

The Practice of Healing Using Ruqyah Shar'iyah During the Time of Prophet Muhammad for the Treatment of Physical and Spiritual Illnesses

Sharifah Norshah Bani Syed Bidin¹, Ahmed S.A. Alqodsi²

¹Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin, Gong Badak Campus, Kuala Nerus, Terengganu, Malaysia, ²Academy of Contemporary Islamic Studies, Universiti Teknologi MARA(UiTM), Shah Alam, Selangor, Malaysia
Corresponding Authors Email: sharifahns@unisza.edu.my

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Abstract

The practice of healing using Ruqyah Shar'iyah during the time of Prophet Muhammad was a form of spiritual treatment based on Islamic teachings to address various types of illnesses, both physical and spiritual. This healing method involves the recitation of specific verses from the Quran, such as Surah Al-Ikhlâs, Al-Falaq, Al-Nas, and Ayat al-Kursi, which are believed to have healing effects and provide protection from the disturbances of jinn, magic, as well as various physical and mental ailments. In this study, the author examines the practices performed by Prophet Muhammad and his companions in treating illnesses and the role of specific recitations in the healing process. Emphasis is placed on the treatment method through recitation practiced by the Prophet when he fell ill, and how the companions also adopted this method in treating patients. Hopefully, this study will provide a deeper understanding of the importance of Ruqyah Shar'iyah in treating illnesses in a lawful manner that aligns with Islamic law.

Keywords: Ruqyah Syar'iyah, Quranic Healing Practice, Physical and Spiritual Illnesses

Introduction

Islam is a comprehensive religion that governs every aspect of its people's lives, including physical and spiritual health. One way the Prophet teaches to maintain and treat health is through Ruqyah Syariyyah, Ruqyah Syar'iyah is to ask Allah for protection for the healing of the sick by reciting some verses of the Qur'an al-Karim, the Names of Allah, and His Attributes or with authentic prayers in Arabic or in a language whose meaning can be understood. Nowadays, ruqyah is used as a treatment for mental illness or what is commonly called ruqyah psychotherapy. Ruqyah psychotherapy is a healing therapy for physical illnesses and psychiatric disorders with psychotherapy and Islamic counseling and using the recitation of verses from the Qur'an and the prayers of the Prophet Muhammad SAW (Ratnasari, 2022). Thus, the concept of Ruqyah includes treatment for physical illnesses, and spiritual disorders,

such as witchcraft, malice, and the negative influence of the devil. Since the time of the Prophet SAW, the practice of Ruqyah Syariyyah has been part of the medical method used by him and his companions.

The practice of Ruqyah Syariyyah is not only aimed at curing diseases but also acts as protection from various forms of spiritual and physical disorders. In many authentic hadiths, there are examples of the practice of Ruqyah performed by the Prophet to his companions, family, and himself, especially when he faced pain or a challenging situation. This includes the reading of certain surahs in the Al-Quran such as Surah Al-Fatihah, Surah Al-Ikhlash, Surah Al-Falaq, and Surah Al-Nas and verses 255, 285, 286 of Surah Al-Baqarah which provide blessings and protection from disease and Satan's interference.

Although Ruqyah Syariyyah has been practiced since the time of the Prophet, nowadays there are various methods and techniques introduced by alternative medicine practitioners, which are sometimes not based on the principles of Islamic Sharia. Therefore, this study aims to study and research the practice of medicine using Ruqyah Syariyyah during the time of the Prophet, especially in treating physical and spiritual diseases. This study will examine the authentic hadiths that describe how the Prophet practiced Ruqyah and understand the correct and Sharia-based method for Muslims to practice this medicine.

Thus, this study will investigate in depth the practice of Ruqyah Syariyyah during the time of the Prophet as a medical method based on divine revelation, strengthening Muslims' understanding of the correct and authentic way to practice Ruqyah to treat physical and spiritual diseases according to the demands of Islamic Sharia.

Methodology

This study uses a qualitative approach with a content analysis research design to explore the practice of Ruqyah Syariyyah during the time of the Prophet in the treatment of physical and spiritual diseases. This approach aims to identify and understand the principles of medicine taught by the Prophet SAW based on the main sources of Islam. The main sources in this study consist of verses from the Qur'an related to healing and protection, authentic hadiths, as well as explanations from authoritative books of interpretations and hadith syrah. The author will examine the verses of Ruqyah Syariyyah such as Surah Al-Fatiha, Surah Al-Ikhlash, Surah Al-Falaq, Surah Al-Nas, and other verses that were practiced in medicine by the Prophet. In addition, this study also refers to authentic hadiths that describe the medicinal methods used by the Prophet and his companions.

