**Translated Sermons' Template**

 **Using Ruqyah (Invocation) as a Therapy**

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| Sermon's details (in English)  |
| **Title**  **عنوان المادة** | **التداوي بالرقى**Using Ruqyah (Invocation) as a Therapy |
| **Prepared and drafted by** **أعدها وصاغها** | **الفريق العلمي – ملتقى الخطباء-د. صالح الخدري**Academic team - Al-Khutaba Forum – Dr. Salih Al-Khudri |
| **عناصر الخطبة****Basic Elements**  | **1 /سنة الابتلاء في الحياة. 2/ مشروعية التداوي والحث عليه. 3/الرقية خير التداوي بما هو مشروع. 4/حقيقة الرقية. 5/شروط الرقية والراقي والمرقي. 6/أقسام الرقية. 7/الصفة الصحيحة للرقية الشرعية.**1. The divine law of trials in life.
2. Legitimacy of medication and its encouragement.
3. Ruqyah is the best legitimate medication .
4. The essence of Ruqyah.
5. Conditions of Ruqyah, the one performing it and the one for whom it is performed.
6. Divisions of Ruqyah.
7. The sound manner of performing legitimate Ruqyah.
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| **المراجع****References** | **خطب مختارة: وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد** **Sermons selected by:** Ministry of Islamic Affairs, Endowments, Call and Guidance  |
| **التصنيف****Category** | **الرئيسي:**  **التوحيد -الاعتقاد** **Main category:** Tawhid, Belief | **الفرعي:****Sub-category:** |

**First Sermon:**

All praise is due and belongs to Allâh. We praise Him, seek His help and forgiveness and repent to Him. We seek refuge with Allâh from the evils of ourselves and from the wickedness of our own deeds. Whomever that Allâh guides, none can mislead him, and whomever He sends astray, none can guide. I bear witness that there is no deity worthy of worship but Allâh alone with no partner, and I bear witness that Muhammad is His slave and Messenger.

**( يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ )**

(O you who believe, fear Allâh as he should be feared and die not unless you are Muslims) [Al-Imran: 102]

**( يَا أَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَاء وَاتَّقُواْ اللّهَ الَّذِي تَسَاءلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللّهَ كَانَ عَلَيْكُمْ رَقِيبًا )**

(O people fear your Lord, who created you from a single soul. From it, He created its spouse, and from both of them scattered many men and women. Fear Allâh, by whom you ask one another, and (fear) the wombs (lest you sever its relationship). Allâh is ever watching over you). [An-Nisa: 1].

**( يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا \* يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا )**

(O you, who believe, fear Allâh and say sound statements. He will mend your deeds for you and forgive your sins. Whosoever obeys Allâh and His Messenger shall win a great victory) [Al-Ahzab: 70-71].

O Assemblies of Muslims! Allâh, the Almighty, has decreed a divine law that rules the lives of His creation. It is applicable to everyone, at every place and time. It is the divine law of trials which does not change. Allâh the most High said,

**(** سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلُۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبۡدِيلاً**)**

That was the Way of Allâh in the case of those who passed away of old, and you will not find any change in the Way of Allâh [Al-Ahzab: 62].

Since man came out of his mother's womb into this world, Allâh has placed him under test, as the Almighty said,

**(** لَقَدۡ خَلَقۡنَا ٱلۡإِنسَـٰنَ فِى كَبَدٍ **)**

Verily, We have created man in toil [Al-Balad: 4].

The Almighty also said,

**(** إِنَّا خَلَقۡنَا ٱلۡإِنسَـٰنَ مِن نُّطۡفَةٍ أَمۡشَاجٍ۬ نَّبۡتَلِيهِ فَجَعَلۡنَـٰهُ سَمِيعَۢا بَصِيرًا **)**

Verily, We have created man from Nutfah (drops) of mixed semen, in order to try him, so We made him hearer and seer [Al-Insan: 2].

Among the trials Allâh has imposed upon the creation are the aches and diseases that come upon people between now and then, so that He would know the condition of His slaves when He tests them, elevate their grades, and atone for their sins, as Allâh the most High says,

**(** لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلاً۬‌ۚ **)**

That He may test you which of you is best in deed [Tabarak: 2].

The Messenger of Allâh , (May the blessings and peace of Allâh be upon him), said, "Never a believer is stricken with an anxiety, a mental worry, a discomfort, an illness, or even the pricking of a thorn but Allâh will expiate his sins on account of his patience" (Agreed upon).

This is among the apparent wisdoms, which Allâh has taught and showed us, or taught to us by His Messenger, (May the blessings and peace of Allâh be upon him). All affairs belong to Allâh and lie in His hand, the most Purified. He has wisdom in all that He does concerning His creation, as the Almighty said,

**(** لَا يُسۡـَٔلُ عَمَّا يَفۡعَلُ وَهُمۡ يُسۡـَٔلُونَ **)**

He cannot be questioned as to what He does, while they will be questioned [Al-Anbiya: 23].

