

# A Realistic Approach of Metaphysical Therapy, *Ruqiyah* and Medication in the light of Quranic verses and Ahadith

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## **Abstract:**

The Islamic based medicine is all of the authentic hadiths and *Riwayat* of the Prophet Muhammad PBUH regarding medication and metaphysical therapy. This includes *dua*, verses, diet, natural remedies, and disease management. In addition to these *Riwayat*, the Prophet also taught spiritual healing, including Quranic verses and some prayers (*Dua*) to be read when the sick came. This article discusses how widely it is used in modern medical practice. Although more recently banned by the Prophets because of the possible inclusion of shirks, *Ruqiyah* was permitted in later times. It was concluded that it was about reviving spirituality by seeking protection, which *Ruqiyah* could apply in many ways. From *Fiqh al-Hadith*, we analyze that *Ruqyah* is permitted using words in Arabic or other languages that the client can understand and may not contain silk. In modern medical practice, *Ruqiyah* can conveniently be considered as an aid in the diagnostic and therapeutic process from a medical-scientific and psychological point of view.

**Key Words:** *Dua*, *Ruqiyah*, Medication, Metaphysical, Psychological therapy, verses

## Metaphysical Healing

Holistic healing is a natural mode of healing such as acupuncture, herbs, tea blends, altai mummies (resins), aromatherapy (essential oils), yoga, and sound healing (Tibetan bowls).

Metaphysical healing is any type of healing including energy healing such as Reiki, Bioenergy, Theta Healing, PEAT, Past Life Regression, Tai Chi, Qi Gong, and Pranayama.<sup>1</sup>

It is an 'alternative' way of treating the underlying cause of the disease rather than just treating the symptoms. It is any kind of healing that helps a person get and stay healthy without destroying other (healthy) parts. Metaphysical healing is also mind, heart and soul healing. Some diseases start in the soul, and physical symptoms are considered the final stage of the disease.

### Importance of Metaphysical Therapy

Not everyone can be a healer, but you should be interested in metaphysical and holistic healing and take responsibility for your own well-being. And many modern people avoid this responsibility.

Taking responsibility for your own health can be terrifying, but who else can take better care of themselves than themselves? We know our bodies best and know what hurts us, what makes us happy, what helps us and what drives us crazy. We know how we feel after eating certain things. We know why we cry, we know why we laugh, the best and the worst.

But taking care of your health and accepting the responsibility that comes with it is not as easy as it sounds.<sup>2</sup>

That's why we have holistic practices and metaphysical healing guides. They are there to assist, guide and assist in our own journeys. Help is always given to those who remember to ask for it. Courage is always given to those who take courage. Growth awaits all who have the courage to step out

of their collective comfort zone and into the unknown.

Always consult a licensed doctor or medical staff. You should be responsible and have regular check-ups at your doctor's office. However, if you have a problem or condition that cannot be cured or resolved by Western medicine without unwanted side effects, you may want to broaden your horizons and seek additional help from a metaphysical or energy healer.<sup>3</sup>

### Types of Metaphysical Healing

We have so many different metaphysical healing techniques at our disposal, but let's learn about five of our favorite his...

#### 1. Metaphysical healing crystals

Metaphysical Healing Crystals are one of the most basic and well-known healing options. They all have their own frequencies and vibrations and work at a very basic molecular level.

What should not be underestimated is that healing stones can build powerful immunity against many diseases over a long period of time. It helps heal some of the It is important to exercise patience when it comes to crystal healing. Often it's best not to think about it. Keep them with you, wear them, sleep with them, but don't give them too much attention (except when cleaning).

Then list the symptoms and you might see the most surprising subtle changes.

#### 2. Aromatherapy

Aromatherapy is so gentle and soothing that he is one of the most popular metaphysical healing methods. We use essential oils that have a soothing scent.

Aromatherapy can be done by gently rubbing essential oils onto points on the body, massaging with essential oils, or inhaling or diffusing essential oil blends.

