

Thus, treatment of diseases, including Sara', is valid only by Shar'i (lawful) means, of which are Qur'anic recitations, Naflh and the Prophet's established prayers. In this respect, the Prophet says, "Ruqyas are valid so long as they are void of Shirk."¹ He also says, "O slaves of Allah, seek medications (for your illnesses), but do not use forbidden materials."²

As for writing Qur'anic verses or established prayers, using, for example, saffron, in a clean bowl or on clean paper, to be washed by water, which is to be drunk by the patient, it is allowed so long as it is done by those known for their righteousness and good behaviour. Such treatment was done by a lot of Salaf, as explained by Ibn-Al-Qayyim in ZadAl-Ma'ad and in other books.³

1.55 Warning Against Non-Shar'i Ruqyas

From: Abdulaziz Ibn-Abdullah Ibn-Baz

To: Whom it may concern in Al-Fara and other areas of Medina. May Allah guide them to religious knowledge. Amen!

May Allah's peace, mercy and blessings be upon you.

I have been told that in your areas there is a prevalent Ruqya for treating stings of scorpions and other poisonous insects, and that it contains Shirk elements. Therefore, it is my duty to alert you to it and warn you not to use it. What follows is an extract from that Ruqya:

Op. Cit.

1 سورة تخريجه ص 51.

Sunan Abu-Dawood, Kitab Attib (Book of Medicine), Hadith No. 3878.

2 اخرجه ابو داود رقم (3878)، كتاب الطب.

3 فتاوى العلاج بالقرآن والسنة- الرقى وما يتعلق بها للشيخ ابن باز، ابن عثيمين، اللجنة الدائمة، ص 33-31، والفتوى للشيخ عبدالعزيز بن باز. Ifta' Permanent Committee, Fatwas on Treatment Using the Qur'an and the Sunnah, Ruqyas and Related Issues, by Ibn-Baz and Ibn-Uthaimen, pp.31-33.

“In the name of Allah, O reading of Allah, in the name of the seven heavens, the sent Ayahs, which control, but are never controlled, O you Sulaiman Al-Rifa’i, who suppresses the poison of snakes in the name of Al-Rifa’i, both male and female, long and short, yellow and black, red and white, big and small and crawling at night or by day, I hereby seek against them the help of Allah, Allah’s Ayahs, ninety-nine apostles, Fatima, the daughter of the Prophet, and her offspring....”

The above extract is some of what I have heard. It takes a variety of forms and contains elements of Shirk, such as: “in the name of the seven heavens”, “O you Sulaiman Al-Rifa’i, who suppresses the poison of snakes, call the snakes in the name of Al-Rifa’i” and, “I hereby seek against them the help of Allah, Allah’s Ayahs, ninety-nine apostles, Fatima, the daughter of the Prophet, and her offspring”.

The Glorious Qur’an and the Prophet’s Sunnah state that Allah is the only One Who rightly deserves to be worshipped, that none but He must be invoked, none but He must be asked for help. In the Fatihah we read, “(5) Thee (alone) we worship; Thee we ask for help.”¹ Allah says, “(8) And the places of worship are only for Allah, so pray not unto anyone along with Allah.”²

The Prophet says, “Prayers are acts of worship.” He also says, “If you want to ask, ask none but Him, and if you seek help, seek from none but Him.”³ There are many more Ayahs and Hadiths that express that meaning.

There is consensus among the Ulama that it is not allowed to seek help from non-living things, such as the heavens, planets,

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Al-Fatiha Sura, Ayah, 5.

1 سورة الفاتحة ، الآية: 5.

A1.Jinn Sura, Ayah 8.

2 سورة الجن ، الآية: 8.

3 أخرجه الترمذي رقم (2516)، كتاب صفة القيامة، واحمد في المسند (307 ، 303 ، 293/1)، وقال الترمذي: حسن صحيح.
Sunan Al-Ttrmidhi, Kitab Sifat Yawm Al-Qiyamah (Book of Doomsday Description), Hadith No.2516.

idols, trees, etc. In fact to do that is a kind of Shirk. It is not allowed to invoke the dead, seek their help or ask them to rescue you, etc., even if they are prophets or saintly people. As the Prophet says, "Once one dies, one's deeds cease, except three things: a working charity, knowledge being used (by people after one's death) and a righteous son / daughter who prays for him / her."¹

The above-mentioned Ruqya involves seeking help from the heavens, from a lot of dead people, prophets as well as others, and from Al-Rifa'i, which is all Shirk. Therefore, all Muslims have to guard against such a Ruqya and other Shirk Ruqyas, to encourage each other to stop them and to warn people against them. Instead, they must use legitimate Ruqyas and invocations, which are rich in content and are appropriate, such as: Al-Kursi Ayah, Al-Ikhlaas, Al-Falaq and Annas Suras, as well as other Qur'anic verses. Examples of legitimate invocations and prayers are:

"I seek refuge in the perfect words of Allah from the evil of what He has created."

"In the name of Allah, with Whose name nothing in the heavens or earth can cause harm, and He is the All-Hearing, All-Knowing." This can be repeated three times in the morning, and three times in the evening.

"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."

"In the name of Allah I am doing this Ruqya unto you to get rid of all that is harming you and of the evil of all spirits and eyes. May Allah cure you; in His name I am doing this Ruqya unto you." This can be repeated three times.

For stings and bites recitation of Al-Fattha unto the patient is considered a treatment most effective, particularly, when sincerely repeated, and faithfully intended to invoke Allah, being the only One Who cures all diseases, to bring about healing. May He be exalted.

I do beg Him to guide us and all other Muslims to awareness of and adherence to His religion, and to protect us all from all that violates His Shari'ah; He is indeed the most Generous. May His peace and blessings be upon you. ¹

1.56 Treatment of Psychological Diseases with Ruqyas

Question:

Do believers become psychologically ill? What is a legitimate treatment for such diseases? Mind you, modern medicine treats them with modern medications only.

Answer:

No doubt man gets psychologically sick, as he worries about the future and grieves about the past. Psychological diseases can affect the body more badly than physical diseases. Treating such diseases by means of Shar'i Ruqyas is better than treatment with physical medications as we know them.

Some of the Ruqyas for treating psychological diseases are:

As narrated by Ibn-Mas'ud, the Prophet said, "If any believer afflicted with distress or grief makes this supplication, Allah will remove it: 'O Allah, I am Your servant, son of Your man-servant, son of Your woman-servant. My forehead is in Your hand. Your command concerning me prevails, and Your decision concerning