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THE  
RAQI'S  
WAGE

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Sh Khalid al-Hibshi



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## Editor's introduction

With the Name of Allāh, the Most Gracious, the Most Merciful.

It is with great pleasure that Fitrah Centre presents *The Rāqī's Wage and Profession*, originally authored by Sheikh Khālid bin Ibrāhīm al-Ḥibshī. This work discusses an important and often misunderstood issue: the ruling on taking payment for ruqyah.

This publication is not a complete word-for-word translation of the original Arabic work. Rather, it is an adapted translation and abridged summary. Some passages have been omitted, new chapter headings were introduced, and the wording has been adjusted where needed to make the discussion clearer and more accessible for English-speaking readers. While every effort has been made to preserve the meanings, spirit, and overall benefit of the original work, this edition should be read as a formatted and abridged presentation of the book rather than a full academic translation.

We extend our sincere thanks and appreciation to Sheikh Ejaz Taj, who provided the original adapted translation and abridged summary upon which this publication is based. Fitrah Centre has formatted, edited, and prepared it for publication so that its benefit may reach a wider audience.

While every effort has been made to ensure accuracy, any translation errors or suggestions can be submitted to us via email at [info@fitrahcentre.com](mailto:info@fitrahcentre.com).

This book is made available free of charge. We ask Allāh to bless Sheikh Khālid bin Ibrāhīm al-Ḥibshī for his efforts in compiling the original work, and to reward Sheikh Ejaz Taj for his contribution in making its meanings accessible to English readers. May Allāh accept it from them and from all those involved as continuous charity, ṣadaqah jāriyah.

We pray that this book helps clarify misconceptions surrounding ruqyah, the rāqī's profession, and the matter of taking payment for treatment, and that it encourages fairness and adherence to the guidance of the Qur'ān and Sunnah.

May Allāh bless and accept our deeds and make this work a means of benefit for the entire ummah.

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## Author's introduction

All praise belongs to Allāh, God of the first and the last, and peace and blessings upon the one sent as a mercy to the worlds, Muḥammad, and upon his family and companions and those who follow them in goodness until the Day of Judgement. To proceed:

Allāh the Almighty says: "O you who have believed, fear Allāh and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allāh and His Messenger has certainly attained a great attainment."

The Prophet ﷺ said: "That which is lawful is clear, and that which is unlawful is clear."

All Praise belongs to Allāh who has appointed soldiers from among His servants to strive in His cause in various arenas. He has raised among them those who confront sorcerers and devils, repelling them by the permission of their Lord. They strive their utmost to benefit their afflicted and sick brethren through the specific verses and supplications from the Book of their Lord that Allāh has granted them the ability to recite, by which they hope for mercy and healing from the Most Merciful, the Bestower.

So whoever undertakes this role and purifies his work for Allāh, acting correctly and following what Allāh has permitted, has succeeded and prospered, and Allāh will guide him and grant him success.

However, anyone who uses this position to commit Shirk (polytheism), to retreat, or to deviate from the path, has fallen into the evil consequences of his actions, and his affair will end in loss.

Therefore, it is the duty of every mujāhid (striver) to utilise the means that assist in this jihād, including preparation, sufficient resources, and capability. He confronts sorcerers and their aides from among jinn and mankind. He faces rebellious demons (maradah) and powerful spirits (‘afārīt), as well as the evil eye and envy at all times, and their harm may even extend to his family, children, and property.

Regarding this, Ibn Taymiyyah says: "If the devils are ‘afārīt (powerful) and the healer is weak, they may harm him. So, such a person should fortify himself by reciting the mu‘awwidhāt (protective sūrahs), prayer, and supplication, and similar things that strengthen faith. He must avoid sins through which they gain power over him, for he is a mujāhid in the path of Allāh, and this is among the greatest forms of jihād. So let him beware lest the enemy conquers him due to his sins."

These Rāqīs and their likes are in need of assistance and support. Since people toil in this life to acquire wealth, housing, clothing, and food, most of their time and concern is devoted to providing these necessities.

Since there has been much discussion, debate, writing, and responses regarding the subject of the Rāqī's Wage—what the Rāqī takes and requests from patients—and many have delved into this, whether from the people of knowledge or the general public, and given the sharp division of opinion on this matter—between critics, supporters, and those who remain neutral—I wished to present the subject comprehensively, by the permission of Allāh. My aim is to dispel confusion and ignorance, prevent the unjust defamation of others, and clarify the Sharī'ah ruling regarding the Rāqī's wage.

— Sheikh Khālīd bin Ibrāhīm Al-Ḥibshī

## Objectives of the book

1. Presenting the topic of the Rāqī's wage separately, clarified and explained with evidence from the Shari'ah and the statements of the Imāms.
2. Removing the confusion that has occurred among many people, including some students of knowledge.
3. Clarifying the permissibility of taking a wage for the act of reading itself, without restricting it to the occurrence of a cure.
4. Examining the issue of the Rāqī's wage, similar to the wages of teachers and doctors.
5. Dispelling the misconception that links a Rāqī's sincerity to his refusal to take a wage for his ruqyah.
6. Defending the legitimate rights of the Rāqī, which have been portrayed as forbidden.
7. Establishing the permissibility of treating ruqyah as a profession.
8. Clarifying the status of Rāqīs who do not deserve a wage.
9. Codifying the concepts of ju'ālah (reward for a specific outcome) and ijārah (hiring for a service).
10. Advice for Rāqīs.

