

The Ahadeeth of Tawheed
from the
Silsilah Ahadeeth As-Saheehah
of
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Chapters of Tawheed and the Shahadtayn
Part 10

27 - The *Ruqiya* which is Shirk

276 - '*Nusbratu* (type of spell using magic & the Shaytaan) is from the actions of the Shaytaan.'

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

Al-Khattabi said: '*An-Nusbratu* 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 labeled 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 Qatada in a *mua'laq* 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.'

Hafidh 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.

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

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 *Shayateen*, 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 Bayhaaqi inclined towards in 'as-Sunnan' and this is the intent of what Hafidh mentioned on the authority of Imaam Ahmad, 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 Hafidh: '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 charity¹

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 healing'. 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 :

¹ i.e : she committed zina to be able to give charity

<< '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.>> 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'ala 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! >>

This is what is apparent about humans, so how would it be about the *Jinn* about whom Allaah Ta'ala said:

<< Verily, he (the *Shaytaan*) and (his soldiers from the *Jinns* or his tribe) see you from where you cannot see them. >>

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.