

Sh. Al-Islam
Ibn Taymiyyah (R)
Notes by Dr. Bilal
philips

Appendix One

Written Exorcism

Ibn Taymiyyah concluded his essay on the Jinn with the following views on the usage of written exorcism. It is permissible to write something from the Book of Allah (the Qur'an) with ink made from allowable substances for the afflicted or sick and the writing may also be washed and drunk, as has been stated by Imam Ahmad and others. 'Abdullâh ibn Ahmad quoted a narration from his father collected from Ibn 'Abbâs in which he was supposed to have said: "If a woman has a difficult time giving birth, write for her, "In the name of Allah, there is no god but Allah, the Gentle, the Generous. Glory be to Allah, Lord of the mighty throne. All praise is due to Allah, Lord of all the worlds,

﴿كَانْتُمْ يَوْمَ يَرَوْنَهَا لَوْ يَلْبَسُوا إِلَّا عَشِيَّةً أَوْ ضُحًى﴾ (سورة التازعات: ٤٦)

«The day they see it [Hell] it will be as if they only remained [in this world] an evening and a morning.» (Qur'an 79: 46)

﴿... كَانْتُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَوْ يَلْبَسُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَّغَ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ﴾ (سورة الأحقاف: ٣٥)

«... The day they see what they were promised, it will be as if they only remained an hour of the day. A notification: So will any but the

sinful be destroyed.﴾

(*Qur'an* 46: 35)

In another narration with the same chain of narrators my father reported that Ibn 'Abbâs also said, "Write it in a clean vessel and drink it." And in yet another narration, he is reported to have added, "Give it to her to drink and to sprinkle on her body below the navel."¹ 'Abdullâh said, "I saw my father do writings for women in a bowl or something clean."

¹ All of these narrations are through Muhammad ibn 'Abdur-Rahmân, the grandson of the Companion Abu Laylâ, who has been described by Ibn Hajar as possessing an extremely weak memory and as such his narrations are considered unreliable (*Da'eef*). Others like al-Qađi 'Ayyâd have supported the practise of writing Qur'anic verses then washing them and drinking them by making an analogy with *Najâth* (blowing) during incantation and recitation of the chapters and prayers of refuge (i.e. *al-Mu'awwadhat*) which is authentically confirmed by the Prophet's practise. The scholar 'Ayyâd has suggested that the benefit of blowing is derived from the blessing in the moisture or air which has been touched by divine words remembering God. He further suggested that since blowing was similar to washing (and drinking) these divine words when they are written, there should also be a similar benefit. (*Fath al-Bâri*, vol. 10, p. 161). However, this line of reasoning is quite far fetched as the Prophet (Blessings and peace be upon him) used to blow in his hands before reciting the four chapters beginning with *Qul* (Say:) into his hands and wiping them over his body prior to going to sleep. [*Shaheeh al-Bukhari* (Arabic-English), vol. 8, p. 223, hadith no. 331 and vol. 6, p. 495, hadith no. 536]. The benefit of blowing can only be defined by the one who prescribed it, the Prophet, and he did not elaborate on its purpose. The basic principle of letting the Sunnah suffice which Shaykh Ibn Taymiyah outlined on pages 93 and 95 should also be applied here. Why resort to these methods which have not been done by either the Prophet or his Companions when there are many formulae prescribed by the Prophet himself and applied by his Companions. Such practises have become standard among most Muslim exorcists. However, neither its popularity nor its success rate can make it Islamically sound and acceptable to Allah, for 'Â'ishah reported that Allah's Messenger (Blessings and peace be upon him) said, "Whoever innovates in this affair of ours (i.e. Islam) something not belonging to it will not have it accepted." [*Shaheeh al-Bukhari* (Arabic=

