





**Fatwa no. (4519) :**

**Q: A person named (.....) applied to the Emirate of Riyadh for a license to sell Quranic healing remedies and supplications in the market. The Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) asked him to obtain a license from the Emirate.  The Emirate has suggested that Your Honor issue the license after being convinced by the applicant and creating controls which protect the people from exploitation. We would like to know your opinion in this concern, and the possibility of granting such licenses for those who meet the criteria. Our best regards to Your Honor.**

**A: A Fatwa has already been issued (legal opinion issued by a qualified Muslim scholar)  regarding the ruling on writing Qur'an or Adhkar (Remembrance of Allah)**

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on paper or on plates, then wiping it with water for the patient to drink as a cure. As far as we know, it is not authentically established that the Prophet (peace be upon him), the Rightly Guided Caliphs, or The Sahabah (Companions of the Prophet) may Allah be pleased with them did this. All goodness lies in following the guidance of the Prophet (peace be upon him) and that of his successors and Sahabah (may Allah be pleased with them). Below is the text of the Fatwa: The Prophet (peace be upon him) permitted Ruqyah (reciting Qur'an and supplications to treat the sick) by the Qur'an, Adhkar and Du'a' (supplication), as long as it does not imply Shirk (associating others in worship with Allah) or meaningless speech. In his Sahih (authentic Book of Hadith), [Muslim](#) related from [`A'wif Ibn Malik](#) who said, [\( We used to practice Ruqyah in the pre-Islamic period and we said, "O, Allah's Messenger! What is your opinion about that?" He said, "Show me your Ruqyah, as there is no harm in Ruqyah as long as it does not imply Shirk." \)](#) Scholars unanimously agreed on the permissibility of Ruqyah so long as it is used in the above mentioned manner; believing that it is merely a means that has no effect except by the Will of Allah the Exalted. As for wearing anything around the neck or on other parts of the body, it is forbidden and considered Shirk if it involves anything other than the Qur'an. Imam Ahmad narrated in his Musnad that [`Imran Ibn Husayn](#) (may Allah be pleased with him) said, [\( The Prophet \(peace be upon him\) saw a man wearing a gold annulate on his hand, so he \(peace be upon him\) inquired, "What is this?" The man replied, "Something to protect me from weakness." The Prophet \(peace be upon him\) said, "Remove it, for verily, it will only increase your weakness. If you die while wearing it, you will never succeed." \)](#) He also narrated from [`Uqbah Ibn `Amir](#) that the Prophet (peace be upon him) stated, [\( "Whoever wears an amulet, Allah will not accomplish his affairs for him and whoever wears a cowrie shell, Allah will not protect him." \)](#) Another narration from

Ahmad states, ( "Whoever wears an amulet commits an act of Shirk." ) Ahmad and Abu Dawud also narrated from Ibn Mas`ud (may Allah be pleased with him) that he said, "I heard the Messenger of Allah (peace be upon him) say,

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( Charms, amulets and love-potions are Shirk. ) If a person wears Ayahs of the Qur'an, the preponderant opinion is that it is forbidden for three reasons:

**First:** The general prohibition made by the Prophet (peace be upon him) in the Hadiths, while there is no evidence specifying otherwise.

**Second:** Sadd-ul-Dhara'i` (blocking the means leading to sins), as it might lead to wearing other objects.

**Third:** What is worn is subject to being disrespected, as it is worn in the toilet, while performing Istinja' (cleansing the private parts with water after urination or defecation), engaging in sexual intercourse and so on.

As for writing a Surah or some Ayahs of the Qur'an in a plate or on paper, rinsing it with water or saffron, and then drinking this water for seeking blessing, gaining beneficial knowledge, earning money, enjoying health and safety, etc., it is not authentically established that the Prophet (peace be upon him) did this for himself or others, or permitted anyone of the Muslims to do it, although conditions warranted it. It is not authentically established as far as we know that one of the Sahabah (may Allah be pleased with them) did this or permitted it. Thus, it is best to refrain from this and adhere to what is confirmed in Shari'ah: Ruqyah by reciting the Qur'an, the Beautiful Names of Allah, the authentic Adhkar, and Prophetic Du'a' whose meanings are clear and do not imply any form of Shirk. In order to draw nearer to Allah we must do so in the manner He has legislated, so that He will forgive our sins, relieve our troubles and grant us beneficial knowledge,

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as this is sufficient. Whoever is pleased with what is legislated by Allah will be in need of nothing else. May Allah grant us success!

Accordingly, this man should not be granted the license to sell the mentioned supplications, rather he should be prevented from selling them.

May Allah grant us success! Peace and blessings be upon our Prophet Muhammad, his family and Companions.

Member	Member	Committee Deputy Chairman	The Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz