**MODULE 4**

**Class Title**: *Shifa* from *Sunnah* – part two - Spiritual Healing (2nd part of a 2-lesson series)

**Aim of Lesson**: To introduce spiritual healing methods from the *sunnah*

**Lesson Format**: Presentation with narration, discussion and audio clip

(Greeting to students*) Assalam alaikum wa Rahmatullahi wa Barakatuh*

*(Taooz) Aoodhubillahi min AsShaytanir Rajeem*

*(Tasmiyah) Bismillahir Rahmanir Raheem*

*(Du’a) Rabbish rahli sadri wa yassirli amri wahlul uqdatum millisani yafqahu qawli (*Surah At Ta-Ha 20: Verse 25-28)

Slide 1:

Last week we discussed the holistic meaning of “*shifa*”, and some common ingredients used by the Prophet (pbuh) in healing various problems.

Today, we will see how *Rasool Allah* (pbuh) used the *Qur’an* and *du’as* for healing.

Slide 2:

How often does it happen that you fall sick or hurt yourself and despite taking pills and going back and forth to the doctor, recovery is taking so long? Sometimes it seems, ‘will I **ever** get better again?’

Well, have no fear, *Qur’an* and *Sunnah* are here!

Ok, that might have sounded cheesy but on a serious note-it is true! Follow your doctor’s advice and prescription and alongside take help from *Qur’an* and *Sunnah*.

Today we are going to learn two forms of therapy that Islam has given us.

But can the *Qur’an* and *Sunnah* be used to cure and heal ailments and diseases? Aren’t they just guides to show us the right path to attain *jannah*?

The *Qur’an* and *Sunnah* are not only guidance for mankind but [Allah (swt) has also made them a source of spiritual cure and healing for all types of ailments](http://www.iqrasense.com/muslim-character/healing-using-false-superstitious-methods-amulets-taweez-lucky-charms-and-more.html). This includes treatment of all worldly problems- physical, psychological (depression) ailments and spiritual (evil eye, magic etc.) too. Cool right?

Slide 3:

Allah (swt) says in the Quran: “We send down from the *Qur’an* that which is a healing and a mercy to those who believe...” (Surah Al-Isra’ 17: Verse 82).

Many of you must be aware of the benefits of natural products like honey, olives, olive oil, *kalonji* etc. And do you know they are mentioned in the *Qur’an* and *Sunnah*?

Well today we are not going to discuss that aspect of attaining cure or *shifa*. What we are going to talk about is spiritual healing- fasting and *ruqya*.

I am guessing you all know about fasting and its various benefits? Well, in case you do not know, we will discuss that too, but later *insha Allah*. First, we will learn about *ruqya*.

Slide 4:

Have you ever heard of *ruqya*?

*Ruqya* is seeking a cure, from Allah (swt), for any illness by reciting *Qur’an* and *du ‘as* of the Prophet (pbuh). Whether a person has been stung by a poisonous insect, has a fever or has a wound or any type of sickness, *Ruqya* is simply a practice of reciting over the ill person, a passage or *surah* from the *Qu’ran*, Allah’s (swt) attributes or the *du’as* that are found in the *Sunnah*. It is sometimes accompanied with other actions, such as blowing or wiping hand over the part of body.

Slide 5:

Before I proceed further, let us get our terminology straight.

*Ruqya* is of 2 types: *ruqya e shariah* and *ruqya e shirkiah*.

Does anybody know the difference between the two?

It is quite simple; *ruqya e shariah* is allowed by Islam whereas *ruqya e shirkiah* is forbidden. You can tell from the words! *Ruqya e Shariah* are those spiritual healing methods that are within the boundaries of the shariah.

Our discussion will be on *ruqya e shariah* as that is what we want to find out about. However, to fully understand something, sometimes you need to look at what its opposite is too.

Like if we talk about chocolates, we can say they are sweet, pleasant to eat and considered luxuries unlike pills and medicines which are bitter, leave a bad taste in our mouth and consumed in critical situations. Similarly, I will just briefly go over *ruqya e* *shirkiah*. Also, to avoid confusion, I will be taking short form, *ruqya*, instead of full form *ruqya e shariah*. However, for *ruqya e shirkiah*, I will take its full form. Got that?

One other thing, *ruqya* is singular. Anybody know it is plural? It is *ruqa*. This word will be used in some *ahadith*.

Slide 6:

Now let us take a brief look at history of *ruqya* in Islam. During the days of *jahiliyyah* (Days of Ignorance), i.e. before Islam came, people indulged in magic, sorcery, incantation, charms etc.

Who can tell me what incantation is?

