121234 - Ruling on seeking help from the qareen on the part of some of those who treat sickness with ruqyah

the question

There is a person who appears outwardly to be righteous, but he says that he treats people by means of the qareen (i.e., his qareen asks the sick person’s qareen, and he tells him about the sickness). Please note that he does not ask the sick person about his mother's name. What is the ruling on this action? And what is the ruling on going to these people?.

Detailed answer

Praise be to Allah.

There are many actions contrary to sharee’ah that are done by some of those who treat sickness with ruqyah, even if they are righteous people. The shaytaan finds a way to confuse them and make them do and say things that are haraam.

One of these things that are contrary to sharee’ah is seeking the help of the jinn, whether that is seeking the help of the qareen or anything else. All of that is tricks of the Shaytaan and ways in which he deceives those people.

The scholars of the Standing Committee were asked:

In some cases of sickness which the doctors are unable to treat, we recite over them verses of ruqyah a certain number of times, without it appearing to have any effect on them. But we have discovered a way to make our qareen speak to the qareen of the sick person! By means of which we are able to find out the nature of the sickness, and many cases have been treated in this manner, whereby we ask the sick person to repeat the phrase Bismillaahi awwalahu wa aakhirahu whilst breathing in, then after a while we speak to the qareen.

My question is: what we know about the qareen is very little because there is very little evidence.

For example: is he inside the body or outside, how long has he stayed with the sick person (the human)? Is there one qareen with each human, or is it possible for them to alternate every once in a while? Does he stay with the human constantly or does he leave him sometimes and come back to him? On many occasions, he (the qareen) states that he is younger than the sick person.

I sincerely hope that the Shaykh will answer these questions in writing, so that Allaah may benefit the Muslims thereby. Please advise us.

They replied:

Islamically prescribed ruqyah is reciting Soorat al-Faatihah, Aayat al-Kursiy, Soorat al-Ikhlaas,, al-Mi'wadhatyan, verses of Qur'aan, and Prophetic du'aa's that are proven to be narrated from the Messenger of Allaah (blessings and peace of Allaah be upon him). It is not permissible to seek the help of the jinn which you call the qareen to ask him about the type of disease suffered by the sick person, because seeking the help of the jinn is ascribing partners to Allaah, may He be glorified and exalted. What you have to do is repent to Allaah from that and give up this method, and limit it to the ruqyahs that are prescribed in sharee'ah. May Allaah help us all to do that which pleases Him. And Allaah is the source of strength. May Allaah send blessings and peace upon our Prophet Muhammad and his family and companions. End quote.

Shaykh 'Abd al-'Azeez ibn Baaz, Shaykh 'Abd al-'Azeez Aal al-Shaykh, Shaykh 'Abd-Allaah ibn Ghadyaan, Shaykh Saalih al-Fawzaan, Shaykh Bakr Abu Zayd

Fataawa al-Lajnah al-Daa'imah (24/287-289)

They were also asked about seeking the help of the jinn to find out about the evil eye or witchcraft, and also about believing the jinni who is possessing the sick person because of witchcraft and the evil eye, and relying on what he says.

They replied: It is not permissible to seek the help of the jinn to find out about the nature of the problem and the type of remedy with which to treat it, because seeking the help of the jinn is shirk. Allaah says (interpretation of the meaning):

“And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression”

[al-Jinn 72:6]

“And on the Day when He will gather them (all) together (and say): ‘O you assembly of jinn! Many did you mislead of men,’ and their Awliyaa’ (friends and helpers) amongst men will say: ‘Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us.’ He will say: ‘The Fire be your dwelling place, you will dwell therein forever, except as Allaah may will. Certainly your Lord is All-Wise, All-Knowing’”

[al-An’aam 6:128]

What is meant by benefiting from one another is that the humans venerated the jinn, submitted to them and sought refuge with them, and the jinn served them by doing what they wanted and bringing to them what they demanded, which included telling them about the type of disease and its causes, things that the jinn can see but not humans. But they may be lying, because they are not trustworthy and it is not permissible to believe them.

And Allaah is the source of strength. May Allaah send blessings and peace upon our Prophet Muhammad and his family and companions. End quote.

Shaykh ‘Abd al-‘Azeez ibn Baaz, Shaykh ‘Abd al-‘Azeez Aal al-Shaykh, Shaykh ‘Abd-Allaah ibn Ghadyaan, Shaykh Saalih al-Fawzaan, Shaykh Bakr Abu Zayd

Fataawa al-Lajnah al-Daa’imah (1/92-93)

For more information please see the answer to questions number: 78546, 11114, 11063.

And Allaah knows best.