

# **Essential Questions & Answers Regarding Ruqya**

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{فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا}

**{So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord} [ 18:110]**

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**Question #2:** If there is somebody who is stronger than me in Imān and Taqwa, and more knowledgeable than me, and I know that I have sins and I am weak in Imān. Should I go to him and request Ruqya or is it better for me to perform Ruqya upon myself

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In the name of Allāh, the Most Merciful, the Bestower of Mercy.

**Question #1: There was a man with us who used to perform Ruqya upon people, it was beneficial by the permission of Allāh, specifically [in treating poisonous] bites and evil eye; however this man has with him some innovations of the Soofiyyah. Is Ruqya linked to the Āyāt of the Qur'ān or linked to the person performing Ruqya himself?**

It is linked to the Āyāt as well as the 'Aqīdah (creed), the Aqīdah of the person [reciting the Ruqya].

So, the person who has innovations and superstitions with him, don't go to him.

**Question #2: If there is somebody who is stronger than me in Imān and Taqwa, and more knowledgeable than me, and I know that I have sins and I am weak in Imān. Should I go to him and request Ruqya or is it better for me to perform Ruqya upon myself?**

Perform Ruqya upon yourself and do not ask others to perform Ruqya on you, be independent from people. Even if you are a sinner; is it necessary that you have to be perfect? That you don't have any sin with you?

None of us – and there is no power or might except by Allāh – is free from sin. Yes.

**Question #3: Some people listen to recorded Ruqya, is that permissible?**

Recorded Ruqya is not worth much, it is not worth much. Ruqya is an action, and each action must have a person who does the action; recitation must have a rector; this is because it is an act of worship; Du'ā (supplication) must have a person who makes the supplication.

As for metal (i.e. machines) and recordings, then they are not people who have been made responsible, rather it is merely captured voice. Yes.

**Question #4: Regarding a person who went with his son to a person who performs Ruqya upon him; the child is young and is not able to distinguish. Does the father enter into the Hadith of the seventy thousand people who enter into Paradise without any accountability or punishment?**

The action is permitted, there is nothing wrong with it, but it is better for him to perform Ruqya upon his son, or if a person came and performed Ruqya without him requesting, then that is better. Yes.

**Question #5: If I feel an illness in myself and I feel weakness, should I request somebody to perform Ruqya upon me? Or is it better to be patient and perform Ruqya upon myself?**

Perform Ruqya upon yourself; it is better to perform Ruqya upon yourself.

**Question #6: Are there any specific characteristics that a Raaqi (a person who performs Ruqya) must have?**

Yes, he must do it upon knowledge; he must perform Ruqya with the Qur'ān and legislated supplications; he must not come with matters that are unknown, not authentic or unestablished.

Also, Ruqya must be in the Arabic language and not in any other language, so that he does not deceptively mix anything with it which is forbidden.

Also, [the Raaqi] must believe [the Ruqya] is only a means [to a cure] and it is not the curer in itself. Rather, the one who gives the cure is Allāh; the Ruqya is a means, from amongst various means, towards a cure; sometimes it is of benefit, sometimes it does not benefit. Yes.

**Question #7: A person who cauterises himself or seeks Ruqya from another person, will he [not be from those people] who enter in Paradise without any accountability or punishment?**

Allaah knows best; this is a deficiency; he has some deficiency with him. This does not mean that a person who seeks Ruqya will not enter into Paradise. It only means that he will not be from the seventy thousand people who enter into Paradise without any accountability or punishment.

However, he is still from the people of Tawheed, and therefore will enter into Paradise. Yes. But he does not achieve this distinction. The people who enter Paradise are of varying levels, some of them more virtuous than others, they are of varying ranks with Allaah.