



الرقى وأحكامها
the
Rules & Etiquettes
of **ruqyah**

by Shaikh Saalih bin 'Abdil-'Azeez Aali Shaikh

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The Rules & Etiquettes of RUQYAH

لفضيلة الشيخ صالح بن عبد العزيز آل شيخ

By Shaikh Saalih bin 'Abdil-'Azeez Aali Shaikh

مع تعليق لسماحة الشيخ العلامة عبد العزيز بن عبد الله بن باز

With Closing Remarks by Shaikh 'Abdul-'Azeez
bin 'Abdillaah bin Baaz [D. 1419H]

The Rules and Etiquettes of Ruqyah

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Publisher's Foreword

All praise is for Allaah and may His peace and praises be on our prophet, Muhammad, his family, Companions and those who follow his guidance. To proceed:

This book is a translation of a lecture by Shaikh Saalih bin 'Abdil-'Azeez Aali Shaikh entitled: "*Ar-Ruqaa wa Ahkaanuhaa*" [**Incantations and their Rulings**], which was delivered in a masjid in front of an audience that consisted of Shaikh 'Abdul-'Azeez bin Baaz, may Allaah have mercy on him. Afterward, Shaikh Ibn Baaz went on to praise the lecturer and make some beneficial closing remarks.

This lecture was recorded and later transcribed and published as a book, which was the source used for this translation. Although, the treatise is brief, it explains many important aspects regarding ruqyah that many people are unaware of and provides beneficial advice and warnings about its proper implementation.

In addition, this publication consists of a second booklet that was also transcribed from a recorded question and answer session held with Shaikh Rabee' bin Haadee Al-Madkhalee on the same subject entitled: "*As'ilah Muhimmah hawlar-Ruqyah war-Ruqaah*" [**Important Questions on Incantations and those who Perform it**]. This session contains eight questions and answers on ruqyah, which compliments the first treatise and provides a more in-depth study on the subject.

So overall this book consists of valuable information on this very important topic presented by several different scholars of this

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era. The source used for the first treatise was the Maktabah Al-Furqaan, Egypt edition while for the second, it was the Dar-ul-Athaar, Egypt edition published in 2006. Footnotes and references were added by the translator.

For the most part, the word ruqyah was left untranslated throughout the treatise except in some cases where it appears as "incantations." It may be argued that this is not a proper translation due to the usage of the word being affiliated with magic and spells in the English language. However, just as the word "incantation" can have positive and negative connotations in the English language, so too can the word ruqyah, as the reader will discover in the treatise. So there are good *ruqaa* (plural of ruqyah) and evil ones. Regardless, the word "*ruqyah*" was left in its original form – except in rare instances – to connect the reader with the actual Arabic term.

It is hoped that the reader will benefit from the many various aspects of ruqyah that are covered in this book and implement what he learns in it in his daily life. Ruqyah is an extremely crucial topic as it falls under Tawheed, and failing to implement it properly may lead to Shirk. It is also something that every Muslim should know since no one can do without it, whether it is the case that one performs it on himself or someone performs it on him. As will be explained later, ruqyah is a cure that can be used before and after an illness or misfortune occurs, and it can be used for all types of sicknesses and pains, so no doubt it is something that no Muslim can do without.

This is the reason why this topic was chosen for our latest publication. We hope that the information you are about to read will equip you with the correct knowledge needed to perform ruqyah and protect you from falling into any error with regard to it. May the peace and praises of Allaah be on prophet Muhammad, his family and Companions.

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Author's Biography

His Name and Lineage:

He is Saalih bin 'Abdil-'Azeez bin Muhammad bin Ibraaheem bin 'Abdil-Lateef bin 'Abdir-Rahmaan bin Hasan bin Muhammad bin 'Abdil-Wahhaab – a descendant of the well-known scholar and reviver of the 13th Century, Imaam Muhammad bin 'Abdil-Wahhaab, may Allaah have mercy on all his ancestors and preserve him. The Shaikh's lineage can be traced back to the well-known tribe of Banu Tameem.

His Upbringing and Early Studies:

The Shaikh was born in the city of Riyadh in 1378H and was brought up in a home filled with knowledge and religion. He completed his secondary studies (i.e. high school) in Riyadh. Due to his strong desire to have his university studies focus on religious knowledge, he enrolled in the Imaam Muhammad bin Su'ood Islamic University in the Faculty of Usool-ud-Deen (Principles of the Religion) under the Quranic Studies division. After graduating from the University, he worked there in the teachers committee until 1416H, at which time he was appointed as the vice-minister of the Committee for Islamic Affairs, Endowments, Calling and Guidance.

His Roles and Duties:

Then in 1420H, the order was given to appoint him as the Minister of the Committee for Islamic Affairs, Endowments, Calling and Guidance, a role that he carries out along with his current role of overseeing the establishment of charitable organizations such as the Al-Haramain Charity Foundation, the Muslim World Relief Council and the Global Forum for Muslim Youth.

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Ever since his early youth, the Shaikh, may Allaah preserve him, has devoted himself to seeking knowledge and verifying (Fiqh) issues in the same manner as the scholars that follow the Way of the Salaf and the senior scholars. It is also his regular practice to disseminate and teach this throughout the various lessons, lectures, and words of advice that he gives in the masaajid and elsewhere.

The Shaikh extensively reads and researches the religious verdicts of his grandfather, Shaikh Muhammad bin Ibraaheem, may Allaah have mercy on him, to the point that he has devoted himself to studying them and understood their meanings and jurisprudential and scholastic terminologies as well as the unique objectives behind them which were particular to their time and place.

He would seek assistance – first from Allaah and then - from the senior scholars to help him achieve that feat, the likes of Shaikh 'Abdul-'Azeez bin Baaz, his father, Shaikh 'Abdul-'Azeez bin Muhammad bin Ibraaheem, Shaikh 'Abdul-'Azeez Aali Shaikh, the head Mutee of the Kingdom of Saudi Arabia, and Shaikh 'Abdullaah bin 'Aqeel, former head of the Permanent Committee of Higher Judicial Council.

His Teachers:

He acquired knowledge from a number of scholars, the likes of:

1. Shaikh 'Abdul-'Azeez bin Baaz, *rahimahullaah*,
2. His father, Shaikh 'Abdul-'Azeez bin Muhammad bin Ibraaheem Aali Shaikh, *rahimahullaah*,
3. Shaikh 'Abdullaah bin 'Abdil-'Azeez bin 'Aqeel,
4. Shaikh 'Abdullaah bin Ghudayaan, a member of the Committee of Senior Scholars,
5. Shaikh 'Abdul-'Azeez bin Murshid, *rahimahullaah*,

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6. Shaikh Ahmad Al-Muraabit Ash-Shanqeetee, the Vice-Muftee of Mauritania, under whom he studied the Arabic language,

7. Shaikh Muhammad bin Sa'ad Ad-Dibl, under whom he studied Grammar,

8. He would also be present at frequent educational gatherings and discussions with the Shaikh and Muhaddith, Hammad Al-Ansaaree, may Allaah have mercy on him.

His Activities and Achievements:

He strived to obtain academic *ijazahs*, i.e. authoritative permissions, from various places throughout the world. This is such that he has obtained a number of *ijazahs* from some of the scholars of Saudi Arabia, as well as traveled to Tunisia, Morocco, Pakistan, India and other places for this reason.

He has produced close to seventeen written works and verifications, which students of knowledge strive to acquire due to their comprehensiveness and precision.

He has also participated in numerous conferences within the Kingdom of Saudi Arabia as well as abroad in America, Europe, Egypt and other places.

May Allaah preserve the Shaikh and keep him firm upon the path of goodness.



Author's Introduction

All praise is for Allaah who has bestowed His blessing upon all of His servants as in His saying:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ . قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

“O mankind, there has come to you a good advice from your Lord, a healing for what is in the hearts, and a guidance and mercy for the believers. Say: ‘In the Bounty of Allaah, and in His Mercy – therein let them rejoice.’ That is better than what they amass.” [Surah Yoonus: 57-58]

I bear witness that there is no deity that has the right to be worshipped except Allaah – alone and with no partner. And I bear witness that Muhammad is the slave and messenger of Allaah as well as His chosen one and friend.

We testify that he conveyed the Message, fulfilled the trust, advised the ummah and fought for the sake of Allaah in a true manner to the point that he left his ummah upon clarity – its night like its day. No one turns away from it after him except that he is destroyed.

O Allaah, send Your peace and praises upon Your slave and messenger, Muhammad, every time people mention him and send their Salaat on him, and send Your peace and praises upon Your slave and messenger, Muhammad, every time people forget to send their Salaat on him. To proceed:

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We ask Allaah to make us from among those who fear and obey Him and from those whom He blessed to have forgiveness and well-being.

And we ask Him to make us from among those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allaah), for indeed these three characteristics are the true signs of the happiness of a servant if he should have them.

I also pray that He blesses all of us in our life-spans, actions and statements, and that He make our balances (of good deeds) heavy. And we seek refuge in Him from deviating after having been guided.

Everyone knows that the conferences and lectures that are arranged in this masjid since a long time ago are done by the schedules being set and the participants then selecting which ones they will hold. This is all under the care and supervision of the teacher of all of us, the great scholar, Shaikh 'Abdul-'Azeez bin Baaz, may Allaah extend his lifespan, grant him safety and protection and reward him greatly on behalf of us and Islaam. This action of his is one of the fruits of his efforts and a product of his great concern for the Muslims and for guiding them and clarifying the truth to them.

So I ask Allaah to grant him an immense reward and bless his actions, lifespan, statements and offspring, and make him one of the leaders of guidance. And I ask Him to make the best part of his life the final part of it and the best of his actions his final ones, and that He reward him with the best reward a scholar can receive on behalf of the Muslims.

The topic of today's lecture is "Incantations and their Rulings."

The subject of ruqyah is important. Its importance becomes quite clear to everyone in that a Muslim is constantly in need of ruqyah. He is in need of it to protect himself and his loved ones

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as the Prophet ﷺ would do when he would recite the Mu'aawidhatain (Surahs Al-Falaq and An-Naas), then blow in the palms of his hands and wipe his head, face and whatever he could from his body with them. A person can perform ruqyah on his loved ones in order to prevent a mishap before it happens and also so that it can serve as a fortification and protection for a person from the attacks of the devils.

The importance of a Muslim learning about ruqyah also becomes apparent in the fact that the various forms of ruqyah have become mixed today and thus contain those that are lawful and those that are unlawful. So the prescribed forms of ruqyah have become mixed with innovated forms, not to mention polytheistic ones.

The pagan Arabs during the Days of Ignorance would perform polytheistic forms of ruqyah and the people would learn it, passing it down from generation to generation. But with the advent of Prophet Muhammad, all forms of ruqyah became forbidden, until later on, only those that did not contain Shirk (polytheism) in them were allowed. We will explain this later on if Allaah wills.

So it is important that you have a clear understanding as to what are the lawfully prescribed forms of ruqyah and what are the forbidden types since that is the criterion between what is religiously mandated and what is considered polytheism or the means that lead to polytheism.

In most cases, the uprightness – or what sounds like the uprightness – of a certain individual that performs ruqyah or practices healing becomes widespread amongst people. So this person conveys things to the one he is treating, such as words of remembrance or supplications, and describes things to him but deceives him by referring him back to something that is not legislated in the Religion. And he directs him to something that consists of innovation or polytheism, and we seek refuge in Allaah!

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This is why you must not use any forms of incantation (*ruqyah*) except for those you know for certain are legislated in the Religion. The fundamental ruling with regard to *ruqyah* is that they are all prohibited except for those amongst them that have been made permissible. And these forms of *ruqyah* have certain conditions and aspects that we would like to clarify in the following discussion, if Allaah wills.

What also shows the importance of this subject is the fact that many of the paths leading to polytheism that are found in the Muslim lands today only came about as a result of witch doctors and other individuals that use medicine and the Qur'aan for healing, such as conjurers and those who use the Jinn and devils to help them cure. And we seek refuge in Allaah from this.

Ibn Bishr mentioned in the first part of the history of Najd (Saudi Arabia) that one of the causes for the spread of Shirk in Najd was due to the Bedouin witch doctors and medicine-men from the deserts settling in the cities during harvesting season.

So the people found a need for them – either for *ruqyah* or medicine. In return, they order the people to commit polytheism (Shirk) and would abide by the unlegislated. So as a result, according to Ibn Bishr's studies, Shirk and evil spread about by way of these ignorant people as well as by way of the conjurers and sorcerers.

This is not something strange as it is known that people are attracted to things that will relieve their pain, regardless if they are legislated in the Religion or not. So there is no doubt that knowledge, according to the extents of what Allaah and His Messenger have revealed, is required with regard to matters of Creed and Islamic Law.

This subject is connected to Tawheed and 'Aqeedah (Creed), which is why every Muslim should strive to obtain knowledge of it and look for Allaah's rules with regard to it.



