

## Ḥadīth Fifty

# In Ruqyah the basic principle is everything that is actually a treatment or medicine is allowed to be utilised except words and actions of shirk

<p>If you do not aid the Prophet - Allāh has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion: "Do not grieve; indeed Allāh is with us." And Allāh sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allāh - that is the highest. And Allāh is Exalted in Might and Wise (9:40).</p>	<p>إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَابِيًا ائْتَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾</p>
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<p>'Awf bin Mālik Al-Ashja'ī said: We practised ruqyah in the pre-Islamic days. We said: Allah's Messenger, what is your opinion about it? He (ﷺ) said: Show me your ruqyah. There is no harm in ruqyah which does not contain polytheism (shirk).</p> <p>Recorded in Muslim.</p>	<p>عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ قَالَ كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي ذَلِكَ فَقَالَ اعْرِضُوا عَلَيَّ رُقَاكُمْ لَا بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ</p>
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### Points of benefit:

1. Before the revelation of Al-Qurān the Arabs used to do ruqyah i.e treat people from evil eye, jinn-possession, siḥr, poison and other illnesses. Some of their treatment methods contained shirk and kufr, while other methods of treatments did not.
2. The ṣaḥābah that used to do ruqyah enquired with the Messenger of Allāh (ﷺ) about their methods and to judge whether it is allowed for them to continue. He (ﷺ) asked to see some of their methods and then gave a broad guideline and principle and that is, treating people in any method is fine as long as it as an actual means of cure and it does not involve shirk nor kufr.
3. The reason the Messenger (ﷺ) explicitly mentioned shirk is because in spiritual methods the physical means of treatment may be fine and allowed but words of shirk are often employed

either in song form or invoking someone or something by giving them the attribute of healing.

4. The Prophet (ﷺ) negated shirk specifically because that is most common in spiritual treatments, and not that ḥarām (prohibited) statements or ḥarām methods are allowed in spiritual treatments, or in any treatment for that matter.
5. The Prophet (ﷺ) made clear with that principle that spiritual treatments are based upon trial & error, experience and ijtihād. In other words, it is flexible and open to trialling and testing and as long as a treatment method brings about an actual cure, then it can be utilised.
6. When cases are severe and treatments are not lessening the illnesses as it ought to, the expert upright Rāqīs ought to test different methods, as one method may work better upon one patient and not the other. At the end, Allāh cures, so no one knows by which treatment or method will that particular patient be cured or even in which exact moment that particular patient will be cured. That's the beauty of spiritual treatment, no one knows—not even the expert upright Rāqī— when exactly the cure happens or will happen! It is less known than the medical cure.
7. The greatest wisdom behind spiritual illnesses is that the patient and the upright expert Rāqī have yaqīn that the cure only comes from Allāh. And thereby, the patient bonds with Allāh at a Yaqīn-level that no other person can. And that was the greater wisdom behind the spiritual illnesses in the first place.
8. There are so many kufr, shirk and major sins at the highest levels of sihr, that is why it takes a person out of the fold of Islām as soon as they commit it.
9. How many Muslims have gone outside of the fold of Islām by committing this evil act even though they are sitting within Muslim houses performing adhkār and praying in the masājid (mosques)!!
10. This battle and jihād is the greatest jihād, as one is fighting the shayāṭīn of jinn and man at their territory.
11. If one dies fighting them one attains the greatest shahādah (martyrdom).
12. No doubt, all those Muslims who have spiritual illnesses upon them they are favoured and are fortunate that they have an opportunity to bond with Allāh at a high level and reach the category of Ṣiddīqiyyah much more easily unlike others.
13. No doubt, all those Muslims who have spiritual illnesses are chosen and are beloved by Allāh. Only Allāh knows—due to their struggles of this life— how much they will enjoy the coming life with Him for eternity.