



## Analysis of Al-Qur'an Verses Used in *Ruqyah Syar'iyah* Practice as Treatment Method: A Thematic Interpretation

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### Abstrak:

*Berawal dari fenomena perkembangan pengobatan ruqyah yang semakin signifikan. Tulisan ini berupaya memahami dan menganalisis ayat-ayat Al-Qur'an yang digunakan dalam praktik rukiah syar'iyah dan bagaimana korelasi dari ayat-ayat ini dengan konsep-konsep medis dan psikologis modern. Untuk menjawab pertanyaan tersebut, peneliti melakukan analisis menggunakan metode penelitian kepustakaan (library research) dengan pendekatan tafsir tematik (maudū'i). Pendekatan tersebut dipilih karena untuk memahami makna dan konteks ayat-ayat Al-Qur'an yang digunakan dalam praktik rukiah syar'iyah. Sumber data penelitian didapatkan dari bahan-bahan tertulis seperti Al-Qur'an, Hadits, buku-buku, naskah, tulisan, dan karya-karya dari berbagai literatur terkait pokok bahasan. Hasil dari studi ini menunjukkan bahwa terdapat keterkaitan dari yang signifikan antara setiap ayat Al-Qur'an yang digunakan sebagai metode pengobatan dalam praktik rukiah syar'iyah. Diharapkan Penelitian ini dapat memberikan pemahaman yang lebih baik tentang bagaimana ayat-ayat Al-Qur'an digunakan dalam praktik rukiah syar'iyah dan dapat berkontribusi sebagai referensi bagi peneliti lain yang tertarik pada topik ini.*

**Kata Kunci:** Al-Qur'an, *Ruqyah Syar'iyah*, Tauhid, Tafsir Tematik

### Abstract:

*Establishing from the increasingly major phenomenon of ruqyah therapeutic development. The research described here tries to gain an understanding of Holy Quranic verses in the practice of ruqyah syar'iyah, as well as how these verses connect to current medical and psychological concepts. Researchers used a thematic interpretation (maudū'i) approach and library research techniques to analyze the findings to get some insight into this issue at hand. This approach was chosen to comprehend the context and significance of Quranic verses used for the practice of ruqyah syar'iyah. The Holy Quran, Hadith, books, manuscripts, writings, and works from multiple genres of literature that are related to the issue at hand were used as research data sources. The findings of this research indicate that there's a significant connection between each verse of*

*the Al-Qur'an and the medical approach of ruqyah syar'iyah. It is expected the following research conducted will help the scholars who have an interest in this issue face a more thorough understanding of how the verses of the Quran are applied in the practice of ruqyah syar'iyah.*

**Keywords:** Al-Qur'an, Ruqyah Syar'iyah, Tawheed, Thematic Interpretation

## Introduction

Al-Qur'an is a holy book and an essential source of guidance for Muslims that provides support to all human beings (*hudan li an-nās*). These verses from the Qur'an cover every aspect of life, hence the Qur'an contains every aspect of problems encountered in life, which in Arabic, for instance, are referred to as "*tibyānan li kulli syai'i*", which means "instructions for every situation".<sup>1</sup> Al-Qur'an not only serves as a spiritual guide, but it also serves as a kind of protection and defense from spiritual disturbances. One of the first practical applications is using the *ruqyah syar'iyah* by limiting the application of the verses in the Qur'an to dealing with anger and repentance toward Allah Swt. *Ruqyah syar'iyah* is one of the Islamic teachings that deal with the prevention of illness.<sup>2</sup> *Ruqyah* in medical terms refers to the practice of doing as or quoting verses from the Qur'an and Hadis that have an impact on physical maturation.<sup>3</sup>

According to (Triantoro et al, 2019)<sup>4</sup>, the procedure of using *ruqyah* to treat a mental, emotional, righteous, or physical illness is an empirical process that is carried out through the prayers of Allah Swt., Malaikah, the prophets Muhammad and Rasul, or the prophet's advisers. As it turns out, the therapy of *ruqyah syar'iyah* can be one of the procedures for treating mental and physical illness as well as a preaching method.<sup>5</sup>