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The foundation of ruqyah consists of performing supplications, reciting the Qur'aan and blowing spittle in order to seek Allaah's assistance and refuge in Him. This is the basis for it, i.e. that one intends by it to prevent or remove a calamity by seeking Allaah's aid for it or refuge in Him from it.

Based on this, ruqyah can be divided into two parts:

1. Ruqyah by which one seeks refuge in and assistance from only Allaah. This is what has been permitted and legislated in the Religion.
2. Ruqyah by which one seeks refuge in and assistance in someone other than Allaah. This is polytheism (Shirk) and it is prohibited.

People in the Days of Ignorance would practice ruqyah quite often, as Allaah says:

وَقِيلَ مَنْ رَاقٍ

“And it will be said: ‘Who can cure him by way of ruqyah?’”
[Surah Al-Qiyaamah: 27]

This verse means that when death would approach a person (in the Days of Ignorance), he would look for someone to perform ruqyah on him. A poet once said:

وإذا المنية أنشبت أظفارها ألفيت كل تميمة لا تنفعُ

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*"And when the claws of the death take hold
I found every good luck charm that did not benefit."*

This refers to the means of treatment that they would use to cure. People in the Days of Ignorance would use *ruqyah* to prevent calamities such as illnesses and the evil eye. They would also use it to remove and terminate misfortunes just like a medicine that would be used to stop a sickness after it occurs.

However, the difference was that they would seek refuge in other than Allaah when performing *ruqyah*, such as their gods, idols and even the jinn. And we seek refuge in Allaah from all of this! Or they would ask assistance from false gods besides Allaah.

This is why, as authentically reported in Saheeh Muslim, the Prophet ﷺ said:

اعْرَضُوا عَلَيَّ رُقَاكُمْ . لَا بَأْسَ بِالرَّقِيِّ مَا لَمْ يَكُنْ [فِيهِ] شِرْكٌ

"Present your incantations (*ruqaa*) to me. There is no harm in incantations so long as there is no Shirk (polytheism) [in them]."

Meaning: "On the condition that there cannot be found any polytheistic aspects in them."

Others have reported this hadeeth with the following wording:

لَا بَأْسَ بِالرَّقِيِّ مَا لَمْ تَكُنْ شِرْكًا

"There is no harm in incantations so long as they are not polytheistic."

This statement came about as a result of 'Awf bin Maalik ؓ asking the Prophet ﷺ: "O Messenger of Allaah ﷺ, what do you say about the incantations that we would use during the Days of Ignorance?"

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The Prophet ﷺ replied:

اعرضوا عليّ رُقاكم . لا بأس بالرقى ما لم يكن شرك

“Present your incantations to me. There is no harm in incantations so long as there is no Shirk (polytheism).”

This hadeeth indicates, firstly, that the basis with regard to incantations (*ruqaa*) – for those who don't know – is that they are all forbidden, and that if a person wants to perform an incantation (*ruqyah*), he should present it to someone with knowledge so that he could be sure that his *ruqyah* is safe and free from any oppositions to the Religion. The Prophet ﷺ said:

اعرضوا عليّ رُقاكم . لا بأس بالرقى ما لم يكن شرك

“Present your incantations to me. There is no harm in incantations so long as there is no Shirk (polytheism).”

The hadeeth also proves that *ruqyah* is permissible.

The Prophet ﷺ encouraged the Muslims to assist their brothers. Jaabir bin 'Abdillaah ؓ reported that once when a man was stung by a scorpion or a snake, they asked the Prophet ﷺ about performing *ruqyah* on him, so he said:

مَنْ اسْتَطَاعَ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ

“Whoever is able to assist his brother should do so.”¹

This proves that *ruqyah* is permissible on the condition that it is a *ruqyah* (incantation) that does not contain any Shirk in it. This is why the Prophet ﷺ would perform *ruqyah* on himself as well as on others; and one time the angel Jibreel performed *ruqyah* on him ﷺ. He ﷺ also ordered his Companions to find someone who

¹ Reported by Muslim

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would perform ruqyah on the family of Ja'far and others, as well as for a slave woman that had come to his ﷺ home. When he saw her, he ﷺ noticed that she was afflicted by the evil eye as she had a black spot on her face. So he ﷺ said:

إن بها النظرة استرقوا لها

“She is affected by the evil eye. Seek ruqyah for her.”²

In most cases the evil eye comes from the jinn or from human beings. So the Prophet ﷺ ordered someone to care for her, i.e. to look for someone who could perform ruqyah on her. This shows that requesting that ruqyah be done and performing ruqyah by one's own self are both legislated according to the Religion based on the Prophet's ﷺ action, his implied approval as we will see later, and his ordering it.

The implied approval of the Prophet ﷺ has been mentioned in a hadeeth reported by Abu Sa'eed in the *Saheeh* Collection in which he recounts a story in which a group of the Companions came across an Arab tribe and asked permission to be hosted by them (because they had access to water) but they refused, so the group of Companions left. Afterward, while passing by them again, they found that the leader of that tribe had been stung by a scorpion or a snake.

So they asked them: “Is there anyone among you that does *ruqyah*?” Meaning: “Is there anyone among you that is good at performing *ruqyah*?” So the Companions replied: “We came upon you but you did not host us, so we will not perform *ruqyah* for you unless we get compensated for it.” The tribe gathered a hundred sheep between them at which point one of the Companions began to recite Surah Al-Faatihah over the place where the man had been stung. When he finished reciting Al-Faatihah, he blew out spittle, i.e. he spat (on the bite mark).

² Reported by Al-Bukhaaree

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One narration of the event states that he gathered spit in his mouth and then spat out (and then the man was cured).

When the Arab tribe gave the Companions this large payment, they said: "Let us divide it amongst ourselves." One man amongst them said: "No, not until we present it to Allaah's Messenger." This was due to their intense eagerness for not doing something unless they had the Prophet's ﷺ permission to do it. When they presented it to him, he ﷺ asked them:

وما أدراكم أنها رقية

"How did you know that it (i.e. Surah Al-Faatihah) was a ruqyah?"

He ﷺ then ordered them to take it and said:

اضربوا لي معكم بسهم

"Assign a share for me." ³

This hadeeth proves the legality of using Surah Al-Faatihah as a ruqyah. Rather, it proves the legality of ruqyah in general and of Surah Al-Faatihah in particular. It also shows that there is no ham at all in receiving payment for it.

The Prophet ﷺ, as we mentioned previously, would perform ruqyah and order that it be practiced. He ﷺ would perform ruqyah on himself by reciting the *Mu'aawidhatain* (i.e. Surah Al-Falaq and Surah An-Naas). Prior to that, he ﷺ would perform ruqyah on himself by saying supplications, but then when the *Mu'aawidhatain* were revealed, he used them instead and left off everything else.

³ Reported by Al-Bukhaaree, Muslim and others

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He ﷺ also approved that ruqyah be performed by using Surah Al-Faatihah. And there is a correlation in combining Surah Al-Faatihah and the Mu'aawidhatain, which is that Al-Faatihah is the opening chapter of the Qur'aan and it comprises of tremendous implications such as seeking assistance from Allaah and singling Him out alone in worship as can be seen in the verse:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“You alone do we worship and You alone do we ask for assistance.” [Surah Al-Faatihah: 5]

And as for the *Mu'aawidhatain*, they consist of an incantation. They also consist of asking Allaah for assistance and seeking refuge in Him, which are the two foundations of ruqyah since a person who performs ruqyah is either asking Allaah for aid or seeking refuge in Him or both at the same time.

There are also many supplications reported that the Prophet ﷺ would use as ruqyah, such as when he ﷺ said:

من حضر مريضا فقال عند رأسه: أسأل الله العظيم رب العرش العظيم أن يشفيك سبع مرات إلا عافاه الله جل وعلا من ذلك البلاء ما لم يحضر أجله

“Whoever visits a sick person and recites by his head: ‘I ask Allaah, the Mighty, Lord of the Mighty Throne to cure you’ seven times, Allaah will definitely cure him from that misfortune so long as it is not his prescribed time (to die).” ⁴

The Prophet ﷺ also instructed that if a man was afflicted by some pain in his body, he should wipe the spot on his body that hurts him seven times with his hand and then say seven times:

⁴ Reported by Abu Dawood and At-Tirmidhee and authenticated by Al-Albaanee in *al-Mishkaat* (1553)

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أعوذ بعزة الله وقدرته من شر ما أجد وأحاذر

“I seek refuge in the glory and power of Allaah from the evil that I am experiencing and wary of.”⁵

The Prophet ﷺ was once treated with the well-known ruqyah:

بسم الله أرقيك من كل شيء يؤذيك،
من شر كل نفس أو عين حاسد، الله يشفيك

“In the Name of Allaah, I protect you from everything that harms you – from the evil of every soul or envious eye, may Allaah cure you.”⁶

This was the ruqyah that the angel Jibreel recited upon Prophet Muhammad ﷺ.

It is also authentically reported that when the Prophet ﷺ would visit a sick person, he would perform ruqyah on him saying:

إذهب ألباس رب الناس واشفي فإنك أنت
الشافى لا شفاء إلا شفاؤك شفاء لا يغادر سقما

“Remove the harm, Lord of mankind. And heal (him), for indeed You are the All-Healer. No healing is of any avail but Yours – healing that leaves behind no ailment.”

And there are many other supplications that he ﷺ would use in order to remove a calamity whether before or after one was afflicted with a sickness. An example of this is his ﷺ statement:

من نزل منزلا فقال أعوذ بكلمات الله التامات من
شر ما خلق لم يضره شيء حتى يرحل من منزله ذلك

⁵ Reported by Muslim

⁶ Reported by Muslim and others

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“Whoever comes upon a home and says: ‘I seek refuge in the perfect words of Allaah from the evil that He has created’ nothing will harm him until he leaves from that home.”

He ﷺ would also recite the *Mu'aawidhatain* (into his hands) before sleeping and then wipe his body with them.

All of these narrations indicate that ruqyah is legislated and permissible and that the Prophet ﷺ passed down known supplications and chapters from the Qur'aan that he ﷺ instructed us to recite. This is the legislated ruqyah.

We can derive from this the following points:

1. The legislated ruqyah is a supplication that a person makes in order to protect himself. It also consists of him lightly blowing spittle on his body or in his hands or on the person he is treating. He either lightly blows air mixed with saliva or spits as we will explain the difference between the two later on if Allaah wills.
2. These incantations that the Prophet ﷺ instructed us to use are based on the Book of Allaah or supplications that consist of seeking Allaah's aid and refuge in Him alone while at the same time hoping that He will prevent or remove the sickness or evil eye.
3. The legislated incantations must be of this nature, i.e. they must consist of seeking aid and refuge in only Allaah, and they must consist of relying upon only Allaah and not anyone else.

Due to this, the scholars have said that incantations are permissible only if they meet three conditions:

First: They must contain Allaah's Names and Attributes, meaning that one must seek aid from Allaah through the intermediary of His Names and Attributes.

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Second: They must be recited in the Arabic language or if it is not in Arabic, the person must understand what he is saying.

Third: The person performing ruqyah and the one being treated by it must both believe that this incantation is a means and that the means only work by Allaah's permission. The means can either be successful or unsuccessful based on whatever Allaah allows to happen. So the one who aids in reality and the one who allows the means to be successful and produce the desired result is Allaah. He is the One in whose Hand is the dominion of all things. Allaah says:

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ

“Whatever mercy Allaah may grant to mankind, none can withhold it. And whatever He may withhold, none can grant it thereafter.” [Surah Faatir: 2]

And He says:

وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ

“And if Allaah touches you with harm, none can remove it but Him.” [Surah Al-An'aam: 17]

Even though the servant of Allaah is required to implement the means, his heart must still be dependent upon Allaah (for the achievement of those means).

The scholars have said that these three conditions are required for the permissibility of using ruqyah. So the incantations that have been reported in the Qur'aan in general and in the Sunnah consist of these things.

Therefore, ruqyah by way of the Qur'aan consists of:

1. Mention of Allaah's Names and Attributes.

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2. Seeking assistance and refuge in Allaah.
3. Reliance upon Allaah.
4. Delegating one's affairs back to Allaah.
5. Seeking nearness to Him through the best of what came from Him which is His words, the glorious Qur'aan.
6. Words in the Arabic language that are clear and intelligible.
7. The greatest means of drawing near to Allaah and the most comprehensive meanings.

So leaving them in exchange for other types of ruqyah is like abandoning something superior in exchange for something inferior or something of higher quality in exchange for something of lesser quality.

