

Description and conditions of the practitioner of the Qur'aanic remedies

(i) Sincerity of intention in learning and doing for the sake of Allaah alone

The practitioner of the Qu'raanic remedies must be extremely careful to ensure that his aim in learning this knowledge is not to achieve some worldly gain. Abu Dawood and Ibn Maajah narrated that Abu Hurayrah ؓ said: The Messenger of Allaah ﷺ said: "Whoever learns any knowledge that should be sought only for the sake of Allaah, but he only learns it in order to achieve some worldly gain, will not smell the fragrance of Paradise on the Day of Resurrection."^[1]

(ii) Knowledge

Knowledge is of two types: Islamic knowledge which includes knowledge of *Tawheed*, and knowing what is *Halaal* and *Haram* lest one fall into innovation (*Bid'ah*); and worldly knowledge such as knowledge of people and their natures. The one who wishes to treat others must have these two types of knowledge.

(iii) Experience

He must also have experience which qualifies him to treat people. This includes knowledge of the jinn and

^[1] *Saheeh*. See *Hadeeth* no. 6159 in *Saheeh Al-Jaami*, by Shaykh Al-Albaani (may Allaah have mercy on him).

devils and their ways, knowledge of how to deal with them, and knowledge of the patient and how close he is to Allaah.

(iv) Awareness and piety

The one who wishes to treat others must also be aware and pious, outwardly and inwardly righteous. He must be regular in his performance of acts of worship which annoy and overpower the *Shaytaan*.

(v) Confidentiality

He should be able to keep a secret, because this matter involves learning people's secrets and private matters.

(vi) Knowledge of mental illnesses

Mental illnesses are similar to the illnesses caused by jinn possession, of all types, and some people confuse mental illness with illnesses caused by the jinn or by witchcraft.

How is the sickness diagnosed?

In the case of sickness caused to a human by the jinn, as in the case of any kind of medical disorder, it is essential to diagnose the problems and find out what caused it. Once the practitioner knows the reason why the jinn harmed this person, then he can treat him on this basis. If he was affected because of witchcraft, he will offer a remedy that tackles witchcraft. If the sickness was caused by the evil eye, he will use a remedy that deals with the evil eye. In each case he will use the appropriate treatment.

In order to diagnose the cause, he must prepare the

1.18 Raqis without Religious Academic Qualifications

Question:

A controversy has arisen regarding who is qualified to perform Raqiyas. Some argued that none but those who

possess sound faith, righteousness and piety are sufficient qualifications for Raqya performance.

Could you explain the Islamic ruling regarding this issue? May Allah reward you.

Answer:

The ruling in this regard is that Raqyas are valid if performed by those whose faith is sound, whose deeds and

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with Raqya a person stung by a scorpion. AbuSaeed mentioned that the man was not known to have performed Raqyas before. Also, the Raqi should purify his intention, should have the interests of patients at heart and should not be concerned with making money so that treatment can be most beneficial. ²

1.58 Performing Ruqyas Without Having a Religious Academic Qualification

Question:

A controversy has arisen regarding the qualifications of those who recite the Qur'an for Ruqyas. Some argue that none but those who have Shari'ah knowledge must be allowed to perform Ruqyas. Others argue that being able to recite the Qur'an and being of a sound faith, righteousness and piety are sufficient qualifications for Ruqya performance.

Will you please tell us the legal verdict on that matter?

Answer:

I believe that a Raqi does not have to be academically qualified. He is only required to master Qur'anic recitation, to be known for piety and righteousness and to use the Qur'an and the Prophet's established Sunnah in treating with Ruqyas. He does

¹ فتاوى العلاج بالقرآن والسنة الرقي وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 9-10، والفتوى للشيخ محمد بن عثيمين.
Ifta' Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimen, pp.9-10.

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.

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1 فتوى للشيخ عبدالله الجبرين عليها توقيعه

2 فتوى للشيخ عبدالله الجبرين عليها توقيعه