

الرقية الشرعية

AR RUQYAH ASH SHARI'AH AND MEANS TO LIFT A CALAMITY

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

الرقية الشرعية

AR RUQYAH ASH SHARI'AH AND MEANS TO LIFT A CALAMITY

Ar Ruqyah Ash Shari'ah (الرقية الشرعية) and Means to Lift the Calamity

Introduction

- Before speaking of the ruqyah, we need to have a foundation because without this foundation the ruqyah will not work.

Surah Ash Shu'ara 69-89:

وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ (٦٩) إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ (٧٠) قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَافِيَةً (٧١) قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ (٧٢) أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ (٧٣) قَالُوا بَلَىٰ وَجَدْنَا آبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ (٧٤) قَالَ أفرَأَءَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ (٧٥) أَنْتُمْ وَعَابَاؤُكُمْ أَالْقَدْمُونَ (٧٦) فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ (٧٧) الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ (٧٨) وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ (٧٩) وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ (٨٠) وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ (٨١) وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ (٨٢) رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ (٨٣) وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ (٨٤) وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ (٨٥) وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ (٨٦) وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ (٨٧) يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ (٨٨) إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (٨٩)

And recite to them the story of Ibrâhim (Abraham). (69) When he said to his father and his people: "What do you worship?" (70) They said: "We worship idols, and to them we are ever devoted." (71) He said: "Do they hear you, when you call on (them)? (72) "Or do they benefit you or do they harm (you)?" (73) They said: "(Nay), but we found our fathers doing so." (74) He said: "Do you observe that which you have been worshipping,— (75) "You and your ancient fathers? (76) "Verily! they are enemies to me, save the Lord of the 'Alamîn (mankind, jinn and all that exists); (77) "Who has created me, and it is He Who guides me; (78) "And it is He Who feeds me and gives me to drink (79) "And when I am ill, it is He who cures me; (80) "And Who will cause me to die, and then will bring me to life (again); (81) "And Who, I hope will forgive me my faults on the Day of Recompense, (the Day of Resurrection)," (82) My Lord! Bestow Hukm (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous, (83) And grant me an honourable mention in later generations. (84) And make me one of the inheritors of the Paradise of Delight. (85) And forgive my father, verily he is of the erring. (86) And disgrace me not on the Day when (all the creatures) will be resurrected; (87) The Day whereon neither wealth nor sons will avail, (88) Except him who brings to Allâh a clean heart [clean from Shirk (polytheism) and Nifâq (hypocrisy)]. (89)

- Ibrahîm (عليه السلام) saw his people waiting at the door of the 'idols' and he said to them, 'can they listen to you when you call them? Or benefit you or harm you?'. Can idols benefit us? No. No one, not

even the Prophet (ﷺ) can benefit us. Magicians, shayateen, medicine, doctors and even the ruqyah cannot benefit us or harm us.

- What did his people reply back to him? They said we saw our fathers doing it and sometimes we're just doing things because others are doing it. Ruqyah is simply a means, it cannot benefit independently on its own. Nothing has the power to benefit or harm except by Allah's permission. When we attach to anything out of love and magnification then this is worship. Our heart only belongs to Allah (ﷻ). If Allah (ﷻ) wills for the means to benefit you then it will benefit you and if Allah (ﷻ) doesn't will for the means to benefit you then it will not benefit you, no matter how strong these means may be, subhan Allah.
- Our test in life are the means and there are universal means and religious means. Ibrahim (عليه السلام) is the Father of the Monotheists, the Followers of Tawheed. He is teaching us tawheed in a simple way. Only Allah (ﷻ) has perfect actions and there will be no activation for any means if Allah (ﷻ) doesn't allow it.

Who's Rabb Al 'Alameen?

- He's the One Who created me and guides me. Allah (ﷻ) guides us for both matters of the duniya and akhira and He brings the best way suitable for our guidance.