The Almighty Allâh also said,

**(** وَٱللَّهُ يَحۡكُمُ لَا مُعَقِّبَ لِحُكۡمِهِۦ‌ۚ وَهُوَ سَرِيعُ ٱلۡحِسَابِ **)**

And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning [Ar-Ra'd: 41].

The author of At-Tahaawiyyah said, "No one can resist His decree, no one can put back His judgement and no one can overthrow His command."

With the trials, Allâh legislated for His slaves to seek therapy and medication and adopt the legal means out of mercy for His slaves, with reliance upon Him, the Almighty, and not the means. For the fact that the slave needs the means of safety and survival in his life, to be conscious of evils and nuisances, and to use them to save himself, his children, his family and those he loves, after loving Allâh, the Almighty, He made medication a cause to dispel disease and sickness, and prevent the divine decree of Allâh by the divine decree of Allâh , as the Messenger of Allâh (May the blessings and peace of Allâh be upon him), said when he was told: "Do you think that the Ruqyah we use, the treatments we use, and what we seek to protect ourselves will contradict anything from Allâh 's Decree?' He said: 'They are part of the decree of Allâh " (Ibn Majah).

 This is why the Messenger of Allâh , (May the blessings and peace of Allâh be upon him), urged people to make use of medical treatment when he said, "Slaves of Allâh ! Make use of medical treatment, for Allâh has not made a disease without appointing a remedy for it, with the exception of one disease, namely old age " (Ahmed).

Furthermore, the Messenger of Allâh , (May the blessings and peace of Allâh be upon him), said, " There is a remedy for every malady, and when the remedy is applied to the disease it is cured with the permission of Allâh , the most High " (Muslim).

Moreover, Allâh made ruqyah and seeking cure through the remembrance of Allâh , using the Qur'an or other invocations stated in the Sunnah of the Prophet, (May the blessings and peace of Allâh be upon him), the best of all medications and invocations. The master of creation used to treat himself by ruqyah using the mu'awwidhaat (Surah Al-Ikhlas, Surah Al-Falaq, and Surah An-Nas) whenever he fell sick. This was stated in the hadith narrated by Aishah, may Allâh be pleased with her that: " when the Messenger of Allâh (May the blessings and peace of Allâh be upon him), had a complaint, he would recite the last three Suras of Qur'an, over himself and blow. She said, "When his pain was great, I would recite it over him and wipe him with his right hand hoping for its blessing" (Agreed upon).

It is also reported on her authority that she said, " When Allâh 's Messenger (May the blessings and peace of Allâh be upon him), fell ill, Angel Gabriel used to recite this: "In the name of Allâh , may He cure you from all kinds of illnesses and safeguard you from the evil of a jealous one when he feels jealous and from the evil influence of eye".

Among the evidence to prove the permissibility of ruqyah as well, is the saying of the Messenger of Allâh (May the blessings and peace of Allâh be upon him), " Let me know your incantation (ruqyah) and he said, "There is no harm in the incantation which does not smack of polytheism" (Muslim).

According to Ibn al-Athir, ruqyah is the incantations that are used to treat the person afflicted by sickness such as fever and so on.

For ruqyah to be legitimate, the following conditions and rules and regulations related to the ruqyah itself, the one performing ruqyah, the person being treated must be taken into account. Some of the conditions that must be present in the ruqyah, are as follows:

* It should be from the Qur'an and Sunnah, and in Arabic. It is stated in a hadith on the authority of Auf bin Malik, that the Messenger of Allâh , (May the blessings and peace of Allâh be upon him), said, " Let me know your incantation (ruqyah) and he said, "There is no harm in the incantation which does not smack of polytheism" (Muslim).
* It must not be magic ruqyah, because the magician does not come forth with good and will never be successful, and for the fact that it is an act of making use of evil to heal. Allâh the most High said,

**(** وَلَا يُفۡلِحُ ٱلسَّاحِرُ حَيۡثُ أَتَىٰ **)**

And the magician will never be successful, to whatever amount (of skill) he may attain [Surah Ta Ha: 69].

* The ruqyah must not be from a fortune teller or soothsayer even though it may not be magic, but it should be from learned people who are good and righteous because a person's goodness and righteousness, have their impact on his medication. Allâh the Almighty says,

**(** إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلۡمُتَّقِينَ **)**

Verily, Allâh accepts only from those who are [Al-Maedah: 27].

* The patient and therapist must believe that ruqyah is just a means and that the true granter of cure is the Almighty Allâh , who said,

**(** وَإِذَا مَرِضۡتُ فَهُوَ يَشۡفِينِ **)**

And when I am ill, it is He who cures me [As-Shu'araa: 80].