## Introduction to the subject

We see and hear many patients who go to Rāqīs, and we hear in our gatherings and society—from students of knowledge and the general public—accusations against Rāqīs regarding their ruqyah (treatment) of the afflicted and the fees they charge, as though they are stealing from people, blackmailing them, and exploiting them.

### Among the phrases we hear:

- "Rāqīs steal from people and deceive them."
- "They exploit the weakness of patients and their need for ruqyah."
- "It is not permissible for a Rāqī to take compensation for his ruqyah and reading."
- "A true Rāqī must not take payment for his ruqyah unless the patient gives it willingly."
- "What is given to the ruqyah is a gift, not a wage, because the Qur'ān is not to be traded."
- "The patient should not give anything unless after the cure."
- "Rāqīs do not read for the sake of Allāh but for the sake of money."
- "So-and-so takes money for his ruqyah, therefore his ruqyah is of no benefit."  
...and other such phrases.

### Reasons for these statements:

1. People's ignorance of the ruling on taking a wage for ruqyah.
2. The exorbitant fees charged by some Rāqīs.
3. Envy from some people regarding what the Rāqī earns.
4. Some fatwās that did not clarify this issue fully.

We say nothing but: Fear Allāh regarding people's honour and do not judge anyone until you know the ruling on taking a wage for Ruqyah.

We need to pause and reflect on this matter. I begin with the following question:

### Why is resentment against the Rāqī so strong?

We need to pause and reflect seriously on this matter and look closely, for the Rāqī did not force the patient to receive reading, nor did he extract his money by force.

Furthermore, the Rāqī's work differs from a doctor's work. The Rāqī recites Qur'ān and blows lightly, for example, which is something the patient could theoretically do themselves, becoming their own doctor. Even if they cannot, a family member can read

over them and supplicate for them. This is unlike the work of a doctor or surgeon, which the patient cannot perform themselves.

The patient cannot perform surgery on themselves, nor laboratory tests and other such treatments.

Yet, you do not find resentment against the doctor like the resentment against the Rāqī. Indeed, a patient comes to the Rāqī having lost thousands and undergone dozens of surgeries, yet he resents the Rāqī if he requests a fraction of what he paid to hospitals and doctors who operated on him.

### **What is the real reason for attacking rāqīs?**

After research and investigation into the reasons for opposing Rāqīs, we found that the strongest main reason—after the issue of whether the Rāqī follows the Sunnah—is: Money.

According to the prevailing belief: The Rāqī who does not take compensation is called "sincere" and is praised. If he treats for free, they place him in a higher rank, and no one opposes him or speaks against him. This is widely observed.

It is narrated in the two Ṣaḥīḥs from Usāmah bin Zayd, may Allāh be pleased with him, who said: "The Messenger of Allāh ﷺ sent us on a military expedition. We attacked Al-Ḥuraqāt of Juhaynah in the morning. I caught a man and he said: 'There is no god but Allāh,' but I stabbed him. I said: 'O Messenger of Allāh, he only said it out of fear of the weapon.' He said: 'Did you split open his heart so you could know if he said it or not?!' He kept repeating it until I wished I had not embraced Islām before that day."

The majority are hasty in their judgment of Rāqīs regarding money and their intentions, claiming they read for the sake of money, as if they have split open their hearts. If the Companion's judgment of a disbeliever who pronounced the Testimony—that he said it out of fear—was rejected by the Messenger of Allāh ﷺ, who was severe regarding Usāmah's action and repeated to him: "Did you split open his heart... Did you split open his heart?", then how much more so for a believer?

### **Is taking money for Ruqyah forbidden in Shari'ah?**

Taking money for ruqyah is lawful and not prohibited. What is strange is that even after understanding the legal ruling and the scholars' statements on permissibility, you still arrive at a remarkable conclusion: Rāqīs are envied for the money they take.

If you ask: How is this?

I say: Whether he takes a little or a lot, he is not safe from criticism.

- If he takes a lot, they say: "How much is his monthly or daily income?"

- If he takes a little, they say: "Don't look at the small amount he takes, but look at how many people he reads over!"

Unfortunately, people often judge Rāqīs based on hearsay or what they read in newspapers, placing all Rāqīs in one category. This is a mistake that many fall into, for Rāqīs fall into different categories regarding wages:

- The First Category: Those who are in need of money but fear Allāh regarding what they take from people, and do not burden them with the cost of treatment.
- The Second Category: Those who trade in ruqyah. He may claim that he does not take compensation for the reading, but he charges multiples of the cost for the treatment he sells (recited water, oil, etc.).
- The Third Category: Those whom Allāh has enriched, or who are supported by wealthy patrons, so they do not take compensation for their ruqyah. They may even give treatment for free because it is donated by benefactors or former patients whom Allāh healed.

