

## Treatment of Non-Medical Diseases According to the Sunnah

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**Abstract:** This dissertation explains how the Treatment of Non-Medical Diseases According to the Sunnah and is outlined in several forms of problems, namely; (a) How is treatment according to the sunnah of the Prophet; (b) What are the characteristics and types of non-medical diseases; (c) How to cure non-medical diseases. This research is a descriptive exploratory library research with related analysis and is related to the study of health medicine according to the sunnah of the Prophet. All data found from the hadiths and the Qur'an were analyzed using the maudu'I method by including several verses of the Qur'an and hadiths that are relevant to the treatment of non-medical diseases according to the Sunnah. The results of non-medical treatment research are treatment by reciting prayers, verses of the Qur'an in an Islamic way of treating non-medical diseases. The urgency of treating non-medical diseases according to the Sunnah is very important, of course, through the aspect of Isti'azah Prayer, the da'wah aspect and the health aspect to maintain physical and physical health is to return to the Qur'an, al-Sunnah and ma'surāt prayer.

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### Keywords:

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#### 1. Introduction

Hadith or sunnah is one of the sources of Islamic teachings which occupies a very significant position, both structurally and functionally as the second source in Islamic law, the traditions of the Prophet Muhammad. It also becomes very necessary in understanding the Qur'an properly. Likewise, among one of its functions, the Prophet's hadith can explain things that have not been specifically mentioned in the Qur'an but when viewed functionally, they are bayan (explanatory).

In the world of medicine according to the sunnah, there are two diseases that often reach the community, namely physical diseases and non-physical diseases. Imam al-Nawawī defines the disease as a state that deviates from the physical state of its normal and balanced mechanism (al-Nawawi., 1392H). So the best treatment is to restore the body's condition to its normal function (Khamimudin, 2013).

Ruqyah treatment is one of the methods often used by the Prophet Muhammad. besides there are methods of cupping, heating, food, drinks, fragrances and so on (Azhami, 1992). Allah SWT said QS. al-Isra> : 82.

Taqiyuddin Muhammad Ali al-Barkawi (died 981 H) in his book explains that the treatment of ruqyah is not only readings that are read but composed of special words and actions and the most important is intention. such as Ruqyah treatment by blowing or rubbing hands and then rubbing them or by blowing by removing a little luda water (Al-Hanafi, 2002).

Islam has come to teach Muslims to be careful in using ruqyah treatment so that they do not fall into ruqyah treatment that contains bid'ah (not sunnah) or shirk. Treat with the Qur'an as the Messenger of Allah. blowing his hands by reciting al-Ikhlās, al-Falq, and al-Nas then he rubbed his hands all over his body (Muzakki, nd).

Treatment with the Qur'an has been proven by experts, such as research conducted by al-Qadi, one of the Managing Director of the Clinic and Institute Of Islamic Medicine For Education and Research, Fanama City, Florida, U.S.A. In his research entitled "Health and Healing in The Qur'an" Ahmad al-QadI explained, listening to readings from the verses of the Qur'an, has a positive effect on the immune system and body immunization. Continuous stress can lead to decreased immunity in humans. and conversely, by eliminating stress, the immune system will move up and increase. The best way to relieve stress is to read verses from the Qur'an or listen to them. Therefore, immunity and immunization can be increased in this way can also prevent and cure various diseases, such as infections, chronic diseases and cancer (Al-Qadi, 1985).

The author's opinion in this discussion, treatment is very effective in curing non-media disorders that are influenced by an unbalanced spirituality that is able to provide peace and tranquility of one's soul where the healing process is based on the Qur'an and al-hadith so that one's physical and psychological treatment is not rely on medicine alone. Therefore, in this paper, we will briefly discuss treatment according to the sunnah of the Prophet. associated with

the ruqyah treatment method to the wider community who do not really understand and understand about ruqyah treatment based on Islamic teachings, with an immature understanding of hadith.

