

## **320802 - Ruling on touching the Quran then touching the head with the intention of seeking healing**

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### **the question**

What is the ruling on touching the Quran then touching the head, with the intention of seeking healing?

### **Detailed answer**

Firstly:

The Quran is healing, as Allah, may He be exalted, says (interpretation of the meaning):

“O mankind, there has to come to you instruction from your Lord and healing for what is in the hearts and guidance and mercy for the believers”

[Yoonus 10:57]

“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]

“And if We had made it a non-Arabic Quran, they would have said, ‘Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?’ Say, ‘It is, for those who believe, a guidance and cure’”

[Fussilat 41:44].

The Prophet (blessings and peace of Allah be upon him) used to recite the Quran as ruqyah, and he encouraged others to do likewise. It was narrated that ‘Uqbah ibn ‘Aamir said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Two soorahs have been sent down to me, so seek refuge with Allah by reciting them, for there has never been anything like them for seeking refuge with Allah.

Narrated by Ahmad (17299).

There is nothing wrong with a person putting his hand on the site of the pain, or wiping his body with his hand.

It was narrated from ‘Uthmaan ibn Abi’l-Aas ath-Thaqafi that he complained to the Messenger of Allah (blessings and peace of Allah be upon him) about some pain that he had felt in his body since he became Muslim. The Messenger of Allah (blessings and peace of Allah be upon him) said to him: “Put your hand on the part of your body that hurts and say: ‘Bismillah (in the name of Allah)’ three times, then say seven times: ‘A’oodhu Billahi wa qudratihi min sharri ma ajidu wa uhaadhir (I seek refuge in Allah and His Power from the evil of what I find and I fear).’”

Similarly, there is nothing wrong with the one who is performing ruqyah putting his hand on the site of the sick person’s pain, so long as it is not ‘awrah or the sick person is not a woman, because it is not permissible for a non-mahram to put his hand on a woman who is not permissible for him.

Imam al-Bukhari included a chapter in his Saheeh entitled: “Chapter on putting one’s hand on a sick person.

In that chapter he narrated (5659) from ‘Aa’ishah bint Sa’d that her father said: I became very sick in Makkah, so the Prophet (blessings and peace of Allah be upon him) came to visit me. I said: O Prophet of Allah, I am leaving behind wealth, and I am leaving behind only one daughter, so can I bequeath two thirds of my wealth and leave one third? He said: “No.” I said: Can I bequeath one half and leave one half? He said: “No.” I said: Can I bequeath one third and leave her two thirds? He said: “One third, and one third is a lot.”

Then he put his hand on his forehead, then wiped my face and stomach with his hand, then he said: “O Allah, heal Sa’d, and enable him to complete his migration.” And I still feel the coolness and comfort of his hand in my stomach – or so it seems to me – until now.

What appears to be the case is that there is nothing wrong with the one who is performing ruqyah putting his hand on the head or forehead of the sick person, as there is a reference to

that in the hadith texts when offering du‘aa’ (supplication), and ruqyah is a kind of du‘aa’.

In the story of the adhaan of Abu Mahdhoorah (may Allah be pleased with him), it says: Then he put his hand on the forehead of Abu Mahdhoorah, then passed it over his face, then over his chest, and over his heart, until the hand of the Messenger of Allah (blessings and peace of Allah be upon him) reached his navel. Then the Messenger of Allah (blessings and peace of Allah be upon him) said, “May Allah bless you and send blessings upon you.” Narrated by Ibn Maajah (708); classed as saheeh by al-Albaani.

Abu Dawood (2160) narrated from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, that the Prophet (blessings and peace of Allah be upon him) said: “If one of you marries a woman or buys a slave, let him say: “Allaahumma inni as’aluka khayraha wa khayra ma jabaltaha ‘alayhi wa a’oodhu bika min sharriha wa min sharri ma jabaltaha ‘alayhi (O Allah, verily I ask You for her good and the good of what You have created in her, and I ask seek refuge with You from her evil and the evil of what You have created in her).” And if he buys a camel, let him take hold of the top of its hump and say similar words. Abu Dawood said: Abu Sa‘eed added: Then let him place his hand on her forehead and pray for blessing in the woman or the slave.

Classed as saheeh by al-Albaani.

Secondly:

With regard to simply putting one’s hand on the Mus-haf then putting one’s hand on the head with the intention of seeking healing, we do not know of any basis for that, and it is more likely to come under the heading of bid‘ah (innovation). It makes no sense to put one’s hand on the Mus-haf and then on the sick person, without having read anything from the Mus-haf or recited any ruqyah as prescribed in the Islamic texts.

The individual should follow the ways prescribed in the Islamic texts when it comes to seeking healing, by reciting Quran and performing ruqyah by reciting Quran.

It was narrated that Abu Umaamah al-Baahili said: I heard the Messenger of Allah (blessings and peace of Allah be upon him) say: “Read the Quran, for it will come on the Day of

Resurrection interceding for its companions. Read the two bright ones, al-Baqarah and Soorat Aal ‘Imraan, for they will come on the Day of Resurrection like two clouds or shadows, or like two flocks of birds in ranks, pleading on behalf of their companions. Read Soorat al-Baqarah for reciting it regularly is a blessing and forsaking it is a cause of regret, and the magicians cannot withstand it.” Narrated by Muslim (804).

And Allah knows best.