- He's the One Who feeds me and give me drink. It's only Allah (ﷻ) Who's feeding us and providing us with drink.
- And when I'm sick, notice Ibrahim (عليه السلام) didn't attribute sickness to Allah (ﷻ), because all goodness is from Allah (ﷻ). I become sick because of some action from me. And it's Allah (ﷻ) Who will cure me and no one else.
- For any sickness whether it's bacterial, viral, mental sicknesses, heart sicknesses, affliction with magic or jinn, it's only Allah (ﷻ) Who can cure us regardless of the means. One of the names of Allah is Ash Shafiee – The Curer.
- And He's the One Who causes me to die and then brings me back to life. We think it's sickness that has the power to cause us to die, but only Allah (ﷻ) is the One to cause us to die.
- And I hope He will forgive my sins and give me wisdom to be fair and just, to follow the righteous people, and be among the dwellers of paradise. Neither money nor children will benefit us except for a qalban saleem – a heart that's pure and free of desires and doubts. May Allah (ﷻ) grant us qalban saleem. Ameen. That's why the ruqyah ash shari'yah can also be a means to cure the sicknesses of our heart.

Means of cure (أسباب الشفاء)

- Universal means (كونية): these are means from the earth that are composed and tested with real experiments, and it's something the entire world agrees upon. Both the believer and disbeliever will benefit from these means by the permission of Allah (ﷻ). Such means include medicine.
- Means legislated by the deen/ shariah (شرعية): these are means which are prescribed by Allah (ﷻ) and it only benefits the believer. It is not something that's experimented. The more a person believes in Allah (ﷻ) alone, the more these means will work.
- Means prescribed by Allah (ﷻ) are more beneficial than universal means because a person is rewarded for believing in Allah Ash Shafiee and taking the means prescribed by Him. The strongest of the means prescribed by Allah (ﷻ) is the ruqyah legislated by Him. The Ruqyah is a MEAN for cure because only Allah (ﷻ) gives cure. Allah is Al Awwal to bring the means as a ruqyah to us and He's Al Akhar to bring the result of the ruqyah to us.
- The ruqyah is a means for cure of all sicknesses with no side effects and no worry about dosage. It can be done on young and elderly and the lady can read it even while on menstruation. Balance in life is to take the means but believe in Allah (ﷻ) alone, imbalance is when we don't take the means and only depend on Allah (ﷻ)

and imbalance is when we only take the means and not depend on Allah (ﷻ).

What is the meaning of ruqyah?

- Ruqyah is made of up matters (Qur'an and Hadith) which a person seeks refuge with in order to remove calamity or to push it away (الرقية هي الأمور التي يعوذ بها لرفع البلاء أو دفعه).

What are the conditions for the ruqyah ash syariah? (أسباب الرقية الشرعية)

If a person doesn't follow the conditions then it can lead to shirk when a person believes the ruqyah has power to benefit on its own. Everything is about tawheed. The ruqyah is a means and only Allah (ﷻ) can give benefit to the means.

1. Ruqyah will not have any effect on its own (الرقية لا تؤثر بذاتها): a person needs to believe in Allah (ﷻ) alone. Medicine cannot be effective by itself. There are those who write ruqyah and put it under their pillows thinking it will cure or protect them, this is all shirk because nothing has power on its own.
2. The one reciting the ruqyah – the raqiqi – should not make his heart depend on the ruqyah, but he should depend on Allah (ﷻ) alone (لا يعتمد عليها المرقي بقلبه). Sometimes people might say, 'if you want anything to work then you need to believe in it'. And people say, 'it really happens' and this is a test. A person should only believe in Allah (ﷻ). And people define it as 'power of the brain', it's all shirk.

Tawheed is to clear out everything from your heart. Imagine a cluttered desk, this is like shirk, and you throw it all away and your desk is clear, this is tawheed.

3. To believe firmly that benefit is only from Allah (ﷻ) alone (ان يعتقد أن (النفع من الله
الرفيق سبب من الأسباب): Only Allah (ﷻ) can bring us benefit. Allah (ﷻ) created us to worship Him and not the means. Allah (ﷻ) brings us situations in order we go to Him. Allah (ﷻ) doesn't change but everything else is a variable. For this reason our concern should be 'is Allah (ﷻ) pleased with me, is He angry with me?'
4. Ruqyah is a mean among the legislated means (الشرعية
الرفيق سبب من الأسباب): we take the means, but we only depend on Allah (ﷻ) to bring benefit.

What does the ruqyah consist of?

Surah Al Fatiha

- Someone might say, 'I read it but it didn't work', then we need to accuse ourselves because of our lack of belief.

Surat Al Fatiha (سورة الفاتحة)

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢) الرَّحْمَنِ الرَّحِيمِ (٣) مَلِكِ يَوْمِ الدِّينِ (٤) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥) أَهْدِنَا
(الصِّرَاطَ الْمُسْتَقِيمَ (٦) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧)

In the name of Allah, the Entirely Merciful, the Especially Merciful.