Incantation is to chant words associated with witchcraft and magic. *Ruqya e shirkya* basically! Because shirk was rampant amongst the Arabs, they looked up to anything and everything to bring them good luck and to avert bad omens. They indulged in chanting magical spells as well as *tamimah* which is anything that is put on by a person to obtain some of benefit or avert any harm. You can call them amulets, talismans, dream catchers, black threads, basically everything of such sort to bring you good luck and keep evil away.

Slide 7:

So, when Islam came, Allah put an end to everything ‘magic related’. Sorcery, witchcraft, etc. -everything became forbidden.

We will discuss more of *tamimah* and wearing charms later. Let us go back to *ruqya*.

Initially all forms of *ruqya* were prohibited but later, the Prophet (pbuh) allowed people to use only the *ruqa* that he approved, or that which did not contain shirk.

Jabir Bin Abdullah (ra) reported that Allah's Messenger (pbuh) prohibited *ruqa*. Then, some people from the tribe of 'Umr Bin Hazam came to him and said, "We have a *ruqya* that we used to use for scorpion and snake stings; but you have now prohibited using *ruqa*." And they showed it to him. He (pbuh) said: ‘I do not see anything wrong in it. Anyone among you who can benefit his brother should do so.’ [Muslim]

Now why is it that he permitted some form of *ruqya* whilst forbidding others?

It is quite simple actually- so long as it does not have ANY element of shirk in it, its permissible.

Awf Bin Malik (ra) narrated that he said to the Prophet (pbuh), "O Allah's Messenger (pbuh)! We used to apply *ruqa* during *jahiliyyah*. What do you think of that?" He (pbuh) replied: ‘Present your *ruqa* to me. There is nothing wrong with them as long as they do not involve shirk.’ [Muslim]

Slide 8:

Now listen up close! There are some important conditions that must be satisfied in a *ruqya* to make it permissible:

1) It must be with the speech of Allah (*Qur’an*) and His names/attributes.

All forms of *ruqa* reported in the *Sunnah* satisfy this condition. They either consist of specific portions of the Quran, such as Surah al-Fatiha or Ayat ul-Kursi, or contain a praise of Allah (swt) and an invocation of His help and protection.

2) It must be in the Arabic language, or what is clearly known to be its meaning in other languages.
This is an important condition that must be satisfied in order to eliminate any factors containing magic from the *ruqya*.

3) To believe that *ruqya* has no benefit by itself, but the benefits are from Allah (swt).

The cure is from Allah (swt) and not from the one performing the *ruqya*, nor the *ruqya* itself. Full trust and reliance must be in Him, and belief that the *ruqya* is a means that He created for us.

4) Not to perform *ruqya* in a state of major impurity or in a place that is not permissible to perform *ibadah* i.e. graveyard, bathroom, etc.

Slide 9:

*Alhamdulilah*, we have plenty of *ahadith* informing us about which *du’as* and verses to read so we do not have to worry about what to read and what not to. Islam has brought ease and convenience and it is all there in the *hadith* books- we do not need to resort to any *alim babas*, saints etc.

The Prophet (pbuh) said: “Whoever goes to a soothsayer or fortuneteller and believes in what he says has indeed rejected that which has been revealed to Muhammad.” [Ahmad]

Major sin guys!!

Slide 10:

As mentioned earlier, taking charms or amulets from soothsayers or *faqeers and aamil babas* or wearing them because they are well-known for bringing good luck like horseshoe, four leaf clover etc. is totally not on.

One of the characteristics that go against the concept of *tauheed* is trying to obtain blessings or averting evil from something other than Allah (swt).

“Whoever hangs something on him, he is entrusted to it.” [Ahmad and Tirmidhi]

If a person put on something seeking its protection then Allah (swt) entrusts him to that thing. Allah (swt) will leave that person from His protection and he will have no protection. How is it possible that a piece of paper or a stone or a bracelet will protect a person?

Note: play video on amulets and charm here

Slide 10:

*Ruqya* is not only done on an ill person but also against magic and evil eye, you know, *nazar.*

Sldie 11:

Magic and its existence are confirmed by the *Qur’an* and *Sunnah* and is agreed upon by the scholars. It is a reality and a truth, andthere are kinds of witchcraft that may affect people psychologically and physically, so that they become sick and die, or husbands and wives are separated. Its effects happen by the will of Allah. It is a devilish action, most of which is only achieved by means of *shirk* and drawing close to the *jinn* and *shayateen*.

There are doctors who are also practitioners of witchcraft, who treat people by means of seeking the help of the jinn. They claim to have knowledge of the sickness with no need to identify it, and they prescribe for the patient foods and drinks that bring him closer to his allies among the devils. He may tell them to slaughter a pig whilst saying *bismillah* over it,neglect prayer, cover himself with impure things and stay in dirty places. This is disbelief, and it is not permissible under any circumstances to go to these people.