The data collection process involves researching the verses of Ruqyah Syariyyah that are used to treat physical and spiritual diseases. This research will focus on verses that emphasize the greatness of Allah the Almighty and verses that function as protection from the devil's interference, disease, and spiritual problems. Data is also collected through reference to the books of interpretations of Quran and hadith to provide a deeper understanding of the meaning and practice of the verses. The collected data were then analyzed thematically to identify and classify the ruqyah verses based on their content. The author will divide the verses used in medicine into two main categories, namely Verses that emphasize the greatness and power of Allah and Protection Verses that are used to prevent the interference of the devil and cure diseases. The focus of the analysis will focus on the

context and situation of medicine recorded in authentic hadiths and books of interpretation. The results of this study are expected to provide useful practical guidance for Muslims in practicing Ruqyah Syariyyah for healing and protection according to Islamic law.

Results and Discussion

1. Method of Practice of Al-Quran Verses for Ruqyah by the Prophet

Research on the practice of using the verses of the Qur'an for medicine by the Messenger of God shows that it can be categorized into two main themes, namely: verses related to the majesty and greatness of God, and verses for the protection and prevention of disease. The practice of the Prophet s.a.w. to these verses can be deduced from selected authentic hadiths as follows:

- i. The prophet recited the Mu`auwidhat (Surah al-Ikhlās, Surah al-Nas, and Surah al-Falaq) during his fatal illness, blew on his hands, and passed them over his face. Narrated `Aisha: During the Prophet's fatal illness, he used to recite Mu`auwidhat (Surat Al-Nas and Surat Al-Falaq) and then blow his breath over his body. When his illness was aggravated, I used to recite those two Suras and blow my breath over him and make him rub his body with his hand for its blessings." (Ma`mar asked Az-Zuhri: How did the Prophet use to blow? Az-Zuhri said: He used to blow on his hands and then passed them over his face.) (al-Bukhari:5735)
- ii. The prophet recited the Mu`awidhat whenever went to bed, blew on his palms, and passed them over his face and parts of his body. Narrated `Aisha: Whenever Allah's Messenger went to bed, he used to recite Surat-al-Ikhlās, Surat-al-Falaq, and Surat-al-Nas and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do that for him. (al-Bukhari: 5748)
- iii. The companion of the prophet recites surah al-Fatihah to the chief of the tribe. Abu Sa'id Khudri reported that some persons amongst the Companions of Allah's Messenger set out on a journey, and they happened to pass by a tribe from the tribes of Arabia. They demanded hospitality from the members of that tribe, but they did not extend any hospitality to them. They said to them: Is there any incantatory amongst you, at the chief of the tribe has been stung by a scorpion? A person amongst us said: 'Yes. So, he came to him, and he practised incantation with the help of Surah al-Fatihah and the person became all right. He was given a flock of sheep (as recompense), but he refused to accept that, saying: I shall make a mention of it to Allah's Apostle, and if he approves of it. Then I shall accept it. So, we came to Allah's Apostle and made a mention of that to him and him (that person) said: Allah's Messenger of Allah, I did not practice incantation but with the help of Surah al-Fatihah of the Holy Book. He (the Holy Prophet) smiled and said: How did you come to know that it can be used (as incantation)? - and then said: Take out of that and allocate a share for me along with your share. (Muslim:5458)
- iv. The companion of the prophet recites surah al-Fatihah to a lunatic in chains for three days, morning and evening. Narrated Alaqah ibn Sahar at-Tamimi: We proceeded from the Messenger of Allah and came to a clan of the Arabs. They said: We have been told that you have brought what is good from this man. Have you any medicine or a charm, for we have a lunatic in chains? We said: Yes. Then they brought a lunatic in chains. He said: "I recited Surat al-Fatihah over him for three days,

morning and evening. Whenever I finished it, I would collect my saliva and spit it out, and he seemed as if he were set free from a bond. He said: They gave me some payment, but I said: No, not until I ask the Messenger of Allah. He (the Prophet) said: Accept it, for, in my life, some accept it for a worthless charm, but you have done so for a genuine one. (Abu Daud:3901)