[All] praise is [due] to Allah, Lord of the worlds –

The Entirely Merciful, the Especially Merciful,

Sovereign of the Day of Recompense.

It is You we worship and You we ask for help.

Guide us to the straight path –

The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

(Sahih al-Bukhari 2276)

- Surah Al Fatiha is Ash Shafiah and Al Kafiyah, it's a cure for all diseases. Alhamdulillah we recite Surah Al Fatiha a minimum of 17

times a day and we could be being cured and protected from things which we are totally unaware of, subhan Allah.

Hadith: (حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشْرٍ، عَنْ أَبِي الْمُتَوَكَّلِ، عَنْ أَبِي سَعِيدٍ - رَضِيَ اللَّهُ عَنْهُ)
 عَنْهُ - قَالَ انْطَلَقَ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرَةٍ سَافَرُوهَا حَتَّى نَزَلُوا عَلَى حَيٍّ مِنْ
 أَحْيَاءِ الْعَرَبِ فَاسْتَضَافُوهُمْ، فَأَبَوْا أَنْ يُضَيِّفُوهُمْ، فَلَدِعَ سَيِّدُ ذَلِكَ الْحَيِّ، فَسَعَوْا لَهُ بِكُلِّ شَيْءٍ لَا يَنْفَعُهُ شَيْءٌ، فَقَالَ
 بَعْضُهُمْ لَوْ أَتَيْنَاهُمْ هَؤُلَاءِ الرَّهْطِ الَّذِينَ نَزَلُوا لَعَلَّهُ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيْءٌ، فَأَتَوْهُمْ، فَقَالُوا يَا أَيُّهَا الرَّهْطُ، إِنَّ
 سَيِّدَنَا لُدِعَ، وَسَعَيْنَا لَهُ بِكُلِّ شَيْءٍ لَا يَنْفَعُهُ، فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ مِنْ شَيْءٍ فَقَالَ بَعْضُهُمْ نَعَمْ وَاللَّهِ إِنِّي لِأَرْقِي،
 وَلَكِنْ وَاللَّهِ لَقَدْ اسْتَضَفْنَاكُمْ فَلَمْ تُضَيِّفُونَا، فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنَا جُعَلًا. فَصَالَحُوهُمْ عَلَى قَطِيعٍ مِنَ
 الْعَنَمِ، فَانْطَلَقَ يَنْفِلُ عَلَيْهِ وَيَقْرَأُ {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} فَكَأَنَّمَا نُشِيطُ مِنْ عِقَالٍ، فَانْطَلَقَ يَمْشِي وَمَا بِهِ قَلْبَةٌ،
 قَالَ فَأَوْفُوهُمْ جُعَلُهُمُ الَّذِي صَالَحُوهُمْ عَلَيْهِ، فَقَالَ بَعْضُهُمْ أَفْسِمُوا. فَقَالَ الَّذِي رَقِيَ لَا تَفْعَلُوا، حَتَّى نَأْتِيَ النَّبِيَّ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ لَهُ الَّذِي كَانَ، فَتَنْظَرُ مَا يَأْمُرُنَا. فَقَدِمُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرُوا
 لَهُ، فَقَالَ " وَمَا يُدْرِيكَ أَنَّهَا رُقِيَّةٌ - ثُمَّ قَالَ - قَدْ أَصَبْتُمْ أَفْسِمُوا وَاصْرِبُوا لِي مَعَكُمْ سَهْمًا " . فَضَحِكَ رَسُولُ اللَّهِ
 (Some of the companions of the Prophet (ﷺ) went on a journey till they reached some of the 'Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment)," They went to the group of the companions (of the Prophet (ﷺ)) and said, "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied, "Yes, by Allah! I can recite a Ruqya, but as you have refused to accept us as your guests, I will not

recite the Ruqya for you unless you fix for us some wages for it." They agrees to pay them a flock of sheep. One of them then went and recited (Surat-ul-Fatiha): 'All the praises are for the Lord of the Worlds' and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the recitation said, "Do not divide them till we go to the Prophet (ﷺ) and narrate the whole story to him, and wait for his order." So, they went to Allah's Messenger (ﷺ) and narrated the story. Allah's Messenger (ﷺ) asked, "How did you come to know that Suratul- Fatiha was recited as Ruqya?" Then he added, "You have done the right thing. Divide (what you have earned) and assign a share for me as well." The Prophet (ﷺ) smiled thereupon.)