These conditions indicate that the best ruqyah that a person can use is that which has been mentioned in the Qur'aan and the Sunnah. Allaah made the Qur'aan a cure as He says:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ
وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ

“O mankind, there has come to you a good advice from your Lord, a healing for what is in the hearts, and a guidance and mercy for the believers.” [Surah Yoonus: 57]

So it is a cure for the physical and spiritual illnesses that affect the hearts. It is a cure for sicknesses that have occurred and protection from sicknesses that have not yet occurred. Allaah says:

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ

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“And We send down of the Qur’aan that which is a healing and mercy for the believers.” [Surah Al-Israa: 82]

He also says:

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً

“Say: ‘It is for those who believe a guide and a healing.’” [Surah Fussilat: 44]

Healing with the Qur’aan can be for the sicknesses of the body as well as for the soul. This means that if a person feels pain in a certain part of his body or he is afflicted by some illness, the Qur’aan will indeed serve as a cure for these bodily illnesses as you have seen in the hadeeth of the man who was stung. This man was stung by a snake or a scorpion and then treated with Surah Al-Faatihah upon which he was cured and got up as if he had never been afflicted by anything.

This was a physical illness and a severe sting that the Qur’aan brought to an end. Allaah terminated this illness as a result of ruqyah being applied with the Qur’aan. It also cures mental and spiritual illnesses such as depression and the evil eye which affect the mind or the soul and so on. Healing these illnesses can be achieved by performing ruqyah using the Book of Allaah, the Sunnah of His Messenger ﷺ or legislated supplications that we have been permitted to use.

The second condition that we mentioned previously is that the ruqyah should be in the Arabic language or in words that contain meanings that are understandable if they are not in Arabic. If the ruqyah is done in Arabic, it must contain meanings that are known and understood. It cannot be in broken up words with no intelligible meaning and unknown names. They must contain the Names and Attributes of Allaah or permissible supplications that consist of seeking a way to

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Allaah through Allaah's Names and Attributes. They must not contain unknown names.

Imaam Maalik was once asked about incantations that contained unknown names, so he responded: "How can you tell that it is not disbelief." Meaning: It is possible that these unknown names can be the names of devils or the names of angels in which case one would be calling upon and seeking aid from angels or devils, and this is disbelief.

This is why the legislated ruqyah must contain intelligible names – the Names and Attributes of Allaah that are known – and it must be in the Arabic language. However, if the ruqyah is not in the Arabic language, it is still permissible, but only on the condition that it contains meanings that are understood by the one performing the ruqyah and it does not contain any associating of partners with Allaah or unknown names and unintelligible meanings.

The third condition is that one must believe that the ruqyah is a means and this is important since there are some people that think that healing comes from the one performing the ruqyah and not as a result of the ruqyah. So for example, one might say: "This person who performs ruqyah has the ability (to heal)."

The one who performs *ruqyah* is like a physician or a doctor – at times he may succeed in healing and at times he may not. The means is the ruqyah whereas the one who heals or harms is Allaah.

So the ruqyah is a means and the one performing it is like a doctor who applies these means. As for the one being treated by ruqyah, he should place his reliance and trust solely on Allaah and ask Him to help him by way of this ruqyah and Qur'anic recitation.

During the Days of Ignorance, people would believe unconditionally in the effect of ruqyah. They believed that it

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was always effective, so they would elevate its status and attribute its effect to either the one performing it or the *ruqyah* itself.

So reliance upon Allaah at that time was weak.

This affects all people regardless if they existed in the past, such as those alive during the Days of Ignorance and some of the Muslims who came after that. People would be attached to *ruqyah* and have weak reliance in Allaah; and they would have a strong desire for what people could offer them.

When a person is undergoing *ruqyah*, it is best that he intends the healing to come from Allaah. This is in the event that he is not performing *ruqyah* on himself but rather someone has offered to treat him with it, as the Prophet ﷺ said:

من استطاع منكم أن ينفع أخاه فليفع

“Whoever amongst you is able to assist his brother should do so.” ⁷

It has been reported in the well-known hadeeth of Husayn bin 'Abdir-Rahmaan As-Sulamee that he said: “We were once with Sa'eed bin Jubair ؓ when he asked us: ‘Which one of you saw the shooting star last night?’ He, i.e. Husayn, who was from the Taabi'en, said: ‘I said: ‘As for me, (I did because) I was not (busy) in prayer since I had been stung by a scorpion.’ He asked: ‘And what did you do?’ I said: ‘I looked for someone who could perform *ruqyah* on me.’ He (i.e. Sa'eed bin Jubair) said: ‘What caused you to do this?’ He said: ‘A hadeeth which was reported to us from 'Aamir bin Sharaheel Ash-Shu'bee from Buraidah bin Al-Husayb or 'Imraan bin Al-Husayb that he ؓ said:

⁷ Reported by Muslim

لا رقية إلا من عين أو حمة

'There is no ruqyah except from the evil eye or a scorpion sting.' ⁸

He said: 'He has done well who ends up doing what he has heard, but I have heard Ibn 'Abbaas ؓ say that the Messenger of Allaah ﷺ said:

عرضت علي الأمم، فإذا النبي ومعه الرجل والرجلان، وإذا النبي وليس معه أحد. ثم رفع إلي سوادّ عظيم، فقلت: هذه أمّتي، فقيل لي: هذا موسى وقومه، ثم قيل لي أنظر إلى الأفق فإذا سوادّ عظيم، فقالوا: هذه أمّتك، ثم قيل أنظر إلى الأفق فإذا سوادّ عظيم قال هذه أمّتك، قال وفيهم سبعون ألفاً يدخلون الجنة بغير حساب ولا عذاب

'The nations (of believers) were presented to me, when behold I saw a prophet that had one or two men with him and there was another prophet that didn't have anyone with him. Then a huge gathering of people appeared to me so I said to myself: This is my nation. But it was said to me: This is Moosaa and his people. It was then said to me: Look towards the horizon. And behold there was a massive assembly of people, so they said: This is your nation. Then it was said: Look to the (other) horizon, and behold there was another massive assembly of people, and it was said: This is your nation. Amongst them are seventy-thousand people that will enter Paradise without any reckoning or punishment.'

Allaah's Messenger ﷺ then got up and left and the people began debating with each other as to who these seventy-thousand people were. Some of the Companions said: 'Perhaps they are the Companions of Allaah's Messenger ﷺ –

⁸ Reported by Muslim, Abu Dawood and others; Refer to *Saheeh-ul-Jaami'* (7496)

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meaning those who came first in Islaam and have the highest characteristic of companionship.'

Others said: 'Perhaps they are those who were born into Islaam and do not ascribe anything in worship with Allaah.'

The Messenger of Allaah ﷺ came out to them and found out what they were differing about, so he ﷺ said:

هم الذين لا يسترقون ولا يكتون ولا يتطيرون. وعلى ربهم يتوكلون

'They are those who do not seek ruqyah nor do they cauterize nor do they follow omens,⁹ and they put their trust in their Lord.'¹⁰

What is meant by the Prophet's ﷺ statement: "...**those who do not seek ruqyah...**" is that preferably it should not be from the normal habits of a person to seek ruqyah from others. Instead, he should either perform ruqyah on himself or he should wait until someone comes to him and offers to do it for him, such as by asking: "Would you like me to perform ruqyah on you?"

In this circumstance, he does not fall into the category of those who seek ruqyah. This is from the perspective of what is most preferable, complete and perfect. And this is the description of the seventy-thousand people that will enter Paradise without reckoning or punishment.

In the wording found in the narration of Imaam Muslim, it states:

⁹ **Translator's Note:** The word used here is *Teerah*, which comes from *tayr*, or birds. This refers to the act of taking the flight of birds as either a good or bad sign, thus affecting the outcome of one's plans and aims. The unbelievers during the Days of Ignorance believed in this. It has been translated here and throughout the treatise as "omen."

¹⁰ A long hadeeth reported by Al-Bukhaaree and Muslim; The wording here is from Muslim.

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لَا يَرْقُونَ. وَلَا يَسْتَرْقُونَ. وَلَا يَطَيِّرُونَ. وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

“They do not perform ruqyah nor do they seek ruqyah nor do they follow omens, and they rely upon their Lord.”

So the part: “...**nor do they cauterize...**” has been omitted while **“They do not perform ruqyah...”** has been added. Some scholars, such as Shaikh-ul-Islaam Ibn Taimiyyah, have ruled that this phrase: **“They do not perform ruqyah...”** is irregular (*shaadh*) and contradictory (and hence unauthentic), whereas other scholars, such as Al-Haafidh Ibn Hajr and others, have authenticated it.

So negating ruqyah here: **“They do not perform ruqyah nor do they seek ruqyah...”** would mean that anyone who performs ruqyah would not fall into the seventy-thousand people that will enter Paradise without reckoning or punishment. There is speculation about this hadeeth from the perspective of its meaning (as opposed to its chain of narration), since the one who performs ruqyah is doing a good deed as stated by Shaikh-ul-Islaam Ibn Taimiyyah. And doing good is something that has been commanded in the religious texts.¹¹

The intent behind the hadeeth is that the one who constantly practices seeking ruqyah from others without ever doing ruqyah on himself and attaches himself to the one performing it, this person has weak reliance in Allaah, if this is his nature. That's why it is best if a man's heart is not attached to the one performing the ruqyah or the ruqyah itself.

These are some of the issues related to the legislated form of ruqyah, since as we mentioned to you previously there are two types of ruqyah – one that is legislated and one that is forbidden. There are valid forms of incantations and there are

¹¹ Refer to *Majmoo'ul-Fataawaa* (1/182)

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polytheistic or innovated forms. We have just discussed the first type of ruqyah, which is the legislated ruqyah.

Another point related to the legislated ruqyah is that the objective behind it should be to have the Qur'aan reach the one being treated, whether that is by way of blowing air mixed with light spittle or supplicating for him whilst asking Allaah's aid and seeking a way to Him through His Names and Attributes by which He would respond to the supplication.

Ruqyah can either be done by blowing air mixed with light spittle, by spitting or by something less than these two. The scholars have differed into two views on the issue of whether ruqyah is permissible by blowing air without spitting. However, the strongest opinion is that all of these forms are permissible. So if the ruqyah is done with *nafakh*, which is when one blows out only air from his mouth without any saliva, then it is permissible.

And if it is done with *nafath*, which is when one blows out air mixed with light spittle, then this is what is legislated, as this is what the Prophet ﷺ used to do. He would recite the Qur'aan and say the incantation (*ruqyah*), then blow air mixed with light spittle into his hands or blow spittle (directly) onto the sick person.

Ruqyah can also be done with something greater than *nafath* which is *tufi*. *Nafath* is when someone emits a little bit of saliva along with air whereas *tufi* is spitting. So this means that one should recite Surah Al-Faatihah and upon completing it, he should blow out air mixed with some saliva. This is known as *nafath*. Or he can spit, which is when one blows out more saliva than in *nafath*. This is known as *tufi*.

This *nafath* or *tufi* can either be applied directly onto the body or they can be applied through the intermediary of water, oil or something else. All of this is permitted. Or the ruqyah can be written onto something, i.e. some verses that treat the sickness can be written and so on. There have been several reports

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narrated on the Companions about this such as one where Ibn 'Abbaas would order that the following verses be written in a vessel for a woman experiencing difficulty during her pregnancy or whose delivery was delayed:

كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُتُوا إِلَّا سَاعَةً مِنْ نَهَارٍ

“On the Day when they will see that (torment) which they were promised, (it will be) as if they had not stayed more than an hour in a single day.” [Surah Al-Ahqaaf: 35]

As well as the other verse:

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُتُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا

“The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.” [Surah An-Naazi'aat: 46]

Afterwards, the woman that was experiencing delayed delivery or difficulty during her pregnancy would drink from this vessel and pour the rest of the water in it over her chest and some of her stomach.

It is also reported on some of the Companions that they would write the following verse over people that were possessed:

فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ

“Then it is struck with a fiery whirlwind, so that it is burned.” [Surah Al-Baqarah: 266]

Saalih, the son of Imaam Ahmad, may Allaah have mercy on him, said: “I fell ill one day so my father recited for me in water and then blew air with light saliva in it. He then instructed me to drink from it and wash my head (with the rest of it).”

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'Abdullaah, the son of Imaam Ahmad, also reported something similar on the permissibility of this.

The point behind all of this is that the conveyance of water is actually the conveyance of the recitation. Ruqyah is conveyed by blowing, breathing, or emitting saliva into water, which the sick person then drinks or pours over himself. There is no harm in this due to the fact that the Salaf did it and it was not condemned and also because it has a basis in the Sunnah.

However, the more direct the ruqyah is, the better and stronger its effect will be. This is why our grandfather, Shaikh Muhammad bin Ibraaheem, may Allaah have mercy on him, said: "The lesser the time-span is, the more effective the cure will be."

This means that if one were to recite upon water, it would be more direct if he were to blow air with saliva or to spit. The more direct the ruqyah is the more efficient its potency. So the less intermediaries there are, the stronger its effect will be as well. When a person performs ruqyah on himself, there exist no intermediaries other than himself – one intermediary. However, in the case where a person recites ruqyah upon someone else, there is now a second intermediary.

And if he blows air mixed with saliva into water and the patient drinks and washes himself with it, this is considered a third intermediary. Or if he writes the ruqyah in a bowl and washes it with saffron and so on, then drinks from it, this is also considered a third intermediary. Each time there is an intermediary present, the effect becomes weaker.