- v. Reciting ayat al-Kursi at home to protect from shaitan. Narrated 'Abdur-Rahman bin Abi Laila: that Abu Ayyub Al-Ansari had a storehouse in which he kept dates. A ghost would come and take it, so he complained about that to the Prophet. So, he said: "Go, and when you see her say: 'In the Name of Allah, answer to the Messenger of Allah.'" He said: "So I caught her, and she swore that she would not return, so I released her." He went to the Prophet, and he said: "What did your captive do?" He said: "She swore not to return." He said: "She has lied, and she will come again to lie." He said: "I caught her another time and she swore that she would not return, so I released her and went to the Prophet." He said: "What did your captive do?" He said: "She swore that she would not return." So, he said: "She lied, and she will come again to lie." So, he caught her and said: "I shall not let you go until you accompany me to the Prophet)." She said: "I shall tell you something: If you recite Ayat Al-Kursi in your home, then no Shaitan, nor any other shall come near you." So, he went to the Prophet, and he said: "What did your captive do?" He said: "I informed him of what she said, and he said: 'She told the truth, and she is a continuous liar.'" (al-Tirmidhi: 3880)

- vi. Reciting the last two verses of Surah al-Baqarah for three nights will protect you from the devil. Al-Nu'mān bin Basheer reported that the Prophet said:

"Allah inscribed a book two thousand years before He created the heavens and the earth, from which the last two verses of Surah al-Baqarah were revealed. If they are recited for three nights in a home, no devil will come near it." (al-Tirmidhi:2882).

2. Analysis of the Content of Quranic Verses Used During the Time of the Prophet Muhammad in Ruqyah Practices

The Quran is believed to have psycho-spiritual therapeutic effects through listening to and reciting its verses. This relaxing effect is often compared to music therapy or meditation. A study by Kannan (2022) shows that listening to Quranic verses enhances alpha and theta wave activity, which are closely associated with relaxation and meditative states. Compared to classical music or non-Quranic texts, the Quran provides a deeper sense of relaxation. Here, the background related to the verses and surahs recited for ruqyah is discussed to examine the content of the verses and surahs to facilitate their categorization according to the main themes.

i. Surah al-Fatihah

Surah al-Fatihah is the first surah according to the order of surahs in the mushaf al-Quran al-karim. It is in the first juzuk of the 30 juzuks in the Qur'an. This surah contains seven verses in which basmallah is counted as the first verse in this surah and is not counted in the other 113 surahs. Scholars differ in their views on stating the pronunciation of basmallah as a verse from surah al-Fatihah. Scholars of the al-Syafi'i school believe that saying basmallah is counted as one verse from surah al-Fatihah while Imam Malik r.h and Imam Abu Hanifah r.h believe that basmallah is not from a verse included in surah al-Fatihah. In addition, surah al-Fatihah was revealed after surah al-Mudhattir and before surah al-Masad. Interestingly, surah al-Fatihah

is one of five other surahs found in the Qur'an that begin with words that mean praiseworthy only of Allah SWT describing the power and greatness of Allah the Almighty (Ibn-Kathir, 2000)

In addition, surah al-Fatihah is categorized as a Makiyyah surah, which is a surah that was revealed before the Prophet migrated to Medina. While Ibn Abbas, Qatadah, and Abu al-A'liyyah say this is a Madaniah surah. Abu Hurairah, Mujahid, `Ata' bin Yasar, and Zuhri believe that surah al-Fatihah was revealed twice, once in Mecca and once in Medina. Surah al-Fatihah is also the most afdal surah among the surahs found in the Holy Quran. This surah is recorded as having 25 words and 113 letters from the beginning of the verse to the end.

The special feature of this surah al-Fatihah is that it includes everything about Islam from the point of view of monotheism, the basic principles and furu' of the Islamic religion. Briefly, when we read and reflect on the meaning of surah al-Fatihah, we can believe that only God is worthy of worship, that there will be retribution for every act and there is no other safer way than following Islamic law. In it, seven verses bring an overview of the entire Qur'an which talks about seven basic things consisting of tawhid, kauniyah, sharia, worship, hereafter, taghrib and tarhib. Al-Fatihah is also the core of 113 other surahs compiled after it. Because of that, surah al-Fatihah has various names other than al-Fatihah itself which gives the meaning of the opener which describes the opening of the Quran. The abundance and diversity of this name also shows the majesty, greatness, and glory of something.

According to Jumhur, al-Fatihah is named Umm al-Kitab which is the mother of al-Quran. Hasan stated that the verses in Surah al-Fatihah are muhkamat verses that are clear and there is no mutasyabihat. In addition, some also names it syifa' and ruqyah. Sufyan Ibn Uyainah named it(al-waqiyah) which means preventer while Yahya Ibn Abi Katsir called it as (al-kafiyah) which means sufficient because it is sufficient from the other and the other is not sufficient without it (al-Fatihah) (Ibn-Kathir, 2000).