=English), vol. 3, p. 535, hadith no. 861]. As for supporting this practise with the Qur'anic verse, ﴿We revealed in the Qur'an that which is a healing and a mercy for the believers, but for the unjust it only increases their state of loss.﴾ (*Qur'an* 17: 82), one could also use it to support eating the Qur'an or making alphabet soup with Arabic characters, combining them into Qur'anic verses and phrases and eating them; or to baking bread with Qur'anic inscriptions on them for meals, etc. No end of innovation could be achieved by such lines of reasoning. Islam's pristine purity and authenticity can only be maintained by firmly holding on to its revealed foundations as the Prophet said, "I left two things with you after which you will never go astray: Allah's Book and my Sunnah. They will never separate from each other until they meet me at the pond in Paradise." [Collected by al-Hâkim from Abu Hurayrah and rated *shaheeh* (authentic) by Shaykh al-Albâni in *Shaheeh al-Jami' as-Sagheer*, (Beirut: al-Maktab al-Islâmi, 2nd ed., 1986) vol. 1, p. 566, hadith no. 2937] Mâlik collected a similar narration in his book *al-Muatta'* [See Shaykh al-Albâni's authentication of *Mishkât al-Masâbeeh* (Beirut: al-Maktab al-Islâmi, 2nd ed., 1979) vol. 1, p. 66, hadith no. 186]. Al-'Irbâd ibn Sâriyah also reported that the Prophet said: "... Verily among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the rightly-guided caliphs — cling to it firmly. Beware of innovation (in religious matters), for every innovation is misguidance and every form of misguidance leads to the Hell-fire." [Collected by Tirmidhi and Abu Dawood (*Sunan Abi Dawood*, vol. 3, p. 1294, hadith no. 4590)]

healing that leaves behind no ailment.”¹ There are other valid Ruqyas and prayers as those mentioned in *Dawaween Al-Hadith, Riyadh Assaliheen and Kitab Al-Athkar*.

Concerning Zamzam water, the Hadith you mentioned seems general and belongs to the Hassan (good) category, but there is a stronger Hadith that says, “It is blessed water, is good food and is healing from ailment.”² To get some Zamzam water for yourself, you can request pilgrims from your own country to bring you some on their return journey from Makkah.³

1.36 Putting Written Qur’anic Verses into Water to Be Drunk

Question:

A sick man asks for a Ruqya treatment. The Raqi writes some Qur’anic verses. He gives the writing to the patient and tells him to soak it in water, and then drink the water. is this valid?

Answer:

The Permanent Committee for Scientific Research and Ifta has already answered a similar question. This is the answer: The treatment by writing Qur’anic verses on a piece of paper or a container, washing it with water, then drinking the water is valid. This is based on the general Qur’anic statement, “(82) And We

Op. Cit.

1 تقدم تخريجه ص 52.

Op. Cit.

2 تقدم تخريجه ص 62.

3 فتاوى العلاج بالقرآن والسنة- الرقي وما يتعلق بها للشيخ ابن باز ، ابن عثيمين ، اللجنة الدائمة ، ص 27-25.

reveal of the Qur'an that which is a healing and a mercy for believers.”¹

The Qur'an is a healing for psychological and physical diseases. In Ibn-Majah's Sunan and Al-Hakim's *Al-Mustadrak*, Ibn-Mas'ud narrated that the Prophet ﷺ said, “Use the two cures: honey and the Qur'an.”² According to Ibn-Majah, Au narrated that the Prophet ﷺ said, “The best cure is the Qur'an.”³

According to Ibn-Assinni⁴, Ibn-Abbas said, If delivery is too difficult, take a clean pan and write on it (from within) these verses: “(35) On the day when they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight”⁵; “(46) On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof”⁶; “(111) In their history verily there is a lesson for men of understanding.”⁷ Then, wash the pan with water. Some of the wash water is to be given to the woman in labour to drink, and some to be sprinkled on her abdomen and face.

