12627 - Taking payment for reciting Qur’aan over a sick person

the question

We heard that some of those who use the Qur’aan for treatment – by reading Qur’aan and du’aa’s prescribed in sharee’ah over water or perfumed oil for the treatment of sihr (witchcraft), the evil eye and the touch of the Shaytaan (madness) – take payment for doing that. Is this permissible according to sharee’ah? Does reciting over oil or water come under the same ruling as reciting over the patient himself for the purpose of treatment?

Detailed answer

Praise be to Allah.

There is nothing wrong with taking payment for treating the sick by means of ruqyah, because it was reported in al-Saheehayn that a group of the Sahaabah (may Allaah be pleased with them) went to a tribe among the Arabs who did not offer them hospitality. Their chief was stung, and they did everything but to no avail. Then they came to that group of Sahaabah (may Allaah be pleased with them) and said, “Is there any raaqi (one who does ruqyah) among you? For our chief have been stung.” They said, “Yes, but you did not offer us hospitality, so we will not do ruqyah for him unless we make a deal.” So they agreed upon a number of sheep, then one of the Sahaabah did ruqyah for him by reciting Soorat al-Faatihah, and he recovered. They gave them what had been agreed upon, then the Sahaabah said to one another, “Let us not do anything until we tell the Prophet (peace and blessings of Allaah be upon him).” When they came to Madeenah, they told him about it and he said, “You did the right thing.” There is nothing wrong with reciting into water or oil to treat the sick, the one who is affected by sihr (witchcraft) or the insane, but reciting over the sick person and blowing onto him is better and is preferable. Abu Dawood (may Allaah have mercy on him) narrated with a hasan isnaad that the Prophet (peace and blessings of Allaah be upon him) recited into water for Thaabit ibn Qays ibn Shammaas, then he poured it over him. The Prophet (peace and blessings of Allaah be upon him) said, “There is nothing wrong with ruqyah so long as it does not involve shirk.” This saheeh hadeeth includes the sick person doing

ruqyah for himself, and doing ruqyah by reciting into water, oil, etc. And Allaah is the Source of strength.