



47059 - He is asking about a ruqyah so that he will be blessed with a child

the question

One of my brother is married for last 5 years and till today they do not any children. The reason is best know by Allah the Almighty. The couple has done all medical checkups etc and the doctors confirmed that everything is OK with both of them and just wait for the right time which Allah has planned for you and you will a child. But now his parents are not having any patience and telling the couple to do the following act "they are saying that you should fast for twenty one days and recite one of the beautiful attributes of Allah i.e AL-MUSSAWRO (meaning of this name of Allah is Creator of the Face) for seven times blow it on the glass water and break your fast with this water Insallah Allah will give a child". Now I wan to know is this practice is correct in the light of Quraan & Sunnah or not? If it is correct practice then provide some sort of proof in the light of Quarran & Sunnah

Detailed answer

Praise be to Allah.

This kind of ruqyah that has been suggested to the husband and his parents is not something that has been prescribed in sharee'ah, because there is no proof of it in the Qur'aan or saheeh Sunnah as far as we know. Hence the couple should refrain from doing this and should turn to the kinds of ruqyah that are prescribed in sharee'ah and the du'aa's that are proven in the Qur'aan and saheeh Sunnah.

With regard to calling upon Allaah by His names for healing from sickness, including infertility, this is permissible because of the general meaning of the verse (interpretation of the meaning):

"And (all) the Most Beautiful Names belong to Allaah, so call on Him by them"

[al-A'raaf 7:180]



And it was proven that the Prophet (peace and blessings of Allaah be upon him) did that, as he recited ruqyah for some people by saying, “Adhib al-ba’s Rabb an-naas, wa’shfi anta al-Shaafi, laa shifaa’a illa shifaa’uka shifaa’ laa yughaadir saqaman (Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing that leaves no trace of sickness).” Narrated by al-Bukhaari, 5743; Muslim, 48, 47, 46. See Fataawa al-Lajnah al-Daa’imah, no. 9120, in Majallat al-Buhooth al-Islamiyyah, issue no. 27, p. 64.

But specifying a particular name of Allaah such as choosing the name al-Musawwir for praying for healing is something for which evidence is required. If there is no such evidence then using a particular name for du’aa’ is to be regarded as something that is not prescribed in sharee’ah. What is prescribed with regard to du’aa’ is for the person who is making du’aa’ to choose names of Allaah that befit his request, such as saying al-Ghaffaar (the Oft-Forgiving) when praying for forgiveness, and so on.

It should be noted that the matter of having children or otherwise is something that is subject to the will and decree of Allaah. Allaah has told us about that in His Book, where He says (interpretation of the meaning):

“To Allaah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.

50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things”

[al-Shoora 42:49-50]

This is something that is decreed by Allaah alone.

The couple should turn to Allaah and ask Him for righteous offspring; they should turn to du’aa’ and dhikr. Concerning that Allaah says in His Book:

“And those who say: ‘Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqoon (the pious)’”



[al-Furqaan 25:74]

If there is some sickness that has caused the problem, there is nothing wrong with treating it with permissible medicines, because of the general meaning of the words of the Prophet (peace and blessings of Allaah be upon him): “Treat disease, for Allaah has not created any disease but He has also created a cure for it, except for one disease, namely old age.” Narrated by Abu Dawood from Usaamah ibn Shareek, no. 3855; classed as saheeh by al-Albaani.

And he (peace and blessings of Allaah be upon him) said: “Allaah has not send down any disease but He has also sent down the cure.” Narrated by Ibn Maajah, 3482; classed as saheeh by al-Albaani.

No matter what the cause of this problem, the Muslim has to depend on Allaah, put his trust in Him and accept His will and decree with patience. He must have certain faith that there is reward and much good in that, by Allaah’s leave. He should think about the situation and lives of other people; some people are tested with bad offspring who cause them misery and hardship, and others have handicapped offspring and cannot bear that, and other such cases such as parents suffering from children’s disobedience, severing of family ties, and so on. Allaah never decrees for the believer anything but that which is good for him, as the Prophet (peace and blessings of Allaah be upon him) said: “How wonderful is the affair of the believer, for all his affairs are good, and that does not apply to anyone apart from the believer. If something good happens to him he is grateful, and that is good for him, and if something bad happens to him he bears it with patience, and that is good for him.” Narrated by Muslim, no. 2999.