Based on the description of the background above, the authors conclude that the implementation of treatment is in accordance with Islamic law if its implementation is based on the Qur'an and al-Hadith. The method of treatment is very feasible to study because, many people do not understand about the treatment recommended by the Messenger of Allah. and treatment prohibited by the Messenger of Allah. so that it can lead to shirk. This study describes how to do the right treatment and not come out of the Qur'an and the hadith of the Prophet. The author hopes for further clarity through this research, namely treatment according to the sunnah of the Prophet. and its implementation of Islamic medicine.

## 2. Literature Review

### Treatment of Non-Medical Diseases According to the Sunnah

#### *Definition of Non-Medical Disease*

Riyad Muhammad Samahah, Dalil al-Mu'alijin bi al-Qur'an al-Karim. explained that, treatment through the Qur'an and prayers are ma's'urat. It essentially frees humans from the norms of jinn control. Of course, the treatment does not come out of teachings sourced from the Qur'an and al-Sunnah. The treatment effort returns to their identity to do good and true worship (Sahamat, nd).

#### *Non-Medical Features of the Disease*

Muhammad Samahah explained the characteristics of jinn disorders that are felt by humans, including; (1) Jinns come to humans with certain signs, such as coming and disguised as humans so that there is a change in language, changes in body condition, even being unable to control themselves; (2) A person who is disturbed by a jinn, sometimes he is able to know some of what happened to him and forget some of it; (4) The sufferer can know what is happening to him, but does not have the power to do either word or deed; (5) a person is able to remember everything that happened to him either in words or actions. This happens a lot in humans (Samahah, 1991)

#### **Al-Sunnah Foundation of Non-Medical Treatment**

##### *Naqli's Proposition*

The word of Allah QS al-Isra ' / 17:80-82.

Hadith narrated by Muslim, Kitab Sahih Muslim no: 4064.

##### *Aqli Proposition*

Ibn al-Qayyim al-Jauzi said, multiply Wrid and Zikr, because both are weapons and strengths that can protect oneself, strengthen the body and nourish the human body. the more remembrance and practice of wirid the more the body's resistance increases (Al-jauzi, 1996).

Scholars agree to allow and justify ruqyah activities as an Islamic method of treatment in accordance with the guidance of Islamic law.

#### **Types of non-medical diseases**

Muhammad 'Abd al-Magawiri, "Ikhray al-Kala>m fi Ihkraj al-Jan bi al-Qur'an". mention the types of treatment of the Prophet. as follows; (1) Physical Diseases such as; (a) The disease of envy; (b) interference; (c) Magic (Al-Magawiri); (2) Diseases of the heart (Al-Samarkindi, 2000).

Examples of non-medical diseases are; (1) There is no harmony in the household; (2) Unsuccess in various jobs always finds repeated failures that result in losses; (3) Inability to have intercourse between husband and wife; (4) Between husband and wife one of them is to stay away from the other, so that there is a dispute between the two and results in divorce; (5) The discharge of a woman's blood from her genitals (pubic) which is not caused by physical or medical causes (Salim, nd).

Of the various types of magic, this magic is very dangerous and more powerful than possession, because magic caused by temporary disturbances can be done with meruqyah. while the imaginary magic causes a lot of problems, both physically and non-physically as well as various kinds of negative fantasies.

#### **Non-Medical Treatment Media**

1. Verses of the Qur'an. For example in the Qur'an, QS al-Baqarah / 2:255.
2. Based on Hadith and prayers and remembrance, the words of the Messenger of Allah.

رَوَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَكَى فَرَقَاهُ جِبْرِيْلُ عَلَيْهِ السَّلَامُ فَقَالَ: بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَاللَّهُ يَشْفِيكَ

From the narration of Ibn Abbas

قَالَ ابْنُ عَبَّاسٍ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْلَمُنَا مِنَ الْأَوْجَاعِ كُلِّهَا وَالْحُمَى هَذَا الدُّعَاءُ بِسْمِ اللَّهِ الْكَرِيمِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ، وَمِنْ شَرِّ حَرِّ النَّارِ»

The arguments mentioned above indicate the need for treatment of prayer and remembrance, because both are sedatives in humans, so that a person can fight and pacify himself from diseases that alight.

