

133552 - Ruling on writing Qur'anic verses for one who is sick to wear them

the question

I hope you can explain this problem. There is a sick person for whom a righteous man wrote some Qur'an to treat him for any sickness. Is that permissible? Is it permissible to wear these verses around one's neck?

Detailed answer

Writing verses in order to treat the sick is not prescribed and he should not be given them to wear, and they should not be written on his body. All of that is not prescribed. Rather what is prescribed is to recite over him, and blow onto him, and pray for healing and well-being for him. There is nothing wrong with reciting some verses over parts of his body, over his chest or his hand or his head, and praying for him; this comes under the heading of ruqyah that is prescribed in Islam; the raaqi may recite ruqyah for the sick person and recite Qur'an over him so that Allah may heal him.

The Prophet (blessings and peace of Allah be upon him) performed ruqyah and said: "There is nothing wrong with ruqyah so long as it does not involve shirk (association of others with Allah)."

But if he writes verses to be worn around the neck or on the arm, this is not part of Islamic teaching; the same applies if he writes hadeeths or other words, or prayers or symbols or cryptic writing or letters that are not joined up, and the like. All of that is not permitted; even the Qur'an should not be worn.

The Prophet (blessings and peace of Allah be upon him) said: "Whoever wears an amulet, may Allah never fulfill his wish and whoever wears a seashell, may Allah never protect him from what he fears." Amulets and charms and the like that some people put around the

neck of the sick person, or on his arms and so on, are not permissible, but there is nothing wrong with ruqyah.

Similarly, if a person recites into water and then drinks the water, there is nothing wrong with that either. Something of that nature was narrated from the Prophet (blessings and peace of Allah be upon him), as it is narrated in Sunan Abi Dawood that the Prophet (blessings and peace of Allah be upon him) recited into water for Thaabit ibn Qays. There is nothing wrong with this.

But as for wearing it, nothing – whether it is Qur’an or anything else – should be worn around the neck or on the arm. All of that is remedies that are not prescribed in Islam. And Allah is the One Whose help we seek, and there is no power and no strength except with Allah. End quote.

Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allah have mercy on him).