This metaphysical healing technique is suitable for everyone, but especially for those suffering from

overthinking, nervous over activity, emotional outbursts, melancholy, lethargy and depression.<sup>4</sup>

Through the sense of smell, we can trigger, soothe, and heal some of our most unpleasant memories. The sense of smell is a very important sense and was once an important part of our survival system.

### 3. Sound healing

Sound healing with Tibetan bowls and tuning forks is a popular metaphysical healing technique. It works wonders at the molecular level within our bodies and the etheric plane that surrounds us.

Just as we can cleanse crystals with sound, we can cleanse our own etheric and physical bodies. Sound healing is felt most quickly on an emotional and mental level. Many people have expressed relief from mental turmoil and emotional trauma through sound healing. When we are sad or happy, we listen to music to change or improve our mood.<sup>5</sup>

We love to rock, dance, rejoice and cry to music. The power of sound has unparalleled metaphysical healing properties for the mind and spirit.

### 4. Qigong

Qigong is a system of coordinated postures and movements that dates back thousands of years. It involves breathing and meditation through movement and is used for health, spirituality, and martial arts training purposes.

With its roots in Chinese medicine, philosophy and martial arts, qigong has traditionally been viewed by the Chinese and throughout Asia as a practice for cultivating and balancing qi, which means "life energy."<sup>6</sup>

Qi (Chi), which primarily means air or breath, translates as "life energy" and refers to the energy that circulates throughout the body. Qi (qi) is a central principle of traditional Chinese medicine and martial arts.

"Gong" (or kang) means "cultivation" or "work" and includes practice, skill, mastery, and achievement. It is often used in the traditional sense of 'kung fu' in the traditional sense of hard work.

The two words combine to describe a system that nourishes and balances life energy, especially for health and well-being.

### 5. Pranayama

Pranayama is the practice of breathing control in yoga. Modern yoga practice, which consists of synchronizing movement and breathing between asanas, is itself also a breathing exercise, usually practiced after asanas.

Wimhoff's method is so intertwined with pranayama practices that it is a good introduction to his more complex pranayama techniques. The WHM app is free and much needed in this day and age.<sup>7</sup>

Through breathing exercises and exercise, you not only strengthen your lungs and respiratory system, but also improve your brain function by increasing oxygen levels in your bloodstream and throughout your body.

Oxygen makes things grow on our planet. There have been studies showing giant trees, bones and, of course, dinosaurs, all of which are gigantic compared to us and the Earth today.

This is because the oxygen content in the atmosphere was higher than it used to be. Scientists believe oxygen levels were 30-40% higher than today.

### 6. Dua and healing from Quran

Qur'an and Medicine Actually, the information and revelations about modern medicine in the Qur'an are said to be. More than a thousand verses of the Qur'an provide information about modern science. And twenty verses in it talk only about medicine. The medical facts contained in the Qur'an are fully compatible with modern science.<sup>8</sup>

### Healing Verses in Quran

While the entire Quran is a source of healing, there are six verses that address healing and are referred to as *Ayat Ash-Shifa* or the Quranic Verses of Healing.

And [God] shall heal the breast of the believers.

"وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ"<sup>9</sup>.

Mankind there has come to you a guidance from your Lord and a healing for (the diseases) in your hearts, and for those who believe a guidance and a mercy.

Hazraat ibn Abbas say in his tafsir.

(Fight them! Allah will chastise them at your hands) He will chastise them by means of your swords, i.e. by killing them, (and He will lay them low) He will abase them by means of defeat (and give you victory over them, and He will heal the breasts of folk who are believers) by the exultation of the Banu Khuza'ah, in that they were allowed to kill their enemies for a while in the Sacred Precinct upon the Conquest of Mecca.<sup>10</sup>

Fight them, and God will chastise them, He will have them killed, at your hands and degrade them, humiliate them through capture and subjugation, and He will give you victory against them, and He will heal the breasts of a people who believe, [removing the harm] done to them — these are the Banu Khuza'a.<sup>11</sup>

For Muslims, the same exhortation to fight in Jihad appears in verses 14 and 15 as well, though from a different angle. They were told:

1. If you get ready to fight them, the help and support from Allah will be with you. As for their enemies, they have already become deserving of Divine punishment because of their evil deeds but this punishment will not come down upon them from the heavens or up from beneath the Earth. Instead of that, says the verse: 'يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ' that is, 'Allah shall punish them at their hands.'