### 3. Methods

Research is an activity of collecting, processing, analyzing, and presenting data in a systematic and objective manner to solve a problem or test a hypothesis to develop general principles. The research method is a systematic way of working that determines the success of a research, as well as being the first step in a scientific framework in revealing and proving original data. This study will present the quality of non-medical treatment according to the sunnah. The research methodology that will be used is as follows:

**Types of Research** The type of data in this study is to collect a number of data needed based on the classification and research objectives that are qualitative in nature associated with the problem under study. Qualitative data is data that cannot be assessed directly by numbers (Moleong, 1990). This type of research is in the form of notes, explanations in the form of scientific writings from experts and experts, or documents that researchers take from scientific books found from various sources, both through libraries located on campus and public libraries and shops. a book that contains books of hadith related to research. This descriptive research is a method designed to collect data and information whose main purpose is to provide a clear picture of the nature of a situation (Sevilla, 1997). Thus, this study will fully and comprehensively describe the view of treatment according to the sunnah which will refer to the Qur'an and al-hadith.

**Research Approach** The approach in question is the process of collecting theories related to the material object that the author will examine about treatment. Approach to the Prophet's medicine book. Furthermore, in interpreting the hadith, one alternative is to use various supporting books and explain certain terms related to this research.

**Data Collection and Sources** Lexically, collection means the process, method, act of collecting, collecting and directing. Data is true and real information, information or real material that can be used as the basis for a study (analysis or conclusion). Thus, data collection can be interpreted as a systematic and standardized procedure for collecting the data needed in order to answer research problems as well as preparing materials that support the truth of the theoretical correspondence that will be produced (Salim, 2011). This research is qualitative, research entitled "Non-Medical Treatment of Diseases According to the Sunnah of the Prophet."

Sources of data in this study can be classified into two forms, namely primary data as a source of data which is the main reference in this study, which includes books of hadith, and books that discuss medicine. Secondary data as a source of data used to support and complete the discussion of this research, for example verses of the Qur'an, the prayers of the Prophet, books, articles, scientific works related to the discussion of treatment.

**Data Processing and Analysis Methods** The method used in this study is a qualitative data processing method. The steps for data processing in this study are as follows; (1) Descriptive method aims to describe the state of the object or material from the event without taking generally accepted decisions; (2) Using analytical methods, with the aim of selecting and sharpening the subject matter and then projecting it in a conceptual form and investigating its content into a series of limited understandings (Bakhtiar, 2009); (3) A comparative method will be used to compare the variety of information obtained. This is intended to be able to reveal more about the meeting point between the content of hadith and the opinions of scholars and hadith.

### 4. Results and Discussion

#### Non-Medical Diseases and Treatment Procedures

Among the names of non-medical diseases are:

#### **jinn disturbance (الْمَسُّ)**

The definition of djinn disturbance according to Muhammad 'Abdu al-Magawuri, Ikhraj al-Kalam fi Ikhraj al-Jan bi al-Qur'an is a phenomenon that occurs in humans by touching and reacting to humans, namely; (a) أَلْكَلَى (totally) i.e. the Jinn control all the members of his body as a whole and reside in humans; (b) الْجَزَى Jin is located in one of the limbs of the human body) (c) الطَّوَأَف (in and out of the human body) (Al-Magawuri, 1993). As the Word of Allah QS al-Baqarah / 2:275.

- Reading QS Gafir / 40: 1-3.
- Reading the verse of al-Kursi
- Read two verses of al-Bakarah at night, Qs al-Bakarah/ 2:285-286.
- Read Qs al-Kahf / 18:1-3. As the words of the Prophet Muhammad. sunan al-Turmiz> Hadith No: 2886.