There is a consensus among the scholars that Surah Falaq and Surah Naas were revealed because magic was done on the Prophet (pbuh)[[1]](#endnote-1).

Yes! Our prophet (pbuh) was afflicted by magic! Perhaps this was to inform **us** about what to recite to break the magical spell if, Allah forbid, it is done on us. *SubhanAllah*! What the Prophet (pbuh) went through to deliver the pure message of Allah to us. And how ungrateful we are that we do not give any importance to his *sunnah*.

[Magic was worked on the Prophet (pbuh) so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allah) for a long period and then said, "I feel that Allah has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, "What is the ailment of this man?" The other replied, 'He has been bewitched" The first asked, 'Who has bewitched him?' The other replied, 'Lubaid bin Al-A'sam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is that?' The other replied, 'It is in the well of Dharwan.' " So, the Prophet (pbuh) went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later, the well was filled up with earth.] [Bukhari]

Slide 12:

A’isha (ra) narrated that the Prophet (pbuh) ordered me or somebody else to do *ruqya* (if there was danger) from an evil eye. [Bukhari]

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 does not. When it does not afflict him, it is because of the protective methods he uses (whether supplications, seeking refuge, etc.)

Slide 13:

Now the big question arises! How is *ruqya* done?

The correct way of doing *ruqya* is that the person doing it should perform *wudhu*, place his right hand on the location of the ailment if possible or on the subject's forehead if not possible and then recite verses from the *Qur’an* or *du’as* from the *Sunnah* for the purpose of curing the ailment. Sometimes, the person spits drily onto his hands and rubs over the affected area.

Getting it done by others is not mandatory. In fact, we can do it ourselves too as we learn from this *hadith*:

It was narrated that A’isha (ra) said: When the Messenger of Allah (pbuh) was ill, he would recite *Muwadhatayn* (*surah falaq* and *surah naas*) over himself and spit drily. When his pain grew intense, I recited over him and wiped him with his own hand, seeking its *barakah*.” [Bukhari]

Slide 14:

Now let us look some of the many *du’as* and verses we learn from the *ahadith* that we should read against any illness, magic and evil eye.

A *sahaba* (ra) complained to the Messenger of Allah (pbuh) about pain that he had felt in his body from the time he had become Muslim. The Messenger of Allah (pbuh) said to him: “Put your hand on the part of your body where you feel pain and say

 “بِسْمِ اللهِ” three times, then say seven times,

“أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِر”

“(I seek refuge in the glory and power of Allah from the evil of what I feel and worry about).” [Muslim]

The Prophet (pbuh) used to seek refuge for Hasan and Husayn (ra), and he would say: “Your father (meaning Ibrahim [as]) used to seek refuge with Allah for Isma’il and Ishaaq (as) with these words:

 “أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ*”*

“(I seek refuge in the perfect words of Allaah, from every devil and every poisonous reptile, and from every evil eye).” [Bukhari]

Jibril (as) came to the Prophet (pbuh) and said: "O Muhammad (pbuh)! Do you feel sick?" He (pbuh) said, "Yes." Jibril supplicated thus (i.e., he performed Ruqyah):

“بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَىْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ أَوْ حَاسِدٍ اللَّهُ يَشْفِيكَ بِسْمِ اللَّهِ أَرْقِيكَ”
“(With the Name of Allah. I recite over you (to cleanse you) from all that troubles you, and from every harmful mischief and from the evil of the eyes of an envier. Allah will cure you; and with the Name of Allah, I recite over you)."
[Muslim]

The Prophet (pbuh) used to treat some of his wives by passing his right hand over the place of ailment and used to say:

 ‏ "‏ اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ، اشْفِهِ وَأَنْتَ الشَّافِي، لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ، شِفَاءً لاَ يُغَادِرُ سَقَمًا ‏"‏‏‏

 "(O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment.)" [Bukhari]

Surah Al-Fatiha is also known for *shifa,* in fact that is one of its title- *Al-Shifa*. One of the companions once came across an Arab tribal chief who was bitten by a snake or stung by a scorpion and this companion read Surah Al-Fatiha and spit on the affected area and the tribal chief was cured! This incident is mentioned in Bukhari.

The *muawadhatayn* serve as a protection against magic and evil eye too. Every night before the Prophet (pbuh) slept on his bed, he put together his hands (as in the *du'a*) and blew on it and recited (the *surahs* of) AI-Ikhlaas, AI-Falaq , and An-Naas and wiped those parts of the body that he could (wherever the hand could reach). He began with the head, then the face and then the front part of his body. This was done thrice". [Bukhari]

Slide 15:

Even after we do all these things sometimes, we still fall ill. We need to remember that everything is a test from Allah (swt).