Surah al-Fatihah begins by touching on the title of Muslim belief, then worship and ends with the manhaj(way of life). The title of the creed begins with the second verse: (All praise is for Allah—Lord of all worlds). This verse shows the debate about the monotheism of al-Rububiyah which emphasizes the praise due only to Allah SWT who has the power to create and govern this world. Then the third verse: (the Most Compassionate, Most Merciful), refers to the monotheism of asma wa sifat which calls us to believe that the essence of Allah SWT is based on His attributes. Next, the fourth verse: (Master of the Day of Judgment), refers to the question of faith in the hereafter. This verse also influences the heart and consciousness of the soul. This verse gives targhib to those who patiently perform obedience and tarhib for those who commit crimes that there will come a day of retribution where all their actions will be punished accordingly. Then the fifth verse: (You 'alone' we worship and You 'alone' we ask for help), also refers to the monotheism of al-Uluhiyyah which reminds people to focus on Allah in every act and to perform acts of worship solely for the sake of Allah SWT. This surah al-Fatihah ends with a debate about manhaj through the sixth verse: (Guide us along the Straight Path) which is in the form of a request to be shown the straight path, that is to be on the true religious teachings and not be in the error of disbelief, which is explained in the seventh verse : (the Path of those You have blessed—not those You are displeased with, or those who are astray). Therefore, those who hold fast to the Qur'an and the Sunnah are guaranteed not to go astray.

ii. Ayatul Kursi(Surah al-Baqarah: 255)

Verse 255, from Surah Al-Baqarah is known as Ayatul Kursi. This verse is one of the most famous verses in the Qur'an and is highly respected by Muslims because it contains a deep meaning about the greatness of Allah SWT and His virtues. This verse is often read by Muslims on various occasions, including after prayer, as protection from evil and as a reminder of God's absolute power.

The content of Ayatul Kursi mentions that Allah is the only God who has no god but Him. God has the nature of life, never sleeps, and knows everything that is in the heavens and on the earth. Everything in the universe belongs to Him, and no one can intercede without His permission. God's knowledge covers everything, both in heaven and on earth (Zuhayli, 2018). This verse also affirms that God's power is unlimited, and no one can match Him, as mentioned in Surah Hud:105. "When that Day arrives, no one will dare speak except with His permission. Some of them will be miserable, others joyful".

The priority of Ayat Kursi is very great in Islam. The Prophet said that reciting Ayat Kursi after the obligatory prayer will protect a person from Satan's interference until the next prayer. This verse is also often used as a protection prayer, as well as to obtain blessings and help from Allah.

The Messenger of Allah said: "Whoever reads Āyatul Kursī at the end of (after) each mandatory prayer, nothing prevents him from entering paradise except death." (Mu`jam al-Tabarani: 7532)

Overall, Ayat Kursi describes the majesty and absolute power of God, while also emphasizing the importance of faith and piety to Him. This makes it a verse that is highly valued and often read by Muslims in their daily lives.

"Allah! There is no god 'worthy of worship' except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him, whatever is in the heavens and whatever is on the earth. Who could intercede with Him without His permission? He 'fully' knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge—except what He will reveal. His Seat encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Highest, the Greatest."

iii. Surah al-Baqarah: 285-286

Verses 285-286 of Surah Al-Baqarah are the last two verses in this surah and are known as verses that contain requests and hopes to Allah SWT. These two verses have a very deep meaning and teach about faith, obedience, and asking for forgiveness and help from God.

Verse 285 talks about the attitude of believers who receive revelation from God, including the Qur'an and previous books, and believe in the messengers sent by Him. In this verse, it is mentioned that the believers say, "We believe in what was revealed to us and what was revealed to you (O Prophet Muhammad), our God is the same God, and we submit to Him." This shows the unity of faith that every believer should have, that they believe in the revelations and teachings that God has revealed to all prophets and messengers.

Verse 286 is a prayer asking for help and protection from God. This verse asks that God does not burden His servant with a burden that exceeds his capacity and that God forgives mistakes, protects from sins, and gives help against enemies (Sabuni, 2022). This verse shows the importance of relying completely on God in facing various difficulties and challenges in life.

These two verses have priority and are highly recommended to be read, especially at night before going to bed, because the Prophet said that whoever reads these verses, God will protect him from evil throughout the night. These verses also teach that God will not burden a person beyond what he can bear, a reminder of his infinite love and mercy. Abu Mas'ud reported Allah's Messenger as saying: If anyone recites the two verses at the end of Surah al-Baqara at night, they would suffice for him 'Abd al-Rahman said: I met Abu Mas'ud and he was circumambulating the House (of Allah) and asked him about this (tradition) and he narrated it to me from the Messenger of Allah (Muslim:808a).

