261324 - Writing verses of the Quran on the body and going to the toilet with that on one’s body

the question

What is the ruling on writing a verse of the Quran on the body for some purpose, and going into the toilet with that – no disrespect intended?

Detailed answer

Praise be to Allah.

There is nothing wrong with writing words of the Quran on a person’s body for the purpose of ruqyah or as a remedy, because in principle, this is a flexible matter and is based on trying it and seeing if it works, because of the report narrated by Muslim (2200) from `Awf ibn Malik al-Ashja`i, who said: We used to do ruqyah during the Jahiliyyah, and we said: O Messenger of Allah, what do you think about that? He said: “Recite your ruqyahs to me. There is nothing wrong with a ruqyah so long as it does not involve shirk.”

Ibn Muflih (may Allah have mercy on him) said: Shaykh Taqiy ad-Din (may Allah have mercy on him) [i.e., Shaykh al-Islam Ibn Taymiyah] used to write on the forehead of one who was suffering a nosebleed: {Then it was said: O earth, swallow up your water; O sky, cease [your rain]! The water subsided and the decree was fulfilled } [Hud 11:44].

He said: It is not permissible to write it with blood as the ignorant people do, because blood is impure (najis), so it is not permissible to write the words of Allah with it.(*Al-Adab ash-Shar`iyyah*, 2/244).

But it is essential to avoid anything that constitutes disrespect towards the Quran, such as writing verses in inappropriate places, such as the front and back passages, the armpits, the bottom of the feet and the back if the person lies on his back.

Shaykh `Abd ar-Rahman al-Barrak (may Allah preserve him) said:

It is common on Internet discussion boards to ask about writing some verses on the body of the sick person in order to expel the jinn from the body. One of those who do ruqyah said to me: Write on your stomach the words

{Allah said: Then get out of here, for you are accursed,

and verily the curse will be upon you until the Day of Judgement}[Al-Hijr 15:34-35].

They quote the words of Shaykh al-Islam Ibn Taymiyah as evidence for that, and some of them quoted as evidence what Ibn al-Qayyim (may Allah have mercy on him) said, narrating from his shaykh, Ibn Taymiyah (may Allah have mercy on him), that he used to write on the forehead [of the one who was sick]: { Then it was said: O earth, swallow up your water; O sky, cease [your rain]! The water subsided and the decree was fulfilled} [Hud 11:44].

What is the ruling on doing that? We would like a detailed answer concerning this matter so that ordinary people will know what to do.

He replied: Praise be to Allah. I know of no basis for writing verses or supplications on some part of the sick person’s body in the actions of the early generations, namely the Sahabah and Tabi`in. Whoever does that bases it on what has been narrated from Ibn al-Qayyim and Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on them). I do not know whether they had any report on which to base this method, and it seems that they based it on trial and error.

Medical science is based on trial and error, so if experience proves that writing some verses may be beneficial in some cases, I do not see any reason to disallow doing that, for it is like doing ruqyah by reciting verses that are appropriate to the situation for which there is no text specifying what is to be recited. That includes verses such as:

{And We send down of the Quran that which is healing and mercy for the believers}[Al-Isra’ 17:82]

{If Allah afflicts you with harm, none can remove it but He}[Al-An`am 6:17]

and so on.

With regard to doing ruqyah by reciting al-Fatihah, Ayat al-Kursi, Surat al-Ikhlas and al-Mu`awwidhatayn, the Sunnah indicates that healing may be sought thereby.

One of the indications that ruqyah is something flexible is the words of the Prophet (blessings and peace of Allah be upon him): “Recite your ruqyahs to me. There is nothing wrong with a ruqyah so long as it does not involve shirk.”

The general meaning of the verse {And We send down of the Quran that which is healing and mercy for the believers} [Al-Isra’ 17:82] may also be used as evidence for that.

But that should not lead to writing verses on the body of the sick person in any way that is disallowed, such as disrespecting the verses by writing them in inappropriate places, such as the front and back passage, the armpits and the bottom of the feet. Another example of disrespect is writing them on the back if the person lies down on his back. And when washing off the writing, it is essential to do that in a clean place, and to avoid anything that could lead to becoming junub when the writing is still there, and to hasten to wash off the written verses if one becomes junub, because if the verses are still there when the person becomes junub, that is a kind of disrespect. And Allah knows best.

Secondly:

With regard to going to the toilet when this writing is on the body, if it is covered by clothing, there is nothing wrong with that.

Ibn Qudamah (may Allah have mercy on him) said in *Al-Mughni* (1/109): If he wants to go to the outhouse and he has anything on his body in which there is mention of Allah, may He be Exalted, it is recommended to take it off…

If he keeps with him anything in which there is mention of Allah, may He be Exalted, and he takes precautions to prevent it from falling, or he turns the stone of the ring to his palm, there is nothing wrong with that. Ahmad said: If his ring has the name of Allah on it, he should turn it to face his

palm, and then enter the outhouse. This was stated by Is-haq; and Ibn al-Musayyab, al-Hasan and Ibn Sirin granted concessions allowing that. End quote.

Shaykh Ibn `Uthaymin (may Allah have mercy on him) was asked: What is the ruling on entering the bathroom with papers on which is the name of Allah? He said: It is permissible to enter the bathroom with papers on which is the name of Allah so long as they are in your pocket and not out in the open; rather they are concealed and covered.(*Fatawa min at-Taharah*, p. 109).

And Allah knows best.