

The Ruling on Seeking Payment for Reciting the Qur'an

Q We see in many Muslim countries the practice of hiring a person to recite the Qur'an. Is it permissible for the reciter to take money for reciting the Qur'an, and is the one who pays him sinning by so doing?

A Reciting the Qur'an is a sincere act of worship and a means by which the worshipper draws closer to his Lord. The purpose behind the Muslim doing this, and other sincere acts of worship, is to seek Allāh's Pleasure and to obtain a reward from Him. No created being should expect to receive reward or thanks for it. For this reason, it was not known that the righteous *Salaf*^[1] would hire people to recite the Qur'an for the dead or for marriage celebrations or parties. It is also not reported from any of the Imams of the religion that they ordered this or permitted it. Nor is it reported that any of them ever took any reward for reciting the Qur'an, rather they used to do so seeking reward from Allāh, the Most High. The Prophet ﷺ ordered the one who recited the Qur'an to petition Allāh by it and he warned against petitioning people with it.

At-Tirmithi narrated in his *Sunan* on the authority of 'Imran bin Husain, may Allāh be pleased with him, that he passed by a reciter who read, and then asked (for money). He turned back and said: I heard Allāh's Messenger ﷺ say:

«مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللَّهَ بِهِ، فَإِنَّهُ سَيَجِيءُ أَقْرَامٌ يَتَرْتَدُونَ الْقُرْآنَ
يَسْأَلُونَ بِهِ النَّاسَ»

السُّنَنِ
الْإِسْلَامِيَّةِ
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«Whoever recites the Qur'an should petition Allāh by it, for there will come a people who will recite the Qur'an and then ask the people (for money for it).»^[2]

[1] *Salaf*: The pious early generations of Muslims.

[2] At-Tirmithi no. 2917 and Ahmad 4:432.

As for taking money for teaching it or for making incantations with it, which benefits other than the reciter, its permissibility has been proven by authentic Hadiths, such as the *Hadith* of Abu Sa'id, may Allāh be pleased with him, who accepted a part of a sheep as a payment for curing someone by reciting Surah Al-Fatihah. There is also the *Hadith* of Sahl, may Allāh be pleased with him, about the woman the Prophet married to a man (for the dowry) that he teach her what he knew of the Qur'an. So whoever accepted payment simply for reciting the Qur'an or hired people to recite the Qur'an has contradicted the Sunnah and what has been agreed upon by the righteous Salaf, may Allāh be pleased with all of them.

The Permanent Committee

The Appearance of Mahdi

Q What is your opinion about the promised person, Al-Mahdi? Are there Prophetic traditions to verify his future appearance?

A There are numerous traditions that are reported by the leading authorities in the science of the *Hadith* (Prophetic traditions) verifying the advent of the expected Mahdi, the Pseudo-Messiah and the Messiah. Certain signs will precede his advance; the most significant of which is that he will make justice prevail on earth after the prevalence of injustice and tyranny. It is not permissible today for anyone to allege that a certain person is the Mahdi until his signs that the Prophet ﷺ foretold have appeared such as the one mentioned above.

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eyes.”¹ He also said, “If one has a pain, one should lay one’s hand on the painful spot and say: I seek refuge in Allah’s Dignity and Ability from the evil of what I am suffering and guarding against.”^{2&3}

1.12 No Payment of Fees Without Cure

Question:

In one of your Fatawas concerning receiving fees for Ryqyas, you said, “There is no objection to taking fees for performing a Ruqya on condition that cure occurs.”

Is this condition applicable to the medical doctor? Compared to the licence to take fees for recitation, is it allowed to take fees for doing incantations with written Qur’anic verses and for recitation unto oil and health water?

Answer:

As Abu-Saeed Al-Khudri narrated, one of the Prophet’s companions performed a Ruqya on a tribe’s chief after agreement on a charge worth a flock of sheep if cured. Regarding the wages (sheep) received for the Ruqya, the Prophet ﷺ said to those companions, “Divide the sheep among you, and allocate a share

1 اخرجہ البخاري رقم (3371)، كتاب احاديث الانبياء، من حديث ابن عباس، رضي الله عنهما قال: كان النبي يعوذ الحسن والحسين ويقول: (ان ابائكما كان يعوذ بهما اسماعيل واسحاق، اعوذ بكلمات الله التامة من كل شيطان وهامة، ومن كل عين لامة).