### Trance (الصرع)

Understanding in language (الصرع) is (الوقوف السقوط) which means falling and sprawling (Al-Jabbar, 2014). Meanwhile, according to the term is the inability of a person to move perfectly, due to the obstruction of the neural network to reach the brain as well as the obstruction of blood flow that moves the limbs, due to the large number of blood membranes that are problematic, so that the Spirit is unable to move normally as a result of great shocks (Al-Fairus, 2005).

### Causes (الصرع) of Trance

- Excessive love sometimes occurs between jinn and humans.
- Doing injustice to the jinn by humans, because of the negligence of humans themselves.
- The injustice done by the jinn to humans, without any cause to humans (Saleh, 2019).

### How To Treat Trance

- Treating by hitting (الضرب)

Shaykh al-Islam ibn Taimiyyah, when he came to a sick person who was raging, he hit him so hard that his hand was injured from a blow to that person while saying come out, O real enemy of Allah.

- Reading the verses and prayers of Ma's\urat.

- ❖ آية الكرسي، فإن من قرأها في ليلة لم يزل عليه من الله حافظه، ولا يقربه
- ❖ سورة الإخلاص، والفلق، والناس.
- ❖ باسم الله " أو يقول: " لا حول ولا قوة إلا بالله " والنبي صلى الله عليه وسلم كان يقول: اخرج عدو الله أنا رسول الله
- ❖ قال النبي صلى الله عليه وسلم: ... فَإِذَا تَعَوَّلَتْ بِكُمْ الْغِيَالُنُ فَجَادِرُوا بِالْأَذَانِ
- ❖ سورة الفاتحة
- ❖ الم (1) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (2) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (3) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (4) أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (5)

Diseases of al-'Ain (العين) Diseases Affecting Eyesight. Ahmad bin Faris bin Zakariya, Lisan al-'Arab explains linguistically that the singular form of the word العين consists of three letters, namely al-Ain, al-Ya and al-Nun and the form the plural is ان which means one of the parts of the body used for viewing and searching for news (Ibn Mansur, 1585).

### Cause of 'Ain' Disease

The causes of other diseases are: 1. someone admires something through the eyes. 2. The presence of envy towards the envious. 3. to the pleasures of others, a good view is mixed with the envy of someone who has bad intentions so that it is dangerous for those he sees (Al-Ayafi, 1379)

### The treatment method is

- Verses of the Qur'an

- ❖ أعوذ بالله السميع العليم من الشيطان الرجيم
- ❖ سورة الفاتحة: من سورة البقرة:.. يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
- ❖ البقرة: {قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْثَهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْثُهَا تَسُرُّ النَّاطِرِينَ \*}
- ❖ {وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}

## Research Article

❖ {وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَتَى بِكُنْ لَه الْمَلِكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمَلِكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ \*}

2. The prayers of Ma'su>ra>t, the book of Ahmad bin Hambal Hadith no:15700.

❖ اللَّهُمَّ [بَارِكْ عَلَيْهِ] ، وَأَذْهِبْ عَنْهُ حَرَّ الْعَيْنِ وَبِرْذَاهَا وَوَصَبَهَا (4) .

❖ اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَكَلِمَاتِكَ التَّامَّةِ، مِنْ شَرِّ مَا أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ تَكْشِفُ الْمَأْتَمَ وَالْمَغْرَمَ، اللَّهُمَّ لَا يَهْرَمُ جُنْدُكَ، وَلَا يَخْلَفُ وَعْدُكَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ،

**Al-Hasad (الحسد)**

The definition of Al-Hasad is to want the loss of the pleasures that other people have.

**Causes of hasad**

Envy the advantages possessed by others, hate favors and want the loss of those favors from those who get them and light a fire for the envious (Al-Hanafi et al., 1996).