### **The Reality of the Rāqī's work**

People think the matter of ruqyah is easy, and that anyone can perform ruqyah, or more accurately, sustain performing ruqyah without harm.

Ibn Taymiyyah says: "If the jinn are 'afārīt (powerful demons) and the healer is weak, they may harm him. So, such a person should fortify himself by reciting the mu'awwidhāt, prayer, and supplication, and similar things that strengthen faith. He must avoid sins through which they access an opening to him, for he is a mujāhid in the path of Allāh, and this is among the greatest forms of jihād. So let him beware lest the enemy conquers him due to his sins."

Ibn al-Qayyim said: "Shaykh al-Islām Ibn Taymiyyah, may Allāh have mercy on him, when matters became severe for him, would read the Verses of Tranquillity (Āyāt al-Sakīnah). And I heard him say regarding a great incident that occurred to him during his illness, which minds are unable to comprehend, involving warring with demonic spirits that appeared to him at that time while he was in a state of weakness due to illness. He said: 'When the matter became severe for me, I told my relatives and those around me: Read the Verses of Tranquillity.' He said: 'Then that state lifted from me, and I sat up and felt no pain.'" I [Ibn al-Qayyim] have also tried reading these verses when the heart is disturbed by what befalls it, and I saw a great effect in its stillness and tranquillity.

The reality of the Rāqī's work is closer to a fierce war, indeed a grinding war that no one knows except those who have waded into it. I do not think anyone would risk themselves just for money.

I said to someone: "I want you to hit an enemy of mine who harms me for 300 riyals, but he is strong." And I described to him a passersby.

What was his answer?

He said: "Do you want me to destroy myself against this man!!"

I said to him: "For 500 riyals?!"

He said: "Not even for 500 riyals. Why should I commit a crime against myself?!"

So I said to him: "What if there were a hundred men?"

He said: "You are mocking me. No money on earth would make me take such a stand."

So I said to him: "Do you think that what the Rāqī takes for fighting devils and sorcerers equals or compensates for any of his work?"

He was ashamed and said: "By Allāh, [no], unless he seeks the reward from Allāh along with what he takes."

### **Some reasons for taking a wage other than its permissibility**

1. **Need:** Many Rāqīs need money because ruqyah disrupts other interests and jobs. The Rāqī is like an emergency room, but the difference is that he operates alone.
2. **Expenses:** If the Rāqī needs to provide a dedicated space for reading over people, he must pay rent, provide someone to manage appointments, someone to clean, and handle other matters that assist him in his work.
3. **Fairness:** It is preferred for the Rāqī to set a fixed fee for reading and fixed prices for treatments so that there is no favouritism. This blocks the door to the devil whispering to the Rāqī to treat someone better because they pay more; rather, everyone should be equal.
4. **Assistance:** Setting a fee does not prevent the Rāqī from helping those who cannot pay if he wishes to do so and seeks the reward from Allāh.

### **Harms that may befall the patient if there is no fixed fee**

1. Some Rāqīs, if they see that the patient is wealthy, inflate the fee.
2. A poor patient might pay, while a wealthy person might come and pay nothing.
3. Some patients pay a lot out of ignorance or shyness, even if they cannot afford it.
4. Some healthy people come to Rāqīs just to watch and observe, overcrowding those in genuine need.

### **Benefits the Rāqī gains if he fixes the fee**

We know that money holds great sway over the human heart, and this reality inevitably affects the practice of ruqyah. However, we must not overlook a critical danger: the Rāqī is under constant attack by the devils. Shayṭān seeks to exploit this by whispering to the Rāqī, causing him to obsess over the fee—constantly worrying, 'How much will he pay? Will he pay at all?'"

Therefore, the best course is:

1. Blocking the path for the devil: All patients become equal, and the devil cannot whisper to the Rāqī, "Focus on this one because he pays more."
2. Closing the door to the devil's influence: The Rāqī cuts off the devil's hopes and whispers. Whether he reads over a rich man or a prominent figure, the situation is the same unless he stipulated conditions. One person told me: "I went to a well-known Rāqī with honey and medicine. He read over it, and I thought he would charge me, but he took what I had and simply said 'Thank you,' and I was too shy to ask for it back."
3. Budgeting: The Rāqī can set a specific budget for himself and help others among the poor. Thus, the Rāqī avoids the financial harm faced by those without a fixed income.
4. No need to inflate prices: There is no need for the Rāqī to raise the price of treatment (recited water, oil, etc.) to cover costs, as it will be affordable for everyone. This contrasts with many Rāqīs who raise treatment prices claiming they don't charge for reading to avoid embarrassment.
5. Avoiding deceit: The Rāqī does not fall into deceit and fraud, and he earns lawful money.
6. Resources: In this way, the Rāqī will be able to dedicate and equip a space to read over people and hire someone to help him in reception, dispensing medicine, and helping the poor.