Sahih Al-Bukhari, Kitab Ahadith Al-Anbiya’ (Book of the Prophets’ Sayings), Hadith No. 3371

2 اخرجہ مسلم رقم (2202)، كتاب السلام.

Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2202.

A Fatawa by Al-Jibreen, sighed by him.

3 فتوى للشيخ عبدالله الجبرين عليها توقيعه.

to me.”¹ He also said, “The most worthy of charging fees is Allah’s Book.”²

Concerning the doctor, if he emands fixed fees, cure becomes a condition, except in the case of agreement of paying the expenses of treatment and medicines. Concerning incantations, they are basically Ruqyas, i.e. recitations with Nafth unto the patient, and so is writing Qur’anic verses in Saffron water on paper; they can be compared to medicines, and, therefore, fees can be charged for doing them. Similarly, the actual price of oil or health water on which recitation is done can be charged without additions.³

1.13 The Body Parts Through Which Devils enter and Possess Humans

Question:

While performing Ruqyas, some Raqis command the devil to get out of the possessed patient. Sometimes the devil asks to exit through, for example, the eye or the ear, but the Raqi refuses lest the patient’s ears or eyes should be harmed. Therefore, the Raqi instructs the devil to exit through the mouth or toes.

Is it right to believe that the devil’s exit through the patient’s ears or eyes can be harmful?

Answer:

It is true that the devil possesses the human and controls all his body. Obviously, it can enter through all body parts, and

¹ اخرجه البخاري رقم (5749)، كتاب الطب، ومسلم رقم (2201)، كتاب السلام.

Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5749 & Sahih Muslim, Kitab Asslam (Book of Peace), Hadith No. 2201.

² اخرجه البخاري رقم (5737)، كتاب الطب .

Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5737.

A Fatawa by Al-Jibreen, signed by him.

³ فتوى للشيخ عبدالله الجبرين عليها توقيع.

1.19 Repeating the Ruqya a Hundred Times

Question:

There is a Rāqī who has learnt the Qur'an by heart, is known for his piety and righteousness, and uses for Ruqyas only the Qur'an and the Prophet's tradition. However, he repeats the Ruqya too many times; for example, he may repeat the Fatiha a hundred times or more, while believing that the number of times is not in itself the source of healing.

What is the ruling regarding such repetition? Is it alien to Islam?

Answer:

There is no objection to repetition, whether it is counted or not, for the Qur'an itself is a healing, a guidance and a mercy to those who believe in it. Therefore, the Rāqī's use of the Qur'an and the Prophet's tradition constitutes - by Allah's permission - a beneficial treatment, provided that both the Rāqī and the patient are faithful, righteous persons. It is important that they be aware of the meanings of the verses and prayers being recited.¹

1.20 Receiving Non-Conditional Fees, but for Charity Purposes

Question:

Is a Rāqī who fulfils legal requirements in terms of faith, piety and righteousness allowed to receive fees for performing Ruqyas in accordance with the Qur'an and the Sunnah (the Prophet's traditions) even though he does not demand or fix any charges, but uses what is given to him for his own expenses as well as charity purposes? What is the supporting evidence? If it

is allowed, does it undermine the value of the Ruqya if the fees are fixed beforehand?