**The remedy is: Read these verses**

❖ {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ\*الرَّحْمَانِ الرَّحِيمِ\*مَالِكِ يَوْمِ الدِّينِ\*إِنَّكَ نَعْبُدُكَ وَإِيَّاكَ نَسْتَعِينُ\*أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ\*صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ}

❖ سورة الفلق بسم الله الرحمن الرحيم قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (1) مِنْ شَرِّ مَا خَلَقَ (2) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (3) وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (4) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (5)

❖ سورة الناس بسم الله الرحمن الرحيم قُلْ أَعُوذُ بِرَبِّ النَّاسِ (1) مَلِكِ النَّاسِ (2) إِلَهِ النَّاسِ (3) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (4) الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ (5) مِنَ الْجِنَّةِ وَالنَّاسِ (6)

❖ من سورة البقرة: {مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ \*}

❖ {وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}

❖ { ... فَسَيَكْفِيكُمْ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ }

**Magic (السحر)**

The definition of magic is an act in which there is shirk, as the devil once asked God to be given power and God granted it. This power is used to control everything (Al-Turmuzi, 1986).

The method of treatment is:

1) Treatment with the Al-Qur'an

❖ سورة البقرة 225 الله لا إله إلا هو الحي القيوم لا تأخذه سنة ولا نوم له ما في السموات وما في الأرض من ذا الذي يشفع عنده إلا بإذنه يعلم ما بين أيديهم وما خلفهم ولا يحيطون بشيء من علمه إلا بما شاء وسع كرسيه السموات والأرض ولا يؤده حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ(255)

❖ سورة الأعراف. وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (117) فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ (118) فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ (119) وَالْقِيَ السَّحَرَةَ سَاجِدِينَ (120) قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ (121) رَبِّ مُوسَى وَهَارُونَ (122)

❖ يونس.. فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْفُونَ (80) فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحْرَ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ (81) وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ (82)

❖ سورة طه. وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى (69) فَالْقِيَ السَّحَرَةَ سَجْدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى (70) قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آتَنَّاكُمْ لِكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السَّحْرَ فَلَا تَقْطَعْنَ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ جَلَابِ وَلَا صَلْبِنَكُمْ فِي جُوعِ النَّخْلِ وَلْتَعْلَمَنَّ إِنَّا أَشَدُّ عَذَابًا وَأَبْقَى (71)

❖ سورة المرسلات. بسم الله الرحمن الرحيم والمُرْسَلَاتِ عُرْفًا (1) فَالْعَاصِفَاتِ عَصْفًا (2) وَالنَّائِرَاتِ نَشْرًا (3) فَالْفَارِقَاتِ فُرْقًا (4) فَالْمُلْقِيَاتِ ذِكْرًا (5) عُدْرًا أَوْ نُزْرًا (6) إِنَّمَا تُوْعَدُونَ لَوَاقِعَ (7) فَإِذَا النُّجُومُ طُمِسَتْ (8) وَإِذَا السَّمَاءُ فُرْجَتْ (9) وَإِذَا الْجِبَالُ سُفِفَتْ (10) وَإِذَا الرَّسُلُ أَقْتَتْ (11) لِأَيِّ يَوْمٍ أُجِّلَتْ (12)

2) Treatment by reciting verses in a vessel filled with water.