In the hadith on the authority of Aisha, may Allâh be pleased her, that whenever the Messenger of Allâh , (May the blessings and peace of Allâh be upon him), visited a sick person or he is brought to him, he would say, "Allâh umma Rabban-nasi, adhhibil-ba'sa, washfi, Antash-Shafi, la shifa'a illa shifa'uka, shifaan la yughadiru saqaman [O Allâh ! the Lord of mankind! Remove this disease and cure (him or her)! You are the Great Curer. There is no cure but through You, a healing that leaves no trace of sickness]" (Al-Bukhari).

The conditions that must be met by the one performing ruqyah are:

* Eligibility of the person performing ruqyah. He must be of the righteous people, establishing and maintaining the regular prayers, and staying away from sins and innovations, and major and minor sins. He must be keen on eating halal (the lawful) and avoiding the haram (the unlawful). It was narrated from the Prophet (May the blessings and peace of Allâh be upon him), that he said: "Make your food pure (halal) and your supplication will be answered "(At-Tabarani).
* He must have knowledge of the Quranic verses he uses for treatment such as Surah Al-Fatihah, Surah Al-Falaq, Surah An-Nas, Surah Al-Ikhlas, end part of Surah Al-Baqarah, the beginnings and end of Surah Aal Imran, and Ayatul-Kursiyy.

The following are required with respect to the patient being treated:

* He must be faithful and righteous, as Allâh the Almighty says,

**(** وَنُنَزِّلُ مِنَ ٱلۡقُرۡءَانِ مَا هُوَ شِفَآءٌ۬ وَرَحۡمَةٌ۬ لِّلۡمُؤۡمِنِينَ‌ۙ وَلَا يَزِيدُ ٱلظَّـٰلِمِينَ إِلَّا خَسَارً۬ا **)**

And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the wrong-doers nothing but loss [Al-Isra: 82].

Hence, healing and special mercy were strictly meant for the believers.

* He must be optimistic in the healing, and confident in his Lord Almighty. It has been stated in the hadith Qudsi (divine tradition) that "I am as My slave thinks of me" (Al-Bukhari).

For the ruqyah to be effective and useful, the heart of the patient and one performing ruqyah must be attached to Allâh , the most High, hoping for His healing. Ibn Al-Qayyim, May Allâh have mercy on him, said, the effect of ruqyah is dependent upon the truthfulness and sincere devotion of the person performing it to the Creator and Originator of these souls, in addition to the correct manner of seeking refuge in which the heart and tongue are colluded. A Muslim should attach his heart to Allâh in seeking benefits and preventing harms, because no one has power over that except Him. Allâh the Almighty says in His Holy book,

**(** وَإِن يَمۡسَسۡكَ ٱللَّهُ بِضُرٍّ۬ فَلَا ڪَاشِفَ لَهُ ۥۤ إِلَّا هُوَ‌ۖ وَإِن يَمۡسَسۡكَ بِخَيۡرٍ۬ فَهُوَ عَلَىٰ كُلِّ شَىۡءٍ۬ قَدِيرٌ **)**

And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things [Al-An'am: 17].

O Allâh , heal us with the Qur'an and grant us the benefits of its verses and the Wise Reminder it contains.

This is what I say and I ask forgiveness from Allâh, for you and me from every sin. Hence, seek for His forgiveness for He is the All-Forgiving, the All-Merciful.

**Second sermon:**

All praise is due and belongs to Allâh who said,

**(** وَإِن يَمۡسَسۡكَ ٱللَّهُ بِضُرٍّ۬ فَلَا ڪَاشِفَ لَهُ **)**

And if Allâh touches you with harm, none can remove it but He [Al-An'am: 17].

I bear witness that there is no deity worthy of worship but Allâh alone with no partner, and I bear witness that Muhammad is His slave and Messenger. May the blessings and peace of Allâh be upon him, his family and companions.

O believers!

Ruqyah is divided into three sections, described as follows:

**First**: Legitimate ruqyah: It is the one derived from the Qur'an and Sunnah according to the guidance of the salaf (righteous predecessors of the Islamic nation). Aisha, may Allâh be pleased with her, said, " When any person amongst us fell ill, Allâh 's Messenger (May the blessings and peace of Allâh be upon him), used to rub him with his right hand and then say: O Lord of the people, grant him health, heal him, for You are a Great Healer. There is no healer, but with Your healing Power one is healed and illness is removed. She further added: When Allâh 's Messenger (May the blessings and peace of Allâh be upon him), fell ill, and his illness took a serious turn I took hold of his hand to do as he used to do (i. e. I would rub his body with his sacred hand). But he withdrew his hand from my hand and then said: O Allâh , pardon me and make me join the Supreme Comrade. She said. I was gazing at him constantly whereas he had passed away" (Muslim).