As mentioned in Ibn-Al-Qayyim's *Zad-Al-Ma'ad*, Vol.3, p.381, Al-Khallal reported that Abdullah Ibn-Ahmad said, “I saw my father - if he got a case of difficult delivery - write on a white bowl or something clean these prayers and Qur'anic verses as related by Ibn-Abbas, ‘There is no God but Allah, the Gracious, the Generous; may Allah, Lord of the Glorious Throne, be

Al-Israa' Sura 82.

1 سورة الاسراء ، الآية : 82.

2 اخرجه ابن ماجه رقم (3452)، كتاب الطب، والحاكم في المستدرک (403/3 - 200).

Sunan Ibn-Majah, Kitab Attib (Book of Medicine), Hadith No. 3452.

3 اخرجه ابن ماجه رقم (3501)، كتاب الطب. Sunaj Ibn-Majah, Kitab Attib (Book of Medicine), Hadith No. 3501.

4 اخرجه ابن السني في اليوم والليلة رقم (619). Ibn-Assiny's Al-Yawm Wal-Laylah, Hadith No. 619.

5 سورة الاحقاف ، الآية : 35. Al-Ahqaaf Sura, Ayah 35.

6 سورة النازعات ، الآية ؛ 46. An-Nazi'at Sura, Ayah 46.

7 سورة يوسف ، الآية : 111. Yusuf Sura, Ayah 111.

exalted!’ (35) On the day when they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight¹; (46) On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof.’² Al-Khallal also reported that Abu-Bakr Al-Marwathi said, “Abu-Abdillah was approached by some man who said: O Abu-Abdillah, will you write (a Ruqya) for a woman who has been in difficult labour for the last two days? Abu-Abdillah replied: Let him bring a big bowl and some saffron. I have seen him write for more than one person.”

According to Ibn-Al-Qayyim, a group of Salaf recommend the drinking of the wash water of soaked written Qur’anic verses; similarly, Mujahid saw it valid to write Qur’anic verses, wash the writing with water, and have patients drink it; and Abu-Qulabah made a similar recommendation.³

1.37 Seeking Treatment by Soothsayers

Question:

On Id-Al-Fitr of 1403H. I got married to an uneducated orphan. Later, in the same year, at the beginning of the month of Thil-Hijjah, she fell ill with a psychological disease. She started to show symptoms of weeping and crying, which sometimes turned into screams and wailing. Her father took her to his house, where he brought a soothsayer to treat her. The treatment involved using rotten smoke and confining my wife in a dark room for the whole month of Al-Muharram. This type of treatment is called Al-Hajbah (confinement). All this was done

Al-Ahqaaf Sura, Ayah 35.

1 سورة الاحقاف ، الآية : 35.

An-Nazī’at Sura, Ayah 46.

2 سورة النازعات ، الآية ؛ 46.

3 مجلة البحوث الإسلامية عدد 27 ، ص 51 - 52 والفتوى للجنة الدائمة.

However, it is recommended that no wage conditions be laid for performing Ruqyas, and that they be done for helping fellow Muslims in sickness and suffering. If patients willingly decide to pay something, the Raqi can take it. If paid too much, he should return the extra. Should he decide to fix a wage beforehand, it should not be high, but reasonable enough to cover his basic expenses.¹

1.21 Doing Recitations unto Water, Oil and Ointment & Using Saffron in Writing Prayers

Question:

Some Raqis do recitations unto water, oil, ointment or cream. They also write prayers in saffron on a piece of paper, soak the piece of paper in water and have the patients drink the water or wash their bodies with it. Pieces of paper with such payers are called Aza'im (incantations).

What is the validity of making and using such Aza'im?

Answer:

According to a Hadith interpreted by Muhammad Ibn-Abdilwahab, the Prophet ﷺ said, "Aza'im, Tama'im (amulets) and Tawlas (love incantations, worn by wives seeking their husbands' love) are forms of Shirk (having associates with Allah)."² Only non-Shirk Ruqyas are allowed.