2. As a result of this fighting, Allah Ta'ala will mollify the hearts of Muslims after all those pains and sorrows continuously inflicted upon them by the disbelievers.

3. Then, the anger which filled Muslim hearts because of their treachery and pledge breaking was

to be removed by Allah Ta'ala when He punishes them at their hands.

In the previous verse, by saying: لَعَلَّهُمْ يَنْتَهُونَ (so that they may stop), Muslims were told that they should not fight a people just to release their anger, rather make their correction and betterment the main purpose of their action. When they cleanse their intention from all irrelevant shades, and let it be for Allah alone, and fight for none but Allah, then, Allah Ta'ala shall cause things to unfold in a manner that automatically removes the feelings of anger and sorrow raging in their hearts.<sup>12</sup>

"يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ"<sup>13</sup>.

There issues from within the bodies of the bee a drink of varying colors wherein is healing for mankind.

"وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا"<sup>14</sup>.

And when I am ill, it is [God] who cures me."

"وَإِذَا مَرَضْتُ فَبُهِرْتُ بِشِفَائِهِ"<sup>15</sup>.

"قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً"<sup>16</sup>.

In the Qur'an there is Surah al-Faatihah which is a ruqyah to be recited as a prayer for healing.

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)".

It was narrated that Abu Sa'eed (may Allah be pleased with him) said: "A group of the companions of the Prophet (peace and blessings of Allah be upon him) set out on a journey and traveled until they stopped in (the land of) one of the Arab tribes. They asked them for hospitality but they refused to welcome them. The chief of that tribe was stung by a scorpion and they tried everything but nothing helped them. Some of them said, 'Why don't you go to those people who are camped (near us),

maybe you will find something with them.' So they went to them and said, 'O people, our chief has been stung by a scorpion and we have tried everything but nothing helped him. Can any of you do anything?' One of them said, 'Yes, by Allah, I will recite *ruqyah* for him, but by Allah we asked you for hospitality and you did not welcome us, so I will not recite *ruqyah* for you until you give us something in return.' Then they agreed upon a flock of sheep.' Then he went and spat drily and recited over him *Al-hamdu Lillaahi Rabb il-'Aalameen* [Surah al-Faatihah]. (The chief) got up as if he was released from a chain and started walking, and there were no signs of sickness on him. 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 *ruqyah* said, 'Do not divide them until we go to the Prophet (peace and blessings of Allah be upon him) and tell him what happened, then wait and see what he tells us to do.' So they went to the Messenger of Allah (peace and blessings of Allah be upon him) and told him what had happened. The Messenger of Allah (peace and blessings of Allah be upon him) asked, 'How did you know that it (al-Faatihah) is a *ruqyah*?' Then he added, 'You have done the right thing. Share out (the flock of sheep) and give me a share too.' And the Messenger of Allah (peace and blessings of Allah be upon him) smiled."<sup>17</sup>

Ibn al-Qayyim said concerning Surah al-Faatihah: Whoever is guided by Allah and is given good insight to understand the deep meaning of this Surah and what it contains of Tawheed, understanding of the Divine nature, the names, attributes and actions of Allah, the Divine decree, the Resurrection, rejecting any misconception that undermines the concept of the Oneness of the Divine Lordship and Divine nature, complete trust in Allah and referring all one's affairs to the One Who has full control of all things – to Him be all praise, for all goodness is in His hand and to Him

all things return – and feeling in need of Him in seeking guidance that is the root of happiness in this world and in the Hereafter, will realize the connection between the contents of this Surah and bringing good and warding off evil. He will understand that ultimate goodness and blessing is connected to this Surah and is dependent upon understanding it and acting upon it. Then this *Surah* will make him independent of many other kinds of medicine and *ruqyah*, and it will open the door to a great deal of goodness and ward off a great deal of evil.<sup>18</sup>

Quran is a miracle that Allah revealed to His prophet (s.a.w.s) and it is a blessing for humanity.