Some of the most common forms of *ruqyah* are by reciting prayers, basmalah, and isti'adzah (asking for protection) while placing hands on the sore spot, reciting prayers while rubbing with the right hand, blowing (breathing) in both hands while reciting *mu'awwidzat* (QS. al-Ikhlāṣ, QS. al-Falāq, and QS. al-Nās), and reciting QS. al-Fātiḥah while collecting water and spitting it out.<sup>6</sup>

Many researchers have conducted studies concerning the practice of *ruqyah* as a therapeutic technique.<sup>7</sup> They disseminated the concept of *ruqyah* by establishing clinics and providing instruction and practice in public mosques, campuses, and other locations.<sup>8</sup> Therefore, people need to have a proper

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<sup>1</sup> Hartati dan Rezi, "Dimensi Psikologi dalam Alquran (Analisis Tekstual tentang Ayat-Ayat Alquran)."

<sup>2</sup> Arni, "Implementasi Ruqyah Syar'iyah sebagai Alternatif Psikoterapi dalam Kajian Psikologi Islam."

<sup>3</sup> Jayanti dan Rumiani, "Terapi Ruqyah Syar'iyah Meningkatkan Kebahagiaan Perempuan Korban Kekerasan dalam Rumah Tangga."

<sup>4</sup> Harmuzi, "Studi Fenomenologi Ruqyah Syar'iyah Pengalaman Transformasi Kesehatan Mental di Biro Konsultasi Psikologi Tazkia Salatiga."

<sup>5</sup> Jayanti dan Rumiani, "Terapi Ruqyah Syar'iyah Meningkatkan Kebahagiaan Perempuan Korban Kekerasan dalam Rumah Tangga."

<sup>6</sup> Afyatin, "Ruqyah sebagai Pengobatan Berbasis Spiritual untuk Mengatasi Kesurupan."

<sup>7</sup> Triantoro, Husna, dan Amna, "Ruqyah Syar'Iyyah: Alternatif Pengobatan, Kesalehan, Islamisme dan Pasar Islam."

<sup>8</sup> Triantoro, Husna, dan Amna.

understanding of *ruqyah* and be careful in choosing the practitioners because not all *ruqyah* practices are under Islamic teachings.

As the following paper is being written, the authors have already conducted exploratory research regarding previous studies that focus on the principles of *ruqyah syar'iyah*. However, the authors did not find any systematic research that focused on analyzing the verses of the Qur'an that are used in the *ruqyah syar'iyah* practice as a means of treatment method. Because of this, authors are excited to discuss the topic at hand.

The main goal of this research is to comprehend and analyze the verses of the Holy Qur'an that are used in the practice of *ruqyah syar'iyah*. This research also aims to understand how these verses are applied in the context of treatment methods as well as how they relate to contemporary medical and psychological concepts.

In this research, the authors will use thematic interpretation to understand the meaning and the context of Qur'anic verses used in *ruqyah syar'iyah* practice. The methodology allows us to understand how these particular verses relate to one another and to develop a general understanding of the Islamic concept of sacrifices.<sup>9</sup> More specifically, this method involves interpreting specific verses of the Qur'an within a particular context, that is, applying the verses in question to the practice of *ruqyah syar'iyah*.

We hope this article will help readers understand more concisely how to apply the verses of the Holy Qur'an in practical *ruqyah syar'iyah* and how they can contribute to the process of medical treatment. In addition, it is hoped that this article will make a contribution to the literature on the theme of the Qur'an and that using it as a correction method will enable fellow researchers who are interested in this topic to have access to it.

## Method

The method used in the study "Analysis of Al-Qur'an Verses Used in *Ruqyah Syar'iyah* Practice as Treatment Method: A Thematic Interpretation" is library research, specifically the research studies through data resource collected from scholarly sources such as the Al-Qur'an, Hadits, books, articles, manuscript and many other works of literature related to the topic in hand.<sup>10</sup> For this reason, research is conducted by reading, understanding, and analyzing things related to the topic that will be discussed. Since the focus of research and analysis in this book is the Qur'anic verses, the approach that is employed is interpretation knowledge.

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<sup>9</sup> Muslimin, "Kontribusi Tafsir Maudhu'i dalam Memahami Al-Quran."

<sup>10</sup> Sukmal, Syamsuwir, dan Satriadi, "Syifa' dalam Perspektif Alquran."