- Sahih al-Bukhari 2276

- Ibn Al Qayyim said regarding this hadith, he said Surah Al Fatiha has an effect on sicknesses as if the sickness was never there. The effect of it is so strong and it's the easiest of 'medicines'. Sometimes we are too tired to even get the medicine or we don't even understand the dosage, but Surah Al Fatiha is effective with no side-effects. If a person truly recites it with belief in Allah (ﷻ) then it's greatly effective. Ibn Al Qayyim said he was in Makkah and there was no doctor to go to so he recited Surah Al Fatiha on himself and

saw great effect. So he even prescribed others to do the same. But what's important? BELIEF IN ALLAH.

- There is no charge for this 'medicine' and is accessible to all. And this also teaches us when we're in the prayer then we should focus on Surah Al Fatiha. Some medications only suppress the sickness but don't remove it.

Reciting Al Mu'awwidhaat (Surah Al Ikhlas - Surah Al Falaq - Surah An Nass)

- The Mu'wadhat include Surah Al Ikhlas, Surah Al Falaq, Surah An Nass. Notice the First of the Qur'an is Surah Al Fatiha and the last of the Qur'an is Surah An Nass, it's all ruqyah and protection, subhan Allah. Notice Surah Al Fatiha and the last three surahs of the Qur'an is something known by all. When anyone from the household of the Prophet (ﷺ) would fall sick, he would recite the last three surahs on them, blow on them or wipe. It's also cure for the evil eye and magic.

Surat Al Ikhlas (سورة الإخلاص)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤))

In the name of Allah, the Entirely Merciful, the Especially Merciful.

Say, "He is Allah, [who is] One,

Allah, the Eternal Refuge.

**He neither begets nor is born,
Nor is there to Him any equivalent."**

- Surah Al Ikhlas: we are seeking refuge with Allah (ﷻ) alone. When we get sick we get confused because everyone is telling us different things, but we just need to go to Allah (ﷻ) alone. He is As Samad, He is the Self-Sufficient Master and can accommodate all unlike a doctor who has a limit and can't spend time with everyone. Allah (ﷻ) has no father and no children, He is not born to anyone and no one is born from Him. And there can be no one like Him and this truly make us grateful. Sometimes we want the best doctor, though no one is co-equal to Him. Sometimes we go to a really nice doctor but their treatment is mediocre and sometimes we go to a rude doctor but their treatment is good. There is no one like Allah (ﷻ) because He's Al Haleem, He's Al Malik, He's As Salam.

Surat Al Falaq (سورة الفلق)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١) مِنْ شَرِّ مَا خَلَقَ (٢) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣) وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (٤)
(وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ) (٥)

In the name of Allah, the Entirely Merciful, the Especially Merciful.

Say, "I seek refuge in the Lord of daybreak

From the evil of that which He created

And from the evil of darkness when it settles

And from the evil of the blowers in knots

And from the evil of an envier when he envies."

- Surah Al Falaq is about seeking refuge from all outer evils and you're seeking refuge with the name 'Rabb Al Falaq', only Allah (ﷻ) can split the seed which is so tiny and only He can give us cure by His action. No one can split the day except Allah (ﷻ).
- You're seeking refuge from all the evils which He has created. We cannot see all the evils around us but we're asking Allah (ﷻ) to protect us.
- And we're seeking refuge from the evil which comes in the darkness. Notice your sickness gets worse at night, when do magicians do their 'work'? At night.
- Then you're seeking refuge from the witches who blow into knots. Most who deal with magic are women and they go because of love, to force someone to love them, to hate someone, to separate, and it's all because of jealousy. Magicians are evil because they do wicked and dirty things. If anyone went to any magician then he should repent to Allah (ﷻ) because it's a major sin. It's important to not give power to any of the magicians. Magic has no power, it's illusion to feel something different, but people give it power. Don't believe in magic but believe in Allah (ﷻ). People immediately attribute things to magic, if something

happens to their house or husband they say 'it's magic', they should go back and look at themselves and seek forgiveness. People don't want to change themselves so they say 'it's magic', subhan Allah.

