْ أُمَّتِي فَقِيلَ لِي هَذَا مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَوْمُهُ وَلَكِنْ انظُرْ إِلَى الْأُفُقِ. فَانظَرْتُ فَإِذَا سَوَادٌ عَظِيمٌ فَقِيلَ لِي انظُرْ إِلَى الْأُفُقِ الْآخَرِ. فَإِذَا سَوَادٌ عَظِيمٌ فَقِيلَ لِي هَذِهِ أُمَّتُكَ وَمَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَدَابٍ.

ثُمَّ نَهَضَ فَدَخَلَ مَنزِلَهُ فَحَاضَ النَّاسُ فِي أَوْلِيَاكَ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَدَابٍ فَقَالَ بَعْضُهُمْ فَلَعَلَّهُمُ الَّذِينَ صَحَبُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَالَ بَعْضُهُمْ

without being taken to account and without (suffering) any torment.

He then stood up and went to his house. Then the people began to talk about the people who would be admitted to Paradise without any accounting and without (suffering) any torment. Some of them said: They may be those who (have had the good fortune of living) in the company of the Messenger of Allāh (ﷺ) and some of them said: They be those who were born in Islām and did not associate anything with Allāh. Some people mentioned other things. Thereupon came forth the Messenger of Allāh (ﷺ) before them and he said: What was that which you were talking about? They informed him.

He said: They are those persons who neither practise ruqyah, nor asked others to do it on them, nor do they take omens, and they place their trust in their Lord.

Upon this 'Ukkāshah bin Miḥṣan stood up and said: Supplicate for me that Allāh should make me one among them. Upon this he (Messenger of Allah) said: You are one among them. Then another man stood up and said: Supplicate to Allāh that He should make me one among them. Upon this he said: 'Ukkāshah has beaten you to it.

Recorded in Bukhārī & Muslim.

فَعَلَّمَهُمُ الَّذِينَ وُلِدُوا فِي الْإِسْلَامِ وَمُ يُشْرِكُوا بِاللَّهِ. وَذَكَرُوا أَشْيَاءَ فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا الَّذِي تَخُوضُونَ فِيهِ.

فَأَخْبَرُوهُ فَقَالَ هُمُ الَّذِينَ لَا يَرْفُونَ وَلَا يَسْتَرْفُونَ وَلَا يَنْطَيَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ.

فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنِ فَقَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ أَنْتَ مِنْهُمْ ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَقَالَ سَبَقَكَ بِمَا عُكَّاشَةُ.

وفي رواية: عُرِضَتْ عَلَيَّ الْأُمَمُ... ثُمَّ ذَكَرَ بَاقِيَ الْحَدِيثِ نَحْوَ حَدِيثِ هُشَيْمٍ وَمِمَّا يَذْكَرُ أَوَّلَ حَدِيثِهِ

وقد جاء في حديث أبي هريرة وسنده جيد عند أحمد والبيهقي: فاستزدت - يعني استزدت ربي - فزادني مع كل ألف سبعين ألفاً كل ألف من السبعين ألفاً معهم سبعون ألفاً زيادة

وفي رواية: مع كل واحد من السبعين ألفاً سبعون ألفاً لكن هذه الرواية ضعيفة، لكن الرواية الصحيحة: أن الله زاد النبي - صلى الله عليه وسلم - مع كل ألف من السبعين ألفاً هؤلاء الذين لا يحاسبون من أمته، مع كل ألف معهم زاده سبعين ألفاً

وفي رواية: وعدني ربي أن يدخل الجنة من أمتي سبعين ألفاً مع كل ألف سبعون ألفاً لا حساب عليهم ولا عذاب، وثلاث حثيات من حثيات ربي

وفي صحيح ابن حبان بسند جيد عن عتبة بن عبد الله: ثم يشفع كل ألف في سبعين ألفاً ثم يحثي ربي ثلاث حثيات بكفيه فكبر عمر -رضي الله تعالى عنه -طيب- فهؤلاء السبعون ألفاً، مع كل ألف سبعين ألفاً، كم يكون المجموع؟

أربعة ملايين وتسعمائة ألف، غير الحثيات، هؤلاء من أمة النبي -صلى الله عليه وسلم-، وأمة النبي -صلى الله عليه وسلم- تطلق باعتبارات: إحداهما: أمة الاتباع، ثم أمة الإجابة، ثم أمة الدعوة

قد وردت أحاديث تفيد أن هؤلاء السبعين ألفاً، يدخلون بعد غيرهم، في حديث رواه الإمام أحمد وابن خزيمة وابن حبان من حديث رفاعة الجهني قال: أقبلنا مع رسول الله -صلى الله عليه وسلم- وذكر الحديث، وفيه: وعدني ربي أن يدخل من أمتي سبعين ألفاً بغير حساب، وإني لأرجو أن لا يدخلوها حتى تبتؤوا أنتم، ومن صلح من أزواجكم وذرائعكم مساكن في الجنة [رواه أحمد: 16263، وابن حبان في صحيحه: 212، وصححه الألباني في صحيح الجامع: 7062]

Points of benefit:

1. It is one of the worst deceptions of the devils of this generation to make a person not seek ruqyah in order to be amongst the 70,000, despite them not fulfilling the obligations due to it.
2. It is agreed upon by the scholars that it is obligatory to seek ruqyah and treatment when one is unable to fulfil fundamental and obligatory duties.

3. When one receives a severe injury to the back for example, does he not seek help from another person or expert to treat that injury and get it bandaged!? Does anyone say this goes against tawakkul!?
4. If there is no cure to an illness then one relies upon Allāh, duā and 'ibādah for the cure; not that one does not want to be cured in order to be amongst the 70000.
5. What this ḥadīth means is that they have tawakkul at the highest level and take the best of means and options, and they do not rely upon others when they have the ability to do something. However, when they do not have the ability do something which is necessary and essential (fundamental & obligatory) then they seek help like anyone else, as that is survival, and it is also a commandment of Allāh and tawakkul in Him.
6. In other words, having the highest tawakkul in Allāh means, one takes their utmost best options and means which is within their abilities and capabilities. When it is within their abilities and capabilities they do not depend upon others nor frequently seek help.
7. Any other way of tawakkul is not real tawakkul in Allāh and His Sunnah. It is fake and a deception of shāiṭān to harm you or even harm others by being dependent and not fulfilling your responsibilities and duties.
8. This ḥadīth is negating having tawakkul in minor-shirk-means (some of which are not even means, that is why they're shirk), means which are disliked and means which are allowed, while better and more praiseworthy options exist. So taking recommended means & treatments is not included in this ḥadīth, let alone the fundamental and obligatory!
9. It is absurd to think that one can be amongst the 70,000 by not seeking ruqyah whilst having no fear of Allāh in committing major sins, or missing obligatory deeds, like ṣalāh. Or having tawakkul in friends, families or bosses at the disliked level! It's like a person missing all the obligatory prayers and then praying 2 Raka'ah Wudu Salah believing that will make them amongst the people of Ṣalāh!! It is foolish, absurd, wishful thinking, and sadly it is the worst deception of shaiṭān upon a person who he has placed within his dark torture-hole!
10. After seeking ruqyah treatments even at the recommended level if there is no cure or betterment then one continues seeking cure and betterment from Allāh Al-Shāfi.