## Guidance for both patient and Rāqī

### For the patient

- Know, my brother, that the Rāqī is not a beggar waiting for you to give or not give. Rather, he is a benefactor. The patient comes in dire need, yet he feels he is doing the Rāqī a favour by paying him. One should not attack those who take a wage, for the best of people, the Companions, took it.
- Beware of falling into the hands of those who exploit ruqyah simply to make money and deceive the patient.
- Fixed fees save the patient from embarrassment with the Rāqī.
- Many people take ruqyah lightly and visit Rāqīs just to try it out when there is nothing wrong with them. We advise the patient to read on themselves before going to the Rāqī.

### For the Rāqī

You must, my brother Rāqī, be careful and attentive when entering this field.

Do not be deceived by yourself or the knowledge Allāh has given you, for the Giver is capable of taking this gift away. So praise Allāh and thank Him for His blessings and give them their due right so Allāh may bless you.

And do not be deceived by how quickly your patients recover, for the Causer of causes and the Healer is Allāh alone, and you are but one of the means that led to the healing.

1. Some Rāqīs claim moral superiority and attack their brother Rāqīs, claiming they take people's money unjustly. They judge their intentions, even though some of the critics are financially supported or sell treatment at high prices.
2. Some Rāqīs were deceived because they do not take money, falling into the deceit of some patients who criticise those who take the permissible payment.

## The most worthy thing for which you take payment is the Book of Allāh

I have not specifically addressed Rāqīs who perform ruqyah for free, but a note is necessary: these individuals are rare, often handle specific cases only, and cannot be compared to a professional Rāqī who dedicates his entire time to treating people.

We must remember that Allāh divides provision among His servants. Some have been blessed with independent wealth and do not need payment from patients. Others are of average means and rely on this income to live. It is also worth noting that even Rāqīs who charge a fee often treat relatives, neighbours, and the poor for free.

Setting a fixed standard fee is generally better and simpler than negotiating a large reward based on recovery, particularly in this day and age.

Although it is religiously permissible to say, "I will only accept such and such payment upon cure"—as the Companions did—but doing so today may be problematic. If a Rāqī were to demand a high-value reward upon recovery, similar to the flock of sheep the Companion received, people would likely accuse him of extortion. Furthermore, this approach might lead the patient to mistakenly believe the cure is in the Rāqī's hands. Therefore, charging a standard fee for the time and service is clearer and avoids these issues, though one may still set conditions for those who are wealthy and capable.

Consider modern hospitals: they charge high fixed fees for exams, X-rays, and analysis costing thousands, regardless of the outcome. A specialist doctor charges a high fee simply to review a report and give an opinion, often just to refer the patient to another department.

Given all this, the matter of taking a wage is broad. Let us not blame every Rāqī, but only those who truly exploit people.

And finally... "And if you disagree over anything, refer it to Allāh and the Messenger."

Our scale is our Sharī'ah, the speech of our Creator, and the ḥadīth of our Prophet ﷺ who said: "Indeed, the most worthy thing for which you take payment (ajr) is the Book of Allāh," and "You have done right, divide them and assign a share for me."

The Prophet ﷺ explicitly called it an ajr (payment/wage). He did not call it a gift, a donation, or a favour. Yet, a time has come where people believe a Rāqī has no right to a wage. If he takes it, most accuse him regarding his sincerity, as if they have looked into his heart.

Consider the irony: a religious teacher accepts a wage for his instruction, using the ḥadīth above, which is in the context of ruqyah, as his legal justification. Yet, for the Rāqī—the very subject of that ḥadīth—people insist that "true piety" (wara') demands he work for free. One must ask: what standard of piety could possibly surpass that of the Companions and the Messenger of Allāh ﷺ? In that very narration, the Companions sought hospitality and eventually accepted a payment of thirty, or in some reports a hundred sheep. If the best of generations accepted payment, on what basis is refusing it considered a requirement of piety?

One might ask: why did the Companions accept the entire flock? Why didn't they take only two or five sheep—just enough to satisfy their hunger—and return the rest? After all, the tribe also gave them milk to drink; why was that not sufficient?

Furthermore, why didn't the Prophet ﷺ command them to return the surplus that exceeded their immediate needs? On the contrary, he approved of their action and even requested a share for himself, saying, "Assign a share for me."

This explicitly clarifies that such income is entirely lawful and free from suspicion. Remember, the Prophet ﷺ was so scrupulous that he would avoid eating a stray date for fear it might be charity money, yet he accepted the wage earned from ruqyah without hesitation.