- Then you're seeking refuge from the evil of the envier. Hasad comes from a bad nafs and of this evil is a sickness of the heart. It's important to attach to Allah (ﷻ) alone.

Surat An Nass (سورة الناس)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ (٣) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (٤) الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ (٥) مِنَ الْجِنَّةِ وَالنَّاسِ (٦)

In the name of Allah, the Entirely Merciful, the Especially Merciful.

Say, "I seek refuge in the Lord of mankind,

The Sovereign of mankind.

The God of mankind,

From the evil of the retreating whisperer –

Who whispers [evil] into the breasts of mankind –

From among the jinn and mankind."

(Sahih al-Bukhari 5016)

- In Surah An Nass you're seeking refuge with three names of Allah (ﷻ) – Rabb, Malik, Ilah – to defeat one enemy – from the evil of the whispers of the shaitan who withdraws when you remember Allah (ﷻ).
- He's the one who whispers in the chests of people, it's more evil when it goes to the heart because the heart falls sick. You are seeking refuge from the whispers of humans and devils.

Supplication when feeling pain in the body:

Place your hand at the site of pain and say:

بِسْمِ اللَّهِ (ثلاث مرات)

Bis-mil-laah (3 Times)

In the name of Allah (3 times)

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ (سبع مرات)

A'udhu bi'l-lahi wa qudratihi min sharri ma ajidu wa uhadhiru (7 times)

I seek refuge in the power of Allah from the evil of what I find and what I fear (7times)

(Sahih Muslim 2202)

- You're seeking refuge by the name of Allah and His power and ability from whatever you're finding of sickness and you're seeking

refuge from the sickness getting worse in the future. Only Allah (ﷻ) can do this; no medicine can do this. Sometimes we have anxiety and fear that our sickness will get worse, so we're asking Allah (ﷻ) to cure our present sickness and from getting worse in the future.

Other ruqyah supplications

- This is while doing ruqyah on someone. Jibreel (عليه السلام) did this on the Prophet (ﷺ).

بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ

Bismil-laahi ar-qeek, min kul-li shai'in yu'dheek, min shar-ri kul-li naf-sin aw 'ayni kul-li ḥaa-sid, al-laah yash-feek, bismil-laahi ar-qeek

In the Name of Allah. I recite over you [for purpose of healing] from all that troubles you, from the evil of every soul or of the eye of an envier. May Allah cure you; in the Name of Allah, I recite over you [for purpose of healing].

(Sahih Muslim 2186)

- You're asking Allah (ﷻ) to cure you from all evil and the envier.

اللهم رب الناس، أذهب البأس، واشف، أنت الشافي لا شفاي إلا شفاؤك، شفاء لا يغادر سقماً

Allahumma Rabban-nasi, adhibil-ba'sa, washfi, Antash-Shafi, la shifa'a illa shifa'uka, shifaaan la yughadiru saqaman

O Allah, Lord of mankind, remove the affliction, cure him (or her),
for You are the One Who cures, there is no cure but Your cure, a
cure after which no illness remains

(Sahih al-Bukhari 5743)

- Here you're making tawwsul by the actions of Allah (ﷻ), He can do everything and change everything. You're asking Allah (ﷻ) to remove all the harm in you, even the ones you don't know about. You want worries, stress, and tiredness to be removed. And you're asking Allah (ﷻ) to cure you because He is Ash Shafiee. There is no cure but Allah's cure and this is tawheed. Then you're asking for full recovery of the sickness and to not have any sickness afterwards that can come as a result of it.

***May Allah (ﷻ) increase us in faith and grant us cure from all
sicknesses. Ameen.***

Means for lifting the evil (أسباب رفع البلاء)

Introduction

Surah Al Baqarah 99-104:

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ (٩٩) أَوْ كَلَّمَا عَلَهُدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ (١٠٠) وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ (١٠١) وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ (١٠٢) وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ (١٠٣) يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ (١٠٤)

And indeed We have sent down to you manifest Ayât (these Verses of the Qur'ân which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but Fâsiqûn (those who rebel against Allâh's Command). (99) Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (the truth) is most of them believe not. (100) And when there came to them a Messenger from Allâh (i.e. Muhammad Peace be upon him) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allâh behind their backs as if they did not know! (101) They followed what the Shayâtin (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtin (devils)

disbelieved, teaching men magic and such things that came down at Babylon to the two (angels,) Hârût and Mârût, but neither of these two angels taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownelves, if they but knew. (102) And if they had believed and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew! (103) O you who believe! Say not (to the Messenger Peace be upon him) Râ'ina but say Unzurna (make us understand) and hear. And for the disbelievers there is a painful torment. (104)

