

Tawhid, neither completely nor partially. When the correct lawful means are present, a person should not depend upon the means, but upon Allâh; so the employee whose heart depends completely upon his salary, regardless of the One Who causes (it to be paid to him) and that is Allâh, has committed a form of *Shirk*. However, if he believes that the salary is a means and that the One Who causes (it to be paid to him) is Allâh, the Most Glorified then this does not nullify *Tawakkul*.

The Messenger ﷺ used to undertake the necessary means, but at the same time, he depended upon the One Who causes it and that is Allâh, the Almighty, the All-Powerful.

Q. 25. What is the ruling on *Ruqyah* (incantations)? And what is the ruling on writing (Qur'anic) Verses and tying them around the neck of the sick person?

A. There is no sin in *Ruqyah* for a sick person who is afflicted by witchcraft, if it is from the Noble Qur'an, or from permissible supplications. It has been confirmed that the Prophet ﷺ would utter *Ruqyah* over his Companions, may Allâh be pleased with them. Among the *Ruqyahs* which used to use are:

«رَبَّنَا اللَّهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ، أَمْرُكَ فِي السَّمَاءِ
وَالْأَرْضِ، كَمَا رَحِمْتَنَا فِي السَّمَاءِ فَاجْعَلْ رَحِمَتَكَ فِي الْأَرْضِ،
أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ»

"Our Lord, Allâh, Who is in (i.e. above) the heaven, Sanctified is Your Name; Your Command reigns supreme throughout the heaven and the earth, as Your Mercy is in the heaven, so place Your Mercy in the earth: Send down mercy from Your Mercy, and a cure from Your Cure, upon this ailment."^[1]

And he would be cured. Other lawful supplications include:

[1] Reported by Abu Dawud in the Book of Medicine, in the Chapter on the Method of *Ruqyah* (3892).

«بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ»

"In the Name of Allâh I utter this Ruqyah, from every sickness which may afflict you, from the evil of every person or from the envious eye. May Allâh cure you, in Allâh's Name I utter this Ruqyah over you."^[1]

A person may place his hand on the site of the pain in his body and say:

«أَعُوذُ بِاللَّهِ وَعِزَّتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ»

"I seek refuge with Allâh and His Power from the evil of what I find and that I fear."^[2]

Other supplications have been mentioned by the scholars from the *Ahadith* narrated from the Messenger ﷺ.

As for the writing of Verses and invocations and tying them around the neck, the scholars have differed in this regard: Some of them permitted it and some of them forbade it, because this has not been reported from the Prophet ﷺ. It has only been reported that he used to recite over the sick person. As for tying Verses or supplications to the sick person's neck or placing them in his hand, or under his pillow and the like, that is one of the forbidden things, according to the most authoritative opinion, due to the fact that it has not been reported. Every person who makes an action a cause of attaining something else, without permission from the Islamic Law, then this action of his is a form of *Shirk* because it is a confirmation of a means, which Allâh has not ordained as a means.

^[1] Reported by Muslim in the Book of Salutations, in the Chapter on Medicine, Illness and *Ruqyah* (2186).

^[2] Reported by Muslim in the Book of Salutations, in the Chapter: The Desirability of Putting One's Hand on the Pain and Supplicating (2202).