# Wages of teachers and Rāqīs

## Wages of teachers of fiqh, ḥadīth, and similar subjects

It is permissible to accept payment for teaching fiqh (jurisprudence), ḥadīth, and similar religious sciences if one is in need. This is a recognised view within the Ḥanbalī school. However, hiring someone simply to recite the Qur'ān so that the reward can be gifted to the deceased is not valid. No report from the great Imāms permits this. The scholars have stated that if a reciter reads solely for the sake of money, there is no spiritual reward for him in the first place, so what reward could possibly be gifted to the deceased? Only righteous deeds performed with sincerity reach the dead. None of the great Imāms validated hiring someone for mere recitation; the dispute among them was specifically regarding hiring for teaching. As for ruqyah: there is no harm in taking a wage for it. Imām Aḥmad explicitly stated this, saying: "There is no harm in it."

## Wages of a Qur'ān teacher

They also differed on this:

1. A group of scholars permitted it, relying on the narration of Khārijah ibn al-Ṣalt from his uncle, who said: "We were returning from the Prophet ﷺ and came upon an Arab tribe. They asked, 'You have come from a learned man; do you have any medicine or ruqyah? We have a deranged man bound in chains.' We said, 'Yes.' So they brought him out, and I began reciting Sūeah al-Fātiḥah over him for three days, morning and evening. I would spit lightly. He recovered. They gave me a reward (ju'l). I said, 'No, not until I ask the Messenger of Allāh ﷺ.' When I asked him, he said: 'Eat. Whoever eats by a false ruqyah bears sin, but you have eaten by a true ruqyah.'"

They also cited the narration of Abū Sa'īd al-Khudrī regarding the Companions who were on a journey and treated the tribe leader for a scorpion sting in exchange for a flock of sheep. The Messenger of Allāh ﷺ said regarding it: "Take them and assign a share for me."

Even though these ḥadīths are about ruqyah and not teaching, some use them to support the permissibility of taking compensation in exchange for the act of reading the Qur'ān whether for teaching or otherwise, since there is no fundamental difference between reading for instruction and reading for treatment.

2. Another group disliked it — meaning they considered it forbidden — arguing that it falls into the same category as taking a reward for teaching people how to pray,

which is a duty. They argued: the reward mentioned in these ḥadīths was not for teaching the Qur'ān, but rather for ruqyah (treatment).

Moreover, it is narrated that the Prophet ﷺ said: "Do not eat by the Qur'ān." There is also the ḥadīth of 'Ubādah ibn al-Ṣāmit, who taught a man the Qur'ān and was given a bow as a gift. The Prophet ﷺ warned him: "If you wish for Allāh to place a collar of fire around your neck with it, then accept it."

### Wages of a Rāqī

As for taking payment specifically for ruqyah, Imām Aḥmad viewed it permissible, stating: "There is no harm in it." He cited the ḥadīth of Abū Sa'īd as evidence.

The distinction between ruqyah and the disputed matter of teaching Qur'ān is that ruqyah is a type of treatment (mudāwāh). It is permissible to take a wage for administering treatment.

The Prophet's ﷺ said, "Indeed, the most worthy thing for which you take payment is the Book of Allāh," applies to ruqyah because he said it in the context of the ruqyah incident.

Ju'ālah (stipulating a payment on a condition) is also permissible for ruqyah.

If the agreement set a specific condition/limit, such as "payment upon cure," and the cure occurs, the Rāqī deserves the specified amount. Otherwise, if the contract was unspecific, he deserves the wage of the equivalent (ujrah al-mithl) — the standard market rate for such a service.

One might object that "cure" is not the action of the healer, nor is it within his power; it is solely in Allāh's hands. Therefore, making a ju'ālah contract dependent on something outside human control is invalid. At best, it is a "defective Ju'ālah," which would typically entitle the healer only to the standard market wage for his effort, not the agreed reward.

However, it is possible to interpret this differently. The agreement could be understood as: "If you treat me until I am cured, you get such-and-such." In this case, the ju'ālah is valid because the reward is for the treatment process, and the "cure" is simply the agreed-upon endpoint of that work. Thus, there is no prohibition.

Furthermore, scholars have stated that ju'ālah is valid for outcomes, like a cure, even if they are not fully within one's power, provided the causes leading to them are within one's power.

And even if we concede that the payment is for the cure itself, Islamic law tolerates certain ambiguities in ju'ālah (stipulated payments) that it does not tolerate in ijārah (hiring).

### **Is the payment given for ruqyah considered ijārah (hiring) or ju‘ālah (stipulated reward)?**

Dr. Fahd ibn Dwayān al-Suḥaymī, a faculty member at the Islamic University of Madīnah, states in his Master’s thesis: I say: The payment given for ruqyah can be categorised as ijārah or ju‘ālah depending on the agreement:

- If the patient says to the Rāqī, 'Perform ruqyah on me for such-and-such amount,' and the agreement is for the reading only, regardless of whether the patient is cured or not, this is ijārah (service-based). This is because ijārah requires a known work (the reading) and this condition is met.
- However, if the patient stipulates the cure, saying, 'You will have such-and-such amount if I am cured,' this is ju‘ālah (outcome-based). This is permissible because ju‘ālah allows for an unknown outcome, and the cure is an unknown matter.