Answer:

There is no objection to taking fees for performing Ruqyas on condition that healing occurs. This ruling finds support in the story and Hadith related by Abu-Saeed Al-Khudri. According to Abu-Saeed, a group of the Prophet's Companions camped near a tribe and requested to be their guests, but the tribe refused. At that time, the chief of the tribe happened to be stung (or bitten), and he was given all sorts of treatment, but all in vain. Some of his tribesmen said, "Will you go to those travellers camping nearby and see if one of them has something useful?" When asked for help, one of the travellers replied, "Yes, by Allah, I know how to treat with a Ruqya, but, by Allah, we asked you to receive us as your guests, but you refused. I will not treat your patient with a Ruqya till you fix for us something as wages." Consequently, they agreed to give the travellers a flock of sheep. The man started doing Naft (on the painful spot) and reciting Al-Fatihah till the patient was healed and started walking as if he had not been sick.¹ The group got their wages for the Ruqya. When told the story, the Prophet ﷺ said to them, ". . . Divide (the sheep amongst you) and assign a share for me."²

Thus, the Prophet's approval of the travellers' behaviour and his demand for a share for himself represent the evidence that allows laying wage conditions for Ruqyas. The Ruqyas themselves must be of the legal type, otherwise they are invalid. Also, cure from ailment is necessary for payment of wages.

Al-Fatiha Sura, Ayah 2.

1 سورة الفاتحة ، الآية: 2-

2 اخرجہ البخاري رقم (5749)، كتاب الطب، ومسلم رقم (2201)، كتاب السلام.

Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5749 & Sahih Muslim, Kitab Asslam (Book of Peace), Hadith No. 2201.

However, it is recommended that no wage conditions be laid for performing Ruqyas, and that they be done for helping fellow Muslims in sickness and suffering. If patients willingly decide to pay something, the Raqi can take it. If paid too much, he should return the extra. Should he decide to fix a wage beforehand, it should not be high, but reasonable enough to cover his basic expenses.¹

1.21 Doing Recitations unto Water, Oil and Ointment & Using Saffron in Writing Prayers

Question:

Some Raqi do recitations unto water, oil, ointment or cream. They also write prayers in saffron on a piece of paper, soak the piece of paper in water and have the patients drink the water or wash their bodies with it. Pieces of paper with such payers are called Aza'im (incantations).

What is the validity of making and using such Aza'im?

Answer:

According to a Hadith interpreted by Muhammad Ibn-Abdilwahab, the Prophet ﷺ said, "Aza'im, Tama'im (amulets) and Tawlas (love incantations, worn by wives seeking their husbands' love) are forms of Shirk (having associates with Allah)." ² Only non-Shirk Ruqyas are allowed.

The Prophet ﷺ is confirmed to have said, "Let me check your Ruqyas. They are valid so long as they are void of Shirk."³ He is also reported to have said, "Whoever can benefit his

A Fatawa by Al-Jibreen, signed by him.

1 فتوى للشيخ عبدالله الجبرين عليها توقيعه.

2 اخرجہ ابو داؤد رقم (38833)، کتاب الطب ، واحمد في المسند (1ظا381) وصححه الالباني ، وهو في صحيح الجامع رقم (1632)، والسلسلة الصحيحة رقم (331).

Sunaj Abu-Daweed, Kitab Attib (Book of Medicine), Hadith No. 38833.

Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2200.

3 اخرجہ مسلم رقم (2200)، کتاب السلام.

would likely be brought into undeservedly degrading situations, particularly in such places as toilets.¹

1.31 Taking Ruqya Wages to Avoid Asking Others for Help

Question:

I work as a preacher and Imam (prayer leader) in a mosque where I have established a library, which has a good number of valuable Sunnah books. There, I also teach Hadith, Fiqh (Islamic jurisprudence), Tawheed (Oneness of Allah), and Tafseer (Meanings of the Qur' an). In addition, I treat with legal Ruqyas according to the Prophet's Sunnah, as he did unto his wives and his companions, and as Angel Jibreel — may His peace be upon him - did unto him. When doing Ruqyas, I never violate the Sunnah. The Ruqyas I often use are taken from Ibn-Taymiya's books, such as *Idhah Addalalah Fi Umoom Arrisalah*, and Ibn-Al-Qayyim's books, such as *Zad Al-Mi'ad*. As you know, Ruqya treatment is an established element of Sunnah.