This is why the most superior form of it is that which has been authentically reported in the Sunnah, which is a person reciting the Qur'aan directly upon himself or someone else reciting upon him. These are the most effective, then they are followed by reciting in water and then by writing the ruqyah on paper and dissolving it in water. This is permissible. However it is not something the Salaf would do.

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These are some of the issues related to the legislated form of ruqyah.

The second category of incantations includes those that contain polytheism in them. Ibn Mas'ood رضي الله عنه reported that the Prophet ﷺ said:

إن الرقى والتمايم والتولة شرك

“Verily, (incorrect) incantations, amulets and bewitchment are all Shirk.” ¹²

What is meant by the word “incantations” here are those that are polytheistic. These are the ones the people in the Days of Ignorance and those similar to them would use. Polytheistic incantations are not allowed. The Prophet ﷺ said:

لا بأس بالرقى ما لم يكن شرك

“There is no harm in incantations so long as there is no Shirk.”

This refers to polytheistic incantations. What are polytheistic incantations? They are incantations that consist of one of several things:

First: Seeking aid and assistance from someone other than Allaah, such as a devil or a “saint.” So for example, one blows air or saliva on someone and supplicates for him in the name of a “saint.” If the incantations consist of seeking aid from Allaah while at the same time seeking aid from a “saint” or a dead

¹² Reported by Abu Dawood and authenticated in *as-Saheehah* (no. 331 & 2972); **Translator’s Note:** The word *tiwalah* has been translated as “bewitchment” here and in other places of the treatise, but it more specifically refers to charms or spells used to make a person turn away from someone or fall in love with someone.

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person or a devil or a jinn, this is associating partners with Allaah (Shirk).

Second: They contain unknown names, i.e. names with no intelligible meanings. Names with no significance are written. These names could be names of devils, which is why using such names in incantations is forbidden since that is one of the means that lead to Shirk. It is not permissible to use such names since they may contain Shirk in them. The means to something has its own ruling according to the Islamic principles. So if these means are means that lead to Shirk, then they are forbidden just like their end result.

Third: They contain spells in them, which sorcerers and conjurers call "charms." These individuals write verses from the Qur'aan in these charms but they write them backwards and then place them in paper that is dissolved in water and drunk. Or perhaps they are treated like an amulet and kept in one's pocket or hung on one's neck.

These incantations are placed in a square-shaped object that contains unknown numbers and unintelligible letters. Or they may be placed in a triangular-shaped object in which some of the names of Allaah are written on its outer edges. However, unknown names, supplications and numbers can be found in its interior. There is no doubt that all of these are pathways that lead to Shirk or they are direct Shirk since they are seeking aid and assistance from devils.

Other forms of polytheistic incantations are those that consist of supplications that contain pathways that lead to Shirk such as seeking a way to Allaah through the intermediary of certain righteous people, their sanctity or their honor. This is not allowed since seeking a way to Allaah through the intermediary of certain righteous people or through their sanctity or honor is an innovation and one of the pathways that lead to Shirk.

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What also falls under the prohibited forms of ruqyah are those that are innovated or those that contain transgression in them, such as when someone composes a *ruqyah* or constantly performs *ruqaa* that contain transgression in them. An example of this is what one scholar mentioned in a ruqyah which states:

رددت عين الحاسد إلى نفسه وإلى أعز الناس لديه أو أحب الناس لديه

“May the evil eye of the jealous person fall back on him and those dear and beloved to him.”

The person giving the evil eye has transgressed but as for those beloved to him, such as his father, mother, relatives and children, they did not transgress. So the evil eye falls back on those who did not transgress against him. Such a supplication is sinful since it is transgressing against others. So it is from the innovated supplications and incantations, regardless if Ibn Al-Qayyim, may Allaah have mercy on him, mentioned it while in the course of a discussion in *Zaad al-Ma'aad*.

So it becomes clear from this that the basic ruling with regard to incantations (*ruqaa*) is that they are all forbidden except for those that have been permitted.

This shows that you should investigate and not accept ruqyah from just anybody. You should not go to those that are “known” for practicing ruqyah since they are most likely basing their incantations upon something other than guidance and knowledge. If you come upon a ruqyah or you are instructed to use one that cannot be found in the Qur'aan or Sunnah, you should present it to someone that has knowledge so that he may clarify to you if it is permissible or not. This is based on the Prophet's ﷺ statement: **“Present your incantations to me.”** The one who doesn't know should present the ruqyah to someone who knows. **“There is no harm in incantations so long as they are not Shirk.”**

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This means that you should present the ruqyah to someone with knowledge so that he may tell you if it's permissible or not and if it contains a valid meaning or not.

It is obligatory upon everyone to abide by the legislated incantations and leave off, beware of and warn against the polytheistic and innovated ones since they are dangerous and lead to Shirk, which nullifies one's good deeds. And we seek refuge in Allaah from this! So a person may come seeking salvation but turn out being a loser in this world and the Hereafter, and we seek refuge in Allaah from this.

The one performing ruqyah must have certain characteristics, meaning if one desires to engage in ruqyah, he must:

First: Be sincere to Allaah. This means that he must not be from those who associate partners with Him whether in speech or in action. Rather, he must be from those who adhere to pure monotheism. It also means that he must do it purely for the sake of Allaah by seeking aid and refuge in only Him when using this ruqyah.

Second: He must have knowledge. The meaning of "knowledge" here is restricted and refers only to knowledge and that refers to knowledge that the ruqyah he is using is legislated. The ruqyah must be found in the Qur'aan or it must be authentically reported in the Sunnah or in known supplications. One must have knowledge that this ruqyah is prescribed in the Religion. He should present the ruqyah to a person that has knowledge so that he can say: "There is nothing wrong with this ruqyah."

If the person practicing the ruqyah is ignorant and not from those who have knowledge and he doesn't investigate into what incantations he should use and what he should not, these are signs that he does not practice ruqyah properly and it shows that he is not qualified or able to perform ruqyah.

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Third: His objective must be to assist and aid. This is a desirable characteristic – that one intends to help his brother and assist those in need of help. The proof for this is the hadeeth of Jaabir bin 'Abdillaah رضي الله عنه in which the Prophet ﷺ said:

مَنْ اسْتَطَاعَ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ

“Whoever is able to assist his brother should do so.”

Assisting one's brothers, whether they are in need or sick, is a good deed. Even if one gets compensated for it, he is still aiding his brother and this is considered a good deed. Doing good is something that is required of all of Allaah's servants, and the most beloved of servants to Allaah are those that are most helpful to Allaah's servants.

Fourth: Another characteristic of the one performing ruqyah is that he should connect the one being treated with Allaah and not with himself, such as by making himself appear as something grand and as having the ability to heal with ruqyah, saying such things as: “I healed so and so from such a disease” and “I recited the Qur'aan and cured myself from cancer” and “I recited upon someone and cured him from such and such illness” thus exalting himself in the presence of the one he is treating.

Therefore, from the commendable characteristics of the one performing ruqyah is that he should be someone with humility, modesty and humbleness towards Allaah and not someone that extols and magnifies himself. He should use what Allaah has given him to help others and not use it to glorify himself and to make the people attach themselves to him. On the contrary, he should connect the people to the legislated words of remembrance and supplications that have been reported in the Sunnah. He must command the people to do good and forbid them from doing evil, thereby opening the means of good for them.

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Unfortunately, this is why we see many individuals, especially ignorant people and women, attaching themselves to those who perform ruqyah. So they may say: "I have treated so and so with ruqyah" yet perhaps they have never recited a single word over him or perhaps he only recited a small portion over him and so on. He did not strive to find and seek out the correct form of ruqyah and verses that would help the one being treated. Rather, he only claims to be one that can perform ruqyah. This is something that is not commendable.

What should be done by the one performing ruqyah is advise the people that the one who truly cures and heals is Allaah whereas he is just a means and the ruqyah is just a means. He should teach people the recommended words of remembrance and supplication and order them to do good and stay away from evil.

Fifth: He must beware of falling into situations of doubt and temptation, particularly when treating women as it is possible that the Devil may lure a person into doing such acts as performing ruqyah on a woman while in privacy or having him place his hand on her or other acts that are not prescribed in the Religion.

So it is an obligation on the one performing ruqyah to beware of the pathways that lead to Shirk and to avoid the avenues of temptation that may cause his faith to be tested. And we seek refuge in Allaah from this as such outcomes have already befallen certain individuals who practice ruqyah. We ask Allaah to accept the repentance of all of them and guide them to the Straight Path.

As for the one being treated by ruqyah, i.e. a sick person or a person afflicted by the evil eye, he must have the following characteristics:

First: He must give precedence to hoping in, asking aid from and seeking refuge in Allaah. Allaah says to His servants:

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وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ
يُرِدُّكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ

“And if Allaah touches you with harm there is none that can remove it but Him. And if He intends any good for you, there is none that can repel His favor which He causes to reach whomever of His servants He wills.” [Surah Yoonus: 107]

And He says:

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ
فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ . وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

“And if Allaah touches you with harm, none can remove it but Him. And if He touches you with good, then He is Able to do all things. And He is the Irresistible, above His slaves, and He is the All-Wise, Well-Acquainted with all things.” [Surah Al-An'aam: 17-18]

And He says:

وَإِذَا مَرَضْتُ فَبِهِ شَفِينٌ

“And when I am ill, it is He who cures me.” [Surah Ash-Shu'araa: 80]

So therefore, if you need to be treated by ruqyah, you must place your hope in only Allaah, just like when you go to the doctor. You know that the doctor is a means and that Allaah is the One who heals. So in the same manner, the one performing the ruqyah is a means and the One healing is Allaah.

If you are in need of being treated by ruqyah, you should also beware of false internal whisperings for indeed those who are affected by the evil eye and jealousy are almost always affected by false internal whisperings as well. So a person –

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man or woman – may look to him or herself and say “Such and such illness has befallen me” or “Such and such has affected me due to jealousy” or “Such and such has stricken me.” The illness leads him to have all these false notions and he begins to make things seem bigger than they really are. So this causes him to develop an illness over his present illness.

What is required from the servant of Allaah is that he put his trust in Allaah and abide by the means. However, he should not give the Devil access to his heart thus allowing him to whisper false notions to him and cause him to become weak. This is since if he becomes weak, the Devil will have greater power over him.

Second: Another attribute that those who need to be treated by ruqyah should have is they should learn the various wordings of ruqyah by themselves. This means that they should not always depend on people, rather, they should try to perform ruqyah on themselves. They should treat themselves by reciting Surah Al-Faatihah or Surah Ikhlaas or the Mu'aawidhatain on themselves. Or they should recite Ayat-ul-Kursee on themselves before sleeping as well as the words of remembrance that are recited throughout the day and after the obligatory prayers.

These words will protect them since these supplications and incantations will help them prevent and remove all calamities from themselves. These incantations assist by preventing evil from befalling. So they are like armor that you wear to protect yourself from any danger that comes your way. They are a means that assist but Allaah is the One who ultimately brings about good or harm.



Errors Committed in Ruqyah

There are some errors that are committed with regard to ruqyah with which we will end our discussion. Those who perform ruqyah as well as those who request it fall into these types of mistakes.

As for the errors committed on the part of those who perform ruqyah:

The first and greatest of them is that they take reciting the Qur'aan and performing ruqyah on people as a vocation, thus devoting themselves completely to it. It is a well-established fact that people are in need of ruqyah, however, dedicating one's time solely to practicing it was not from the way of the Companions during the lifetime of the Prophet ﷺ even though there could be found amongst them those who performed ruqyah. It was also not from their way or their successors' way to do this after the lifetime of the Prophet ﷺ. Rather, it only came about in later periods in time.

So that which is in accordance with the way of the pious predecessors and what the Sunnah indicates is that a man may assist his brothers, with or without receiving compensation, by performing ruqyah on them. However, he should not devote his time to it as a profession. He must not treat it as a job such as a doctor that dedicates all of his time to his practice. This is based on the fact that there was no mention of this or there did not exist in the early days (of Islaam) any need for doing this.

Furthermore, from another perspective, according to what we have observed from those who dedicate themselves to it, such

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a practice has caused them to pass down many forbidden acts. So you will find those who dedicate themselves to performing ruqyah as a profession committing numerous errors since they need to do certain things and leave off certain things. And they do things related to business transactions without any clear evidence, as well as ruqyah through audio tapes or sounds, such as by reciting in one room while the earphones are in another room away from the one doing the ruqyah.

Another mistake that is common and widespread amongst those who perform ruqyah, which is worse than the first, is using the Jinn that accompany them to assist them.

This is a misconception that some people are unaware of to the point that it is unbeknownst to them. This erroneous belief becomes apparent when they say such things as: "I will ask help from the Muslim Jinn" or "from the jinn that accompanies me." "I will ask for help from the Muslim Jinn if they present themselves" or "from my accompanying jinn to find out what is wrong with the one I am performing ruqyah on."