The method of analysis used in this study is referred to as the thematic method (*maudū'i*). This method is one of the ways to analyze the verses and concepts of the Qur'an regarding a specific topic to present the Qur'anic meaning clearly and understandably.<sup>11</sup> The ideas contained in those verses are then emphasized and refined to become a conceptual analysis of the topic at hand.

The author applies the thematic interpretation method referred to the interpretation method explained by Al-Farmawi in his book titled "*al-Bidayah fi al-Tafsir Al-Maudū'i*".<sup>12</sup> In the book, it is explained that this approach method is carried out by relating verses to each other, namely between one subject matter and another so that understanding of a verse will appear complete, thorough, and perfect. However, the author also uses sources from excerpts, writings, or histories from friends and tabi'in to obtain the correct meaning of the research discussion.

The author carried out the data analysis procedure with the following steps:

1. Determine the topic or theme of study in the Al-Qur'an.
2. Collect verses related to the subject matter.
3. Analyze and see the *munāsabah* of these verses in each letter.
4. Search for additional relevant reference sources in the form of articles, books, manuscripts, and others related to this research.
5. Complete the analysis related to the subject with hadith (optional), and study it perfectly by adding other reference sources that contain similar meanings and discussions.

## Result and Discussion

As previously explained, the method of analyzing a verse in the Qur'an using thematic interpretation (*maudū'i*) is to summarize the verse by identifying as many as possible the same topic or theme, then interpret it specifically so that can be used to discuss related topics, issues, and the *syara'*.

The first step in writing this paper is to highlight the verses in the Holy Qur'an which have a connection to the main topic.<sup>13</sup> The following verses related to the practice of *ruqyah syar'iyah*:

### The Verses about Tawheed

1. The principles of Tawheed in addition to the procedures of protection and disturbance from mental illness (QS. al-Fātiḥah: 1-7)

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<sup>11</sup> Syukkur, "Metode Tafsir Al-Qur'an Komprehensif Perspektif Abdul Hay Al-Farmawi."

<sup>12</sup> Syukkur.

<sup>13</sup> "Al-Qur'an."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ الْيَوْمِ الْذِينَ إِيَّاكَ نَعْبُدُ  
وَإِيَّاكَ نَسْتَعِينُ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ  
وَلَا الضَّالِّينَ

*"In the name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah, the Lord of the worlds, the Most Gracious, the Most Merciful, the Owner of the Day of Judgment. Only You do we worship and You do we ask for help. Guide us to the right path straight, (that is) the path of those whom You have given favor to, not (the path of) those against whom there is wrath and not (nor the path of) those who go astray."*

2. Allah's knowledge and its ability to provide comfort and spiritual strength (QS. al-Baqarah: 255)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

*"Allah, there is no God but He who lives eternally, continually takes care of (His creatures), does not slumber, and does not sleep. To Him belongs everything in the heavens and the earth. No one can intercede with Allah except with His permission. Allah knows all that is before them and behind them, and they know nothing from Allah's knowledge except what He wills. Allah's seat covers the heavens and the earth. And Allah does not find it difficult to look after both of them, and Allah is Most High, Most Great."*

3. Faith, forgiveness, and protection in the treatment of mental illness (QS. al-Baqarah: 285-286)

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ لَا يَكْفِيكَ اللَّهُ نَفْسًا إِلَّا وَسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ  
وَأَعْفُ عَنَّا وَاعْفِرْ لَنَا وَأَرْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

"The Messenger believed in the *Qur'an* which was revealed to him from his Lord, and so do those who believe. Everyone believes in Allah, His angels, His books, and His messengers. (They say): 'We make no distinction between anyone (and any other) of His messengers,' and they say: 'We hear and we obey.' (They pray): 'Forgive us, O our Lord, and to You is the return.' Allah does not burden a person except according to his ability. He gets the reward (from the good deeds) he works for and gets the punishment (from the evil things) he does. (They pray): 'Our Lord, do not punish us if we forget or we are guilty. O our Rabb, do not impose on us a heavy burden as You imposed on those before us. O our Rabb, do not bear for us what we cannot bear. Forgive us; forgive us; and have mercy on us. You are our Helper, so help us against the disbelievers.'"