I am not denying that I take wages for treating with Ruqyas. This is based — as you very well know - on the Hadith narrated by Abu-Saeed Al-Khudri² regarding the license to perform Ruqyas and charge fees in return. One reason why I accept fees is that I do not want to be dependent on others for a living, particularly that I am blind, have family responsibilities and do not have a regular job. Another reason is my awareness of its legality. Nonetheless, there are those who, out of ignorance, object to my taking such fees, yet, do not present evidence to support their objection.

I beg you to clarify this issue so that I can be enlightened with respect to my duties and to such unqualified, objections.

Fatawa of the Ifta' Permanent Committee, Vol. 1, pp. 197-210.

¹ فتاوى اللجنة الدائمة: ج 1 ص 197 - 210.

Op. Cit.

² تقدم تخريجه ص 52.

Should you see that what I am doing is wrong, I trust you will convincingly make that clear to me, and I promise to abide by your verdict.

Answer:

If - as you have stated - you are treating with legal Ruqyas, if your Ruqyas are consistent with the Prophet's established Sunnah, and if you consult Ibn-Taymiya's and Ibn- Qayyim's writings - may Allah have mercy on their souls - as well as other writings by Ahlus-Sunnah-wal-Jama'ah, what you are doing is valid and should be appreciated. As for Ruqya wages, you are allowed to take them as verified by the Hadith to which you have referred.

May Allah reward you for what you are doing in the line of preaching, guiding, teaching, leading prayers, establishing a library with valuable books written by Ahlus-Sunnah-wal Jama'a and serving your brethren. May He guide you to more good deeds and make you dependent on nobody but Him Allah - may He be praised - is near mankind, and He hears all prayers May His prayers be upon Prophet Muhammad ﷺ, his kin and his Companions.¹

1.32 The Validity of Ruqyas

Question:

What is the Islamic position regarding Ruqyas? I have heard about the Prophet's companion who treated a patient with a Ruqya, and he was given some sheep in return. This was approved by the Prophet ﷺ, who said, "Assign a share for me

¹ مجلة البحوث الإسلامية عدد 27، ص 58، 57، اللجنة الدائمة.

similar prayers in the belief that they are only a means and that only Allah, the Exalted, is the source of all harm, all benefit and all healing. The Prophet ﷺ himself performed Ruqyas unto others and received them as well. He says, “Ruqyas are valid so long as they are void of Shirk.”¹ Therefore, if they violate this requirement, they are forbidden.

As for amulets, according to relevant Hadiths, they are not allowed even if they are from the Qur’an.²

1.49 Doing Qur’anic Recitations on a Patient for Allah’s Sake

Question:

Is it allowed to do Qur’anic recitations unto a patient free of charge for Allah’s sake?

Answer:

Treating patients with Qur’anic Ruqyas is not only allowed, but also recommended, for the Prophet ﷺ say’s, “If one can benefit one’s brethren/sisters, one should do so.”³ He and his Companions performed Ruqyas. Though allowed, wages would rather not be taken, in which case the Raqi seeks Allah’s reward instead.

However, it is not valid of the Raqi to intend the reward to go to the patient; there is no evidence in Islam to suggest this. In this regard, the Prophet ﷺ says, “If one introduces something alien into Islam, it must be rejected outright.”⁴ & ⁵

Sahih Muslim, Op. Cit.

1 تقدم تخريجه ص 51 وهو في صحيح مسلم.

Fatawa of the Ifta’ Permanent Committee, Vol. 1, p. 207.

2 فتاوى اللجنة الدائمة ج 1 ص 207.

Sahih Muslim, Op. Cit.

3 تقدم تخريجه ص 44 وهو في صحيح مسلم .

4 اخرجه البخاري رقم (2697)، كتاب الصلح ، ومسلم رقم (1718)، كتاب الافضية.

Sahih Al-Bukhari, Kitab Assulh (Book of Reconciliation), Hadith No. 2697 & Sahih Muslim, Kitab Al-Aqdhiyah (Book of Court Cases), Hadith No. 1718.

5 مجلة البحوث الإسلامية عدد رقم 27 ص 58 ، والفتوى للجنة الدائمة.

