

SUMMER IMMERSION

PROPHETIC MEDICINE



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SESSION 6

Hadith #16

- Ruqyah refers to any words that are recited from the Qur'an with the intention to cure spiritual ailments.
- Effectiveness of ruqyah:
 - Stronger when done by oneself:
 - Doing it yourself is more effective rather than asking someone else to do it.
 - Seeking a trusted raqi:
 - A knowledgeable or experienced person may provide better support by identifying specific verses and supplications from texts that are traditionally used for healing.
 - It is important to consult individuals who are reputable and adhere to established ethical and religious standards.
 - Those who are unable to recite for themselves, such as children or those unfamiliar with the Qur'an, may benefit from the assistance of an experienced raqi.
 - Personal conviction:
 - Full conviction (yaqeen) makes a big difference, it directly shapes the healing outcome.
 - Healing comes from sincerity and belief in Allah's words. Stronger faith in Allah's words brings a deeper healing response.

- Ruling of ruqyah:
 - The Prophet (ﷺ) initially forbade all forms of ruqyah because most of them contained shirk at that time.
 - A family from the Ansar — the household of Amr bin Hazm — came to the Prophet (ﷺ) stating they had a specific healing recitation for scorpion and snake stings that they used to practice. When they recited the words to him, he reviewed it and found no elements of shirk or disobedience to Allah.
 - The Prophet (ﷺ) later permitted those ruqyah free of shirk. He established the principle that beneficial, clean healing words are allowed.

Hadith #17

- Many ruqyah from the Jahiliyyah era contained shirk, using ambiguous or idolatrous words.
- This hadith establishes the permissibility of using supplications and remedies for healing, provided they do not contain elements of shirk.
- As a general rule, earthly cures; remedies and treatments are permissible, except for those specifically prohibited. If a cure is forbidden, one should use a permissible alternative; however, if no other choice exists and the treatment is truly necessary, it becomes permissible to use.

Hadith #18

- الْعَيْنُ حَقٌّ (Al-Aynu Haqq) — The evil eye is real:
 - This hadith confirms that the evil eye is true. It is an actual, existing phenomenon, not a myth or empty superstition. Someone who says otherwise is contradicting the Prophet's words.

- Narrated Abu Huraira: A man asked the Prophet, "O Allah's Messenger (ﷺ)! What kind of charity is the best?" He replied.

" أَنْ تَصَدَّقَ وَأَنْتَ صَاحِبُ حَرِيصٍ. تَأْمُلُ الْغِنَى، وَتَخْشَى الْفَقْرَ، وَلَا تُمَهِّلُ حَتَّى إِذَا بَلَغَتِ الْخُلُقُومَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ "

"To give in charity when you are healthy and greedy hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time when you are on the death bed when you say, 'Give so much to so-and-so and so much to so-and-so,' and at that time the property is not yours but it belongs to so-and-so (i.e. your inheritors). (Sahih al-Bukhari)

- سَابِقُ الْقَدَرِ (Sabiqa al-qadar) — It precedes the divine decree or overtakes destiny:
 - It means that if any created thing or hidden force were strong enough to beat or go ahead of Allah's set plan and destiny for a person, it would be the evil eye — yet nothing actually overrides Allah's qadr (decree).
 - The severity of the spiritual and physical harm caused by envy and the evil eye can lead a person to their death.
 - Jabir ibn Abdullah narrated:

العين تدخل الرجل القبر، وتدخل الجمل القدر

The evil eye puts man in the grave and the camel in the cooking pot. (Hilyat al-Awliya)

- Protection methods from evil eye:
 - We must use daily du'as as a shield; without this constant protection, we may be vulnerable to its effects.
 - We should say Masha'Allah (As Allah has willed), Tabarakallah (Blessed is Allah), Allahumma barik (May Allah bless you) upon seeing beauty or blessings to prevent harm.
 - We should practice discretion by keeping major life updates, successes, blessings, happiness private and avoid unnecessary exposure on social media.

- اسْتَغْسِلْتُمْ (Istaghsiltum) — You are asked to wash. It comes from the root غَسَلَ (ghasala), which means "to wash".
 - This refers to a specific remedy where the person identified as the source of the gaze is asked to bathe so the remaining water can be collected and poured over the affected person.
 - Malik narrated from Ibn Shihab, from Abu Umamah ibn Sahl ibn Hunayf, that Amir ibn Rabi'ah saw Sahl ibn Hunayf bathing and said:

والله ما رأيتُ كالْيَوْمِ وَلَا جِلْدَ مُحَبَّاتَةٍ، قَالَ: فَلَبِطَ سَهْلٌ، فَأَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامِراً، فَتَغَيَّظَ عَلَيْهِ، وَقَالَ: "عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ؟ أَلَا بَرَكْتَ؟ اغْتَسِلْ لَهُ"، فَغَسَلَ لَهُ عَامِرٌ وَجْهَهُ وَيَدَيْهِ وَمِرْفَقَيْهِ وَرُكْبَتَيْهِ، وَأَطْرَافَ رِجْلَيْهِ، وَدَاخِلَةَ إِزَارِهِ فِي قَدَحٍ، ثُمَّ صَبَّ عَلَيْهِ، فَرَاخَ مَعَ النَّاسِ

"By Allah, I have never seen skin as beautiful as this." Sahl immediately collapsed. The Prophet came to Amir, became angry with him, and said: "Why would one of you kill his brother? If you see something you like, say a blessing. Wash for him." So 'Amir washed his face, hands, elbows, knees, and the edges of his feet, as well as the inside of his garment in a container, and then poured it over Sahl, who recovered and joined the people. (Al-Muwatta')