So they intend to use them in order to find out what the sick person is suffering from – if it is the evil eye, magic or something else.

The basic ruling with regard to seeking help from the Jinn is that it is forbidden. However, some scholars have permitted it in the case where a Jinn reveals himself occasionally – i.e. in rare situations – to a Muslim in order to show him that he is a believer. In that case, he may communicate and seek help from him.

Regardless, this was not from the way of the Prophet ﷺ or his Companions. Shaikh-ul-Islam Ibn Taimiyyah and others stated that the Prophet ﷺ would take two avenues of approach when dealing with the Jinn:

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First: Either he ﷺ would command them to do good and forbid them from evil, i.e. he would order them to single out Allaah alone for worship and forbid them from the opposite of that, since the Jinn are also responsible for their actions which means they are like everyone else when it comes to commanding good and forbidding evil, or,

Second: If they were from the devils amongst Jinn, he ﷺ would seek refuge in Allaah from their evil and use the lawful and commendable forms of ruqyah to repel their evil.

As for seeking assistance from the Jinn, even in the situation where one of them is present (whilst performing ruqyah), this was not from the guidance and teachings of Prophet Muhammad ﷺ or his Companions. And as for the scholars that permitted it, then it only applies to those (rare) particular instances in which they reveal themselves, and that does not necessarily have to be during the times in which ruqyah is being performed.

So therefore, it is mandatory that one not seek the assistance of the Jinn for this is one of the means that leads towards evil and ascribing partners with Allaah (Shirk).

Another point that I would like to make about those who use the "Muslim Jinn" to help them is that this causes them to introduce ill-feelings, dissension and grudges into people's souls because of what they hear from the information of those who claim they are communicating with "Muslim Jinn!"

So for example, the Jinn may inform them that the person is affected by the evil eye and that this evil eye was caused by his second wife or that it is magic or something else. So he relays to them everything that this Jinn tells him.

Accepting information that a Jinn conveys to you is dependent upon him being trustworthy and reliable. And there is no way of knowing if this Jinn is trustworthy or not. Even if he were your

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qareen (jinn that accompanies you) or if he were present with you (whilst performing ruqyah), you wouldn't know if he was reliable in his reports or not.

This is why the scholars of Hadeeth have mentioned in their books on Hadeeth Terminology that the narration of a Jinn, even if he is Muslim, is weak, since the authenticity of such a narration would be dependent on knowing whether or not this Jinnee¹³ was reliable and trustworthy, and there is no way of finding this out.

So how can the one performing ruqyah use the information that is given to him by this Jinnee who claims to be Muslim, thus relaying whatever this Jinnee tells him – that this person is suffering from magic caused by another woman, that this woman has a magic spell placed on her by her husband's second wife, for example, or her father's wife or her aunt?! So as a result of his relaying this information, there begins to develop grudges and breakup of family ties.

Or he may even say: "Your suffering comes by way of your husband. Your husband has done such and such..."

It is not permissible to rely on such reports and it is not permissible to seek help from the Jinn in these matters. This is a form of preventing the means that lead to Shirk and repelling dissension that may occur between the believers.

Another common mistake that those who engage in ruqyah encounter is they are lenient when it comes to implementing what is legislated with regard to ruqyah. Due to the large amount of people requiring assistance and the short amount of

¹³ **Translator's Note:** The word Jinnee is the singular form of the word Jinn. To avoid confusion, the word "Jinn" has been used throughout this translation for both singular and plural cases with the exception of some instances, such as the one above where it appears in its original singular form, i.e. "Jinnee", for better reading.

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time, they have begun to use different forms of ruqyah using methods that are inconsistent with the proper method.

For example, some of them make seals in which they imprint a verse from the Qur'aan, stamp that upon saffron (ink) and then imprint it upon pieces of paper. I have seen an example of this in which a huge seal was stamped upon a piece of paper. A seal has to be stamped upon paper, but this was a verse from the Qur'aan so it was degrading to the Qur'aan since it required that a verse from the Qur'aan first be imprinted upon a seal and then struck upon a piece of paper. This is wrong as it is degrading to the Qur'aan and that is forbidden.

Other methods include such things as what they call a "standard recitation" and a "special recitation." In fact, there is even something that they call a "royal recitation!!" What is this?!

Then they claim: "I have recited such and such upon him" and so on and so forth.

All of this is a means of taking wealth from the people unjustly and in opposition to the fundamental basis of ruqyah, which is that the prescribed verses should be recited without making any distinctions. You should not say: "This is a standard recitation that costs fifty dollars" and "This is a first-rate recitation that costs two-hundred dollars" and "This is a royal recitation that costs a thousand!"

This is something that is not permissible because firstly it leads to condemnable acts and secondly because it is in opposition to what has been reported in the textual evidences of the Sunnah, which is the source of ruqyah. So we should beware of such things and oppose them.

The one performing ruqyah must be sincere and honest and use only that which has been legally prescribed whilst leaving

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off whatever has not been legally prescribed and being wary of the Devil causing him to fall into error.

These are some of the mistakes that those who perform ruqyah fall into.

From another perspective, there are other more serious mistakes that fall into the realm of Shirk, which some sorcerers, conjurers and witch doctors commit.

They use forms of incantations, which as we mentioned to you before, are polytheistic in nature. So, for example, they give out pieces of paper in which are written names of devils or names that are unknown and so on.

So beware and be very careful about this since that is Shirk, i.e. ascribing partners with Allaah.

And they may even be accompanied, and we seek refuge in Allaah, with a bequest to slaughter an animal for the sake of someone other than Allaah, which causes a person to leave from the fold of Islaam, since this act is a form of major Shirk. Worship must only be done for the sake of Allaah. The bequest may also instruct the person to commit some other act of Shirk, and we seek refuge in Allaah from this, or disbelief, such as belittling the *mus-haf* or some other act that constitutes disbelief in Allaah.

This is why it is required that everyone work together upon righteousness and piety and cooperate with one another in repelling evil. If you know that someone is using unlawful methods consisting of polytheism, magic and trickery when reciting the Qur'aan or performing ruqyah, you must convey this about him to the people. Your responsibility will not be removed until you convey this information about him as these types of people are causing corruption throughout the lands. And Allaah has ordered us to rectify the land and forbidden us from corrupting it.

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It is your obligation to cooperate should you learn about or see something. So therefore, you must warn against the likes of such people and not remain silent. You are required to convey the news, but who should you convey it to?

It must be conveyed to the competent authorities, i.e. in the government, or it should be conveyed to the rulers or to the judge in the area or the courts or some other source of legal power by which the burden of responsibility will be removed from you. Or you may inform some of the people of knowledge whom you know will relieve your responsibility. It is not allowed for you to remain silent about it.

These are some words that we hope will provide an explanation, in brief and without going into detail, about the subject of tonight's lecture, which is: Incantations and their Rulings.

It is imperative that everyone be concerned with this topic and acquire knowledge of his Religion, since whoever intends good for, He grants him understanding of the Religion.

They must caution the women in their homes and ignorant people about going to these "reciters" or those who perform ruqyah without first knowing their character, trustworthiness, reliability, dependency and proper implementation of ruqyah.

It is an obligation upon everyone to acquire knowledge and beware of the pathways that lead to Shirk, and to strive to implement the Sunnah as well as the guidance and explanation reported in it since all forms of good can be found in following the Sunnah of Prophet Muhammad ﷺ.

This is since there is nothing that is good, except that he ﷺ directed us to it and there is nothing that is evil except that he ﷺ warned us against it. One of the things that he ﷺ directed us to is the legislated form of ruqyah, which is ruqyah that is done with the Qur'aan or with well-known supplications that he ﷺ

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showed us. He ﷺ also forbade us from the evil of polytheistic incantations and their likes which serve as means that lead to Shirk. So he ﷺ ordered us and encouraged us towards everything that is good.

May Allaah send His peace, praises and blessings upon our prophet Muhammad.



Closing Remarks by Shaikh Ibn Baaz

At the end of the lecture, Shaikh 'Abdul-'Azeez bin Baaz made the following closing remarks to those present:

All praise is for Allaah and may the peace and praises of Allaah be on the Messenger of Allaah, his family, Companions and whoever follows his guidance.

To proceed:

We have all just heard this valuable lecture delivered by the noble Shaikh Saalih bin 'Abdil-'Azeez bin Ibraaheem Aali Shaikh, may Allaah reward him and increase his recompense.

And it is a valuable lecture on a subject that deserves special attention. I ask Allaah to benefit us and you with what we heard and to multiply his reward. And I ask Him to grant us and you beneficial knowledge and righteous deeds and grant us all understanding of the Religion.

My advice to everyone is that they implement the guidelines and recommendations they heard today with regard to ruqyah. This is since many of the people who perform ruqyah today do not have clear knowledge of this topic, and as a result improper things occur at their hands. When a believer is in need of ruqyah, he should aim to find those who are known for good and known for being upright and having knowledge so that he doesn't fall into that which contradicts the Religion.

You have heard what was reported in a hadeeth that the Prophet ﷺ said:

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لَا بَأْسَ بِالرَّقِيِّ مَا لَمْ تَكُنْ شِرْكَاً

“There is no harm in incantations so long as they are not Shirk (polytheistic in nature).”

And he ﷺ said:

لَا رُقِيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حَمَةٍ

“There is no ruqyah except against the evil eye and a scorpion sting.” ¹⁴

The word ‘ain refers here to the evil eye and *humamah* refers to poison. This hadeeth shows that these two things take more precedence than anything else but that regardless, ruqyah can be applied to all types of illnesses or calamities that befall people.

The Companions performed ruqyah on a man that had been bitten by a scorpion and Allaah cured him. One of the Companions recited Surah Al-Faatihah over him and Allaah healed him. When the Prophet ﷺ was informed about this, he said to them:

أصبتم

“You have done well.” ¹⁵

He approved of what they did and did not reprimand them. And they even took a payment from the friends of this sick person whom they recited Surah Al-Faatihah over.

¹⁴ Reported by Muslim, Abu Dawood and others; Refer to *Saheeh-ul-Jaami'* (7496)

¹⁵ Reported by Al-Bukhaaree, Muslim and others

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The point is that there is no harm in performing ruqyah so long as it is a religiously legislated ruqyah as the Prophet ﷺ said:

لَا بَأْسَ بِالرَّقِيِّ مَا لَمْ تَكُنْ شِرْكَاً

“There is no harm in incantations so long as they are not Shirk (polytheistic in nature).”

The Prophet ﷺ himself would perform ruqyah and he had it performed on him, and the Companions would do it too.

Ruqyah can be done with the Qur'aan or by using what has been reported in the *ahaadeeth* or by saying lawful and pure supplications. A believer should investigate his ruqyah to see if it is something that has been reported in the texts. He must scrutinize the supplications that he learns which he plans to use on those he will treat. And he must strive to be sincere in his treatment and acknowledge that a person's curing and healing lie in the Hands of Allaah and that ruqyah is just a means.

This means that the one performing ruqyah as well as the one receiving it must both put their trust and reliance in Allaah. They must believe that success or failure, granting or withholding, and healing and the curing lie in the Hands of Allaah. This is why the hearts should be attached and dependent upon Him alone.

The one performing the ruqyah as well as the one being treated by it must both acknowledge that the cure lies in the Hands of Allaah, so they should put all their hope and aspiration in Him and ask Him to make the means work, regardless if the means of treatment consist of ruqyah, cauterization or some other form of medicine.

The Prophet ﷺ said:

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عِبَادَ اللَّهِ تَدَاوُوا وَلَا تَتَدَاوُوا بِحَرَامٍ

“Servants of Allaah, heal yourselves, but do not heal yourselves with the unlawful.” ¹⁶

So there is no harm in treating and healing with ruqyah or some other method; however it must be done while putting one's trust and reliance upon Allaah.

However, one must only perform ruqyah using what Allaah has legislated and allowed. He must also only heal himself and others using what Allaah has allowed. His heart must be dependent upon Allaah whilst having faith that only Allaah has the power to heal and that these forms of treatment and healing are only means.

As you have heard, ruqyah has three conditions:

First: Ruqyah must be performed using either the Qur'aan, what has been reported in the *ahaadeeth*, permitted supplications or other clear lawful things. As for using unintelligible names or unknown methods or being dependent upon someone other than Allaah for the cure or asking the Jinn for help, all of these things are forbidden.

This condition must be met. Ruqyah must be done using clear things such as verses from the Qur'aan or *ahaadeeth* or other clear lawful means that are acceptable.

Second: It is not permissible to perform ruqyah by using that which opposes the legislation of Islaam or by using unknown and unintelligible names.

¹⁶ Reported by At-Tabaraanee in *al-Kabeer* and others and authenticated by Al-Albaanee in *as-Saheehah* (1633)

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Third: We must believe that ruqyah is only a means and that the cure lies in the Hands of Allaah. He is the only One who can heal. So it is only a means.