The Quran is not only a guidance for mankind but Allah has also made it a spiritual cure and healing for all types of ailments. This includes treatment of all worldly problems, physical and psychological ailments, and spiritual (evil eye, *sihr*, and so on.) The Creator has clearly told us that the words of the Quran are a "*shifa*" (healing) for all and, therefore, when used with real belief in one's heart, this form of treatment can bring miraculous cure to all forms of ailments. Allah says in the Quran:

"وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ".

And We send down of the Quran that which is a healing and a mercy to those who believe...<sup>19</sup>

As for other forms of treatment, Islam does not discourage the use of treatments available to us through medical and other sciences. On the contrary, the use of such treatments is encouraged by the teachings of the noble prophet (s.a.w.) who sought the treatment of illnesses and diseases for himself and urged his followers to do the same. Thus, seeking medical treatment for the cure of diseases is part of the prophet's tradition. Based on the above, it is clear that Islamic teachings fully support the use of all forms of treatment because the underlying principle is that Allah has created cures for all diseases. The key is to ensure that the right type of treatment is applied for the right type of



ailment. The only condition in Islam is that all forms of treatment are allowed as long as they are not *haram* (against Islamic teachings).

### Pain Receptors in the Skin

Previously, it was believed that sensations and pain etc. depended only on the brain, but with recent discoveries, it has been known that there are receptors that sense pain in the skin. Without these cells, a person would not be able to feel pain.

When a doctor examines a patient for a burn wound, he or she pokes a needle (into the burn site) to determine the degree (severity) of the burn. If the affected person feels pain after being bitten, the doctor is happy about it. Because this means that the burn injury is only superficial and the pain-sensing cells (pain inputs) are spared. On the other hand, if the victim does not feel pain when pricked by a needle, it is a cause for concern because it means that the burn wound is deep and the pain receptors are dead.

In the following blessed verse, the Holy Quran has stated in very clear terms about the existence of sources of pain:

"إِنَّ الَّذِينَ كَفَرُوا بِأَيِّنَّا سَوْفَ نُصَلِّيهِمْ نَارًا ط كَلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّ لَهُمْ جُلُودًا غَيْرَهَا لِيَذُ وَفُوا الْعَذَابَ ط إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ه" 20

Those who disobeyed our revelations, We will cast them into the Fire, and when their skins wither away, We will replace them with new skins, so that they may taste the torment. Allah has great power and knows the wisdom of implementing His decisions.

Professor Tagatat Tejasen, head of the Department of Anatomy at Chang Mai University in Thailand, has spent a lot of time researching the origins of pain. At first they did not believe that the Holy Quran would have revealed this scientific fact 1400 years ago. However, later when he formally confirmed the translation of the above Quranic verse.

## Verses Of Healing (آيات الشفاء) For Incurable Diseases

Treatment plans during illness & all diseases will be curable.

And We send down of the Quran that which is a healing and a mercy to those who believe.<sup>21</sup>

“And if Allah 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”.<sup>22</sup>

Treatment of poison with Surah Fatiha

Some companions of the Prophet (may God bless him and grant him peace) were on the journey. During his journey, he came upon a tribe of Arabs. The Companions wanted the clansmen to make them their guests, but they did not accept them, but flatly refused. Coincidentally, the chief of the same tribe was bitten by a snake. One of their men said: Let's also ask those people who have come and landed here. It is possible that they have something of a tail brush. So the clansmen came to them and said: Brothers! Our chief has been bitten by a snake. We have tried everything for this but to no avail. Do you have anything to breathe? A companion said: By Allah! I would kill him, but we asked you to host and you refused, so now I do not kill him without pay. Those Companions went there and died after reciting "Alhamdulillah, Lord of the worlds". It seemed as if someone's rope had been untied. That chief got up and started walking, not even a trace of pain was left. He stated that he then paid the fixed wages to the Companions. Someone said: Divide it, but those who died said that we should first mention it to the Prophet (peace and blessings of Allah be upon him) after attending his service. After that, we will see what you (peace and blessings of Allah be upon him) command. Therefore, all the gentlemen attended the service of the Messenger of Allah (peace and blessings of Allah be upon him) and mentioned it to him. Mohammed-peace be upon him-said :

