# 282867 - What is the ruling on using an injection of olive oil over which ruqyah has been recited into the vagina

## the question

My mother has been bewitched, affecting her womb, and the raaqi (one who performs ruqyah) told her to use an injection of olive oil over which ruqyah has been recited into the vagina. Is that permissible? And is the inside of the private part najis (impure)?

## Detailed answer

Praise be to Allah.

Firstly:

The inside of the vagina is taahir (pure), because there is no evidence to suggest that it is impure. Hence the more correct scholarly view is that whatever comes out of it of secretions is to be regarded as pure, unless there is any evidence to indicate that it is impure, such as menstrual blood. See fatwa no. 50404.

Secondly:

If the raaqi recites Qur'an over water or olive oil, it is not regarded as having the same sanctity as the Quran, because there is nothing in it of Quran; rather it is just the traces of the dry spitting of the reciter.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) was asked:

Is it permissible for a menstruating woman to use water over which ruqyah has been recited?

He (may Allah have mercy on him) replied:

Yes; I do not see anything wrong with that, because ruqyah water does not contain anything of the

writing of the Quran, and there is nothing in it that may be regarded as containing Quran. Rather it is the saliva of the reciter that may have an effect, by Allah's leave.

End quote from Fataawa Noor 'ala ad-Darb (3/353-354)

Shaykh 'Abdullah ibn Jibreen (may Allah have mercy on him) said:

It is permissible for a woman who is menstruating or an individual who is junub to drink water over which the raaqi has recited Qur'an and spat drily, because only the traces of ruqyah remain in the water. As for whatever was recited of Quran, it was transient and did not remain in that saliva that was created. So if the person who is junub or the woman who is menstruating needs to drink that water as a remedy, there is nothing wrong with that.

There is also no reason why one should not apply to the private part, front or back, olive oil or other kinds of oil over which Quran has been recited, because the Quran recitation is transient and the oil is something created; all there is in it is the traces of the recitation. End quote.

http://www.ibn-jebreen.com/fatwa/vmasal-12699-.html

Based on that:

If the person who recited ruqyah is trustworthy in terms of his religious commitment and is known to be righteous, and is someone who has experience and knowledge of ruqyah, then there is nothing wrong with what he said.

However, it should be noted that the mother should pay attention to the known ruqyah as prescribed in Islamic teaching, such as dhikr, protecting oneself with the Mi'wdhatayn and Soorat al-Baqarah, and so on.

And Allah knows best.