

Conditions for the permissibility of ruqyah

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Taken from the works of Shaykh Muhammad ibn Saalih al 'Uthaymeen (رَحْمَةُ اللَّهِ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With regards to the conditions necessary for ruqyah to be permissible, Shaykh Muhammad ibn Saalih al 'Uthaymeen (رَحْمَةُ اللَّهِ)¹ states:

The first: that (the person) hold as his 'Aqeedah that it (the ruqyah) does not bring benefit in and of itself, instead of Allaah (bringing the benefit).

For if he holds as his 'Aqeedah that it brings benefit in and of itself to the exclusion of Allaah, then this is prohibited without doubt.

Rather he (should) hold as his 'Aqeedah that it (the ruqyah) is a means, which does not bring benefit without the permission of Allaah.

The second: that it (the ruqyah) not be from that which opposes the Legislation, just as (would be the case) if it were to contain calling upon other than Allaah or seeking deliverance from the jinn or whatever resembles that. Then it would be something prohibited without doubt.

The third: that it (the ruqyah) be something intelligible and known. For if it is from the types of tilasm (talismanic mysterious words) and trickery then it is not permissible.

(al qawl ul mufeed (1/187) of Shaykh Muhammad ibn Saalih al 'Uthaymeen (رَحْمَةُ اللَّهِ), quoted in Mu'jam at Ta'reefaat p205)

¹ (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah the Most High have mercy on him