The Prophet ﷺ is confirmed to have said, "Let me check your Ruqyas. They are valid so long as they are void of Shirk."³ He is also reported to have said, "Whoever can benefit his

A Fatawa by Al-Jibreen, signed by him.

¹ فتوى للشيخ عبدالله الجبرين عليها توقيعه.

² أخرجه ابو داود رقم (38833)، كتاب الطب، و ل احمد في المسند (1ظ381) وصححه الابياتي، وهو في صحيح الجامع رقم (1632)، والسلسلة الصحيحة رقم (331).

Sunaj Abu-Daweed, Kitab Attib (Book of Medicine), Hadith No. 38833.

Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2200.

³ أخرجه مسلم رقم (2200)، كتاب السلام.

brethren should do so.”¹ The Prophet ﷺ performed Ruqyas on some of his companions, and he himself - having had a spell cast on him by a Jew - received a Ruqya from Angel Jibreel (Gabriel) - may Allah’s peace be upon him. He used to do Ruqyas on himself by doing Nafth into his palms and reciting the Kursi Ayah and the Suras of Al-Ikhlaas, Annas and Al-Falaq, then passing his palms over the parts of his body he could reach in front.

It is also true that the Salaf recited Qur’anic verses unto water and drank or washed with it seeking alleviation or elimination of pain, for the Qur’an, being Allah’s Words, is a healing; “ (44) Say: It [the Qur’an] is for those who believe [in it] a guidance and a healing.”² Similarly, it is allowed to use Allah’s Words and His Prophet’s for recitation unto water to be drunk or washed with, oil or cream to rub the body with, or food to be eaten.

Not only can Ruqyas be recited unto such things, but they can also be written on pieces of paper, and then washed in water to be drunk by patients for treatment. It does not matter what material is used for writing, be it saffron, water or others. What matters is that they fulfill the Prophet’s demand that “Ruqyas are valid so long as they are void of Shirk.” In other words, they must comply with the Qur’an and the Sunnah.³

1.22 Using Prayers Other than the Prophet’s

Question:

Is a Ruqya valid if the Raqi uses prayers not known to have been used by the Prophet ﷺ, even if they are void of Shirk?

Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2199.

Fussilat sura, Ayah 44.

A Fatawa by Al-Jibreen, signed by him.

1 اخرجہ مسلم رقم (2199)، كتاب السلام.

2 سورة فصلت ، الآية : 44

3 فتوى للشيخ عبدالله الجبرين عليها توقيعه.

Repeat these prayers three times every day, and you can say any other prayers you like. However, it is recommended to say the Prophet's prayers.

You should take her to specialists, particularly those who performed the operation on her so that they may find a remedy for her illness.

May Allah guide all to what pleases Him and to cure your mother's illness, and may He grant all a healthy life. He is all hearing, and it is He Who answers prayers.¹

1.52 Writing Ruqyas for People Under the Effect of Magic and Disease

Question:

Here in the Sudan there are some so-called Sheikhs who write Mahayas (incantations) for patients suffering from some illness, magic or other mythical matters.

What is the legality of dealing with those Sheikhs, and what is the legality of their activities?

Answer:

Ruqya treatment for patients under the effect of magic or other diseases is valid so long as it uses the Qur'an or legally established prayers; the Prophet ﷺ used to treat his companions with Ruqyas, such as:

“O our Lord, Allah, in the heaven, holy be Your name. Your command reigns supreme in the heaven and the earth. As Your mercy is in the heaven, make Your mercy in the earth; send

¹ مجموعة فتاوى و مقالات متنوعة للشيخ ابن باز ، ص 389 ج 4 -

down some of Your mercy and some of Your remedy on this pain so that it can heal up.”¹

“In the name of Allah I am doing this Ruqya unto you to get rid of what is harming you and of the evil of spirits and envious eyes. May Allah cure you! In the name of Allah I am doing this Ruqya unto you.”²

Putting one’s hand on the painful spot, one can pray, “I seek refuge in Allah and His Dignity from the evil of what I find and I fear.”³

Of course, there are many other Hadiths on this issue.