Overall, verses 285-286 of Surah Al-Baqarah contain messages about faith, asking for forgiveness, protection, and help from God, as well as the importance of relying on Him in all aspects of life.

“The Messenger ‘firmly’ believes in what has been revealed to him from his Lord, and so do the believers. They ‘all’ believe in Allah, His angels, His Books, and His messengers. ‘They proclaim,’ “We make no distinction between any of His messengers.” And they say, “We hear and obey. ‘We seek’ Your forgiveness, our Lord! And to You ‘alone’ is the final return.” Allah does not require any soul more than what it can afford. All good will be for its own benefit, and all evil will be to its own loss. ‘The believers pray, ‘ “Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our ‘only’ Guardian. So, grant us victory over the disbelieving people.”

iv. Surah al-Ikhlās

Surah al-Ikhlās is a surah that is in the last juzuk in the al-Quran, which is juzuk 30. Surah al-Ikhlās is categorized in the Makiyyah surah category because this surah was revealed before the migration event. This surah is also one of the shortest surahs in which this surah only has four verses. Although this surah belongs to the short surahs, the debate about monotheism is discussed extensively in it.

In addition, surah al-Ikhlās is also recorded as having various names including al-tafrīd, al-tajrid, al-tawhid, al-najah, and al-Wilaayah. However, some call this surah al-ma'rifah and al-asas because the content of this surah covers the fundamentals of religion, especially in the chapter on monotheism or divinity. However, the most famous and used name is surah al-Ikhlās which describes the purity of monotheism that purifies Allah SWT from all deficiencies and all forms of shirk (Zuhayli,2018). Narrated Abu Sa'id Al-Khudri, “A man heard another man reciting (Surah al-Ikhlās) ‘Say He is Allah, (the) One.’ repeatedly. The next morning, he came to Allah’s Messenger and informed him about it as if he thought that it was not enough to recite. On that Allah’s Messenger said, “By Him in Whose Hand my life is, this Surah is equal to one-third of the Qur’an!”(al-Bukhari:5013).

The theme of this surah is monotheism in Allah, which means believing in Allah and believing that Allah is the only god and there is no god but Him. As for the deities worshiped and worshiped by the infidels, they are not gods at all and do not deserve to be called gods because they do not have the slightest divine attributes, they are weak beings.

The five attributes of God are highlighted in this surah, which is that God has no partners even though other creatures' worship something as if they were God. This can be understood through Say's verse, 'O Prophet, 'He is Allah—One and Indivisible'). Then the verse (Allah—the Sustainer needed by all) shows that God does not wish for the creatures, even the creatures who are the most impoverished depend on Allah. Allah is ancient, that is, there is no beginning and no end, in contrast to a new being that has a beginning and an end. This situation is discussed in the verse (He has never had offspring, nor was He born). This surah al-Ikhlās ends with the denial of God being like creatures through the affirmation of the verse (And there is none comparable to Him) which means that God does not resemble creatures (Zuhayli, 2001).

In conclusion, the essence of surah al-Ikhlās emphasizes the purification of all accusations of shortcomings against Allah SWT. The result of tadabbur on this surah will increase the reader's faith and at the same time present a fear in the heart to commit shirk which is promised a reward of hell fire.

v. Surah al-Falaq

This surah which is number 113 out of 114 is a Makiyyah surah category according to the opinion of most scholars including Hasan, Atha', Ikrimah, and Jabir. However, there is also a history that says this surah al-Falaq is a Madaniyyah surah, which is according to the opinion of Ibn Abbas, Qatadah, and some others (Zuhayli, 2018). This surah contains only five verses and is in the juzuk amma.

Surah al-Falaq is one of the two famous surahs known as al-mu'awwidzatain. Along with it surah al-Nas. There are only two surahs whose first verse begins with the pronunciation (قل (أعوذ) which carries the meaning of the request for protection which is surah al-Falaq and surah al-Nas. Because of that these two surahs are known as al-mu'awwidzatain which has two protections.

The main theme and title of the verses contained in this surah is the theme of God's protection from the evils of the world. There is a difference of opinion among scholars regarding the meaning of al-Falaq. Various meanings were presented by the scholars of tafsir based on their respective knowledge until finally the most popular opinion according to Ibn Jarir is that al-Falaq means the time of dawn. The events of the day and night become one of the proofs of the existence and power of God who governs this world for those who meditate. The time of dawn is still considered to be part of the night as it was still dark at that time (Zuhayli, 2001).