"وَمَا يُدْرِيكَ أَنَّهَا رُقِيَّةٌ، ثُمَّ قَالَ: قَدْ أَصَبْتُمْ أَفْسِمُوا وَاضْرِبُوا لِي مَعَكُمْ سَهْمًا، فَضَجَّكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ".<sup>23</sup>

How did you know that Surah Fatiha is also a *ruqyah*? After that he said: You have done well. Divide it and add one of mine. Saying this, the Messenger of Allah (peace and blessings of Allah be upon him) laughed.

## 2 Cure of Madness with Surah Fatiha

Al-Khahir bin Salat Tamimi (may Allah be pleased with him) narrates from his uncle, who says:

"أَقْبَلْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَيْنَا عَلَى حَيٍّ مِنَ الْعَرَبِ، فَقَالُوا: إِنَّا أَنْبَيْنَا أَنَّكُمْ جِئْتُمْ مِنْ عِنْدِ هَذَا الرَّجُلِ بِخَيْرٍ، فَهَلْ عِنْدَكُمْ مِنْ دَوَاءٍ أَوْ رُقِيَّةٍ فَإِنَّ عِنْدَنَا مَعْتُوها فِي الْفُيُودِ؟، قَالَ: فَقُلْنَا: نَعَمْ، قَالَ: فَجَاءُوا بِمَعْتُوها فِي الْفُيُودِ، قَالَ: فَفَرَأْتُ عَلَيْهِ فَاتِحَةَ الْكِتَابِ ثَلَاثَةَ أَيَّامٍ غُدُوَّةً وَعَشِيَّةً كُلَّمَا خَتَمْتُهَا أَجْمَعُ بُرَاقِي، ثُمَّ أَنْفُلُ فَكَأَنَّمَا تَشَطَّ مِنْ عِقَالٍ، قَالَ: فَأَعْطُونِي جُعَلًا، فَقُلْتُ: لَا حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: كُلُّ فَلَعَمْرِي مَنْ أَكَلَ بِرُقِيَّةٍ بَاطِلٍ لَقَدْ أَكَلَتْ بِرُقِيَّةٍ حَقٍّ".<sup>24</sup>

We went from the Messenger of Allah, may God bless him and grant him peace, and came to a tribe of Arabs, and they said: We have come to know that you are coming from a person who has brought good things. Have any medicine or tail? Because we have a madman in chains, we said: Yes! So they brought this madman bound in shackles, I recited Surah Fatiha on him for three days and he died as if someone had been released from prison, then they gave me his wages. I said: I will not take it until I ask the Messenger of Allah, peace be upon him, so I asked the Messenger of Allah, peace be upon him, and he said: Eat! By the one who gave me age! People eat with a false breath, but you have eaten with a legitimate breath.

The words of a hadith are:

"الْأَيَّتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَتَاهُ".<sup>25</sup>

Whoever recites the last two verses of Surah Baqarah at night, they are sufficient for him.

## 3. Treatment of poisoning by poisons

Narrated by Sayyed Na Ali (may Allah be pleased with him).

"لَدَغَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقْرَبٌ وَهُوَ يُصَلِّي، فَلَمَّا فَرَغَ قَالَ: لَعَنَ اللَّهُ الْعَقْرَبَ، لَا تَدْعُ مُصَلِّيًا، وَلَا غَيْرَهُ، ثُمَّ دَعَا بِمَاءٍ وَمِلْحٍ، وَجَعَلَ يَمْسَحُ عَلَيْهَا، وَيَقْرَأُ: قُلْ يَا أَيُّهَا الَّذِينَ كَفَرُوا قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ قُلْ يَا أَيُّهَا اللَّهُ أَحَدٌ".<sup>26</sup>

The Prophet (peace and blessings of Allah be upon him) was stung by a scorpion while he was praying. When he finished the prayer, he said: May Allah curse the scorpion. Then he called for water and salt and started rubbing it on the wound and started reciting.