"Never a believer is stricken with a discomfort, an illness, an anxiety, a grief or mental worry or even the pricking of a thorn but Allah will expiate his sins on account of his patience". [Bukhari and Muslim]

Slide 16:

Ok, let us cover the other aspect of spiritual healing which is fasting. These days you hear of detox diets – detox water, detox this and that – well, Allah (swt) has given us an amazing detox tool – detox your body and your soul through fasting!

Who can tell me the reward of fasting?

“Every deed of the son of Adam will be multiplied between ten and seven hundred times. Allah (swt) said: Except fasting. It is for Me and I shall reward for it. He gives up his desires and his food for My sake.” [Muslim]

Isn’t that amazing? He has kept it a surprise!

Medical science has discovered the miraculous effects fasting have on our bodies.

The outstanding physicians named fasting as being the medicine for the 21st century. They believe the human body is designed to heal itself, if only given the opportunity. Dr. Otto Buchinger; Germany’s great fasting therapist after more than 100,000 fasting cures says: “Fasting is, without doubt, the most effective biological method of treatment... it is the operation without surgery… it is a cure involving exudation, redirection, loosening up and purified relaxation.”

He further adds; ‘fasting cures many of our modern illnesses, including the following: allergies, cardiovascular disease, chronic diseases of the digestive system, degenerative and painfully inflammatory illnesses of the joints, myriad disturbances in one’s eating behavior, glaucoma, initial malfunction of the kidneys, tension and migraine headaches, as well as skin diseases. Preventively, it is designed to cleanse, and to regenerate, rejuvenate and restore a person’s sense of well-being, in body, mind and soul.’

Fasting marvelously decomposes and burns all the cells and tissue that are aged, damaged, diseased, weakened or dead, a process called self-digest or detoxification.

Michael Rosenbaum (M.D., Director of the California-based Orthomolecular Health Medicine Medical Society), notes on the significance of fasting as a detoxification program: "The hidden cause of many chronic pains, diseases and illnesses may be invisible toxins, chemicals, heavy metals and parasites that invade our bodies. Chances are slim that your doctor will tell you that toxins may be the root cause of your health problems. He or she may not even know about how these toxins are affecting your body. As your cells go, so goes your health. If your cells have been invaded by toxins and dangerous chemicals, your resistance to disease is diminished. Clean and nourish your cells, and you’re on the road to better health."

Fasting is not to be associated only with Ramadan. We have ample opportunities to keep them all year round. Have your intention for Allah’s (swt) pleasure and make *du’a* that Allah gives you *shifa* from fasting.

Note: play video on fasting here

Slide 17:

*Alhamdulilah*, by now you guys are aware of the therapies Islam has to offer us. But does that mean stick **only** to them and nothing else? So, you see your sister or friend has a splitting headache and she is reaching for a Panadol, will you jump on her and snatch it from claiming it is of no benefit?

Islam does not discourage the use of treatments available to us through medical and other sciences. On the contrary, the use of such treatments is **encouraged** by the teachings of the prophet (pbuh). Seeking medical treatment for the cure of diseases is part of his tradition.

The Prophet (pbuh) said: ‘Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.’ [Abu Dawood]

Slide 18:

Practicing and recommending it to others will count as actually reviving a *sunnah*.

The Prophet (pbuh) said “Whoever revives an aspect of my *sunnah* that is forgotten after my death, he will have reward equivalent to that of the people who followed him without it detracting in the least from their reward.” [Tirmidhi]

Wow! That is like a win-win situation! By doing ruqya, we will get *shifa* **and** *thawab* (reward) for reviving and implementing a *sunnah*. Pretty cool, eh?

Let me tell you about the virtues of visiting the sick. Why? So, you can do *ruqya* on your ill friend and teach her the cool new thing you learnt at Perceptions!

The Prophet (pbuh) once said, “There is no Muslim who visits a sick Muslim early in the morning, but 70,000 angels send blessings on him until evening comes. And if he visits him in the evening then 70,000 angles send blessing upon him until morning comes and he will have a garden in paradise.” [Tirmidhi]

A garden in Paradise is no joke! Gardens in Paradise are nothing like the ones here.

(Du’a for end of a gathering) *Subhana Rabbika Rabbul Izzati ‘amma yasifun wa salamun ‘alal mursaleen, walhamdulillahi Rabbil ‘alameen*

(Parting salutation to students) *Assalam alaikum wa rahmatullahi wa Barakatuh*

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**Reference:**

1. 1Incident mentioned in *tafsir* of Ibn Kathir – Slide 11 [↑](#endnote-ref-1)