## Fatāwā (Scholarly Verdicts)

### Sheikh ‘Abdul ‘Azīz bin Bāz

**Question:** We hear about some healers who read the Qur’ān and legitimate supplications over water or oil to treat magic, the evil eye, and possession, and they take a wage for that. Is this religiously permissible? And does reading over oil or water take the same ruling as reading over the patient himself?

**Answer:** All praise belongs to Allāh. There is no harm in taking a wage for performing ruqyah on a patient.

This is based on the established ḥadīth in the two Ṣaḥīḥs where a group of Companions accepted a flock of sheep as a payment for curing a tribal leader of a scorpion sting using Sūrah al-Fātiḥah. The Prophet ﷺ approved of this and even asked for a share.

There is also no harm in reading over water and oil for the treatment of the sick, the bewitched, and the insane. However, reading directly over the patient and blowing (spitting lightly) onto them is better and more complete.

Abū Dāwūd narrated with a ḥasan (good) chain that the Prophet ﷺ read for Thābit ibn Qays ibn Shammās in water and poured it over him.

The Prophet ﷺ said: "There is no harm in ruqyah as long as it does not contain shirk (polytheism)." This authentic ḥadīth encompasses ruqyah performed on the patient themselves as well as on water, oil, and the like.

**Question:** Ruqyah clinics have multiplied. The patient pays a fee at reception, then the Rāqī reads over a group using a microphone, then prescribes honey, water, etc. Is this permissible?

**Answer:** If the owners are known to be people of goodness and integrity, there is no harm in the clinic itself. However, the Rāqī should read directly on the patient and blow on them, praying for their cure. He should be sincere to Allāh and abandon lies and superstitions.

**Question:** I am a young man following the Sunnah. I started performing ruqyah 3 years ago. I thought of renting a place dedicated to ruqyah and ḥijāmah for a small fee to cover rent. Some objected, saying dedicating a place is an innovation (bid‘ah).

**Answer:** If you perform ruqyah legitimately to help people:

- We ask Allāh for your reward and success.
- There is no harm in you taking a wage for that.

Since ruqyah is permissible, and taking a wage for it is permissible, it makes no difference whether it is done in a house, a rented shop, or a private residence. In fact, a dedicated place helps remove hardship and disturbance from your own household.

There is no validity to the claim that “earning in this manner was not known from the Salaf.” If the action itself is permissible, and the wage for it is permissible, then claiming the profession is forbidden is speaking without knowledge.

Engaging in ruqyah is a transitive benefit for others and a good entry point to call people to Allāh. You should not abandon this work even if you find another job, provided you can balance both.

### Sheikh ‘Abdullāh bin Jibrīn

**Question:** Is there anything in the purified Shari‘ah that prevents treating a patient with the Qur’ān? And is it permissible for the Rāqī to take a wage or a gift for his work?

**Answer:** Treating the patient with the Qur’ān, if done according to the reported method — reading and blowing on the patient, on the site of pain, or in water — is a permissible and prescribed action. The Prophet ﷺ performed ruqyah, had ruqyah performed on him, commanded it, and permitted it.

Al-Suyūṭī stated that scholars agree on the permissibility of ruqyah if three conditions are met:

1. It must be with the Speech of Allāh or His Names and Attributes.
2. It must be in the Arabic language or intelligible meaning.
3. One must believe that ruqyah does not effect a cure by itself, but only by the decree of Allāh.

There is no harm in the Rāqī taking a wage or a gift for his work, because the Messenger of Allāh ﷺ approved of the Companions who took a wage for the ruqyah of the stung man, saying: "Indeed, the most worthy thing for which you take payment is the Book of Allāh."

**Question:** I preach, lead prayers, and treat patients with authentic ruqyah. I take a wage for this, mainly to be independent and not have to beg, as I am blind and have family obligations. Some ignorant people have objected to me.

**Answer:** If you treat with authentic ruqyah relying on the Qur’ān and Sunnah: Your work is permissible, your endeavour is appreciated, and you are rewarded for it, God willing. There is no harm in you taking a wage for it. We ask Allāh to enrich you from His bounty.

### Sheikh Muḥammad Nāṣir al-Dīn al-Albānī

**Question:** I treat people with the Qur’ān and Sunnah, and I have been doing this for years. I take a wage for this after agreeing with the patient’s family. However, if any of them wants their money back, I return it without embarrassment. Is my work permissible?

**Answer:** Taking a wage for ruqyah and treating the patient is among what the Shari'ah has permitted.

This is evidenced by the ḥadīth of Abū Sa'īd in the two Ṣaḥīḥs when he took a wage for performing ruqyah on the tribal leader. The Prophet ﷺ said: "Indeed, the most worthy thing for which you take payment is the Book of Allāh."

However, beware of seeking help from the jinn, even if they claim to be righteous, for seeking their aid is shirk and may lead to major shirk. Also, beware of being alone (khalwah) with women, for it is forbidden even for treatment.