And from the things we must beware of, as Shaikh Saalih mentioned are:

We must beware of asking the Jinn for help and of relying on the information they give. For example, they may say: "This person's sister placed magic on him" or "his wife's sister" or "his mother" or some other woman or person. All of this is falsehood and lies and it is not permissible to rely on that.

It is not permissible on the one performing ruqyah to ask them questions or rely on what they say, since there can be found amongst them those who are persistent liars, those who are unknown, those who are sinners and those who are disbelievers.

So it is not permissible to rely on them or ask them anything. Rather, one should just perform ruqyah on a person and if there is a Jinnee in him, he may talk with the Jinnee and admonish him, remind him and warn him about remaining inside this human being. He should inform him that he is oppressing him and that it is not permissible for him to do this and that he should come out from him and fear Allaah.

If the Jinnee is Muslim, he should advise him to fear Allaah and beware of the consequences of oppressing someone.

But as for believing him when he tells you that he entered the human being due to so and so and that such and such person did it, such as your sister or your mother or your brother's wife or your neighbor or anyone else, then we must be wary of this and not believe these liars from amongst the Jinn.

The person performing ruqyah should admonish them, remind them and command them to come out since they are

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committing oppression. If the Jinnee is Muslim, he should be advised to fear Allaah and told not to oppress his brother. If he is not Muslim, he should also be told the same thing. We must beware of oppression because its end-result is disastrous. So he should remind him and caution him about staying inside this Muslim and advise him that this is oppression, which one must avoid.

In any case, it is obligatory for those who perform ruqyah to fear and be conscious of Allaah and to use only Qur'anic verses, prophetic supplications and permissible supplications whilst performing ruqyah. He must also avoid the prohibited means that Allaah forbade and beware of lying and believing the Jinn or asking them and relying upon the information they provide. All of this must be avoided.

The one performing ruqyah must put his trust in Allaah and acknowledge that He is the only One that enables the means to have an effect and in whose Hand lies harm or benefit and that He is Able to do all things.

This is why the Prophet ﷺ clarified in his saying:

إن الرقى والتمايم والتولة شرك

“Verily, (incorrect) incantations, amulets and bewitchment are all Shirk.”¹⁷

The incantation (ruqyah) mentioned here refers to either unintelligible incantations, incantations that are not in accordance with Allaah's Religion, incantations that use other than what Allaah has permitted, or incantations that consist of seeking assistance from devils, jinn and so on and so forth.

¹⁷ Reported by Abu Dawood and authenticated in *as-Saheehah* (no. 331 & 2972)

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Ruqyah should only be done using either the Qur'aan, prophetic supplications, or (other) permissible supplications. *Tiwalah* refers to bewitchment used to make a person turn away from someone or fall in love with someone, or it may refer to magic in general. *Tamaa'im* refers to amulets and other things that are hung upon people, children and so on. All of these are forbidden and should be avoided.

As for the hadeeth that talks about the seventy-thousand people that do not seek ruqyah or cauterize, then this was stated from the perspective of what is most preferable. Not seeking ruqyah or cauterization for oneself are preferable, but in spite of that, there is nothing wrong if one asks for ruqyah to be done on himself or asks to be cauterized. The Prophet ﷺ himself cauterized others, was cauterized, sought ruqyah, and ordered 'Aa'ishah to seek to be treated by ruqyah.

However, not asking others to perform ruqyah on you is better since it means you will not be asking people for help in this regard. But if one does ask others to be treated by ruqyah or cauterization, if he has a need for it, then there is nothing wrong with this. This is why the Prophet ﷺ said:

الشفاء في ثلاثة: كية نار أو شرطة
محجم أو شربة عسل وما أحب أن أكتوي

“Healing can be found in three things: Burning with fire; Cutting with a blade, and; Drinking honey. And I do not like burning.” ¹⁸

In one narration, he ﷺ said:

وأنهى أمتي عن الكي

“And I forbid my ummah from using cauterization.” ¹⁹

¹⁸ Reported by Al-Bukhaaree and others

¹⁹ Reported by Al-Bukhaaree and others

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Cauterization, or healing through burning, is the last medicinal resort. If there is a need for it, there is no harm in it being done.

As for the part of the hadeeth (about the seventy-thousand people that will enter Paradise without reckoning) in which it states “...**nor do they perform ruqyah...**”, then this part is irregular and unauthentic. The only part of this hadeeth that is authentic is: “...**nor do they seek ruqyah...**”

As for one performing ruqyah on others, this falls under the general prescription of someone aiding his brother, as occurs in the hadeeth:

مَنْ اسْتَطَاعَ أَنْ يَنْفَعَ أَخَاهُ فَلْيَنْفَعْهُ

“Whoever is able to assist his brother should do so.” ²⁰

Helping one's brother by performing ruqyah on him is something legislated in the Religion and for which one will be rewarded. But this should be done by investigating into which types of ruqyah are legitimate and avoiding the types of ruqyah from the Days of Ignorance that Allaah forbade.

We ask Allaah to grant us all beneficial knowledge and righteous action and bestow us and you with understanding of the Religion. And we ask Him to multiply the reward of Shaikh Saalih for his effort in explaining and clarifying.

We ask Allaah to make us and you from those who guide and are guided, verily, He hears all and is near. May Allaah send His peace and praises upon our prophet, Muhammad, his Companions and those who follow him upon goodness.

[End of Treatise]

²⁰ Reported by Muslim

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أسئلة مهمة حول الرقية والرقاة

**Important Questions
and Answers regarding
RUQYAH**

لفضيلة الشيخ ربيع بن هادي المدخلي

By Shaikh Rabee' bin Haadee Al-Madkhalee



Questions & Answers on Ruqyah

Question: Our noble Shaikh and father, Rabee' bin Haadee Al-Madkhalee, may Allaah preserve you, there is a man that performs ruqyah here who has ordered a woman that is possessed to put musk on her vagina, anus, breasts and lips, saying that this will prevent the Jinn that has possessed her from having intercourse with her and that this is an established practice with him based on his experience. Is this action of his correct? Please benefit us, may Allaah bless you.

Answer: In the Name of Allaah, the Most Merciful, Bestower of Mercy. All praise is for Allaah and may the peace and praises be on the Messenger of Allaah ﷺ, his family, Companions and whoever follows his guidance. To proceed:

Healing is prescribed and permissible. The Prophet ﷺ said:

ما أنزل الله داءً إلا قد أنزل له شفاءً، علمه من علمه وجهله من جهله

“Allaah did not send down any sickness except that He sent down a cure for it. Those who aware of it are aware of it and those who are unaware of it are unaware of it.”

It is prescribed to perform ruqyah using the Qur'aan since the Qur'aan is a cure and mercy to the believers whereas it only increases the wrong-doers in loss. There is no cure more wholesome and beneficial than ruqyah that is performed whilst using the Qur'aan and Sunnah. However, it must meet certain conditions, such as:

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The one performing and the one receiving the ruqyah must both be sincere and they must truly seek recourse in Allaah. If both parties are sincere and the ruqyah is performed using the Qur'aan and Sunnah, there will be no treatment more beneficial than this (type of) treatment. This is well known from the scholars as they have stated and conveyed such. The Messenger of Allaah ﷺ said:

لا رقية إلا من عين أو حمة

“There is no ruqyah except from the evil eye or a scorpion sting.” ²¹

The evil eye is known; It is when someone gets afflicted as a result of a person who may be evil looking at him and thus transferring the evil from his wicked eyes to the person he is envious of thereby causing him harm. So evil eye is true, but it only occurs with Allaah's permission. And no doubt it has an effect, which is why the Messenger of Allaah ﷺ said:

العينُ حقٌ

“The evil eye is true.” ²²

Magic is also true but it cannot harm someone unless Allaah allows it to. So none of these things occur or cause harm to people unless Allaah permits it. The best and most effective way of treating these things – magic, the evil eye, a scorpion bite and so on – is by performing the legislated ruqyah with the Qur'aan and Sunnah, whilst having sincerity and truthfulness. This is since a person may not have reliance upon Allaah or he may be holding bad thoughts, and we seek refuge in Allaah. Or the one performing ruqyah may be a scam artist and a liar

²¹ Reported by Muslim, Abu Dawood and others; Refer to *Saheeh-ul-Jaami'* (7496)

²² Reported by Muslim

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and not use the Qur'aan, thus causing him to seek recourse in other tricks and schemes.

Many people put themselves forward for ruqyah. They appoint themselves and then send out advertisements about themselves and the word becomes widespread about him that he is *maa shaa Allaah* someone who does ruqyah!! These are all acts of fraud, trickery, deception and taking people's wealth unjustly. These types of people do not help out people in the least. They predominantly rely on schemes, plots and useless methods!!

This type of person has one woman come to him and a second and a third and he talks to her in this despicable manner, saying: Put this on your private part. Put this on your anus!! What bad manners. This is despicable! I advise this person to fear Allaah and not preoccupy himself with ruqyah.

Ruqyah can be performed by any Muslim that is sincere, honest and known for his piety and uprightness. However, such a person should not appoint himself and promote himself to the people passing himself off as a "raaq", or ruqyah specialist, so that men and women from far and near come to him. This is not legislated in the Religion at all. Not even the Messenger of Allaah ﷺ appointed himself in this manner.

He ﷺ would perform ruqyah on himself and on other people if they needed to be treated by ruqyah. As for a person appointing himself and putting himself in a position of performing ruqyah similar to a position of issuing verdicts (fatwa), then this is wrong. And this is especially the case if he seeks recourse in methods such as these which reveal his evil intentions and aims as well as his foolishness.

My brother, treat the people but do not take it upon yourself as your duty. Allaah says:

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وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ

“...nor am I from those who assume a responsibility that does not belong to them.” [Surah Saad: 86]

The Messenger of Allaah ﷺ informed you that ruqyah can be performed using the Qur'aan and the Sunnah, and that the results are in the Hands of Allaah. So implement the legitimate means and do not seek recourse in schemes, vile practices and useless words.

Another condition is that one must truly follow the Messenger ﷺ by performing ruqyah in the same manner that he ﷺ performed it and not changing it. You cannot change its manner, description or anything about it; You must do it the same way he ﷺ did it. You pray as the Prophet ﷺ prayed and you perform Hajj as he ﷺ performed Hajj. So just as you follow him in everything else and do as he did, then likewise the same applies to ruqyah. As for coming up with new fabrications in this field, i.e. the field of ruqyah, and so on, this is not required.

If your performing ruqyah with the Qur'aan does not help, i.e. you treat people with ruqyah from the Qur'aan and the Sunnah but it has no effect, then this is perhaps either due to a shortcoming in the one being treated or because of some reason that Allaah intends. So why would you then resort to using other methods and invent other ways? What is it that has made you feel like this is your duty and responsibility? Is it love for wealth or love for fame and useless words? I (personally) do not perform ruqyah on anyone and I dislike doing it because of the actions of these individuals who appoint themselves as ruqyah “specialists” in order to take people's money while using such practices and schemes!!

So I advise this person, if he is Salafi, to fear Allaah and desist from seeking fame and from appointing himself to perform ruqyah. He should abandon these methods. You are just one of

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the Muslims. If a person needs you, treat him with ruqyah in the manner that has been legally sanctioned (in the texts) and that will suffice you. If not, leave the door open for someone else.

Do not try to monopolize ruqyah. Trying to monopolize ruqyah is a sign that one has bad intentions. Perhaps there can be found another person better than you in the community and perhaps his supplication is accepted more than yours. So why would you try to monopolize it such that you resort to using these despicable methods?!

I advise this person to fear Allaah and follow the Way of the Believers. Follow the Sunnah of Allaah's Messenger ﷺ. No one should put himself in charge of performing ruqyah nor should he take it upon himself as if it were his sole responsibility. He should leave the field open for others.

Any Muslim that has goodness in him and fears Allaah is likely to have his supplication accepted. If he recites the Qur'aan, Allaah will answer his supplication and heal that person because of him, i.e. because of his sincerity and truthfulness, and because of the lawful methods he has employed to heal this sick person.

May Allaah guide all of us to what He loves and is pleased with, and may the peace and praises of Allaah be on our prophet Muhammad and his family.

Question: Is it permissible for someone who doesn't recite the Qur'aan well to perform ruqyah?

Answer: It is permissible for him to perform ruqyah if he is compelled to do so. But he should learn. The Prophet ﷺ said:

الماهرُ بالقرآن؛ مع السَّفَرَةِ الكِرَامِ البررة، والذي
يقرأ القرآنَ وَيَتَنَعَّعُ فِيهِ وهو عليه شاقٌّ؛ له أجران

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“The one who recites the Qur’aan proficiently will be with the honorable and obedient scribes (i.e. angels). And the one who recites the Qur’aan whilst stammering and with difficulty will have two rewards.”

This means that such a person will be rewarded even if he does stammer in his recitation and cannot recite well. So he should recite but try to improve his recitation.

Question: Does experience have any significance when it comes to performing ruqyah?