## 4. Treatment of jinn and evil eye with Mu'awzitin

Narrated by Sayyiduna Abu Saeed Radiyallahu Anhu

"كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ مِنَ الْجَانِّ وَعَيْنِ الْإِنْسَانِ حَتَّى نَزَلَتِ الْمُعَوَّذَاتَانِ، فَلَمَّا نَزَلْنَا أَحَدًا بِهِمَا وَتَرَكْنَا مَا سِوَاهُمَا".<sup>27</sup>

The Messenger of Allah (peace and blessings of Allah be upon him) used to seek refuge from the evil eye of the jinn and man, until the revelations (Surat al-Falaq and Surat al-Nas) were revealed.

## 5 Treatment of witchcraft with Mu'awzityn

On the authority of Sayyiduna Zaid bin Arqam, may Allah be pleased with him, he said:

A (Jewish) person used to come to the Prophet (peace and blessings of Allah be upon him), this person put magic knots on him and placed him in the well of an Ansari. You were sick for some days due to this spell. It is in the hadith of Aisha (may Allah be pleased with her) that she was ill for six months and two angels came to visit her, one sat at her head and the other at her feet, one of them said: Do you know what is wrong with you? The other

said: So-and-so Jew used to come to you, may God bless him and grant him peace. If you send a man there and he takes the knot out of it, he will see that the water in the well has turned yellow. Then Jibreel (peace be upon him) came to him with Muawzit and said: So-and-so Jew has put a spell on you and that spell is in the well of such-and-such person. He sent a man and it is in a tradition that Ali They saw that the water had turned yellow. They picked up those knots and brought them to you. Gabriel (peace be upon him) said to you: Go read the verse and untie the knot.

"فَجَعَلَ يَقْرَأُ وَيَجْلُ فَجَعَلَ كَلِمًا حَلَّ عُقْدَةً وَجَدَ لِذَلِكَ خِفَّةً  
فَبَرَأَ، وَفِي الطَّرِيقِ الْآخِرَى فَقَامَ رَسُولَ اللَّهِ كَأَنَّمَا تَنَسَّطَ مِنْ  
عِقَالٍ" 28.

He (peace and blessings of Allah be upon him) untied the knot and started reciting the Qur'an and continued untying the knot have been opened from.

Sayyiduna Khabib (may Allah be pleased with him) narrates,

"خَرَجْنَا فِي لَيْلَةٍ مَطَرٍ وَظُلْمَةٍ شَدِيدَةٍ نَطْلُبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُصَلِّيَ لَنَا فَأَدْرَكْنَاهُ، فَقَالَ: أَصَلَّيْتُمْ؟ فَلَمْ أَقُلْ شَيْئًا، فَقَالَ: قُلْ فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: قُلْ، فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: قُلْ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَا أَقُولُ؟ قَالَ: قُلْ: قُلْ هُوَ اللَّهُ أَحَدٌ، جِئِنَ تُمْسِي وَجِئِنَ تُصْبِحُ ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ" 29.

We went out to look for the Messenger of Allah, may God bless him and grant him peace, to lead the prayer in a dark night of rain, so we found him. He said: Have you people led the prayer? We didn't give any answer, he said: Say something, we didn't say anything about it either. He said again: Say something (yet) we did not say anything. Then you said: Say something! I said: Messenger of Allah! what to say? He said: Say "Hu Allah Uhd and Mu'awizteen three times in the morning, and three times in the evening, then this will be enough for you (to protect you from all kinds of and diseases).

In a tradition:

Sayyida Aisha (may Allah be pleased with her) narrates:

"أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَخَذَ مَضْجَعَهُ، نَفَثَ فِي يَدَيْهِ، وَقَرَأَ، وَمَسَحَ بِهِمَا جَسَدَهُ" 30.

