21581 - Reciting Quran then Blowing into Water

the question

Some people who recite Ruqyah for those who are possessed or who suffer epilepsy, recite Quran over water and blow into it, then they tell the sick person to wash with this water. What is the ruling on doing that?

Summary of answer

If a person recites Al-Fatihah then blows into the water, there is nothing wrong with this. If reciting the Quran and blowing into water is done with the intention of seeking blessing from the saliva of the one who blows into it, this is undoubtedly prohibited.

Detailed answer

Praise be to Allah.

Blowing into water is of two types:

- If reciting the Quran and blowing into water is done with the intention of seeking Barakah (blessing) from the saliva of the one who blows into it, this is undoubtedly prohibited, because the saliva of any person is not a means of blessing and healing, and there is no one from whose relics blessing may be sought except Muhammad (peace and blessings of Allah be upon him). Blessing cannot be sought from the relics of anyone else.

Blessings were sought from the relics of the Prophet (peace and blessings of Allah be upon him) during his life and after his death, if those relics remained.

Umm Salamah (may Allah be pleased with her) had a small bell-shaped vessel of silver in which she kept some hairs of the Prophet (peace and blessings of Allah be upon him), from which the sick sought healing.

If a sick person came to her, she would pour some water over these hairs and stir it, then give it to the sick person.

But apart from the Prophet (peace and blessings of Allah be upon him), it is not permissible to seek blessing from the saliva of anyone, or from his sweat or his garment, etc. Rather this is prohibited and is a kind of polytheism. If the blowing into the water is done for the sake of seeking blessings from the saliva of the one who blows on it, then it is prohibited and is a kind of polytheism.

That is because everyone who attributes an effect to something with no evidence from Shari`ah or proof in reality, has committed a kind of shirk, because he is making his blowing as a cause of healing alongside Allah, and proving that something is a cause of something else is to be based on Shar`i evidence. Everyone who follows a means that Allah has not made to be a cause, either according to reality or Shari`ah, has committed a kind of polytheism.

- If a person blows with saliva after reciting Quran, such as Al-Fatihah – which is a kind of Ruqyah and is the greatest kind of Ruqyah that may be recited over a sick person – so he recites Al-Fatihah then blows into the water – there is nothing wrong with this.

Some of the Salaf did this, and it is effective and beneficial by Allah's leave. The Prophet (peace and blessings of Allah be upon him) used to blow into his hands when going to sleep, after reciting Qul Huwa Allahu Ahad , and Qul A`udhu bi Rabbil-Falaq and Qul A`udhu bi Rabbin-Nas , then he would wipe his hands over his face and whatever he could of his body.

And Allah knows best..