1.67 Doing Ruqyas with the Qur'an & Taking Wages in Return

Question:

Are there legal objections to Qur'anic Ruqyas?
Is the Raqi allowed to take wages or presents for performing Ruqyas?

Answer:

Treatment with Qur'anic Ruqyas is allowed provided that it is consistent with the established Sunnah; according to it, recitation and Nafth are done on the patient or on the painful spot. They may be also done on water to be drunk by the patient. The Prophet conducted Ruqya treatment, was treated with it and instructed Muslims to do it.

Assyuti mentioned that the Ulama are agreed on that Ruqyas are allowed on three conditions: they must invoke nothing but Allah's Words, Names and Attributes; they must be comprehensible and in Arabic; and it must be believed that Ruqyas, in themselves, do not have any effect except with Allah's permission.

According to Mohammad Ibn-Abdulwahab, only the non-Shirk Ruqyas are allowed; they were prescribed by the Prophet as treatment for the evil eye, scorpion stings and snake bites. In these cases Ruqyas are beneficial with Allah's permission. Raqis can take wages for performing Ruqyas, for the Prophet approved of that on one occasion, when his companions charged fees for a Ruqya they had done unto a patient stung by a scorpion. He said to them, "The most deserving of wages is Allah's Book."¹

Op. Cit.

¹ الحديث تقدم تخريجه ص 31، 52.

كتاب الدعوة، الفتاوى للشيخ صالح الفوزان، ج 1 ص 65.
Kitab Adda'wah, (Book of the Call), Al-Fawzan's Fatwas, Vol.1, p.65

Ruqya, as mentioned by scholars such as Ibn-Tairniyah ¹ and Ibn-Al-Qayyim ². However, priority should be given to direct Ruqya, i.e. direct recitation and Nafth on the patient or on the painful spot; this is considered better.

As for taking wages for writing Ruqyas as mentioned above, it is allowed to do so, for the Prophet permitted it in case the Sahaba who took wages in return for the Ruqya performed on the stung chief. ³ & ⁴

1.74 It Is Not Allowed to Open Specialist Clinics for Ruqya Treatment

Question:

What do you think of opening specialist clinics for Ruqya treatment?

Answer:

This should not be allowed, for it will open the door for temptations and cheating. Besides, the Righteous Salaf never did such a thing. Also, expansion of clinics of that type would be a source of evil and corruption because the unqualified and the greedy will be attracted to it as some type of lucrative business. Such people will also try to get as many customers as possible, even by unlawful means. To defend such business by saying that the Raqi in charge is a righteous man is unacceptable, for man is

¹ انظر مجموع الفتاوى ، ابن تيمية (64/19 • 65) ، كتاب الطب، و مسلم رقم (2201)، كتاب السلام.

² انظر زاد المعاد ، ابن القيم (170/4 • 171)

³ اخرج البخاري رقم (5749)، كتاب الطب، و مسلم رقم (2201)، كتاب السلام.
Sahih Al-Bukhari, Kitab Attib (Book of Medicine), Hadith No. 5749 & Sahih Muslim, Kitab Assalam (Book of Peace), Hadith No. 2201.

⁴ المنقلى من فتاوى الفوزان ، ج 2 ص 145.
Al-Mutaqa mm Fatawa Al-Fawzan (Al-Fawzan's Selected Fatwas), Vol. 2, p. 145.

not immune from temptations. Even if the Raqi is really righteous, opening that door should not be allowed.¹

1.75 Protection from Satan's Whispers

Question:

I am a twenty-year-old girl. Thanks be to Allah, I believe in Him. For the last three or four years, I have been psychologically ill, suffering from Waswasah (evil whispers / promptings of Satan) so much that I feel I am nearing madness. So far, I have not been able to get rid of my illness. I want to know if Allah tests people by Satanic encounters. What does one have to do to get rid of Satan's whispers? I need your advice.

Answer:

In fact, Waswasah is a serious illness caused by Satan, who connives to disturb, mislead and distract people from the worship of Allah. Therefore, He commanded Prophet Muhammad to seek His protection from Waswasah. As expressed in Annas Sura:

“(1) Say: I seek refuge in the Lord of mankind, (2) The King of mankind, (3) The God of mankind, (4) From the evil of the sneaking whisperer, (5) Who whispereth in the hearts of mankind, (6) Of the jinn and of mankind.”