❖ وَقَالَ ابْنُ أَبِي حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمَارِ بْنِ الْحَارِثِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَيْنِي الدَّسْتَكَنِيُّ - أَخْبَرَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنْ لَيْثٍ - وَهُوَ ابْنُ أَبِي سَلَيْحٍ - قَالَ: بَلَغَنِي أَنَّ هُوَ لَوْلَا الْآيَاتُ شَفَاءَ مِنَ السَّحْرِ بِإِذْنِ اللَّهِ تَعَالَى، تُقْرَأُ فِي إِنَاءٍ فِيهِ مَاءٌ، ثُمَّ يَصْبُ عَلَى رَأْسِ الْمَسْحُورِ: الْآيَةُ الَّتِي مِنْ سُورَةِ يُوسُفَ: {فَلَمَّا أَلْقَا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحْرَ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ} وَالآيَةُ الْآخِرَى: {فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ} {الأعراف: 118- 122} ، وَقَوْلُهُ {إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى} [طه: 69] ، (al-Dimasyqi 1999 ,

### Divorce Magic or Separation Magic

The definition of separation magic is magic to separate a husband from his wife, or to foster hatred and enmity between a person and his friend or between two partners (Bali, nd).

#### How to cure divorce magic

Treatment by reading water, 'Abdullah bin Ba>z explained how to treat separation magic by taking seven leaves of Sidra and then placing it in water and then reading al-Mu'awwizat, ayat al-Kursi and Surah al-Ka>firu>n and surah al-Baqrah verse 102 ( اُرُوتِ اُرُوتِ اِبْلِ الْمَلَكَيْنِ لِي لَ وَمَا ) and surah al-Fatihah (Baz, nd).

Treatment by reciting the verses of the Qur'an (Al-Baqarah,

#### Mad Magic (الجنون سحر)

##### Definition of al-Junun's magic.

Junun magic or madness is a disease that occurs in a person which causes him to be uncontrollable both in words, actions, sight and all forms of their undirected and controlled movements (Samahah, nd).

#### Causes of Mad Magic can happen

(1) Confused and very forgetful. (2) His speech is muddled and his eyes are wide and glaring. (3) Can't calm down in one place and don't feel at home in certain jobs. (4) Doesn't care about appearance, In difficult and heavy conditions, goes for walks that don't know where it is going, and sometimes sleeps in quiet places (Bali et ql., nd).

How to treat crazy Magic disease

1) Reading ruqyah verses or magic verses.

- ❖ سورة الأعراف الآية 117-122 بسم الله الرحمن الرحيم وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (117) فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ (118) فَغَلَبُوا هَنَالِكَ وَأَنْقَلَبُوا صَاغِرِينَ (119) وَالْقِيَ السَّحَرَةُ سَاجِدِينَ (120) قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ (121) رَبِّ مُوسَى وَهَارُونَ (122)
- ❖ سورة يونس الآية: 81-82 بسم الله الرحمن الرحيم فَلَمَّا أَلْفَوْا قَالَ مُوسَى مَا جِئْتُكُمْ بِهَذَا سِحْرٍ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ (81) وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ (82)
- ❖ سورة طه الآية: 69-70 بسم الله الرحمن الرحيم وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاجِرٌ وَلَا يُفْلِحُ السَّاجِرُ حَيْثُ أَتَى (69) فَأَلْقَى السَّحَرَةُ سُجْدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى (70) قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ أَدْنَى لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا صَلْبَتَكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى (71)
- ❖ سورة المؤمنون بسم الله الرحمن الرحيم .. أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنْتُمْ إِلَيْنَا لَا تُرْجَعُونَ (115) فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ (116) وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ (117) وَقَالَ رَبُّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ (118)
- ❖ سورة الزلزلة بسم الله الرحمن الرحيم.. إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا (1) وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا (2) وَقَالَ الْإِنْسَانُ مَا لَهَا (3) يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا (4) بِأَنَّ رَبَّكَ أَوْحَى لَهَا (5) يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ (6) فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (8)

2) Reading prayers and remembrance

(اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجُدَامِ، وَمِنَ سَبْيِ الْأَسْقَامِ) أَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ قِيلَ الْقِرَاءَةُ فِي الصَّلَاةِ: "أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمْزِهِ". وفي رواية: "أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ" وجاء تفسيره في الحديث، أن همزه: الموتة وهي الجنون، ونفخه: الكبر، ونفثه: الشعر،

Patients must: a). During the treatment period, the patient is not recommended to take sedative drugs, because it will hinder the course of treatment. b) During the treatment period the patient must stay away from all forms of prohibition, disobedience, c. If a sufferer feels pain in his stomach, it is a sign that the magic enters through food or drink (bali et al., nd).

