

1.48 The Legality of Ruqyas and Amulets

Question:

What is the legality of Ruqyas and Amulets?

Answer:

Ruqyas are legitimate so long as they use the Qur'an, Allah's Attributes, the Prophet's established prayers and other

similar prayers in the belief that they are only a means and that only Allah, the Exalted, is the source of all harm, all benefit and all healing. The Prophet ﷺ himself performed Ruqyas unto others and received them as well. He says, “Ruqyas are valid so long as they are void of Shirk.”¹ Therefore, if they violate this requirement, they are forbidden.

As for amulets, according to relevant Hadiths, they are not allowed even if they are from the Qur’an.²

1.49 Doing Qur’anic Recitations on a Patient for Allah’s Sake

Question:

Is it allowed to do Qur’anic recitations unto a patient free of charge for Allah’s sake?

Answer:

Treating patients with Qur’anic Ruqyas is not only allowed, but also recommended, for the Prophet ﷺ say’s, “If one can benefit one’s brethren/sisters, one should do so.”³ He and his Companions performed Ruqyas. Though allowed, wages would rather not be taken, in which case the Raqi seeks Allah’s reward instead.

However, it is not valid of the Raqi to intend the reward to go to the patient; there is no evidence in Islam to suggest this. In this regard, the Prophet ﷺ says, “If one introduces something alien into Islam, it must be rejected outright.”⁴ & ⁵

Sahih Muslim, Op. Cit.

1 تقدم تخريجه ص 51 وهو في صحيح مسلم.

Fatawa of the Ifta’ Permanent Committee, Vol. 1, p. 207.

2 فتاوى اللجنة الدائمة ج 1 ص 207.

Sahih Muslim, Op. Cit.

3 تقدم تخريجه ص 44 وهو في صحيح مسلم .

4 اخرجه البخاري رقم (2697)، كتاب الصلح ، ومسلم رقم (1718)، كتاب الاقضية.

Sahih Al-Bukhari, Kitab Assulh (Book of Reconciliation), Hadith No. 2697 & Sahih Muslim, Kitab Al-Aqdhayah (Book of Court Cases), Hadith No. 1718.

5 مجلة البحوث الإسلامية عدد رقم 27 ص 58 ، والفتوى للجنة الدائمة.