The special thing is that God created the night so that people can rest by worshipping God after being tired and tired of banging their bones in search of sustenance during the day. The tranquility at night, far from the hustle and bustle of the world, adds to the solemnity of worship. However, behind the calm, there are a few people who take advantage of the darkness of the night by committing crimes when other people cannot see

their movements. The nighttime, which is synonymous with people performing worship, is synonymous with evil and evil by the hands of creatures.

Thus, in Surah al-Falaq, Allah calls mankind to seek protection from Allah from four evils, namely the evils committed by creatures against other creatures, the darkness of the night, witchcraft by witches, and those who have envied. The fact is that the night contains feelings of fear and surprising things, especially in the land and forest.

Say, 'O Prophet, ' "I seek refuge in the Lord of the daybreak. From the evil of whatever He has created. and from the evil of the night when it grows dark. and from the evil of those 'witches casting spells by' blowing onto knots. and from the evil of an envier when they envy.

vi. Surah al-Nas

Surah al-Nas is the last surah in the Qur'an, directly this surah becomes the 114th surah. This surah has six verses in which the word al-Nas (الناس) is repeated five times. Therefore, this surah is called surah al-Nas in conjunction with this surah beginning with the words of Allah (قل أعوذ برب الناس) which means human. The Quran which begins with surah al-Fatihah which contains praise and pleas for help to be established in the truth ends with two surah al-mu'awwidzatain which aim to ask for help and protection from God anyway.

This surah was revealed with the theme of asking God for protection from things that could damage the religion. Things that can damage religion stem from feelings of misgivings whispered by the devil and then translated through sinful behavior and actions accompanied by uncontrollable lust. The implication of this act is that the dignity of individuals as well as the Muslim community begins to be scratched and affects the image of Islam. The beauty of the Islamic religion that should be highlighted by its adherents is fading and the non-Muslims are increasingly looking at askance and demeaning Islam.(Zuhayli,2018)

Also contained in this surah are three attributes from the divine attributes, namely al-Uluhiyyah, king (ruler), and al-Rububiyah which show that He is God, the Lord of all things, the preserver of the heavens and the earth and all things that are created for Him. So, by believing in these attributes, all creatures are ordered to seek protection only from Allah from the evil whispering of the devil khannas, that is, the devil who oversees tempting people to commit evil.

In conclusion, surah al-Nas explains the forms of Satan's temptation and warns people to be careful and take precautions so as not to be easily deceived by his incitement. Satan's tricks are so subtle that sometimes people don't realize it. Although we have been careful, praying for help and protection from God is still a priority to be blessed with taufiq to do obedience.

Say, 'O Prophet, ' "I seek refuge in the Lord of humankind, the Master of humankind. the God of humankind. from the evil of the lurking whisperer. who whispers into the hearts of humankind. from among jinn and humankind.

3. Main Themes in The Hadith and Ruqyah Verses

i. The Main Themes as Illustrated by The Hadiths

The hadiths mentioned above highlight the importance of using specific Quranic recitations (Ruqyah) for seeking healing, protection, and guidance, as practiced by the Prophet and his companions. The key themes regarding the way of Ruqyah (spiritual healing) from the Prophet and his companions, as illustrated by the hadith, are:

a. Recitation of Specific Surahs for Protection and Healing

Muawwidhat (Surah Al-Ikhlās, Surah Al-Falaq, and Surah Al-Nas): The Prophet regularly recited these Surahs, especially in times of illness, for protection and healing. He would blow on his hands after reciting these Surahs and pass them over his body. His companions, including his wife Aisha (radiyallahu `anha), would also do this for him when he fell ill, showing the practice of reciting these Surahs for both physical and spiritual protection.

b. Use of Surah Al-Fatihah for Healing

Healing with Surah Al-Fatihah: The companions used Surah Al-Fatihah for healing, such as when one of them recited it to a chief who had been stung by a scorpion, and the person was healed. When asked about accepting a reward for healing, the companion sought the approval of the Prophet, who confirmed that it was permissible.

c. Repeated Recitation of Surah Al-Fatihah for Long-Term Healing

Reciting Surah Al-Fatihah for a Lunatic: One companion recited Surah Al-Fatihah over a person who was mentally ill, for three days. After completing the recitation, the person seemed to be freed from the chains of mental illness. The Prophet approved of this method and encouraged accepting payment for it, recognizing it as genuine healing.

d. Protection from Evil and Shaitan

Ayat al-Kursi for Protection: Reciting Ayat al-Kursi (Surah Al-Baqarah, 2:255) in the home is highlighted as a protection from evil forces, including Shaitan. The Prophet recommended its recitation to Abu Ayyub Al-Ansari when he was troubled by a ghoul, and the Prophet confirmed the efficacy of this protective measure.