Regarding writing Qur’anic verses and prayers for hanging, there is no agreement among the Ulama (Muslim scholars); some allow it, while others ban it. Banning is the likely verdict, for the practice of writing and hanging Qur’anic verses and prayers was not reported about the Prophet . What was reported was doing recitations unto patients. The hanging of Qur’anic verses and prayers around patients’ necks, hands, or putting them under their pillows, etc. is classified as forbidden, as there is no evidence to support them.

If one invents unjustified causes for one thing, this invention is considered Shirk, for it attempts to affirm some cause that is not created by Allah.

Irrespective of what those Sheikhs are - we do not know whether they are magicians who write bad or forbidden things - all bad or forbidden things must be banned on the basis of what

Sunan Abu-Dawood, Kitab Attib (Book of Medicine), Hadith No.3892.

¹ اخرجہ ابو داود رقم (3892)، کتاب الطب

Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2186.

² اخرجہ ابو داود رقم (2186)، کتاب السلام

Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2202.

³ اخرجہ ابو داود رقم (2202)، کتاب السلام

the Ulama have affirmed; “Ruqyas are valid provided that they are comprehensible and void of Shirk.”¹

1.53 Treating Rabt (Sexual Impotence Due to Bewitchment)

Of all types of bewitchment, this is the severest, the most painful and the most torturous - may Allah protect us from it. Regarding its treatment, this is what Sheikh Abdulaziz Ibn-Baz has said:

Grind seven green leaves of the Sidr/ nabk tree. Put the ground leaves in a clean bowl, and then add an amount of water enough to wash the bowl with. On the bowl of water and ground leaves recite: Al-Kursi Ayah, Al-Kafiroon, Al-Ikhlaas, Al-Falaq and Annas.

Also recite the Ayahs on magic in Al-'Araf, Yunus and Ta-ha Suras:

“(117) And We inspired Moses (saying): Throw thy staff! And Jo! it swallowed up their lying show. (118) Thus was the Truth vindicated and that which they were doing was made vain. (119) Thus were they there defeated and brought low. (120) And the wizards fell down prostrate, (121) Crying: We believe in the Lord of the Worlds, (122) The Lord of Moses and Aaron.”²

“(79) And Pharaoh said: Bring every cunning wizard unto me. (80) And when the wizards came, Moses said unto them: Cast your cast! (81) And when they had cast, Moses said: That which ye have brought is magic. Lo! Allah will make it vain. Lo! Allah upholdeth not the work of mischief-makers. (82) And

¹ فتاوى العلاج بالقرآن و السنة- الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 11 ، 12 ، والفتوى للشيخ محمد بن عثيمين- Ifita' Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimen, pp.11-12.

Al-A'Raaf Sura, Ayahs No. 117-122

² سورة الاعراف، الأيات: 117-122.

not need to be a religious scholar. In fact, some scholars are not as good at performing Ruqyas as those without religious academic qualifications.¹

1.59 Uncovering Painful Spots Before Raqis

Question:

As you very well know, there are patients seeking legal Ruqya treatment from religious scholars and those with Qur'anic knowledge. Those Raqis are known for their piety and righteousness. Naturally, there are female patients.

Is it allowed to uncover the aching spot in female patients for recitation purposes if necessary? If it is allowed, how much can be uncovered?

Answer:

If, as you have mentioned in your question, the Raqi is known for his piety, righteousness, unquestioned faith and manners, and he deemed it necessary to have the painful spot uncovered to recite on, there is no reason why it should not be uncovered. However, this must be done only in the presence of a Mahram of the patient's.²

1.60 Writing Qur'anic Verses on Utensils for Treatment Purposes:

Question:

Is it allowed to write Qur'anic verses, such as Al-Kursi Ayah, on utensils for treatment purposes?

