# 314617 - Can ruqyah be done for a disbeliever by reciting verses of Quran?

## the question

Why do the jurists permit doing ruqyah for a disbeliever even though the verses of the Quran indicate that the Quran is healing for the believers only, as Allah, may He be exalted says:

{And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss}

[al-Isra’ 17:82]

{Say, "It is, for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place}

[Fussilat 41:44],

and the story of the man who was stung by a scorpion may be understood as meaning that the people were Muslims who were stingy?

## Detailed answer

Praise be to Allah.

Firstly:

In the answer to question 6714, we explained that it is permissible for a Muslim to do ruqyah for a disbeliever by reciting verses of the Quran and other words of dhikr and supplication, and that there is no difference of opinion regarding that among the jurists.

The apparent meaning of the reports of the story of the man who was stung by a scorpion indicates that the people were disbelievers.

See: *Fat-h al-Bari*, 4/456.

Secondly:

This does not contradict the words of Allah, may He be exalted, (interpretation of the meaning),

{And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss}

[al-Isra' 17:82]

{Say, "It is, for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place}

[Fussilat 41:44].

That is because the healing that may be brought about by means of the Quran is of two types:

1. Healing of the heart from the diseases of whims and desires and doubts. This is the healing from which the disbeliever who persists in his disbelief does not benefit.

Allah, may He be exalted, says (interpretation of the meaning):

{O mankind, there has come to you instruction from your Lord and healing for what is in the hearts and guidance and mercy for the believers}

[Yunus 10:57].

Ibn Kathir (may Allah have mercy on him) said:

{and healing for what is in the hearts } means: of doubts and confusion, and it removes what is in the hearts of evil and evil and bad thoughts.

End quote from *Tafsir Ibn Kathir*, 4/274.

Shaykh `Abd ar-Rahman as-Sa`di (may Allah have mercy on him) said:

It is this Quran, which is a healing for what there is in people's hearts of the diseases of whims and desires, which hinder man from complying with Islamic teachings, and the diseases of doubt which could undermine certain knowledge. It contains exhortation, encouragement and warnings, promises and threats, which all form motives and deterrents in people's hearts.

If one's heart finds, in the Quran, motivation to do good and a deterrent against doing evil, and it is shaped by what one grasps of its meanings when reading Quran regularly, that would lead one to give precedence to what Allah wants over what one's own nafs wants, and that which pleases Allah would become dearer to the individual than his own whims and desires.

Similarly, what it contains of proof and evidence that Allah has presented in different ways and explained in the most eloquent manner will dispel doubts about the truth; by means of that hearts attain the highest level of certainty.

Once the heart has healed from its sickness and has begun to enjoy sound health, all the other faculties will follow suit, for they become sound if the heart is sound and they become corrupt if the heart is corrupt.

End quote from *Tafsir as-Sa`di*, p. 367.

Regarding the second type, which is physical healing with the medicine of the Quran and reciting it as ruqyah, both Muslims and disbelievers may benefit from this, based on the evidence of the hadith of Abu Sa`id al-Khudri (may Allah be pleased with him) about his doing ruqyah for the man who was stung by a scorpion.

But undoubtedly a believer will benefit from it more than a disbeliever will.

And Allah knows best.