#### Disease Magic (سحر المرض)

##### Definition of disease magic

The magic happened because the jinn were sent by the magician to control all the organs of the body and the senses in the brain. In this organ the jinn act as he wishes. These limbs are in the control of the jinn, so sometimes the human brain does not function optimally. Sometimes it also functions in an unstable capacity. So that people affected by the disease feel continuous pain (al-Jarisi, nd). Muhammad bin Isma'il al-Bukhari, Sahih al-Bukhari, Bab Fadl al-Mu'awwizat. hadith no: 5016.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اشْتَكَى يَقْرَأُ عَلَى نَفْسِهِ بِالْمَعْرُودَاتِ وَيَنْفُثُ، فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ وَأَمْسَحُ بِيَدِهِ رَجَاءَ بَرَكَتِهَا»

The disease magic referred to here is a disease not only because of physical, but also caused by an external disturbance.

#### Symptoms of disease (سحر المرض):

(1) There is continuous pain. (2) Nerves are blocked. (3) Total paralysis of all limbs. (4) There appears to be an allergic disease. (5) Feeling someone's unconsciousness. (6) The disease that is felt is always moving (Al-Jarisi).

#### How to get it treated

a. Read the rukyah verses about magic.

❖ سورة الفاتحة.. 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)

ii. سورة الإسراء.. وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا (80) وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا (81) وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا (82)

iii. سورة الفلق بسم الله الرحمن الرحيم.. قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (1) مِنْ شَرِّ مَا خَلَقَ (2) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (3) وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (4) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (5)

iv. سورة الناس بسم الله الرحمن الرحيم.. قُلْ أَعُوذُ بِرَبِّ النَّاسِ (1) مَلِكِ النَّاسِ (2) إِلَهِ النَّاسِ (3) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (4) الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ (5) مِنَ الْجِنَّةِ وَالنَّاسِ (6)

b. Reading prayers and remembrance

❖ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ إِذَا أَتَى مَرِيضًا أَوْ أَتَى بِهِ، قَالَ: «أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ، اشْفِ وَأَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُعَادِرُ سَقَمًا»

❖ عَنْ أَبِي سَعِيدٍ، أَنَّ جَبْرِيْلَ، أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا مُحَمَّدُ اشْتَكَيْتَ؟ فَقَالَ: «نَعَمْ» قَالَ: «بِاسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ يَشْفِيكَ بِاسْمِ اللَّهِ أَرْقِيكَ»

## 5. Conclusion

Treatment according to Sunnah is divided into two parts: First: Shirkiyah treatment. Second: syar'iyah treatment is a treatment that is allowed according to Islamic law, the method and process of treatment has been considered in accordance with the teachings recommended by the Prophet Muhammad. The types of non-medical treatment according to the sunnah are treatment with prayer, reading basmalah and isti'azah. The media used in non-medical treatment according to the sunnah is through non-medical. non-medical is treatment with verses of the Qur'an and al-hadith, prayer ma'surat. The characteristics and types of Non-Physical Treatment include possession, disturbance of the jinn, the influence of the eyes of the jinn, contact with the unseen. The urgency of treatment according to the sunnah certainly cannot be separated from several aspects: a. The aspect of isti'azah prayer is the main weapon for Muslims and is the key to worship for people who are stricken by disaster. Asking Allah for protection from the influence of Satan is a very noble worship, therefore, Allah commands his believing servants to always seek protection from Him. b. The da'wah aspect is a means for mutual advice and advice in both happy and difficult situations. The essence of da'wah is to invite people to the path of Islam both in word and deed.

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