4. The purity, holiness, and perfection of Allah Swt. (QS. al-Iklās)

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

"Say, "He is Allah, the Almighty. Allah is Rabb Ash-Shamad. He has no offspring nor is he begotten, And there is no one equal to Him."

5. Protection against all forms of diseases (QS. al-Falāq)

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِن شَرِّ مَا خَلَقَ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِن  
شَرِّ حَاسِدٍ إِذَا حَسَدَ

"Say (Prophet Muhammad), "I seek refuge in God who (guards) the dawn (dawn). From the evil (creatures that) He created, From the evil of the night when it is completely dark, From the evil of women (witches) who blow on the gussets (ropes), and from the evil of an envious person when he is envious."

6. Protection from jinn interference (QS. al-Nās)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ<sup>١</sup> مَلِكِ النَّاسِ<sup>٢</sup> إِلَهِ النَّاسِ<sup>٣</sup> مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ<sup>٤</sup> الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ<sup>٥</sup> مِنَ الْجِنَّةِ وَالنَّاسِ<sup>٦</sup>

"Say (Prophet Muhammad), "I seek refuge in the God of man, the king of man, the god of man from evil (satan) the hidden whisperer who whispers (evil) into the breasts of man, from (groups of) jinn and humans."

#### 7. Proof of the frailty of humans and jinn (QS. al-Rahman: 33)

يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ<sup>١</sup>

"O all jinn and humans, if you are able to penetrate (across) the corners of the heavens and the earth, penetrate. You will not be able to penetrate it, except with power (from Allah)."

### The Verses about Witchcraft

#### 1. The process of establishing witchcraft (QS. al-Baqarah: 102)

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ<sup>١</sup> وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيْطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكِينَ بِبَابِلَ هَارُوتَ وَمَارُوتَ<sup>٢</sup> وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ<sup>٣</sup> فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ<sup>٤</sup> وَمَا هُمْ بِضَارِينَ بِهِ<sup>٥</sup> مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ<sup>٦</sup> وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ<sup>٧</sup> وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي آلِ الْأَخِرَةِ مِنْ خَلْقٍ<sup>٨</sup> وَلَبَسَ مَا شَرَوْا بِهِ<sup>٩</sup> أَنفُسَهُمْ<sup>١٠</sup> لَوْ كَانُوا يَعْلَمُونَ

"And they followed what the devils read during the reign of Solomon (and they said that Solomon worked magic), even though Sulaiman was not an infidel (did not work magic), only the devils were disbelievers (worked magic). They taught magic to humans and what was revealed to two angels in the land of Babylon, namely Harut and Marut, while neither of them taught (anything) to anyone before saying: "Indeed, we are only a test (for you), so do not disbelieve." So they learned from the two angels that with magic they could divorce a (husband) and his wife. And they (magicians) do not harm anyone with their magic, except with Allah's permission. And they



*learn something that does not harm them and does not benefit them. For their sake, indeed they have believed that whoever exchanges it (the book of Allah) for magic, he will not gain in the afterlife, and it would be very evil for them to sell themselves for magic if they knew."*

2. The incident of Firaun's magicians confronting The Prophet Musa a.s. (QS. al-A'rāf: 117-122)

وَإِذْ نَادَىٰ إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۗ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۗ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ۗ وَأَلْقَىٰ السَّحَرَةُ سَجْدِينَ ۗ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ۗ رَبِّ مُوسَىٰ وَهَارُونَ

*"And we revealed it to Moses. "Throw down your staff." Then suddenly the stick swallowed what they conjured. Because of that. Realize what is right and cancel what they always do. So they lost in that place and they became despicable people. And the magicians immediately bowed down and prostrated themselves. They said, "We believe in the Lord of the worlds (namely) the Lord of Moses and Aaron."*

3. The faith of people who follow Prophet Ibrahim a.s. (QS. al-Baqarah: 137)

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

*"So if they had believed as you believe, indeed, they would have been guided. But if they turn away, verily they are at enmity (with you), then Allah will suffice you (Muhammad) for them (with His help). And He is All-Hearing, All-Knowing."*

### The Verses about Syifa' (Cure/Healing)

1. Al-Qur'an as a source of relief from anxiety (QS. al-Isrā': 82)

وَنُنزِلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ وَلَا يَرْيَدُ الظَّالِمِينَ إِلَّا خَسَارًا

