# 217325 - Will asking for ruqyah if one needs it rule out being admitted to Paradise without being called to account?

**the question**

If a person suffers from compulsive waswaas (whispers from the shaytaan), and does not show the pain in his heart, and that is accompanied by hair loss and weakness of eyesight, is this an indication that he has been affected by the evil eye?
If that is true, then if another person performs ruqyah, will that be a factor that rules out the affected person’s not being admitted to Paradise with those who will enter Paradise without being called to account?

**Detailed answer**

Praise be to Allah.

Firstly:

Hair loss and weak eyesight may be due to some physical cause or some psychological cause. All such matters need to be referred to doctors who specialize in the relevant field.

We advise you to consult doctors who specialize in treating the eye (ophthalmologist) and hair loss (dermatologist). These things may also be caused by the evil eye, but it is not possible to be certain that it is because of the evil eye.

The individual should keep away from waswaas and avoid giving his imagination free rein, because that will cause anxiety and troubles in life. It is not right to attribute everything that happens to witchcraft or the evil eye. If he thinks that he may have been affected by witchcraft or the evil eye, then he should recite the supplications (du‘aa’s) and ruqyahs that are prescribed in Islam.

Please see question no. 20954 for more information on the reality of the evil eye and ways of protecting oneself against it and treating it.

Secondly:

If one person performs ruqyah for another, then

- either he is doing that on his own initiative, without the other person requesting it from him. There is nothing wrong with this for either the one who performs ruqyah or the recipient thereof; rather it is recommended for the one who performs ruqyah to do that and benefit his brother thereby. This comes under the heading of kindness which is prescribed in Islam

- or the one who performs ruqyah is doing that at the request of the sick person or the recipient of ruqyah. This is makrooh for the recipient, because it is contrary to complete dependence upon Allah. Part of complete dependence upon Allah is for the Muslim not to ask people for anything.

But the one who does that will not be included among the seventy thousand who will enter Paradise without being brought to account.

For more information on that, please see the answer to question no. 139092

Ibn ‘Uthaymeen (may Allah have mercy on him) said:

If someone comes to a person to perform ruqyah for him and he does not stop him, then that is not contrary to the words “… and do not seek ruqyah…”, because there are three levels:

1. Asking someone to perform ruqyah for him; this is contrary to perfection

2. not stopping the one who wants to perform ruqyah for him; this is not contrary to perfection, because he did not ask him to perform ruqyah

3. stopping the one who wants to perform ruqyah for him; this is contrary to the Sunnah, because the Prophet (blessings and peace of Allah be upon him) did not stop ‘Aa’ishah from performing ruqyah for him, and the Sahaabah also did not stop anyone from performing ruqyah for them,

because this does not have any impact on one’s dependence on Allah.

End quote from Majmoo‘ Fataawa wa Rasaa’il al-‘Uthaymeen, 9/99

Thirdly:

If a person adheres to the religion of Allah, does that which Allah has enjoined upon him and refrains from that which Allah has forbidden to him, then he needs to ask for ruqyah, and there is no remedy apart from that, then it is prescribed for him to ask for ruqyah, and we hope that this will not rule out his being among those who will be admitted to Paradise without being brought to account.

Shaykh Ibn Baaz (may Allah have mercy on him) said:

The seventy thousand are those who adhered to the religion of Allah, refrained from that which Allah had forbidden and did that which Allah had enjoined. One of their good attributes is that they do not ask for ruqyah. But asking for ruqyah does not rule out a person’s being among the seventy thousand, because asking for ruqyah means requesting it, and if there is a need for it, then there is nothing wrong with it. The Prophet (blessings and peace of Allah be upon him) told ‘Aa’ishah to seek ruqyah, and he told the mother of Ja‘far’s children to seek ruqyah for her children, so there is nothing wrong with that.

And if there is a need for cautery, there is nothing wrong with being cauterized, although refraining from it is preferable, if another option is available.

End quote from Fataawa Noor ‘ala ad-Darb, 1/76

For more information, please see the answer to question no. 125543

And Allah knows best.