

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.

An-Nazi'at Sura, Ayah 46.

1 سورة الاحقاف ، الآية : 35.

2 سورة النازعات ، الآية : 46.

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

without my permission. Anyway, she was cured and stayed on in her father's house during the months of Safar and Rabi' Al-Awwal. When she came back to my house, she relapsed. Now with me, she is being treated by a qualified psychiatrist, who uses the Qur'an and the Prophet's established prayers in addition to other remedies. Unfortunately, her family are not satisfied with the treatment she is getting, so they want her to be treated by a soothsayer. They even prevented me from reciting the Qur'an unto her if she had a fit because the soothsayer told them I was responsible for complicating her problem since I recited unto her Al-Falaq and Annas Suras and Al-Kursi Ayah. What do I have to do if her father takes her again to a soothsayer for treatment? Please, help me by giving me an answer as quickly as possible.

Answer:

You have done the right thing by using Qur'anic recitations and the Prophet's established prayers. It is imperative that no treatment be done in the absence of a Mahram. Also, a non-Mahram Raqi must not be in a position to see or touch her body. It will be safer if you, or a Mahram could administer the treatment. You could also take her to a hospital for treatment by specialists in psychological diseases.

Seeking treatment from soothsayers is prohibited, for the Prophet ﷺ says, "If one consults a soothsayer, his prayers will not be accepted for forty nights."¹ He also said, "If one consults a soothsayer and believes him, he has disbelieved in what has been sent down to Muhammad."²

Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2230.

1 اخرجه مسلم رقم (2230)، كتاب السلام.

2 اخرجه الترمذي رقم (135)، كتاب الطهارة، وابن ماجه رقم (239) كتاب الطهارة، واحمد في المسند (476 ، 408/2)

Sunan Al-Tirmidhi, Kitab Attaharah (Book of Purification), Hadith No. 135.

May Allah guide us all to adhere to what is right, and to avoid what is wrong, and may His prayers be upon Prophet Mohammad ﷺ, his kin and his companions.¹

1.38 Putting Written Ayahs Under Pillows Or Doors

Question:

Is it allowed to write Qur'anic verses, then drink their wash water or keep the writing under one's pillow, threshold, etc.?

Answer:

It is allowed to recite Qur'anic verses unto water for patients to drink. This is supported by the Hadiths in the Book of Medicine in Sunan Abi-Dawood.

As for hanging amulets, it is not allowed. Bear in mind that there are two types of amulets: Qur'anic, and non-Qur'anic. Regarding the Qur'anic amulets, there are two verdicts, one banning them, the other allowing them. The banning verdict is advocated by Ibn-Mas'ud, obviously by Huthaifah, Uqbah Ibn-' Amir, and Ibn-'Akeem, and by a number of Tabi'is including Ibn-Mas'ud's companions. According to Imam Ahmad, Abu-Dawood and others, Ibn-Mas'ud narrated, "I heard the Messenger of Allah say, 'Ruqyas (illegal ones), amulets and Tawlahs are types of Shirk.'"² In *Fat-h Al-Majeed*, Abdurrahman Ibn-Hassan Al-Sheikh supports the banning verdict by arguing that: (a) being a general statement, the ban cannot have exceptions; (b) banning all amulets prevents the danger of committing Shirk acts; and (c) if one hangs Qur'anic

¹ مجلة البحوث الإسلامية عدد رقم 26 ص 118 ، 119 ، والقوى للجنة الدائمة.

ifta' Permanent Committee, Islamic Research Journal, Issue 26, pp. 118-119.

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² تقدم تخريجه ص 53 وهو حديث صحيح