

## 1.2 Repeating Specific Qur'anic Verses for a Specific Number of Times During the Ruqya

### Question:

Some Raqis select specific Qur'anic verses and recite for a specific number of times to treat certain diseases. However, the Raqis do not believe that the specific number of times is the cause of healing.

What is the ruling on such specification?

Answer:

Undoubtedly, the Qur'an has a healing effect as stated by Allah in these verses:" (44) Say: It (the Qur'an) is for those who believe [in it] a guidance and a healing.";<sup>1</sup> "(57) O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers"<sup>2</sup>; (82) And We reveal of the Qur'an that which is a healing and a mercy for believers"<sup>3</sup>.

These quotations refer to the healing effect of the Qur'anic verses in general. However, some verses have a particularly curative effect, such as: Al-Fatiha, Al-Kursi Ayah, Al-Flaq Sura, Annas Sura, Al-Ikhlās Sura and the last two Ayahs of Al-Baqara Sura. Regarding Al-Fatiha, the Prophet ﷺ is reported to have said to the man who recited it as a Ruqya, "How did you know it is a Ruqya?!"<sup>4</sup> Also, regarding Al-Falaq and Annas sought refuge through anything like those Suras."<sup>5</sup> With regard to repeating such Ayahs or Suras, it is recitation that matters, be it done once, or more. Nonetheless, the more the recitation and the more repeatedly it is done, the more effective the Ruqya should be.<sup>6</sup>

---

Fussilat sura, Ayah 44.

1 سورة فصلت ، الآية : 44

Yunus Sura, Ayah 57.

2 سورة يونس ، الآية : 57

Al-Israa Sura, Ayah 82.

3 سورة الاسراء ، الآية : 82

4 أخرجه البخاري رقم (5736) ، كتاب الطب ، و مسلم رقم (2201)، كتاب السلام

*Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5736. & Sahih Muslim, Kitab Assalam (Book of Peace), hadith no. 2201.*

5 أخرجه النسائي (5865) () ، كتاب الاستعاذة . SSunnan annasa'I, Kitab Al-Isti'atha (Book of Seeking Refuge).

A Fatawa by Al-Jibreen, sighed by him.

6 فتوى للشيخ عبدالله الجبرين عليها توقيعہ.

## 1.7 Reciting Specific Ayahs a Specific Number of Times for Treating Specific Disease

### Questions:

What is the validity of using specific Qur’anic verses to be recited a specific number of times for treating specific diseases, as in using particular verses in treating cancer, while using others for another disease?

### Answer:

Allah says, “(82) and We reveal of the Qur’an that which is a healing and a mercy for believers though it increases the evildoers naught save ruin.”<sup>2</sup> This Qur’anic verse may seem to imply that only some verses are really inclusive, not exclusive; healing and mercy are typical qualities of the Qur’an as a whole. However, it is evident that certain verses have been used for treating certain diseases. For example, Al-Fatiha is considered a treatment for scorpion stings, as confirmed by the Prophet ﷺ when he said to a Raqi who used it, “How did you come to know it (Al-Fatiha) is a Ruqya?!”<sup>3</sup> The Prophet ﷺ is reported to have also said,

---

A Fatawa by Al-Jibreel, signed by him.

1 فتوى للشيخ عبدالله الجبرين عليها توقيع.

Al-Israa Sura, Ayah 82.

2 سورة الاسراء ، الآية : 82

3 اخرجه البخاري رقم ( 5736 ) ، كتاب الطب ، و مسلم رقم (2201) ، كتاب السلام

*Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5736. & Sahih Muslim, Kitab Assalam (Book of Peace), hadith no. 2201.*

“Al-Fathia is a cure for all illnesses.”<sup>1</sup> Also, Al-Kursi Ayah is believed to be effective in protecting against Satan’s whispers and temptations.<sup>2</sup> The Prophet’s Sahaba (Companions) and the Tabi’is (cotemporaries of Sahaba) are reported to have used specific Qur’anic verses and certain prayers recited by the Prophet ﷺ. When tried on cases of magic and sexual impotence, the verses relating to magic in the Suras of Al-A’raf, Yunus and Ta-Ha were found to be effective. Also, Al-Falaq and Annas Suras are particularly effective in seeking protection against evil. In this respect, repeated recitation and prayers for protection are recommended. The Prophet ﷺ is reported to have regularly recited Al-Kursi Ayah and the Suras of Al-Ikhlaas, Al-Falaq and Annas while doing Naftl into his hands, then rubbed the front of his body with them.<sup>3</sup> Thus, none of those acts can be denied.<sup>4</sup> Wallahu-A’lam.

<sup>1</sup> اخبره الدارمي رقم ( )، كتاب فضائل القرآن ، وعزاه صاحب المشكاة للبيهقي في (شعب الإيمان).

Al-Darimi, Kitab Fadha’il Al-Qur’an (Book of the Virtues of the Qur’an), Hadith No. 3370.

<sup>2</sup> يشير الى حديث ابي هريرة وفيه ((قال له الجني: دعني اعلمك كلمات ينفعك الله بها، قال ابو هريرة: وماهي؟ قال اذا اويت الى فراشك فاقرأ آية الكرسي (الله لا اله الا هو الحي القيوم) حتى تختتم الآية ، فانك لا يزال عليك من الله حافظ ولا يقربنك شيطان حتى تصبح)) اخبره البخاري رقم (2311) ، كتاب الوكالات.

This is a reference to Abu-Hurayrah’s Hadith according to which: “...’ He (the devil) claimed that he would teach me (Abu-Hurayrah) some words by which Allah will benefit me, so I let him. Go.’ Allah’s Apostle asked, ‘What are they?’ I replied, ‘He said to me: Wherever you go to bed, recite Al-Kursi Ayah from the beginning to the end-‘Allau la ilaha illa huwa-l haiy-ul-Qaiym...’ He further said to me: (If you do so), Allah will appoint a guard for you who will stay with you, and no devil will come near you till morning...” Shih Al-Bukhari, Kitab Al-Wikalah (Book of Authorization), Hdith No. 2311.

<sup>3</sup> اخبره البخاري رقم ( ) كتاب فضائل القرآن.

Sahih Al-Bukhari, Kitab Fadha’il Al-Qur’an (Book of the Virtues of the Qur’an), Hadith No. 5017

A Fatawa by Al-Jibreen, signed by him.

<sup>4</sup> فتوى للشيخ عبدالله الجبرين عليها توقيعه.