e. Protection Through the Last Two Verses of Surah Al-Baqarah

Last Two Verses of Surah Al-Baqarah: The Prophet recommended reciting the last two verses of Surah Al-Baqarah for three consecutive nights to ensure protection from the devil. The verses were described as revealed from a divine book created before the heavens and the earth, showing their immense spiritual power.

f. Ethical and Intentional Approach to Healing:

In all cases of Ruqyah, the companions were mindful of their intentions, ensuring that their actions aligned with Islamic principles. They sought the Prophet's approval for accepting the rewards and for confirming the legitimacy of the healing practices. The summary of the main themes of reciting ruqyah in hadiths is illustrated in the Figure 1:

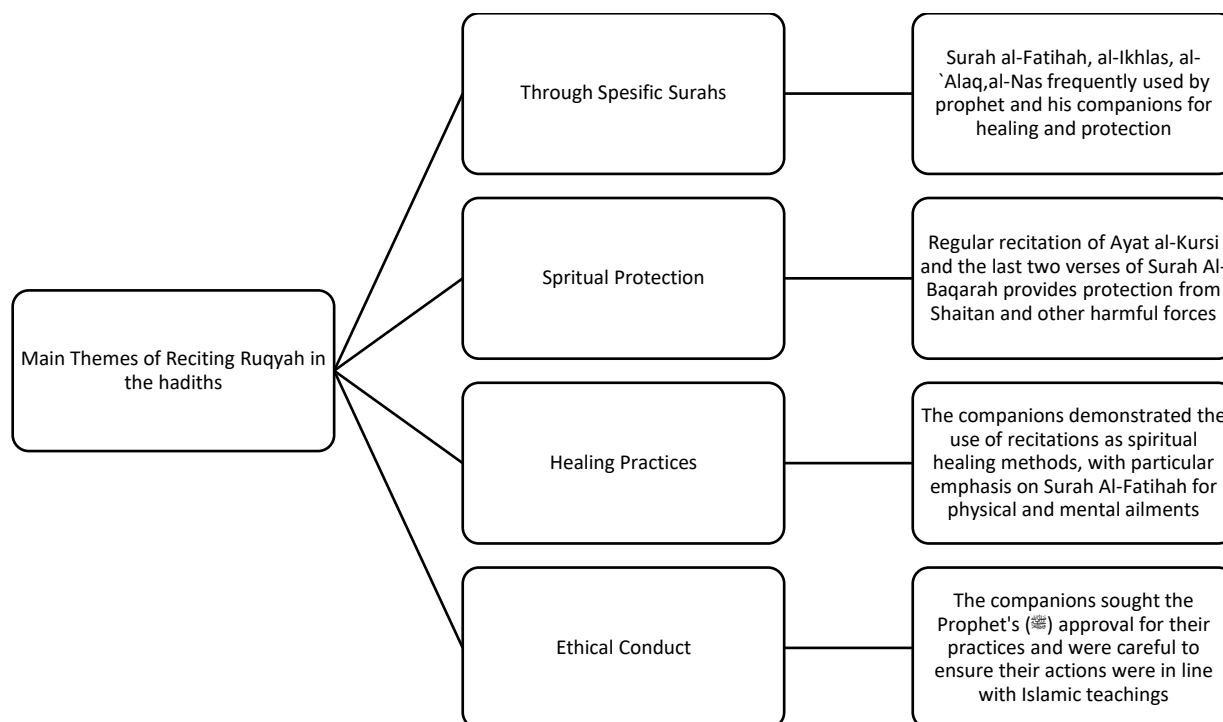


Figure 1: The Summary of Main Themes of Reciting Ruqyah in the Hadiths

Source: Authors' Interpretation

ii. The main themes of the ruqyah verses

Surah al-Fatihah (The Opening) is a concise prayer that acknowledges the oneness of Allah, His mercy, and His sovereignty over the Day of Judgment. It emphasizes the need for Allah's guidance on the straight path, away from those who have gone astray. It is a plea for help, recognition of Allah's majesty, and a call for divine direction. Surah Al-Ikhlās (The Purity) expresses the absolute oneness and uniqueness of Allah. It declares that Allah is eternal, self-sufficient, and incomparable, affirming the core concept of Tawhid (the oneness of Allah). It encapsulates the idea that Allah has no partner, no equal, and no origin.