Adhere to the Book and the Sunnah as you mentioned. May Allāh grant you success. Accent all transliterated words:

### Sheikh Muḥammad bin 'Uthaymīn

**Question:** What is your view on people dedicating themselves to ruqyah and taking money for it?

**Answer:** Even if a person says to the patient: "I will not perform ruqyah on you except for a wage," and he intends to perform ruqyah with the Qur'ān, this is permissible.

This is proven by the report where the Companions refused to perform ruqyah on the tribal chief unless they were paid, specifically because the tribe had refused to host them. The Prophet ﷺ later approved their action and their income.

This indicates there is no harm if an act of worship produces a benefit extending to others (naf' muta'addī), and the person seeks a wage for that benefit.

Even though reading the Qur'ān is an act of nearness to Allāh, the reader here does not intend to worship Allāh merely by the reading itself, but rather intends to benefit the other person, via healing or teaching. This is permissible.

Addressing a doubt: Some upright brothers are confused by the salaries taken for adhān, iqāmah, teaching, and da'wah. They argue, "This is a defect in tawḥīd because the person is working for money."

We say to them: what you receive is not a wage in the commercial sense, but a right you are entitled to from the treasury (bayt al-māl). The government distributes these funds to those who perform work beneficial to the Muslims. Just as the poor and orphans have a right to the treasury, those who serve the religion have a right to be supported so they can continue their work.

So we say: all praise belongs to Allāh, you are not a "hired worker" (musta'jir) in the worldly sense, but rather you are entitled to support for your righteous work. There is no harm upon you.

## The Standing Committee

**Question:** Some people make ruqyah their profession and take money for it. What is your guidance?

**Answer:** The principle is that taking compensation for ruqyah is permissible by the Sunnah, as evidenced by the report of the stung man. So there is no objection to a Rāqī taking a wage.

However, I advise those who have made ruqyah a profession:

- To fear Allāh regarding themselves.
- Not to exploit the patient's weakness and desperation.
- To avoid lies, trickery, and charlatanism simply to appear skilled.
- Let their primary concern be the benefit of the patient.
- Let the wage be reasonable and not exploitative.

## Markaz al-Fatwā

**Question:** What is the Sharī'ah ruling on taking a wage for ruqyah? Is it permissible to set a specific or fixed wage? And if Allāh does not decree a cure, is there any sin on the rāqī for his effort?

**Answer:** All praise belongs to Allāh. There is no harm in taking compensation for Ruqyah with the Qur'ān.

The ḥadīth of the scorpion sting provides evidence for the permissibility of taking a wage for both teaching the Qur'ān and performing ruqyah, as stated by al-Baghawī in Sharḥ al-Sunnah.

There is no harm in specifying and stipulating this compensation before the ruqyah begins.

Regarding the entitlement to the wage if no cure occurs: this depends on the condition set (sharṭ).

If the Rāqī stipulated the wage for the act of reading regardless of the result, he is entitled to it.

If the patient stipulated that payment is only due upon healing, then he pays nothing if he is not healed.

It is worth noting that while taking a wage is permissible, it is better for the Rāqī to do it seeking the reward solely from Allāh, if possible.

## Those who do not deserve a wage

There are Rāqīs who do not deserve a single penny:

- **The ignorant:** He thinks he is an expert simply because he read some verses and a Jinn screamed.
- **The liar:** He claims, “I treat difficult cases; I kill Jinn; I extract magic,” just to make people rush to him.
- **The trader:** He doesn’t charge for reading, but refuses to treat you unless you buy his exorbitantly priced water and oil.
- **The hasty:** He reads for one minute and then swears the patient is fine or has a psychological issue, without proper diagnosis.
- **The self-named:** He gives himself grandiose titles like “Global President of Rāqīs” or “Conqueror of Jinn” that he does not deserve.
- **The malicious:** He uses ruqyah to violate the honour of women, sometimes under the pretence of marriage—marrying and divorcing dozens of times a year just for pleasure.
- **The deviant:** He touches women or performs ruqyah on them in private (khalwah) without a guardian present.

## Dedicating oneself to ruqyah and making it a profession

This title may displease some, especially those whom Allāh has kept safe or those unaware of the reality of the spread of sorcerers in the world today.

Some ask: “Why open houses for ruqyah? We hear about sorcerers being arrested every day.” Others, protective for the Sunnah, believe that since the Companions did not dedicate themselves purely to ruqyah, we should not do so either.