When the Prophet, may God bless him and grant him peace, would lie on his bed, he would blow into his two hands, and the Mu'awhd would recite: Qal Awz Burb Al-Falaq, Qal Awz Burb Naas and would turn them over his body.

### Treatment of Whispers with Surah Ikhlas

On the authority of Sayyiduna Abu Huraira, may Allah be pleased with him, he said:

The Messenger of Allah (peace and blessings of Allah be upon him) said:

People will continue to question each other equally until it will be said, Allah created all creatures, then who created Allah? Therefore, if any of you have a doubt in this regard, let him say: I believe in Allah.<sup>31</sup>

### Treatment by written verses on papers and utensils

Salah while suffering from piles:

5. Narrated by Imran Bin Husain رضي الله عنه that (I had) piles, so I asked Nabi ﷺ about the Salah (prayer). He said: "Pray while standing & if you



can't, pray while sitting & if you cannot do even that, then pray lying on your side."<sup>32</sup>

The reality of amulets and its Shariah order

Sometimes the question arises that what is the order of amulets? And what is the difference between tail and amulet? So remember that the difference between them is the same as in the Word of God and the Book of God. The Book of Allah is written and the Word of Allah is read. Just as we respect the word of Allah, we do not bring it to our tongue in the state of impurity, we cannot even touch the Holy Quran if it is in the form of a book. If this written Qur'an was not a duty of respect, then the Holy Prophet (peace and blessings of Allah be upon him) would not have said that when you go to the territory of the enemy, do not take the written Qur'an (mushaf) there, lest it fall into the hands of the enemy and they disrespect it.

If the treatment can be done with the Qur'an, why can't it be done with written pure and good words?! There, too, the effect comes from God's permission, and even in amulets, the letters and words are not particularly effective, the effect comes from Allah, when He wills. If writing pure words in letters, then there is no reason for it to be illegal. If the meaning of these words and verses is verbal, then this is the form that we see clearly (opened) and if the meaning is verbal, then it is the letters of these words and the effect in them also comes from Allah Ta'ala. The letters themselves have no effect.

### Spiritual effects in amulets

Hazrat Abdullah bin Amr (RA) says that the Prophet (PBUH) said: Whoever is frightened in his sleep should recite these words.

"أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ  
وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونَ".

'So that dream will not harm him at all. Your grandson says: If any of Hazrat Abdullah's children would have grown up, you would have taught him these words, and if he had been a minor, you would have hung this prayer around his neck. were:

"وكان عبد الله بن عمرو يعلمها من بلغ من ولده و من لم يبلغ منهم كتبها في صك ، ثم علقها في عنقه".<sup>33</sup>

It was found that reciting the holy word and making amulets by writing blessed words and tying them to the body are both permissible. If this practice was illegal, then the Jalil-ul-Qadr companions of the Holy Prophet (PBUH) would never have put amulets around their children's necks. This action of Hazrat Abdullah bin Amr also shows that he was convinced of the effect of amulets, when he wrote amulets and put them around the necks of his children. If these words did not give any spiritual effect, then you tell me, would the Sahabi Rasool have done such a thing?

It is important to know the condition of God's permission in *Taseer*.

1: Mujaddid of the 10th century Hazrat Mulla Ali Qari (died: 1014 AH) writes on this hadith:

"و هذا أصل في تعليق التعويذات التي فيها أسماء الله تعالى".<sup>34</sup>

It is clear from this that those amulets which contain divine names and words of blessing have a spiritual effect within them and treating patients with them is the same as treatment with the Qur'an. Yes! Those amulets that contain shirkia words are absolutely not allowed. In the hadiths in which tamayim and ruqy are said to be shirk, it refers to the same kind of tails and amulets, in which shirk words and actions are found. "*Alf Laam*" in "*Al-Tamayim*" is for this, and the use of tails and amulets without it is permissible and its spiritual effects are proven. Hazrat A'waf bin Malik (RA) says that what we used to do during the period of *Jahiliyyah*.