- There's evil, but we need to seek refuge with Allah (ﷻ) to protect us from all evil. Among the evils is prolonged sickness, evil of the enviers, evil of enemies, evil of shayateen and magic.
- Anyone who leaves Allah's Book and leaves the guidance then he will be caught in sihr, magic, he will be caught in problems, subhan Allah. The word (سحر) means illusions, people believe in it though all magicians and fortune tellers are liars.
- Even when magic happens, it's only because it happened by Allah's permission; magicians have no power. The more you give

power to evil, the more the evil increases. Today we will speak of how our actions increase the evil, so it's important to take the means to lift the evil and not increase it.

- The main reason to lift any calamity from sickness, evil eye, magic or any problems, is to return back to Allah's Book and guidance. If a person is not going to Allah's Book then he's going to something else.

Means for lifting the evil

When any calamity befalls us from sickness, evil eye, magic, problems, etc, we shouldn't think who did it, but the means we need to take. These means are taken from Ibn al Qayyim, may Allah have mercy on him.

(1) Seek refuge with Allah (ﷻ) from the evil and to be guarded from

it (التعوذ بالله من شره والتحصن به)

- Recall in Surah Al Falaq you are seeking refuge from different evils.
- For seeking refuge with Allah (ﷻ) from the devil, then seek refuge with Allah (ﷻ) The All-Hearing, The All-Knowing (أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ (الشَّيْطَانِ الرَّجِيمِ) (I seek refuge in Allah, All-Hearing and All-Knowing from the accursed devil) - Sunan Abi Dawud 775, Authenticated by Al Albani as Sahih
- When seeking refuge from the evil of the people then seek refuge with Allah The All-Hearing, The -All-Seeing. **Surah Ghafir 56:** (إِنَّ الَّذِينَ يَجِدُونَ فِي آيَاتِ اللَّهِ بَغْيًا سُلْطَانًا أَتْلَهُمْ إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرًا مَا هُمْ بِبَالِغِيَةٍ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ

(الْأَسْمِيعُ الْبَصِيرُ) (Verily, those who dispute about the Ayât (proofs, evidences, verses, lessons, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad ﷺ) as a Messenger of Allâh and to obey you]. They will never have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh (O Muhammad ﷺ from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer)

(2) Have taqwa and fulfill Allah's commands and stay away from His prohibitions (تقوى الله وحفظه عند أمره ونهيه)

- We might be doing ruqyah but we don't see an effect, why? We have to change ourselves, we need to have taqwa and follow Allah's commands. Change yourself and Allah (ﷻ) will change your situation. For example, you might be constantly tested with someone who's always nagging you and bothering you. It's important to go back and look at yourself.
- When you have taqwa and change yourself, then the person will change towards you. If you see the person hasn't changed then you haven't changed yet, subhan Allah. **Surah Al Imran 120:** (وَإِنْ (تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا (But if you remain patient and become Al-Muttaqûn, not the least harm will their cunning do to you).

(3) Be patient on the enemy (الصبر على عدوه)

- When we seek refuge with Allah (ﷻ) from the shaitan, the shaitan goes away, but with the people it's more difficult. Sometimes there's one enemy, sometimes it's more, sometimes it's someone who's apparent they're our enemy, and sometimes it's someone hidden who's plotting against us.
- Be patient by not talking about them, complaining about them, speaking of their evil to yourself, or fighting back. When a person is fighting back then he's actually giving victory to the enemy because the enemy will say 'I made him angry'. For example there could be two colleagues and one is envious of the other's position so he plots against him and bothers him all the time.
- How many times did we talk to ourselves about our enemies or complain about them, and did it ever get solved? No. And the shaitan comes and replays the 'movie' of what happened in our mind.
- Nothing can be better in defeating anyone who's doing evil to you than to be patient on him, subhan Allah. Your patience is an arrow which strikes your enemy. It requires great struggle, but it's a great mean.

(4) Tawwakul and trust in Allah (التوكل على الله)

Surah At Talaq 3: (وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ) (. And whosoever puts his trust in Allâh, then He will suffice him.