Surah al-Falaq (The Daybreak). The night, though created for human rest and worship after the day's toil, can also be a time for hidden misdeeds and crime. Thus, it calls for protection from four specific evils: the malice of creatures against others, the darkness of night, witchcraft and spells, and envy from those with ill will. The verses emphasize seeking refuge in God, the "Lord of the daybreak," from these dangers.

Surah al-Nas (Mankind) is a prayer for seeking refuge in Allah from the evil of both external and internal sources, particularly the harmful whisperings of Satan. It emphasizes that Allah is the ultimate protector of humanity, shielding people from both physical and spiritual harm.

Surah Al-Baqarah, Verse 255 (Ayat al-Kursi) asserts the absolute greatness of Allah, describing His eternal and self-sustaining nature. It emphasizes that Allah is the sole ruler of the heavens and the earth, that nothing can intercede on behalf of anyone without His permission, and that His knowledge encompasses all things. Allah's power is boundless, and He is never tired or weary. It also highlights His unique authority over creation and his unmatched greatness.

Surah Al-Baqarah, Verse 285: This verse reflects the deep faith of the Prophet Muhammad (PBUH) and the believers in what has been revealed to them. They affirm their belief in Allah, His angels, His books, and His messengers, with no distinction between them. They express their obedience to Allah and seek His forgiveness, acknowledging that all will ultimately return to Him.

Surah Al-Baqarah, Verse 286: This verse illustrates Allah's mercy and justice, stating that He does not burden any soul beyond its capacity. The believers ask for forgiveness for their mistakes, seek Allah’s mercy, and pray for protection from trials that they cannot bear. They ask for divine help against the disbelievers and acknowledge Allah as their only Guardian and Protector. It emphasizes personal accountability, divine forgiveness, and the importance of seeking Allah’s mercy.

These verses and surahs collectively offer a comprehensive understanding of Allah’s sovereignty, mercy, guidance, and the need for sincere faith and dependence on Him. The key themes of these verses are summarized as follows in Figure 2:

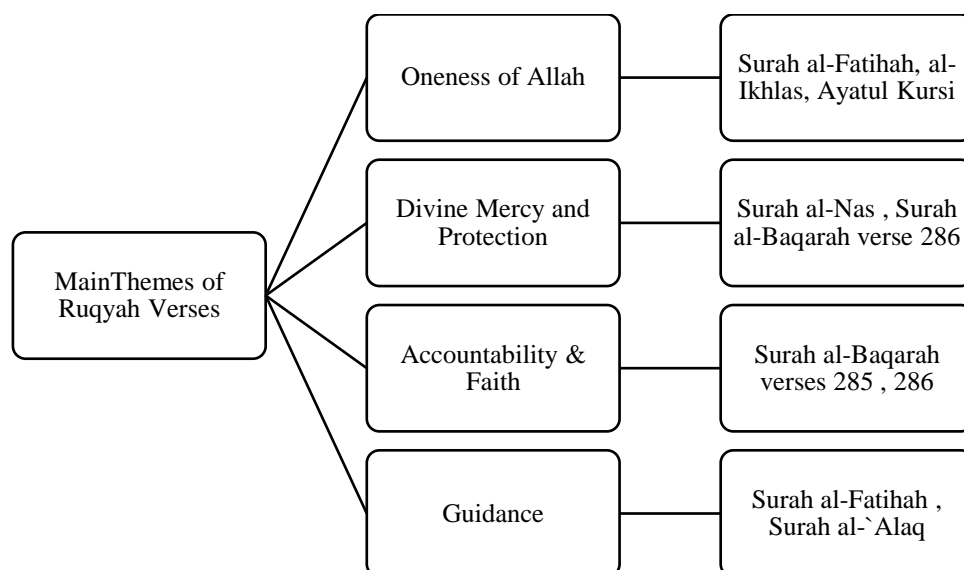


Figure 2: The Summary of Main Themes of Ruqyah Verses
Source: Authors’ Interpretation

Conclusion

In conclusion, the practice of healing using Ruqyah Shar’iyyah during the time of Prophet Muhammad was an integral part of Islamic tradition for treating both physical and spiritual illnesses. The Prophet emphasized the use of Quranic recitations, supplications, and specific prayers as effective means of seeking protection, healing, and blessings from Allah. This practice was rooted in the divine guidance of the Quran and hadith and served as a comprehensive approach that addressed the needs of both the body and soul. The methods of Ruqyah highlight the importance of faith, trust in God, and adherence to Islamic teachings, highlighting its enduring relevance in contemporary times as a spiritual and therapeutic practice.

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Corresponding Author

Sharifah Norshah Bani Syed Bidin, Ph.D, Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin, Gong Badak Campus, 21300, Kuala Nerus, Terengganu, Malaysia.

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