*"And We have sent down from the Qur'an (something) which is a remedy and mercy for those who believe, while for the unjust (the Qur'an) it will only increase losses."*

2. Al-Qur'an as a cure for the disease (QS. Yūnus: 57)

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

*"O people, indeed there has come to you a lesson from your Lord and a cure for the diseases (which are) in the chest and guidance and mercy for those who believe."*

3. Al-Qur'an as a cure for diseases for Muslims (QS. al-Taubah: 14)

فَتِلْوَاهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْرِجُهُمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

*"Fight them, surely Allah will torture them with (the intercession of) your hands and He will humiliate them and help you (with victory) over them, and relieve the hearts of those who believe."*

The author then proceeds to use a thematic interpretation (*maudū'i*) approach to explain the connections between the verses of the Qur'an mentioned above. The relationship between the verses on monotheism used in *ruqyah syar'iyah* is examined in the following.

### Reviewing of The Relation Verses about *Ruqyah Syar'iyah*

*Ruqyah syar'iyah* is a therapy method that involves reading Qur'anic verses and reciting prayers to the patient passing through *ruqyah*. Since the period of Rasulullah saw., *Ruqyah* has expanded into a medium that's capable of protecting oneself against jinn, witchcraft, and other injuries.<sup>14</sup> This technique can protect someone from being distracted by witchcraft, which may endanger one's faith and life.

As stated in **QS. al-Baqarah: 102** about the use of witchcraft. The attitude of the Jews, who claimed to be practitioners of devilish witchcraft and believed Prophet Sulaiman a.s. of gathering and dispersing witchcraft writings.<sup>15</sup> This magic is an optical illusion designed to make the scene appear realistic. This is explained in the word of Allah Swt.

<sup>14</sup> Afiyatin, "Ruqyah sebagai Pengobatan Berbasis Spiritual untuk Mengatasi Kesurupan."

<sup>15</sup> Rahman dan Mubarak, "Konsep Sihir dalam Perspektif Buya Hamka dan M. Quraish Shihab."

يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى

“...Imagined to him (Moses) as if snakes were creeping fast, because of their magic....” (Tāhā/20:66)

The witch recites spells with the names of devils and genies as if they will be granted in the practice of witchcraft. As a result, the majority of humanity assumes that magic employs Satan's assistance. Surah al-Baqarah verse 102 refutes the Jews' claim that their prosperity is the product of sorcery, which is incorrect because that power belongs only to Allah Swt. and the sustenance received is a gift from him.

Allah Swt. revealed to Prophet Musa a.s. by tossing the stick in his right hand, according to **QS. al-A'rāf: 117-122**. Allah distinguished between the truth and what was untrue (*Haq* and *Bathil*) at the time. Because Prophet Musa's staff did not pass through the ropes, the witches assumed it was not magical and prostrated themselves before Prophet Musa a.s. "Moses' staff caught up with their ropes and sticks one by one until what they threw was no longer visible on the field," Muhammad bin Ishaq remarked. Musa a.s. will subsequently reclaim the wand as previously. "We believe in the Rabb of the universe, namely the Rabb of Musa and Harun," the magicians declared, prostrating themselves. If he was a sorcerer, he would not be able to defeat us."

In addition, **QS. al-Baqarah: 137** reveals that *Ahl al-Kitāb* believes exclusively in the previous prophets of the Children of Israel and does not believe in other Prophets of Allah. Because their beliefs are impacted by their wishes, *Ahl al-Kitāb* may readily add and withdraw religion. *Ahl al-Kitāb* disagreed with Rasulullah SAW, not because of the lessons he conveyed, but because the Messenger of Allah did not come from his family. However, Allah's pledge would defend and win the Prophet Muhammad SAW and his followers in the fight to preserve Islam.

A person needs faith that firmly anchors his heart to treat witchcraft that has taken possession of his soul. Guidance from *Syar'iyah Ruqyah* aids in the prevention of several illnesses, including witchcraft. In actuality, the reading that is employed as a therapeutic approach only requests protection from Allah Swt. and affirms monotheism by doing away with doubt and accepting that healing is provided only by Allah. Numerous monotheistic phrases found in the Al-Qur'an are utilized as *ruqyah* verses.