Answer: Experience applies to medicine and not ruqyah. Medicine is based upon practice and experience. But as for ruqyah, it is better for a Muslim to restrict himself to only the lawful forms of ruqyah. As for practice and experience, first of all, how will you know (when you have achieved sufficient experience) and where did this notion come from?

Question: Is it permissible to talk to a Muslim Jinnee?

Answer: It is not permissible. What is it that leads you to believe he is a Muslim? He may be a hypocrite, saying: “I am a Muslim.” Or he may be a disbeliever, saying: “I am a Muslim.” He is a Jinnee that you do not know and you do not have knowledge of the World of the Unseen.

This is not permissible, may Allaah bless you. A person may be in front of you and claim to be Muslim and you can accept this from him due to what is apparent, i.e. you see him praying and so on and so forth, even if you don't know him. But as for a Jinn that has gone into a human being and possessed him, saying to you: “I am Muslim” and there is nothing constraining you, what is it that makes you feel like this is your duty, my brother? There are hospitals that are available. And if that sick person is patient, Allaah will reward him.

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A blind man once came to the Prophet ﷺ and asked him to supplicate to Allaah to heal him, so he ﷺ said:

إِنْ شِئْتَ؛ دَعَوْتُ لَكَ، وَإِنْ شِئْتَ؛ صَبِرْتَ

“If you wish, I will supplicate for you and if you wish, you can be patient.” ²³

And once a slave-girl came to him and said: “O Messenger of Allaah ﷺ, I am possessed, please supplicate to Allaah for me”, so he ﷺ said:

إِنْ شِئْتَ؛ دَعَوْتُ لَكَ، وَإِنْ شِئْتَ؛ صَبِرْتَ، وَلَكَ الْجَنَّةُ

“If you wish, I will supplicate for you and if you wish, you can be patient and you will have Paradise.”

So you are not responsible for this. Are you more merciful than Allaah's Messenger ﷺ?

Allaah tests His servants with illnesses. He is always testing them. The Prophet ﷺ said:

مَا مِنْ شَيْءٍ يَصِيبُ الْمُؤْمِنَ مِنْ نَصَبٍ، وَلَا حَزْنٍ،
وَلَا وَصَبٍ، حَتَّى الْهَمُّ يَهْمُهُ؛ إِلَّا يَكْفُرُ اللَّهُ بِهِ عَنْهُ سَيِّئَاتِهِ

“There is nothing that befalls a believer from hardship, anxiety, or illness or even a concern that preoccupies him, except that Allaah removes from him his evil deeds because of it.” ²⁴

So a believer is prone to illnesses and he will be rewarded for it if he is patient. Allaah says:

²³ Reported by At-Tirmidhee and An-Nasaa'ee

²⁴ Reported by Muslim

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وَبَشِّرِ الصَّابِرِينَ - الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ

“And give the glad tidings to the patient – those who when a calamity befalls them...” such as these illnesses

قَالُوا إِنَّا لِلَّهِ وَأِنَّا إِلَيْهِ رَاجِعُونَ

“...they say: Verily, to Allaah we belong and to Him we shall return.” [Surah Al-Baqarah: 155-156]

The Messenger of Allaah ﷺ said about the seventy-thousand people that will enter Paradise (without reckoning and punishment):

لَا يَسْتَرْقُونَ وَلَا يَكْتَوُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

“They do not seek ruqyah nor do they cauterize, and they rely upon their Lord.”

A person should not seek ruqyah from anyone. If he goes to seek ruqyah and does this and that, this shows that he is deficient in his Faith and deficient in his reliance upon Allaah. You should teach such a person and tell him to be patient and not seek ruqyah but rather that he should seek refuge in Allaah and supplicate to Him. This is since ruqyah is a form of asking. This explains why it has an effect on the issue of relying upon Allaah (*tawakkul*), and that is why the Prophet ﷺ said:

لَا يَسْتَرْقُونَ

“They do not seek ruqyah.”

This means that they do not request people to do ruqyah on them since ruqyah is a form of asking that makes one's Faith and reliance upon Allaah deficient.

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A believer is tested in this life with illnesses, calamities and misfortunes in order that Allaah may raise him up in levels if he is patient, may Allaah bless you. The Prophet ﷺ said:

إِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ صَبَرَ؛ فَلَهُ الصَّبْرُ، وَمَنْ جَزِعَ؛ فَلَهُ الْجَزَعُ

“Verily, when Allaah loves a people, He tests them. So whoever is patient, he will have patience. And whoever is anxious, he will have anxiety.”

So first of all, the believer must be patient with Allaah's Decree. And if he rises above that to the level of being pleased with Allaah's Decree, then this is the highest level of Faith, if Allaah wills. Patience is obligatory and anxiety is forbidden. So no one should be apprehensive of what Allaah has decreed. Allaah says:

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا

“Say: ‘Nothing shall ever happen to us except what Allaah has ordained for us.’ [Surah At-Tawbah: 51]

If Allaah does not want for you to be healed, no amount of ruqyah or any other treatment can help you. Everything occurs by Allaah's Will and Desire. So the believer should seek refuge in Allaah. And first and foremost, he must believe in Allaah's Divine Decree and Ordainment and be patient with it, may Allaah bless you. And if Allaah enables him to rise to the level of being pleased with His Decree, this is something required. If he likes to be healed and treated for his sickness, he may do so. And if he is looking for someone to perform ruqyah on him, we are not saying that this is *Haraam* (forbidden), but rather that it is *makrooh* (disliked) and it will detract from the level he is in, may Allaah bless you.

As for the one who appoints himself as a ruqyah “specialist” and performs it for himself so that he can gain popularity as

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some people even go so far as to advertise in newspapers and open up offices, this is wrong! These people have given themselves these positions! By Allaah, whoever appoints himself to performing ruqyah, you should be suspicious of him and his religion. What caused him to do this? You, my brother, are just one of the Muslims. What is this exclusive duty that has come to you? There are people that are better than you, more pious than you and more knowledgeable than you. How did this exclusive role come to you?! And then on top of that you don't even find the legitimate ruqyah sufficient so you go and invent other methods!! May Allaah grant us all success!

Question: Is it permissible to perform ruqyah on a disbeliever?

Answer: It is permissible. Abu Sa'eed ؓ performed ruqyah on a disbeliever when he went out with a military detachment and passed by a group of people by a well whom they asked permission to be hosted but this group refused to do so. Then when their leader was stung by a scorpion, they came and said: "Our leader has been stung. Do you have anyone that can treat him with ruqyah?" The Companions replied: "By Allaah, we will not treat him with ruqyah until you give us compensation. We sought your permission but you refused to host us!" The group gave them a flock of sheep and the leader was treated with Surah Al-Faatihah and cured as if he was freed from shackles!

This shows you that the person who performed ruqyah was sincere. The Messenger of Allaah ﷺ concurred with him and with his using Surah Al-Faatihah as a ruqyah.

Today, those who perform ruqyah take gifts and money from people even if they do not heal the people they treat!! A condition for the permissibility of taking compensation for ruqyah is that the sick person must be healed, as was the case in the afore-mentioned hadeeth where, upon receiving the ruqyah, the man was cured as if he had just been released from shackles. And as a result of this, the Companions took the

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flock of sheep as payment. But had the man not been cured, they would not have taken the flock.

However, today, the one who performs ruqyah is eager to take money. The sick and unfortunate go to him with their illnesses and misfortunes and they do not receive any help from him yet their money is seized. This money that they take is unlawful, may Allaah bless you.

Question: What is the ruling on reciting the Qur'aan in water?

Answer: This should not be done even if some scholars held the opinion that it could be done. There is no proof for it. Neither the Messenger of Allaah ﷺ nor his Companions did it. Those who permit writing the Qur'aan down, washing oneself with it and these types of things do not have any evidence for these actions. Furthermore, these same scholars taught us that we should not accept anything unless there is evidence for it. So everyone's statements can be either accepted or rejected except for that of Allaah's Messenger ﷺ.

Question: What is the meaning of the hadeeth: **“There is no harm in incantations (*ruqaa*) so long as they are not polytheistic (in nature).”**

Answer: Yes, there is no harm in incantations (*ruqaa*) so long as there is not polytheism in them. Performing ruqyah by putting perfume in one's private parts and anus is not one of these (acceptable) incantations. You should supplicate to Allaah, recite an ayah, or state a hadeeth or supplication. This is permissible according to the religious texts.

Some people perform ruqyah using magic. Others do it using words that contain polytheism. Or they perform ruqyah using foreign words that consist of falsehood and polytheism (Shirk). Ruqyah must also be done in the Arabic language. Any pious god-fearing believer will not transgress from using Allaah's words or the Prophet's words when performing ruqyah. But if he

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expands on this and adds a supplication from himself, this is permissible. There is nothing wrong with it, like the supplication of Allaah's Messenger:

بِسْمِ اللَّهِ، رَبِّ النَّاسِ ! أَذْهِبِ الْبَأْسَ، وَاشْفِ أَنْتَ
الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا

“In the Name of Allaah, Lord of mankind, remove the harm. And heal, for indeed You are the All-Healer. No healing is of any avail but Yours – healing that leaves behind no ailment.” ²⁵

Or he may perform ruqyah on himself by saying:

بِسْمِ اللَّهِ . بِسْمِ اللَّهِ . بِسْمِ اللَّهِ

“In the Name of Allaah” three times and then

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

“I seek refuge in the glory and power of Allaah from the evil that I am experiencing and wary of” seven times.

'Uthmaan bin Abil-'Aas ؓ would complain about an illness, so Allaah's Messenger ﷺ told him:

ضَعْ يَدَكَ عَلَى الْمَوْضِعِ الَّذِي يُؤَلِّمُكَ، وَاقْرَأْ: قُلْ: بِسْمِ اللَّهِ -ثَلَاثَ مَرَاتٍ-،
وَقُلْ: أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ -سَبْعَ مَرَاتٍ-

“Place your hand upon the area that ails you and say: ‘In the Name of Allaah’ three times and ‘I seek refuge in the glory and power of Allaah from the evil that I am experiencing and wary of’ seven times.” ²⁶

²⁵ Reported by Al-Bukhaaree and Muslim

²⁶ Reported by Muslim

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When he ﷺ did this, he was healed and cured of his illness. The best thing is Allaah's words and the words of the Messenger. So choose what is best.

Are there those who practice ruqyah amongst you? By Allaah, I advise those who follow the Way of the Salaf to not get involved in this matter. No one should appoint himself to such a position.

Did Al-Albaanee, Ibn Baaz, or Ibn 'Uthaimeen appoint themselves to such things? Did the Salaf, which consist of the Companions, the Taabi'een and the scholars of guidance such as Ahmad, Maalik and Ash-Shaafi'ee appoint themselves in this manner?! Where are you (with respect to them)? We are always saying "The Salaf, the Salaf" and "We are Salafis" but then we go and invent such things! Ruqyah is permissible but in ways such as these. So be true followers. Abandon these things that distort the call and its people.

If a person comes to you seeking ruqyah, perform ruqyah on him or let him go to someone else and that's it. Healing is in the Hand of Allaah. He should supplicate to Allaah and Allaah will heal him. If one is sincere and supplicates for himself using these supplications, Allaah will make a way out for him as He says:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا - وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

"And whoever fears Allaah, He will make a way out for him, and provide for him from where he never expected." [Surah At-Talaaq: 2-3]

Question: But we fear that the common folk will go to sorcerers and conjurers.

Answer: Let them go and not come back. Who is it that put you in charge?! You will destroy yourself and you will destroy your life and your religion all because they will go to sorcerers. Do

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you perform ruqyah? Have you appointed yourself as one who performs ruqyah?

Question: No, Shaikh, rather the people come to me.

Answer: Leave this. Leave it. They only come to you because you have appointed yourself as one who does ruqyah. So leave this, may Allaah bless you. Leave the people for Allaah and do not burden yourself with the responsibility.

وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ

“...nor am I from those who assume a responsibility that does not belong to them.” [Surah Saad: 86]

This is the claim of the first ruqyah specialist of Madeenah (i.e. the Prophet ﷺ). We once had a colleague who was a very good Salafi, and he would teach in the Prophet's Masjid. By Allaah, he had an impact on many of the Sufi youth in Madeenah. He had an effect on more people than others would, but then the Devil came to him. This friend and colleague of mine sought my advice before embarking on this path.

He sought my advice once, saying to me: “O Shaikh, I taught so and so how to perform ruqyah and now he does it and charges people for it. He even charges people as much as 14 thousand (riyals)!!” So I said to him: I advise you not to get involved with this.” So he said: “I fear that people will instead go to sorcerers and conjurers.” So I said: “By Allaah, you are not responsible.”