However, the need to open centres for ruqyah, to codify the practice, and for specialists to dedicate themselves to it has become urgent for several reasons:

1. **Abundance of sorcerers:** Unlike the time of the Companions, sorcery is widespread. ‘Umar (may Allāh be pleased with him) ordered sorcerers to be executed to purify the land. Today, in a single city, there may be thousands of sorcerers.
2. **Learning sorcery:** Children are learning magic, and books on magic are widely available.
3. **Satellite channels:** Many Muslims have fallen into soothsaying and magic through TV channels.
4. **High number of the afflicted:** There is a vast number of people suffering from spiritual diseases (evil eye, magic, possession).
5. **Alternative:** We must provide a legitimate alternative. If there are no legitimate Rāqīs available, patients will go to sorcerers.
6. **Need for discipline:** Dedicated centres regulate the practice. Many righteous people cannot perform ruqyah because they are busy with their jobs, leaving patients helpless.
7. **Scarcity of experienced Rāqīs:** There are simply not enough experienced practitioners to cover the population.
8. **Resorting to Qur’ānic healing:** Some people prefer Qur’ānic treatment for illnesses after seeing great results.
9. **Gaining experience:** A Rāqī cannot become skilled or experienced without dedicating time to the practice.

10. **Comparison to medicine:** Just as doctors dedicate themselves to medicine, Rāqīs must dedicate themselves to spiritual healing to cover the needs of the people.

## Suggested framework for Rāqīs to consider

Since receiving payment for ruqyah is religiously lawful, provided it is done using the Book of Allāh and permissible treatments—the payment structure generally falls into two categories:

1. **Ju‘ālah (Outcome-Based Payment):** This is where the Rāqī agrees with the patient or their family that he will read over them for a specific amount, but he is entitled to that payment only if the patient is cured, shows improvement, or reaches a specific agreed-upon milestone. Similarly, he might provide medicine but only charge for it if it proves beneficial.

This is exactly what the Companions did in the report of the scorpion sting; they set a condition that they would only be paid if the chief was healed.

2. **Ijārah (Service-Based Fee):** This is where the Rāqī charges for his time and effort, regardless of the outcome. For example, agreeing to perform ruqyah for a specific duration or providing a specific quantity of treatment (like a bottle of oil or honey) for a set price. He earns this wage by completing the reading or handing over the medicine, without the condition that the patient must be cured, even though the ultimate goal is obviously healing.

### The author’s view

I believe it is preferable for a Rāqī to charge a standard fee for his effort (ijārah) rather than making his payment contingent upon the patient’s recovery (ju‘ālah).

The ḥadīth of the scorpion sting involved a physical injury. The pain was sensory, the poison was in the blood, and the cure was immediate and obvious.

However, cases involving magic, possession, and the evil eye are more complex. A jinn might deceive the Rāqī by pretending to leave the body or pretending the evil eye has been lifted, only to return later.

Therefore, the service-based model (ijārah) is generally safer, though the outcome-based model (ju‘ālah) is still valid in certain cases.

I also recommend that the cost of materials be kept separate from the Rāqī’s fee. Whether the patient pays in advance or per session, the money spent on travel, honey, oil, or water should be covered separately so the Rāqī is not left out of pocket.

If a Rāqī agrees to a “payment on cure” model, he should clarify: “This payment is for the cure, but my travel expenses and the cost of medicine must be paid separately.”

Otherwise, if a Rāqī travels from city to city paying his own expenses, and the patients are not cured by Allāh's decree, he will have lost his money, his time, and his effort with no compensation at all.

### **Do all Rāqīs deserve payment?**

The correct view is that not everyone is permitted to take money unless:

1. The cure is actually achieved (in ju'ālah).
2. Or he genuinely exerted effort by reading the Qur'ān, providing instruction, or using permissible remedies (in ijārah).

The prohibition of consuming wealth unjustly applies if he recited disjointed letters, names of devils, or practised trickery.

Furthermore, we must note that personal righteousness and piety should not be confused with the profession (of ruqyah). A Rāqī's right to payment is based on his effort, reading, and remedies. If he falls short in the work, the payment is questionable. But if he is sinful in his private life yet performs the ruqyah correctly with the Qur'ān, the work of ruqyah itself remains valid (though less effective); his personal state is a matter between him and Allāh.

## Conclusion

The lawful is clear and the unlawful is clear.

The Shari‘ah has clarified the ruling on ju‘ālah, ijārah, and the ruling on ruqyah.

While the door of voluntary work (iḥtisāb) is wide and its reward is immense, it is permissible to take a wage as long as there is no legal impediment.

The final verdict is clear: “Ruqyah is permissible, and taking a wage for it is permissible. It makes no difference whether it is done in a house, a rented shop, or a private residence.”

There is no validity to those who forbid it purely on the grounds that “this profession was not known among the Salaf.” If the act is permissible worship and the wage is permissible, then claiming the profession is forbidden is speaking without knowledge.

We say: Ruqyah is not “pure worship” (‘ibādah maḥḍah) like ṣalāh, but rather it falls under treatment. It is codified in the books of fiqh under the chapters of medicine.

The dedication of some people to ruqyah is a way of blocking a gap against the spread of sorcery and heresy. Whoever restricts this by saying “He should not dedicate himself to it” has spoken without evidence and caused hardship in a matter of ease.

Just as the doctor in the past was not “dedicated” in the modern sense but now must be, the time necessitates that Rāqīs dedicate themselves to benefit others.

So perform ruqyah with knowledge. Whoever does so has exited the circle of ignorance. Do not be strict in a place where strictness is not required.