The Holy Qur'an has five principles, as stated in **QS. Al-Fātiḥah: 1-7**.<sup>16</sup> First, there is monotheism. Even if they claim to be believers, humans can praise admirers. Second, there is the threat that those who do not believe in monotheism

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<sup>16</sup> Suhaimi, "Pemikiran Kebahasaan Syeikh Al-Shabuni dalam Kitab Shafwat Al- Tafasir: Analisis terhadap Penafsiran Surat Al-Fatihah."

will be abused and killed. Third, worship will soothe the spirit by instilling monotheism in the soul. Fourth, the way to the world's and the afterlife's delights. Fifth, there is the account of those who break Allah SWT's rules. Human life will be assured bliss in this world and the hereafter if this concept is followed. According to the monotheistic premise, Allah Swt. is the supplier of benefits to the entire universe, hence all praise and respect are due to him, the Lord of the worlds. Removing the roots of polytheism and eradicating polytheism practices. The principle of worship is carried out with muamalah so that this surah will exude the spirit of worship where the mood is accompanied by a sense of *taqwa*.<sup>17</sup> The story of the previous people in this surah is used as an act of faith and motivation for the people to follow God's path with a sense of faith and obedience to his commands.

The chair verse, also known as the throne verse, **QS. Al-Baqarah: 255**, contains vast information from Allah Swt. It is so important that it must be read aloud during prayer. This passage provides evidence of Allah's infinite power, grandeur, and eternity. The explanation of monotheism involves illustrating human frailties and limits, such as the need for rest, sleep, and drowsiness. The only one with authority over the entire globe and everything within it, and knowledge of all that occurs in the heavens and on earth, is Allah Swt. The depth of Allah's wisdom. They offer support and intercession, including illness healing. Ibn Kathir notes that some scholars believe the word "chair" in this verse refers to a throne that is more than just physical but includes God's knowledge regarding heaven and earth. In this verse, humans are commanded to strengthen their faith and overcome human arrogance regarding the knowledge they possess.

According to the **QS. al-Falāq**, Allah possesses vast knowledge that sets Him apart from people. Because he is a limited human, he needs a place to rely on and make requests for protection from life's challenges, including requests for healing, which he can only make of Allah Swt. A Muslim may approach someone other than Allah Swt for assistance, provided that he understands that he is the only one who can truly provide it. According to (Sutriadi, 2023)<sup>18</sup>, other parties are only middlemen or methods that Allah Swt has established to assist that individual.

**QS. Al-Ikhlāṣ** demonstrates Allah SWT's oneness by identifying the nature of *ahadiyyah* (oneness) and *ṣamadiyyah* (power perfection).<sup>19</sup> For devoted Muslims, worshiping Allah is a must. Nothing compares to Allah's strength, and because it is one, there is no child or born. "That is: This (Allah) is the One Who

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<sup>17</sup> Andy, "Hakekat Tafsir Surat Al-Fatihah (Pemahaman Hakikat Ibadah Kepada Allah Swt dalam Menghadapi Persoalan Kehidupan)."

<sup>18</sup> Sutriadi, "Makna Surat Al-Falaq dan Surat An-Nas Perspektif *Tanwir Al-Miqbas Min Tafsir Ibni Abbas dan Shahifah Ali Bin Abi Thalhaf*."

<sup>19</sup> Fardah and Sari, "Penafsiran Bisri Musthofa terhadap Surah Al-Ikhlāṣ dalam Kitab Al-Ibriz."

has the right to be worshiped; He was not born to perish," Shaykh Musa'id al-Thayyâr hafizhahullah declared. He is also not anything brand new that sprang out of nowhere. In truth, He is *al-Awwal*, who comes before nothing, and *al-âkhir*, who comes after nothing."

**QS. An-Nas**, The nature of Allah is explained as the preserver of all things (*rububiyyah*), as king, and the one who is worshiped (*ilahiyyah*). The command to worship and pray only to him is to be protected from the evil whispers of Satan that tempt humans.<sup>20</sup> Every human being has a *qarin* or satanic friend who will order humans to commit crimes according to the hadith narrated by Imam Muslim.