A Fatwa by Al-Jibreen, Signed by him.

A Fatwa by Al-Jibreen, Signed by him.

1 فتوى للشيخ عبدالله الجبرين عليها توقيعه

2 فتوى للشيخ عبدالله الجبرين عليها توقيعه

Answer:

We must be fully aware that Allah's Book has such dignity and pride that it must not be undermined by having it written on such things. How can a believer be at ease as Qur'anic verses, particularly, its greatest Ayah, are written on utensils to be thrown around and played with?! What a degrading position!

Indeed this is not to be allowed. If you have such utensils with Qur'anic writings, you must have them erased. If they cannot be erased, they have to be buried in a clean place. This is safer than having Qur'anic verses degraded, even if the intention is seeking cure. It has never been reported that the good Salaf - may Allah be pleased with them - did such writings.¹

1.61 Ruqyas vs. Trust in Allah:

Question:

Does treatment with Ruqyas contradict trusting in Allah?

Answer:

To trust in Allah means to truthfully rely on Him believing that He is the only One Who can bring about benefit and prevent harm and to, simultaneously, take the necessary measures commanded by Him. To rely on Allah without taking the necessary steps is to undermine His Wisdom, for He linked effects to causes. In this regard a question arises: who is the person that relies most of all on Allah?

The answer to the question is Allah's Messenger . He used to take the measures necessary for avoiding harm. Preparing for war, he put his shield on to protect himself from arrows. In the Battle of Uhud he had two shields on in expectation of what was to come.

etc. They believed that Ruqyas are lawful beneficial means, and that only Allah is the Healer.

People must be alerted to the fact that some sorcerers and charlatans may mention some Qur'anic verses and established prayers, but they mix these with Shirk and invocation of Jinn and devils. This may deceive some ignorant patients, who may believe the Raqis are really doing Qur'anic Ruqyas. It is against such deceptive practices that people have to be on their guard.¹

1.65 Writing Qur'anic Verses on Leaves to Be Soaked in Water to Drink and to Rub Painful Spots with

Question

Some patients take from a righteous man some Qur'anic writings as a treatment for diseases from which they are suffering. The Qur'anic verses are written on a piece of paper. The paper is to be soaked in water till the writing dissolves. The patient drinks from the water three times and rubs the painful spot with the rest of the water.

What is the legality of such a practice?

Answer:

Priority should be given to performing recitations and Nafth on the patient's body or painful spot, this is the legal Ruqya. If the recitation is done onto water, and the patient drinks the water, it is valid as well, for this is in accordance with the Hadith.

However, several Ulama have allowed the practice of writing Qur'anic verses on a leaf to be soaked in water, in which the writing dissolves, and the solution is drunk. This is based on

the generality of seeking treatment by means of the Glorious Qur'an, for Allah says that it is a healing. Thus, that practice is valid with the Will of Allah. Yet, the preferred option is direct recitation on patients or water to be drunk. ¹

1.66 Shar'i Methods for Protection from and Treatment of Bewitchment

Question:

What are the legally recommended methods by which one can seek protection from bewitchment?

What is an appropriate treatment for getting rid of magic if one is bewitched?

Answer

Ibn-Taymiyah discussed the legal methods of treating bewitchment cases He mentioned two types according to the Prophet's Sunnah One method, which is more effective, is to extract the magic and neutralize it In the Prophet's case, he asked his Lord to guide him to the place of the magic. When told, he got it out from a water-well. After that the Prophet was active as if nothing had happened to him. . . . ²

The other method is by Allah's remembrance, saying established prayers and doing Qur'anic recitations unto the patient For example, Al-Fatiha, Al-Ikhlaas, Al-Falaq, Annas and any other Suras or Ayahs can be recited, followed by Nafth on the patient With Allah's permission healing takes place. ³

Al-Fawzan's Selected Fatwas, Vol.1, p. 72.