And I said to him: “You don't have power over the sorcerers and conjurers, right?” He said: “Right.” So I said to him: “Then do as the Callers to Allaah (before you) have done. When

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Shaikh 'Abdullaah Al-Qar'aawee²⁷ came to our region, many people were suffering from illnesses; they were bed-ridden and couldn't get up. And what was this due to? It was due to the Jinn and so on and so forth. They would go out and come across the Jinn at night in trees and upon the roads and so on, and the devils would take over them. This is because they were ignorant. They didn't have any understanding of Tawheed.

So when he (i.e. Shaikh Al-Qar'aawee) came and spread Tawheed, not ruqyah or anything else, may Allaah bless you, all of these things came to an end. All of these (possessions and illnesses) came to an end once Tawheed and knowledge spread. When Tawheed and knowledge spread, these things go away and come to an end. And when ignorance becomes widespread, sorcerers, soothsayers, devils and so on increase and cooperate with one another.

So I advised him to do as the good-doers in the past did, which was to call to Tawheed and wage war against Shirk and false superstitions such that the devils left them and they had no need for people to perform ruqyah on them from devils, sorcerers or anyone else.

But this man didn't listen to the advice and instead got involved in ruqyah, may Allaah bless you. Afterward, people began competing with him – one person in Riyadh, another in Tabook and another in Jeddah. So he wrote in a newspaper that the Jinn do not enter human beings!! But yet when he used to perform ruqyah on people, he would beat them violently and say: "Get out, enemy of Allaah, get out!" So he

²⁷ **Translator's Note:** Shaikh 'Abdullaah Al-Qar'aawee was born in 1315H in Saudi Arabia where he played a great role in reviving the call to Islaam, particularly in its southern regions, making Saamitah the center of his efforts. He studied under such scholars as Shaikh Muhammad bin Ibraaheem, the former mufti of Saudi Arabia, and produced students of his own such as Shaikh Haafidh Al-Hakamee. He passed away in 1389H, may Allaah have mercy on him.

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acknowledged that the devil would go into people. But when his competition increased, he began to say that devils do not go into people! So these are games and tricks, may Allaah bless you.

Following Allaah's Messenger entails you doing what he ﷺ did. Do not burden yourself with the responsibility. Be sincere, supplicate to Allaah and He will assist. The best guidance is the guidance of Muhammad. This was his guidance with regard to ruqyah. Do not exceed that. Rather, follow his ﷺ way in terms of belief, knowledge and actions. This even applies to ruqyah – follow his ﷺ way in that regard, and do not take it upon yourself to do things that the Messenger of Allaah ﷺ didn't do.

I advise you, O brothers, to fear Allaah.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

“And whoever fears Allaah, He will make a way out for him and provide for him from where he never expected.” [Surah At-Talaaq: 2-3]

No matter what situation you you're in, Allaah will grant you relief and a way out. If you fear Allaah and are dutiful to Him, He will give you relief in this life and the next. By being dutiful to Allaah, you will be saved from His Anger and Discontentment. And you will be saved from His Punishment in the Hereafter. Allaah has prepared Paradise for you as compensation for this Taqwaa, the width of which is the length of the heavens and the earth and made for those who fear and are dutiful to Him.

إِنَّ لِلْمُتَّقِينَ مَفَازًا - حَدَائِقَ وَأَعْنَابًا - وَكَوَاعِبَ أَثْرَابًا

“Verily, for those who have Taqwaa (dutifulness to Allaah) there will be success, gardens and vineyards.” [Surah An-Naba: 31-33]

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All of these things can be achieved with Taqwaa. Relief, comfort and mercy can be achieved with this Taqwaa. High levels in the Hereafter can be achieved with this Taqwaa. You must have an upright creed and methodology and proper worship. Believe in the principles of Tawheed that Allaah has prescribed, such as His Oneness in Lordship, Names and Attributes, and Worship. Single Allaah out in your prayer, your fasting, your Zakaat, your Hajj, when respecting your parents and when avoiding sins – both major and minor.

You must be conscious of Allaah and sincere. Sincerity is required when worshipping, when seeking knowledge and when calling to Allaah. You must be sincere in every deed you do that draws you nearer to Allaah. Allaah says:

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

“So worship Allaah by doing religious deeds sincerely for His sake alone.” [Surah Az-Zumar: 2]

And He says:

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

“Say: ‘Verily, I was commanded to worship Allaah by obeying Him and doing deeds sincerely for His sake alone.’ [Surah Az-Zumar: 11]

You must be sincere. And you must beware of showing off and of polytheism, both major and minor. So if you embark on learning whilst intending only Allaah by it, the angels will spread out their wings for you because of this. And if you reach the level of the scholars, you will become from the inheritors of the prophets with regards to Faith, dutifulness to Allaah, conveying the Call to Allaah, commanding good and forbidding evil, carrying the banner of Jihaad if it is raised, and every other good that benefits the people and repels harm from them.

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Good will not be spread unless it is through correct knowledge. And Shirk, innovations and sins will not come to an end unless it is through correct knowledge. If this knowledge and goodness become widespread, calamities and innovations become minimal and Shirk goes away.

If knowledge prevails in a society, all of these things vanish and fade away. Even though there may still be found hypocrisy, which some people use to conceal themselves, this is something different. But as for open and apparent matters, these will come to an end, all praise be to Allaah. You must fear Allaah when seeking knowledge, conveying the Call to Allaah and commanding good and forbidding evil. You must be sincere to Allaah and fear Him.

You must seek knowledge – the knowledge that Muhammad ﷺ came with, which is the Book of Allaah and the Sunnah of His Messenger based on the understanding of the righteous predecessors. This means that if you have a hard time understanding a verse from the Qur'aan or a hadeeth, all praise be to Allaah, you have it. The explanations and interpretations of the Qur'aan have been recorded. These are the interpretations of the Salaf: The Tafseer of Ibn Jareer, the Tafseer of Al-Baghawee, the Tafseer of Ibn Katheer, the Tafseer of 'Abdur-Razzaaq, i.e. the printed part of it, the Tafseer of Abu Haatim, i.e. the printed part of it; some of it should suffice you, and the Tafseer of As-Sa'adee, which is also good, may Allaah bless you.

You must also stick to the books of Tawheed, the books of Creed and the books that contain explanations of Hadeeth, such as Al-Haafidh Ibn Hajr's *Fat'h-ul-Baaree* whilst steering clear of the errors found in it. In spite of that, it is the best explanation of Saheeh Al-Bukhaaree and it will help you in understanding many of the texts that are needed, but you should beware of the errors in Creed that occur in this book.

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Furthermore, we should develop brotherhood between ourselves, my dear brothers. We never experienced such a division and split. By Allaah, the *fitnah* (calamity) that has now enveloped and surrounded the Salafi Call and those who follow it in the world has never occurred before.

This is because the leaders have increased and love for leadership has spread unfortunately. And the conspirators that exist among the ranks of the Salafis are also many. So they have split the Salafis and scattered them in all directions. Therefore you must beware of division and take heed of those who seek to cause splits in the ranks. Develop brotherly ties between yourselves and be like one body, as the Prophet ﷺ said:

تَرَى الْمُؤْمِنِينَ فِي تَرَاحِمِهِمْ وَتَوَادِّهِمْ وَتَعَاطِفِهِمْ كَمَثَلِ
الْجَسَدِ؛ إِذَا اشْتَكَى عَضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحَمَى

“You will see the believers in their mutual compassion, love and affection like a (human) body; if one part of it feels pain, the rest of the body succumbs to sleeplessness and fever.”

And he ﷺ said:

المؤمنُ للمؤمنِ كالبنیان؛ يشدُّ بعضُهُ بعضًا - ثمَّ شبَّكَ بينَ أصابعه

“The believer towards another believer is like a building, they support one another.” Then he ﷺ intertwined his fingers.

I feel that today many of the Salafis, if one of their brothers were to get sick or be stricken by a calamity, they would find joy in that and not feel pain! Why is this? It is because of the great amount of trials and ordeals that have occurred amongst them, which the people of desires have spread. I have stated on more than one occasion that we met Salafis in the eastern and western parts of the world and found that they were all upon mutual love and brotherhood whilst following one

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methodology without any differences amongst them. And so because of this, the Salafi Call spread throughout the world, east and west. That is when wicked people among the Jews, Christians, and Evangelists along with the heads of misguided sects such as the Raafidees and Sufis who cooperate with the enemies and deviants, took note of this.

By Allaah, they cooperate with the enemies and have hidden and open ties with them. And they only cooperate with them against the Salafi Methodology. So they have spread and circulated the poisons of division amongst the Salafis when they started to extend in the eastern and western parts of the world. They spread the toxins of division amidst the ranks of the Salafis causing the worst of splits between them.

The result of this was that a group of people were brought up not understanding the Salafi Methodology in its correct form. So now you can find someone claiming to be Salafi but then all he does is break the ties of the Salafis due to his bad manners, evil methods and wicked ways that have spread and which aim to cause division and fissure amongst the Salafis. The Methodology of the Salaf needs people with intellect; it needs people with mercy; it needs people with wisdom. And before that, it needs scholars. If these things cannot be found amongst the Salafis, then were will the Salafi Call be? It will be lost, may Allaah bless you.

So acquire knowledge. Whoever amongst you feels capable and up to it, Allaah will give him the ability to memorize and the aptitude to understand the Religion. One should summon every ounce of effort he has in him to obtain knowledge so that Allaah can bring benefit to the people through him. And he should try with all his power to reunite the scattered groups of Salafis upon the true Religion of Allaah, establishing brotherhood and unity amongst them. Search for these kinds of people and support them in their studies and in spreading brotherhood and love between the Salafis.

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As for everyone else, regardless if they are Jews or Christians, propagating your call amidst their ranks with wisdom and fair admonition. Have you not read Allaah's statement:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

“Invite to the way of your Lord with wisdom and fair admonition and debate with them in a manner that is best?” [Surah An-Nahl: 125]

Allaah is telling His Messenger ﷺ here to use this type of call in front of the unbelievers since if the call lacks wisdom and fair admonition, the call will come to an end. If we employ brutality in our behavior and chase people away, that would be the end of the Salafi Call. The Prophet ﷺ said:

إِنَّ مِنْكُمْ مُنْفَرِينَ

“Verily, amongst you are those who chase people away.”

And he ﷺ said:

يَسْرُوا وَلَا تُعَسِّرُوا، وَيَسِّرُوا وَلَا تُنْفِرُوا

“Make things easy and do not make them difficult. And give good tidings and do not chase people away.”

Use these etiquettes. If you want good for yourselves and for the people, follow the Qur'aan and Sunnah's guidelines for interacting with one another and for spreading this Call.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

“Muhammad is the Messenger of Allaah and those with him are severe against the unbelievers and merciful among themselves.” [Surah Al-Fat'h: 29]

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And He says:

وَإخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

“And lower your wing (i.e. be courteous) to the believers.”
[Surah Al-Hijr: 88]

And He says:

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ

“And had you been severe and harsh-hearted, they would have broken away from about you.” [Surah Aali ‘Imraan: 159]

Allaah's Messenger ﷺ was the best and most perfect, eloquent and knowledgeable of human beings. Had he not had these characteristics, the people would have fled from him and abandoned him and his Call. So what about poor you!! We need to have good manners and good interactions with one another before anything. And we need to have brotherhood and unity. Furthermore, when calling, we must employ wisdom and fair admonition.

“Severe against the unbelievers.” This is if they do not accept our Call, i.e. we fight against those who deserve to be fought. But this of course is after the proper introductory steps – after the invitation and clarification; after all these things, may Allaah bless you. Being severe and harsh against the hypocrites means that we establish the proof against them, but not with bad manners.

The point is that we do not have any swords with us today except that of the proofs, evidences, and good manners. Using proper etiquettes is the most effective weapon in suppressing deviants, repelling them with proofs and refuting unbelievers. And in this lies guidance for everyone, may Allaah bless you.

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We ask Allaah to guide us and you to what He loves and is pleased with, and I hope that Allaah makes me and you from those who when they hear speech, follow the best of it. Prepare yourselves mentally to benefit from the good and truth that you hear. And prepare yourselves physically to implement and act upon that. And if Allaah wills, these evil phenomena will come to an end through wisdom and understanding and the enemies will despair over dividing and splitting us. But if we don't hear and use these manners, the Salafi youth will continue to be a toy in the hands of their opponents and enemies. You must have wisdom and understanding. And you must have patience, affection and brotherhood amongst yourselves. Then if you spread this Call using distinguished etiquettes, you will see how the people will accept this Call. We ask Allaah to grant us and you success.

I ask your permission, may Allaah bless you, to end here. The objective is not to have a lot of speech as a person may hear just one word and Allaah will benefit him by it. The Salaf used to speak little, i.e. their speech was little, but their impact was great since they fell upon open and attentive ears. We ask Allaah to grant us and you success.

Transcribed by: Ahmad Ad-Diwaanee

Reviewed and Presented to the Shaikh by: Fawaaz Al-Jazaa'iree, may Allaah forgive him and his parents, on a Tuesday evening 5/17/1427H.



Appendix: Points of Benefit

Pg. #	Point of Benefit