The Messenger of Allah said, "There is no one among you except that his companion has been delegated to him." The companions asked, "Including you, O Messenger of Allah?" He answered, "Yes, it's just that Allah helped me in dealing with it, so that he converted to Islam, so he didn't tell me anything except good things."

As a result, in the **QS. Al-Baqarah: 285-286**, Allah Swt. instructed his loyal servants to trust in his books and believe that Allah's teachings do not make things difficult or burden his followers. Aside from that, the last two verses of QS. al-Baqarah give other advantages, such as protection against jinns and demons. This is consistent with Rasulullah saw's statement in Thabrani's history:

*"In fact, Allah Swt wrote two records a thousand years before He created the heavens and the earth." He then disclosed the notes, which were the final two verses of Surah Al Baqarah. If someone does not read it in his residence for three nights, the devil will undoubtedly visit him."*

**QS. Al-Rahman : 33**, Humans cannot avoid the destiny and commands of Allah Swt. The situation in Yaumul Mahsyar when humans were gathered. Ibn Kathir explained that that day the angels watched over seven shafts so that humans would not be able to escape except at the command of Allah Swt.

*Ruqyah syar'iyah* uses the guidance of the Al-Qur'an and Hadith in practice which is used as a method of treatment for all forms of illness, both physical and spiritual. As stated in **QS. Al-Isra': 82**, the Al-Qur'an is present as a medicine for various diseases, both physical and spiritual. Evidence that the verses contained in the Koran can be useful in healing illnesses and providing compassion for believers. Another understanding according to Husayn bin Muhammad quoted by Gista Siswanti in his writing is that *syifa'* is defined by

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<sup>20</sup> Sutriadi, "Makna Surat Al-Falaq dan Surat An-Nas Perspektif *Tanwir Al-Miqbas Min Tafsir Ibn Abbas* dan *Shahifah Ali Bin Abi Thalhaf*."

four things, namely: health, happiness, interpretation, and edge. The Qur'an was revealed as an antidote to doubt and evil.<sup>21</sup>

In **QS. Yūnus: 57**, explains that the Qur'an is a medicine for any problem in the human chest. Divine revelation is present as a cure for heart diseases such as arrogance, envy, and others.<sup>22</sup> In the book of Tafsir al-Misbah, citing the opinion of a Sufi, al-Hasan al-Basri, based on the history of Abu al-Shaykh, he said, "Allah Swt. has made medicine for diseases of the heart, and has not made it medicine for physical diseases".<sup>23</sup> However, according to Quraish Shihab<sup>24</sup>, the Al-Qur'an can be used as a medicine for physical illnesses in the range of unstable mental illnesses such as psychosomatic illnesses, namely shortness of breath, shivering, and other supernatural disorders.

For this reason, humans are required to believe according to the **QS. al-Taubah: 14**, Allah Swt. will torment those who do not believe and will humiliate them and relieve the hearts of those who believe. Believers will be won by their defeat and the glory of Islam, the physical and spiritual pain of Muslims will disappear every time they are hurt by infidels. This shows that the true healer or medicine comes from Allah Swt. only and true happiness is achieved based on faith and piety.<sup>25</sup>

## Conclusion

According to the findings of the study " Analysis of Al-Qur'an Verses Used in *Ruqyah Syar'iyah* Practice as Treatment Method: A Thematic Interpretation" the verses of the Al-Qur'an used as a treatment method in the practice of *ruqyah syar'iyah* are based on the principle of monotheism and seek protection and treatment from physical and spiritual disorders.

These verses are connected and have a great impact on treatment since they contain numerous monotheistic (affirming Allah Swt.) words. It is anticipated that this material will be useful and useful to other scholars who are interested in this area.

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<sup>21</sup> Wijaya, “Makna Syifa dalam Al-Qur’an (Analisis Semiotika Roland Barthes pada QS Al-Isra 82).”

<sup>22</sup> Heriyanto, “Konsep Makna Syifa’ dalam Wacana Tafsir Sufi.”

<sup>23</sup> Rozi and Arif, “Konsep Shifa’ dalam Alquran (Perspektif M. Quraish Shihab dalam Tafsir Al-Mishbah).”

<sup>24</sup> Shihab, *Kaidah Tafsir*.

<sup>25</sup> Heriyanto, “Konsep Makna Syifa’ dalam Wacana Tafsir Sufi.”

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