¹ المنتقى من فتاوى الشيخ صالح الفوزان ، ج 1 ص 72

² حديث سحر النبي اخرجه البخاري رقم (6391)، كتاب الدعاء واخرجه ايضا في كتاب الطب وبدء الخلق والادب، ومسلم رقم (2189)، كتاب السلام
Sahih Al Bukhari Kitab Ad-Dua (Book of Supplication) Hadith No 6391 & Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2189.

Al-Fawzan's Selected Fatwas, Vol.2, p. 58.

³ المنتقى من فتاوى الشيخ صالح الفوزان ، ج 2 ص 58

and then the chest. Also, Jibreel - using water - treated him with this Ruqya, “In the name of Allah I am doing this Ruqya unto you to get rid of what is harming you and of the evil of spirit eyes. May Allah cure you! In the name of Allah I am doing this Ruqya unto you.”¹ He repeated it three times. This Ruqya is beneficial as well as legal.

As narrated by Abu-Dawood, when Thabit Ibn-Qais fell ill, the Prophet did recitation unto some water and had it poured on Thabit. The Prophet also treated some patients with this Ruqya, “O Allah, Lord of mankind! I beg You to remove the suffering. I beg You, as You are the Healer, and there is no healing but Yours, to bring about a healing that leaves behind no ailment.”² & ³

1.73 Writing Qur’anic Verses on Something Clean and Washing It with Water to Be Drunk by Patients

Question:

Is it allowed to treat patients by writing Qur’anic verses on a clean wooden slate, then washing it with water to be drunk by them? Is it allowed to take wages for administering such treatment?

Answer:

It is considered, by some Ulama, a valid treatment to write Qur’anic verses on something clean and to wash the writing with water to be drunk by the patient. This belongs to treatment with

Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No.2186.

¹ اخرجہ مسلم رقم (2176)، كتاب السلام

² اخرجہ البخاري رقم (5675)، كتاب المرضى، مسلم رقم (2191) كتاب السلام.
Sahih Al-Bukhari, Kitab Al-Mardha (Book of Patients), Hadith No. 5675 & Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2191.

³ مجموع فتاوى و مقالات متنوعة، ابن باز ، ج 8 ص 94.

Ibn-Baz’s Collection of Fatwas and Articles, Op. Cit., Vol.8 , P. 94.

Ruqya, as mentioned by scholars such as Ibn-Taimiyah ¹ and Ibn-Al-Qayyim ². However, priority should be given to direct Ruqya, i.e. direct recitation and Naftħ on the patient or on the painful spot; this is considered better.

As for taking wages for writing Ruqyas as mentioned above, it is allowed to do so, for the Prophet permitted it in case the Sahaba who took wages in return for the Ruqya performed on the stung chief. ³ & ⁴

1.74 It Is Not Allowed to Open Specialist Clinics for Ruqya Treatment

Question:

What do you think of opening specialist clinics for Ruqya treatment?

Answer:

This should not be allowed, for it will open the door for temptations and cheating. Besides, the Righteous Salaf never did such a thing. Also, expansion of clinics of that type would be a source of evil and corruption because the unqualified and the greedy will be attracted to it as some type of lucrative business. Such people will also try to get as many customers as possible, even by unlawful means. To defend such business by saying that the Raqi in charge is a righteous man is unacceptable, for man is

¹ انظر مجموع الفتاوى ، ابن تيمية (65 ، 64/19) ، كتاب السلاج.

² انظر زاد المعاد ، ابن القيم (171 ، 170/4)

³ اخرج البخاري رقم (5749) ، كتاب الطب ، و مسلم رقم (2201) ، كتاب السلاج.
Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5749 & Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2201.

⁴ المنتقى من فتاوى الفوزان ، ج 2 ص 145.
Al-Mutaqa mm Fatawa Al-Fawzan (Al-Fawzan's Selected Fatwas), Vol. 2, p. 145.