



Spiritual Healing & Islam

Islam & Spiritual Healing

In Islam the methodology of practising the various forms of spiritual healing, is referred to as “*Ruqyah*”, this tradition is as ancient as the religion itself. The belief of using divine spiritual energy to counteract the negative & sometimes satanic forces within Allah’s ﷻ creation has always been a recognized science with our illustrious tradition. As a matter of fact it was the Prophet Muhammad ﷺ who affirmed the existence of black magic (*sehr*), evil eye (*ayn*), *jinns* (creation created from fire) & the destructive force of envy (*hassad*). The Messenger ﷺ equipped His nation with the necessary means to counteract such influences through his blessed practices, (*Sunnah*) which has been passed down as continuous river of mercy from one generation to the next.

This classical Islamic practice has been a source of Spiritual healing for millions throughout history & continues to be so by the will of Allah ﷻ. All powers stem from Allah ﷻ, He ﷻ is the Almighty, who can effect & cure in anyway, He ﷻ so wishes. It is Allah ﷻ who is the ultimate cause & effect. Therefore it is Allah ﷻ who has empowered His beloved Messenger ﷺ to benefit all of creation, through his miracles, knowledge & supplications. It is Allah ﷻ who chooses to honour his slave when he makes him a channel for mankind to reap benefits from; this is the station of sainthood (*Wilayah*) which belongs exclusively to the friends of Allah ﷻ.

The Glorious Quran is the primary tool for healing all ailments, regardless if they are physical, psychological or spiritual in nature. When the divine words are recited & blown onto an ailing patient it contains the God given power to change state from that of disease to ease, this methodology of healing is termed as “*Ruqyah*”. In the subcontinent it is most commonly referred to as “*Dham*”.

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

“And when I fall ill, it is He (Allah ﷻ) who cures me {Al- Quran, Al-Shuara, 26:80}

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“And We send down in the Quran that which is a cure & Mercy for Believers... {Al-Quran, Al-Isra , 17:82}

The concept of protection against negative & evil forces is very much apparent within the Islamic tradition; this is personified by our Master Sayidun Muhammad ﷺ, His Noble family & the Illustrious Companions in the following examples; (*May infinite peace & blessings be upon them all*)

Narrated by, the Mother of the Believers, Lady Aisha;

“During the Prophet’s ﷺ fatal illness, He ﷺ used to recite the “*Mu’auwidhat*” (Surah al-Falaq & Surah an- Nas the final two chapters of the Quran) then blow His ﷺ breath over His ﷺ body. When His ﷺ illness was aggravated I used to recite those two Surah’s and blow my breath over Him & make Him ﷺ rub His ﷺ own body with His ﷺ own hands, for its blessings.” (It was asked: How did the Prophet ﷺ use to blow? It was said: He ﷺ used to blow on His ﷺ hands & pass them over His ﷺ face.) {Related in Sahih al- Bukhari}

Narrated by Sayidunah Abu Said Al-Khudri:

Some of the Companions of the Prophet ﷺ came across a tribe amongst the tribes of the Arabs, that tribe did not entertain them, while they were that state. The chief of the tribe was bitten by a snake (or stung by a scorpion). They said to the companions of the Prophet ﷺ, “have you got medicine with you or anybody who can treat with “Ruqya?.....One of the companions began to recite Surah Al-Fatiha & gathered his saliva & spat at bite. The chief was cured instantly.....” {Related in Sahih al- Bukahri}

Narrated by Umm Salama:

The Prophet ﷺ saw in her house a girl whose face had a black spot. He ﷺ said “she is under the effect of an evil eye; so treat her with a Ruqya.” {Related in Sahih al- Bukahri}

Narrated by Sayidunah Abu Huraira:

The Prophet ﷺ Said, “The effect of an evil eye is a fact.” {Related in Sahih al- Bukahri}

In the Holy Quran, Allah ﷻ informs us of the reality of magic in the following verse;

الشَّيَاطِينُ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ

“...The devils disbelieved, they teach people magic...”{Al-Quran, Al-Baqarah , 02;102}

The aforementioned traditions illustrate the reality of the evil forces of magic, envy, evil eye & its perpetrators, however “Ruqya” is not just limited to tackling these spirituals issues, it has the power & capacity to cure us from physical ailments & illnesses too. We mentioned in the Hadith that the companion of the Messenger ﷺ recited Surah Fatiha over the Arab chief’s venomous bite, applied His ﷺ saliva & cured him. The due analyses of incident leads us down two particular paths, either it is solely down to the recitation of the verses which enables the cure or it is dependent upon the strength of faith & piety of the one who is performing the “Ruqya”. The latter of the two is the correct position.

Having established this fact, we must comprehend that we now, unfortunately live in a day and age which is post the advent of the companions & the pious predecessors. Spiritual needs & cures cannot come at the hands of every Zaid, Bakr or Amr.

This is the reason why Allah ﷻ has appointed his chosen slaves who are most commonly referred to as the “Awliyah” to cure mankind of its spiritual & physical needs, They are the true seekers of the Inward & outward knowledge, which is the perfection of faith. It is for that reason they are referred to as the Inheritors of the Prophet Muhammad ﷺ, spreading His ﷺ light, blessings & reflecting His ﷺ miracle’s throughout this entire world.

Narrated By Abu Al Darda:

The Messenger ﷺ said, “Scholars are the inheritors of the Prophets”

{Related by Tirmidhi, Abu Dawud, Nasai, Ibn Majah, Ahmad}

Imaam Fudayl ibn Iyad, who was a great Imaam from the 2nd century, upon hearing this hadith, he commented,

“The people of spiritual wisdom are the real inheritors of the Prophets,”