

### 1.3 Diagnosis of Illness

Question:

Can the Raqi tell if an illness is devil possession or something else?

Answer:

Obviously, the experienced Raqi has examined and treated such varied cases as well as similar ones that he has become skilful at diagnosing psychological illness through his knowledge of their typical symptoms. However, not all Raqis do have such knowledge. Some Raqis may claim to hve it, but in fact they do not, for they depend, when diagnosing, on mere guessing, not on proven knowledge.<sup>1</sup>

Wallahu-A'Iam (The truth of the matter is only with Allah).

### 1.4 Requirements of Ruqya Performers

Question:

What are the qualities required of those who perform Ruqyas?

Answer:

For Ruqyas to be effective, the following requirements must be fulfilled:

Firstly, on the positive side, Raqis must be good, righteous, honest persons, who observe daily prayers and other religious duties and do good deeds. On the negative side, they must not be involved in minor or major sins, in deeds considered resentful or disobedient, or in activities alien to Islamic teachings. Their earnings have to be gained from legally acceptable sources, and not from forbidden or suspect ones.

In this regard, the Prophets said, “If you feed yourself from Halal (Islamically allowed) sources, your prayers will be answered.”<sup>1</sup> “He mentioned the example of the dusty thick-haired man who prolongs his travel, and who raises his hands up to heaven praying, ‘O, Lord! O, Lord!’ How can his prayers be answered while he feeds and clothes himself from Haram (forbidden) sources!”<sup>2</sup> Thus, to earn prayers answered. In this respect, Raqis but could, if necessary, take only basic expenses; this makes Ruqyas nearer to being beneficial.

Secondly, Raqis must have a good command of relevant Qur’anic content, such as: Al-Fatiha Sura, Annas Sura, Al-Ikhlās Sura, the end of Al-Baqara Sura, the beginning and the end of Al-Imran Sura, Al-Kursi Ayah, the end of Al-Tawaba Sura, the beginning of Yunus Sura, the beginning of Annal Sura, the end of Al-Israa Sura, the beginning of Ta-Ha Sura the end of Al-Muminun sura, the beginning of As-Saffat Sura, the beginning of Al-Mu’min/Ghafir Sura, the end of Al-Jathiya Sura and the end of Al-Hashr Sura. They must also have good command of relevant Qur’anic supplications, such as those mentioned in Al-Kalim Attayyib and other books. In addition, they must be fully aware of the acts to be performed for Ruqya, such as recitation and Nafth (puffing out into their hands), and they should repeat the recitation three or more times.

Thirdly, the patient must be a committed Muslim and a pious, righteous person, who shuns sins, injustices and other forbidden activities; Allah says, “(82) We send [unto you] in the

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Al-Awsat by Attabarani, Hadith No. 5026

<sup>1</sup> أخرجه الطبراني في الأوسط كما في مجمع البحرين رقم ( )

Sahih Musli, Kitab Azzakah (Book of Alms), Hadith No. 1015.

<sup>2</sup> أخرجه مسلم رقم ( ) ، كتاب الزكاة.

Qur'an what is a healing and a mercy to believers, though it adds nothing but loss to the unjust,"<sup>1</sup> and He says , "(44) Say: It [the Qur'an] is for those who believe [in it] a guidance and a healing."<sup>2</sup> Therefore, Ruqyas are not often expected to produce the desired effects in the cases of those who are sinful, uncommitted and conceited, and the cases of those who do not properly observe prayers, and who neglect other religious duties.

Fourthly, the patient must firmly believe that the Qur'an is really a healing, a mercy and a useful treatment. In other words, a Ruqya is futile if the patient is not sure of its healing effect. For example, it is considered inappropriate of the patient to say, "Let us try the Ruqya. It may turn out to be beneficial, and if it does not, no harm done." Instead, he/she must have a firm belief in its healing power, as revealed by Allah.

Once those requirements are fulfilled, Ruqyas should be beneficial by Alla's permission.<sup>3</sup>  
Allahu-A'lam.

## 1.5 Performing a Ruqya on a Group in one Place over the Loudspeaker

### Question:

In some cases, especially when patients are great in number, a Raqi gathers his patients together in one place and recites the Ruqya over the loudspeaker.

What is the validity of performing a group Ruqya, and what is the validity of using the loudspeaker?

### Answer:

Some Raqis are reported to have performed such Ruqyas, and the results were beneficial for many patients. In such cases, on the one hand, as the possessed listen to the

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Al-Israa Sura, Ayah 82.

Fussilat sura, Ayah 44.

A Fatawa by Al-Jibreen, sighed by him.

1 سورة الاسراء ، الآية : 82

2 سورة فصلت ، الآية : 44

3 فتوى للشيخ عبدالله الجبرين عليها توقيعه.