Thus, Satan does Waswasah to humans and believers in particular. However, it can be treated in two ways:

1. by paying no attention to it and completely dismissing it as something from Satan, who cannot harm; and
2. by occupying oneself with Allah's remembrance, which keeps Satan away. In the absence of such remembrance,

¹ المنقلى من فتاوى الفوزان ، ج 2 ص 148.

1.8 Slandering the Raqi after Alleged High Payment

Question:

Having received a Ruqya from a Raqi known for righteousness and goodness, a patient paid some fees. Later, the patient began to think that he had paid too much, which led him to slander the Raqi out of envy.

What is the Islamic ruling on this situation?

Answer:

Regarding matters of Ruqya fees, it is recommended to do it free of charge and seek Allah's reward through treating fellow Muslims and eliminating their suffering. The Raqi should not demand fees, but should leave it to his patients. If they pay him a lot, he should not take it all, and if they give him less, he should not ask for more. Such a moral state is conducive to effective Ruqyas. The patient, on the other hand, should not go back on what he has done once he voluntarily gives a payment as fees, a present or a donation. In this regard, the Prophet ﷺ says, "Whoever seeks his gift back is like someone seeking back what he has vomited."¹ The same image is expressed by another Hadith, but the comparison is with a dog doing that.² The narrator of the Hadith remarked that doing that with vomit was forbidden.

Regarding the matter of slandering the Raqi, it is considered an injustice, a lie and a false accusation, which is a cause for punishment, and so is the patient's envy. Condemning

¹ أخرجه البخاري رقم (2621)، كتاب الهبة، ومسلم رقم (1622) [17]، كتاب الهبات.

Sahih Al-Bukhari, Kitab Al-Hibah (Book of Gifts), Hadith No. 2621 & Sahih Muslim, Kitab Al-Hibat (Book of Gifts), Hadith No. 1622

² أخرجه البخاري رقم (2622)، كتاب الهبة. Sahih Al-Bukhari, Kitab Al-Hibah (Book of Gifts), Hadith No. 2622

the Jews for their refusal to believe in Prophet Muhammad's ﷺ message out of envy, Allah says, “(54) or are they jealous of mankind because of that which Allah o His bounty has bestowed upon them?”¹ As fire burns straw, so does envy with rewards. Therefore, the patient in that situation had better repent and abandon injustice and envy.²

1.9 Having a Group of women for Ruqyas

Questions:

Is a man Raqi allowed to perform an Ruqya unto a group of women in one place, where their Mahrams (relatives forbidden in marriage) are available in case their own women go epileptic or faint?

Answer:

It is not forbidden for a man Raqi to perform a group Ruqya for an assembly of women. It is the presence of a man and a non-Mahram woman on their own that is forbidden. According to the hadith, “If a man and a woman (who are not Mahrams) get together on their own, Satan comes in.”³ for such a task, the Raqi must be a trustworthy person of religious commitment, faith and righteousness. He has to limit his Ruqya to recitation and prayers behind a screen, and he must not directly touch the woman's body. It is recommended that the patients' Mahrams be present in case help is needed.⁴
(Wallahu-A'lam)

An-Nisa' Sura, Ayah 54.

1 سورة النساء ، الآية: 54

A Fatawa by Al-Jibreen, sighed by him.

2 فتوى للشيخ عبدالله الجبرين عليها توقيعه

3 اخرجه الترمذي رقم (2165)، كتاب الفتن، واحد في المسند (18،26/1)، وقال الترمذي: حسن صحيح وصحيحه الابائي في صحيح الجامع رقم (2546).

Sunaj Al-Tirmidhi, Kitab Al-Fitan (Book of Temptations) Hadith No. 2165.

A Fatawa by Al-Jibreen, sighed by him.

4 فتوى للشيخ عبدالله الجبرين عليها توقيعه