"أعرضوا على رفاكم ، لا بأس بالرقى ما لم يكن فيه شرك".<sup>35</sup>

It shows that the main reason for the use of amulets and amulets is the prohibition of disbelief and polytheism. When this is not the case, those amulets and amulets are permissible. Therefore, Ibn Taymiyyah wrote a permanent chapter on the justification of amulets in his book, "*Majmuqat Al-*

*Fatawa*". "Fall: Fi juz'an yaktab limsaab and others". Alkh" is tied and written under it:

”و يجوز أن يكتب للمصاب و غيره من المرضى شيئاً من كتاب الله و ذكره بالمداد المباح ، و يغسل و يسقى ، كما نص على ذلك أحمد و غيره-“<sup>36</sup>

For a patient, to write something in the Book of Allah or to wash it and dissolve it in water, both of these are permissible. Mufti Kifayatullah Sahib says in "*Kifayat Al Mufti*" that:

"It is permissible to write a verse of the Holy Qur'an in a amulet."

Mufti Muhammad Taqi Usmani writes in his book "*Takmula Fatehul Mulham*" that:

"فتبين بهذا أن التمانم المحرمة لا علاقة لها بالتعاون المكتوبة المشتملة على آيات من القرآن أو شيء من الذكر ؛ فإنها مباحة عند جماهير فقهاء الأمة ، بل استحبابها بعض العلماء إذا كانت بأذكار مأثورة ، كما نقل عنهم الشوكاني في النيل-“<sup>37</sup>

Those amulets that mention the words of Allah and the Masnoon prayers are definitely not haram, they have nothing to do with sanctity, such amulets are permissible according to the general public of scholars, but some scholars have declared it recommended, Allama Shoukani. He has also copied this from him in "*Nil Al-Awtar*". Hafiz Ibn Hajar Asqalani writes in "*Fath al-Bari*" that:

”أجمع العلماء على جواز الرقى عند اجتماع ثلاثة شروط: أن يكون بكلام الله أو بأسمائه و صفاته و باللسان العربي أو بما يعرف معناه من غيره و أن يعتقد أن الرقية لا تؤثر بذاتها بل بذات الله تعالى-“<sup>38</sup>

The scholars have agreed on the validity of tail and amulet, when the following conditions are found in them:

- 1: They contain Allah's words, names or attributes.
- 2: They should be in Arabic language or another language whose meaning is understandable.
- 3: To believe that there is no effect in it in itself, but the real effect is the essence of Allah Almighty.

### Conclusion:

The difference between tails and amulets is the same as in the word and in the book, both have their own place and both have their own respect. But some obscene mistakes are committed in the context of amulets, which is very important to avoid and it is very important to avoid and avoid it:

1: Some ignorant people have written that: It is permissible to use *Shirkiya* words when necessary for the sake of a Muslim, so this is completely wrong and there is no proof of it in *Shariah*.

2: Most of the people do not consider the operation (and amulets, etc.) as an outward plan, but consider it as something heavenly and divine, this is the reason why people's beliefs about amulets are very bad, even though the operation, Amulet and *Gunde* etc. are also an apparent cause and remedy like medical drugs, (no heavenly or divine thing) just as medicine sometimes benefits and sometimes not, in the same way amulets also sometimes benefit and sometimes not. Still, both are not equal, but the difference between the two is that there is temptation in the operation and there is no temptation in the medicine, and that temptation is that the idea and belief of seniority arises on the part of the operator, and the idea of seniority does not arise on the part of the doctor.

3: Another very big problem is that if amulets do not work with gangsters, etc., then bad faith and suspicions arise from the verses of God.

4: Almost all operations are *ijtihadi*, not proven by traditions, as the people think that these operations are proven from above and from the Holy Prophet (peace and blessings of Allah be upon him). Suggest suitable verses etc. for each task.

5: Nowadays, people give great value to amulets in their goals and in warding off diseases and sufferings, they also make efforts for it, and they neglect the real plan, i.e. supplication to Allah. It is my experience that no amulet is as effective as prayer, provided all manners and conditions are observed.

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