- The reward for having tawakul in Allah (ﷻ) is Allah (ﷻ) will be sufficient for you; this means you will be fine and your enemy cannot harm you. Reliance on Allah (ﷻ) is to trust He will remove the evil, and not the means.
- If our tawakul in Allah (ﷻ) is strong, it would even move a mountain, subhan Allah. Hand over all of your affairs to Allah (ﷻ) and He will take care of it.

(5) Empty the heart from being occupied and thinking about the calamity (فراغ القلب من الاشتغال به والفكر فيه)

- It truly is a struggle to not think of the calamity, but the more you think about it, the deeper it will go inside and then you'll give it 'room' in your heart. The people of understanding are looking at the heavens and earth because these are obedient creations; they will not look at the people because looking at the people will only make a person to look at their faults.
- Our goal is to erase the problem whenever it crosses our mind. The more a person thinks about his enemy, the more he'll give him power. Allah (ﷻ) is Adh Dhahir, He's The Most Apparent, but if we're

thinking of our problem or enemy then we make them apparent and visible in our life.

- It's one of the greatest means to lift a calamity when we empty our heart from thinking about it because our thoughts can truly dominate us.

(6) Go forward to Allah (ﷻ) and be pure for Him (الاقبال على الله والاخلاص له)

- Now we understand the reason why we're not going forward to Allah (ﷻ), because we're occupying our heart with thinking about our problem. Make your heart only for Allah (ﷻ) because He's The Most Rich and will not be shared with anything. He will not fight for you. Allah (ﷻ) does not accept to be shared with others in your heart.
- Sometimes we wonder, 'why don't I have ikhlas towards Allah?' because we've placed 'rooms' in our heart and occupied them with our thoughts. The love and pleasure of Allah (ﷻ) will remove all thoughts about our problems and calamity.
- If your heart is truly occupied with Allah (ﷻ) then your heart will be full and you will not have space for anything else.

(7) Repent to Allah and ask for forgiveness from all sins (تجريد التوبة الى الله (من الذنوب

Surah Shura 30: (وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ) (and whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.)

- When we're afflicted with something, it could be because of a sin we committed, whether we know of this sin or not.

Surah Al Imran 165: (أَوَلَمَّا أَصَابَتْكُمْ مُّصِيبَةٌ قَدْ أَصَبْتُمْ مِّثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ) ((What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.)

- One of the righteous predecessors was greatly insulted and he told the person who insulted him, 'I will go to my house and will return to you'. He went to his home and made dua to Allah (ﷻ) beginning for forgiveness for his sins. When he returned back to the one who insulted him, he asked him 'what did you do?' He said, 'I repented to Allah (ﷻ) because of a sin I committed which caused you to overcome me', subhan Allah.
- So if we see someone on top of our heads all the time, then it's because of some sin we've committed, astaghfar Allah. Don't say

'they changed', it's because we changed. That's why we need to go back to ourselves.

- A person needs to repent for his sins sincerely for Allah (ﷻ) and not to repent only for the calamity to be lifted.

(8) Give charity (الصدقة)

- People think of only giving charity or seeking forgiveness in order to lift a calamity, but look at the many other means. Sadaqah has a great effect in lifting the calamity.
- Giving charity is a means of self-purification.

(9) Show ihsan and goodness to the one harming you (الاحسان الى الباغي)

- Among the most difficult means on the self is to be good to the one who harmed him. No one can do this except the one who's patient and has a great fortune of high moral character.

Surah Fussilat 35: (وَمَا يُقَلِّهَآ إِلَّا الَّذِينَ صَبَرُوا وَمَا يُقَلِّهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ) (But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of high moral character))

- Even when the Prophet (ﷺ) was harmed by the people he said:

'اللهم اغفر لقومي فإنهم لا يعلمون'

O Allah forgive my people for they do not know.

Sahih Al Bukhari 3477

(10) To actualize tawheed and know with absolute certainty it's not the means but Allah Al Aziz Al Hakeem Who will lift the calamity (تجريد التوحيد

(والترحل بالفكر فى الأسباب الى المسبب العزيز الحكيم

Surah Yunus 107: **وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ** (And if Allâh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Off-Forgiving, Most Merciful.)

- All that we've learned can even be applied even if there's no calamity because prevention is always better than the cure.

May Allah (ﷻ) lift all our calamities and help us apply what we learned. Ameen.

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