

The Ruqiya which is Shirk

Translated by Abbas Abu Yahya

Article taken and slightly adapted from: followingthesunnah.wordpress.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The ahadeeth of Tawheed from ‘Silsilah Ahadeeth As-Saheehah’

Chapters of Tawheed and the Shahadtayn¹

276 – ‘Nushratu (type of spell using magic & the Shaytaan) is from the actions of the Shaytaan².

An-Nushratu is a Ruqiya (type of spell using magic & the Shaytaan).

Al-Khattabee said: ‘ An-Nushratu is a type of Ruqiya and cure; it is used to cure someone whom, it is thought has been touched by the Jinn.’

I say: this is a Ruqiya which is not permissible. That which is not from the Qur'aan and the authentic Sunnah, that which is labelled with the word Shirk, in more than one hadeeth... It may be a Shirk which is hidden in some words which have an unknown meaning, or it has a code with unconnected letters of the alphabet, as is seen in some of the amulets which are issued by some swindlers.

As for the Ruqiya which is permissible, it is what is understood from what Bukhaaree narrated on the authority of Qatada (rad iyallaahu `anhu)³ in al-mu'allaq⁴ form, that Qatada said:

‘I said to Sa'eed ibn al-Mussayib: a man can have magic done upon him, or he can be taken away from his wife, should he be untied from his magic or have Ruqiya done to him?’

He said: ‘There is no problem with that, indeed what is intended is correction, as for what benefits then it is not prohibited.’

Haafidh⁵ brings a connected chain for this narration in ‘al-Fath’ (10/233) from the narration of al-Athraam and other than him from different chains on the authority of Qatada (rad iyallaahu `anhu).

The narration of Qatada (rad iyallaahu `anhu) was narrated by Ibn Abee Shaybah (8/28), with an authentic chain, which was narrated by him in a summarised form.

¹ The word Shahahdah means to testify. There are two parts to the Shahahdah which when taken together is called the Shahadtayn. The first part means that there is no deity truly worthy of being worshiped except Allaah, while the second part is to affirm that the Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is a slave of Allaah and His Messenger.

² Devil

³ (rad iyallaahu `anhu) May Allaah be pleased with him

⁴ Linguistically: Suspended, hanging. Technically: That which has one or more narrators, consecutively, deleted from its isnaad, i.e.: 1) That all of its isnaad is deleted, then it is said, for example: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said . . . 2) That all of the isnaad is deleted up to the Companion, or up to the Taabi'ee. Its ruling: The mu'allaq is rejected since it is missing one of the conditions of acceptability, i.e. that the isnaad be connected. The ruling for mu'allaq ahaadeeth in the saheehain: If it is stated in definite form: “He said:” etc. then it is Saheeh from that person. If however that is not so, and it is quoted in the form: “It is said:”, etc. then it will not be judged to be Saheeh until a connected isnaad can be found for it. Ibn Hajar compiled a famous work “Taghleequt-Ta'leeq” wherein he researches and provides isnaaads for the mu'allaq ahaadeeth of “Saheehul Bukhaaree”.

⁵ Haafidh Ibn Hajar al-Asqalanee (May Allaah have mercy on him) wrote the famous explanation of Saheeh al Bukhaaree called Fath ul-Baree.

The Ruqiya which is Shirk

I see no contradiction between the two narrations, as for the narration of al-Hasan then it is understood to mean when people seek aid with the Jinn and the Shayateen⁶, and with means which are pleasing to them, such as slaughtering for them, etc. This is the intent of this hadeeth. As for the narration of Sa'eed, then this is regarding seeking aid by using Ruqiya and seeking refuge which is legislated by the Book and the Sunnah. This is what Baihaqee inclined towards in 'as-Sunnan' and this is the intent of what Haafidh mentioned on the authority of Imaam Ahmad (rahimahullaah)⁷, that he was asked about the one who releases magic from the one who is affected by it?

So he said: 'There is no problem with that.'

As for the statement of Haafidh: 'The ruling upon this differs according to the intention, so whoever intended by it goodness then it is goodness, otherwise it is evil.'

I say: this is not sufficient in making the distinction, because, perhaps the good intent could gather together with it being a means to evil, like it was said about the evil woman: . . . if only she had not committed Zina nor did she give charity

Also a type of cure, which is used by some of those who claim that they help cure the people, is what they call 'spiritual he'Aleeng'. Whether it was done in the ways of old, by calling upon the sick person's companion of the Jinn like the people used to do before the advent of Islaam. Or using the means nowadays which is called 'bringing forward the souls.' I think what is similar to this is magnetic hypnosis.

Indeed all of these are from the means which are not permissible, since it goes back to seeking aid from the Jinn who were the reason for the misguidance of the Mushrikeen, as is mentioned in the noble Qur'aan:

[And verily, there were men among mankind who took shelter with the masculine among the Jinns, but they (Jinns) increased them (mankind) in sin and disbelief]⁸ meaning: out of fear and sinning.

There is a false claim some of those who were afflicted with seeking aid from the Jinn make, they claim that they seek aid from the righteous Jinn. This claim is a lie because it is not – customary – to interact with them, nor to accompany them, which would uncover whether they are good or bad.

We know from experience that many of those who accompany the Jinn, find it more difficult than keeping association with mankind, which makes it clear to you that they are not good to associate with.

Allaah Ta'alaa⁹ said:

[O you who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of Allaah), therefore beware of them!]¹⁰

This is what is apparent about humans, so how would it be about the Jinn about whom Allaah Ta'alaa said: [Verily, he (the Shaytaan) and (his soldiers from the Jinns or his tribe) see you from where you cannot see them.]¹¹

⁶ Devils

⁷ (rahimahullaah) (رَحِيمُهُ اللَّهُ) May Allaah have mercy on him

⁸ Soorah al-Jinn [72:6]

⁹ He, The Most High

¹⁰ Soorah at-Taghaaboon [64:14]

¹¹ Soorah al-A'raaf [7:27]