

259398 - Ruling on writing verses for ruqyah on dissolvable paper

the question

I would like to ask whether it is permissible to write aayaat for the purpose of ruqya on a piece of paper with edible ink that is pure like saffron or other edible inks onto paper that can be dissolved into water and given to drink for a patient. I understand that it was a practice of the salaf to write ayah on water vessels and washed with water and then give to drink to the patient. So what I would like to produce is a product that has quranic verses written on them that is dissolved in water to drink. I am aware that Ibn Baz (Rahimahullah) allowed this as mentioned by Ibn Al-Qayyim (Rahimahullah) in Zaad Al-Ma'aad. According to a study done by a Japanese doctor called Dr Masaru Emoto he found that water had the ability to retain information due to sound vibrations such as saying positive things to it which then altered the water molecules (such as saying bismillah). He also found that writing positive words on jars of water had the same effect. I would like to apply this principle based also on the practise of washing the ayah to instead writing ayaat on paper to be dissolved in the water as a form of medicine. I am unsure as to its permissibility. So I would appreciate any advice on this and also evidence that eludes to this.

Detailed answer

Seeking healing by means of the Qur'an and Prophetic du'aa's is prescribed. Allah, may He be exalted, says (interpretation of the meaning):

"And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss" [al-Isra' 17:82].

Seeking healing may be done by means of recitation, and by means of recitation over the sick person, or recitation over water which is then drunk or used to wash oneself, or writing in the vessel and the like and washing it with water which is then drunk, as was narrated from a number of the early generations.

Ibn al-Qayyim (may Allah have mercy on him) said in *Zaad al-Ma'aad* (4/170), regarding ruqyah to treat the effects of the evil eye:

A number of the early generations thought that verses of the Qur'an should be written for him [the one who has been affected by the evil eye], then he should drink it. Mujaahid said: There is nothing wrong with writing Qur'an, washing it, and giving that water to the sick person to drink. Something similar was narrated from Abu Qilaabah.

It was narrated from Ibn 'Abbaas (may Allah be pleased with him) that he issued instructions that some words of Qur'an be written [in a vessel] for a woman who is experiencing difficulty in childbirth, then those words should be washed with water and that water should be given to her to drink.

Ayyoob said: I saw Abu Qilaabah write some words of Qur'an, wash them off with water and give the water to a man to drink who was suffering some pain. End quote.

There is nothing wrong with writing that on dissolvable paper, with saffron and the like, so long as it is pure, whether it is written by hand or printed with a machine, if that will cause no harm.

What matters is that there should be some ink or substance that can be written with and will dissolve, not that it be engraved on a vessel or on a machine that is washed out with water, because there is no benefit in that.

And Allah knows best.