

259398 - Is Writing Ruqyah on Dissolvable Paper Allowed?

the question

I would like to ask whether it is permissible to write ayat for the purpose of Ruqyah 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 Zad Al-Ma`ad. 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 ayat 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.

Summary of answer

Writing Ruqyah on dissolvable paper is permissible if pure substances (like saffron) are used and it causes no harm, whether they were handwritten or machine-printed.

Detailed answer

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Understanding the Concept of Ruqyah in Islam

[Seeking healing by means of the Quran](#) and Prophetic Du`a's is prescribed. Allah, may He be Exalted, says (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]

[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 *Zad Al-Ma`ad* (4/170), regarding [Ruqyah](#) to treat the effects of the evil eye:

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

It was narrated from Ibn `Abbas (may Allah be pleased with him) that he issued instructions that some words of the Quran 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.

Ayyub said: I saw Abu Qilabah write some words of the Quran, wash them off with water and give the water to a man to drink who was suffering some pain. (End quote)

Is It Permissible to Use Dissolvable Paper for Ruqyah?

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.