**Second**: Heretical ruqyah: These are all things added to the ruqyah with respect to mutterings and incantations contrary to the methodology of the Prophet, (May the blessings and peace of Allâh be upon him). Such is rejected and should not be acted upon because the Messenger of Allâh (May the blessings and peace of Allâh be upon him), said, " He who innovates something in this matter of ours (i.e., Islam) that is not of it will have it rejected "(Agreed upon).

**Third**: Ruqyah involving shirk (polytheism): This type is contrary to the Islamic law, because it involves seeking the help and aid of others besides Allâh . The noble Prophet (May the blessings and peace of Allâh be upon him), has described it as shirk (association of partners with Allâh, the most High). He (May the blessings and peace of Allâh be upon him), said, " Ruqyah (i.e., which consists of the names of idols and devils etc.), amulets and Tiwalah (charms) are polytheism " (Ahmad ).

Moreover, the correct manner of performing the legitimate ruqyah, O believers, is as follows:

The person performing ruqyah should recite upon the spot of pain, or read in his hands to wipe over it, or read in water, as reported from Abu Abdullah Uthman bin Al-Aas, may Allâh be pleased with him, that "I complained to the Messenger of Allâh , (May the blessings and peace of Allâh be upon him), about a pain I had in my body. The Messenger of Allâh (May the blessings and peace of Allâh be upon him), said, "Place your hand where you feel pain and say: 'Bismillah (In the Name of Allâh )' three times; and then repeat seven times: 'A'udhu bi'izzatillahi wa qudratihi min sharri ma ajidu wa 'uhadhiru (I seek refuge with Allâh and with His Power from the evil that afflicts me and that which I apprehend). " (Muslim).

On the authority of 'Urwah, Aisha may Allâh be pleased with both of them told him that Whenever Allâh 's Messenger (May the blessings and peace of Allâh be upon him), became ill, he used to recite the Muawidhatan (i.e. the last two surahs of the Qur'an) and blow his breath over himself (after their recitation ) and rubbed his hands over his body. So when he was afflicted with his fatal illness. I started reciting the Muawidhatan and blowing my breath over him as he used to do and then I rubbed the hand of the Prophet (May the blessings and peace of Allâh be upon him), over his body. "(Al-Bukhari).

Or he should begin reading on the patient's chest or head, or in any of his limbs, reciting the verses, and breathing them on the patient, as much as possible including the following:

Surah Al-Fatihah, Ayatul- Kursiyy, last verses of Surah Al-Baqarah, Surah Al-Kafiroon, Surah Al-Ikhlas, the Mu'awidhatan (Surah Al-Falaq and Surah An-Nas), and the verses for dispelling magic and the jinn, including the following:

The words of Allâh :

**(** وَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنۡ أَلۡقِ عَصَاكَ‌ۖ فَإِذَا هِىَ تَلۡقَفُ مَا يَأۡفِكُونَ (﻿١١٧﻿) فَوَقَعَ ٱلۡحَقُّ وَبَطَلَ مَا كَانُواْ يَعۡمَلُونَ (﻿١١٨﻿) فَغُلِبُواْ هُنَالِكَ وَٱنقَلَبُواْ صَـٰغِرِينَ (﻿١١٩﻿) وَأُلۡقِىَ ٱلسَّحَرَةُ سَـٰجِدِينَ (﻿١٢٠﻿) قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلۡعَـٰلَمِينَ (﻿١٢١﻿) رَبِّ مُوسَىٰ وَهَـٰرُونَ **)**

And We reveled to Mûsa (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed. (117) Thus truth was confirmed, and all that they did was made of no effect. (118) So they were defeated there and returned disgraced. (119) And the sorcerers fell down prostrate. (120) They said: "We believe in the Lord of the 'Alamîn (mankind, jinn and all that exists). (121) "The Lord of Mûsa (Moses) and Hârûn (Aaron)."[ Al-A'raaf: 117-122].

Ibn al-Qayyim, May Allâh have mercy on him, says: " Breathing the ruqyah involves the use of that moisture and air, the breath that is directly linked to the ruqyah, dhikr and du'a, because ruqyah emanates from the heart and mouth of the person performing it. So if it is accompanied by something from his inward parts regarding saliva, air and breath that would be most perfectly influential, and most effective and stronger."

O Allâh , we ask for Your pardon and contentment in this world and the hereafter.

Invoke prayers and blessings of Allâh upon the one Allâh the Most Exalted and Glorified has commanded you to do so when He said,

**( إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا )**

Allâh sends His Salah (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad) and also His angels too (ask Allâh to bless and forgive him). O you who believe! Send your Salah on (ask Allâh to bless) him (Muhammad), and (you should) greet him with the Islamic way of greeting [Al-Ahzab: 56].