

Al Ruqyah

Protective and Healing Supplications from the Quran and Sunnah

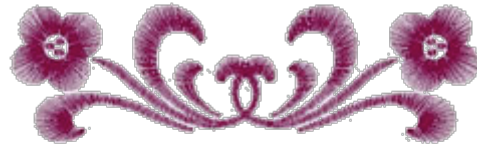


الرقية من القرآن الكريم
ومن السنة النبوية ﷺ

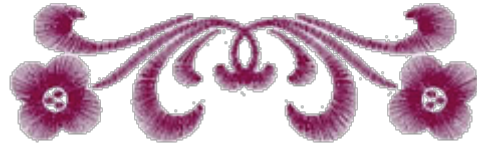
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Ruqyah



Definition

Ar-Ruqyah (الرقى): A formula (consisting of supplications and may also include light spitting) employed by the one who is struck by disease like being poisoned or Jinn possession, etc. and other than that from the various diseases. (*Ibnul Atheer*)

Types of Ruqyah

There are two types of Ruqyah: Legislative Ruqyah (الرقى الشرعية) and the polytheistic Ruqyah (الرقى الشركية), which is forbidden. The legislative Ruqyah must fulfill the following conditions:

1. That it is a Ruqyah using the Words of Allah the Most High, or by His Names & Attributes, or using Prophetic du'aas (supplications)
2. That it is (recited) in the Arabic language or by what (ever language) it's meanings are known.
3. That the (the patient) believes that the Ruqyah itself cannot effect him but that the effectiveness is from Allah the Most High, and;
4. That the Ruqyah does not (contain) any prohibited feature; the Ruqyah is not performed during janaabah (major impurity), or in a grave or toilet.

Ibn Hajr said (Fath 10/206) "The Scholars have agreed upon the permissibility of Ruqyah when these conditions are all met." (*Refer to Ar-Ruqiyatush-Shar'eeyah, D. Abdullah at-Tayyaar, p.79*)

Evidences from the Quran and Sunnah

The evidence for using Qur'aan for Ruqyah and its effectiveness in treating both physical and spiritual diseases is established in the statement of Allah:

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

"And We send down of the Qur'ân that which is a healing and a mercy to those who believe" (*Al-'Isrâ', 17:82*)

The practice of Ruqyah pre-dates the appearance of Islam in the Arabian Peninsula and was refined and purified by the Prophet ﷺ. In one Hadeeth, a family from the Companions came to the Prophet ﷺ and read to him a Ruqyah, seeking his approval, which they employed for scorpion stings. After hearing the Ruqyah and seeing that it contained nothing polytheistic, the Prophet ﷺ said: "I see no harm in it, whoever among you is able to help his brother, should do so." (*Bukhaaree*)

This incident was likely to be in response to his saying: "Show me your Ruqyahs, there is no harm in Ruqyah as long as there is no Shirk in it." (*Muslim 5457*)

روى مسلم في "صحيحه": من حديث أبي الزبير عن جابر بن عبد الله عن النبي صلى الله عليه وسلم أنه قال لكل داء دواء فإذا أصيب دواء الداء برأ بإذن الله عز وجل

"For any disease there is a cure, and when the cure matches the disease, the person recovers by the will of Allah..." (*Related by Muslim*)

وفي "الصحيحين": عن عطاء عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم ما أنزل الله من داء إلا أنزل له شفاء

Narrated Abu Hurairah (radi Allahu anhu) that the Prophet ﷺ said: "There is no disease that Allah has sent down except that He also has sent down its treatment." (*The Book of Medicine: Sahih Bukhari*)

Narrated 'Aisha: The Prophet ﷺ ordered me or somebody else to do Ruqya (if there was danger) from an evil eye. (*Sahih Bukhari: Volume 7, Book 71, Number 634*)

Narrated Um Salama: that the Prophet ﷺ saw in her house a girl whose face had a black spot. He said. "She is under the effect of an evil eye; so treat her with a Ruqya." (*Sahih Bukhari: Volume 7, Book 71, Number 635*)

Narrated Al-Aswad: I asked 'Aisha about treating poisonous stings (a snake-bite or a scorpion sting) with a Ruqya. She said, "The Prophet ﷺ allowed the treatment of poisonous sting with Ruqya." (*Sahih Bukhari: Volume 7, Book 71, Number 637*)

With regard to the hadeeth narrated by Muslim (220), according to which the Prophet (peace and blessings of Allaah be upon him) described the seventy thousand of this ummah who will enter Paradise without being brought to account or punished, and in which it says: “They are those who did not recite ruqyah or ask for ruqyah to be done, and they did not believe in bad omens and they put their trust in their Lord” – the phrase “they did not recite ruqyah” is the words of the narrator, not of the Prophet (peace and blessings of Allaah be upon him). Hence al-Bukhaari narrated this hadeeth (no. 5420) and he did not mention this phrase.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said: These people are praised because they did not ask anyone to recite ruqyah for them, and ruqyah is a type of du’aa’, so they did not ask others to pray for them.

The phrase “and they did not recite ruqyah” which is mentioned in the hadeeth is a mistake (on the part of the narrator), for their ruqyah for themselves and for others is a good deed. The Prophet (peace and blessings of Allaah be upon him) recited ruqyah for himself and for others; he did not ask anyone to recite ruqyah for him. His reciting ruqyah for himself and others was like his making du’aa’ for himself and others; this is something that is enjoined, for all the Prophets asked of Allaah and prayed to Him, as Allaah tells us in the stories of Adam, Ibraaheem, Moosa and others.

(Majmoo’ al-Fataawa, 1/182; Ibn al-Qayyim (may Allaah have mercy on him) said: This phrase is inserted in the hadeeth, but it is a mistake on the part of some of the narrators; Haadi al-Arwaah, 1/89)



أولاً: الرقية من القرآن الكريم

First: Al Ruqyah from the Quran

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek refuge in Allah from Satan the outcast."

Surat Al-Fatiha

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Bismillaahir-Rahmaanir-Raheem. Al-Ĥamdu Lillahi Rabbi Al-`Ālamīn. Ar-Raĥmāni Ar-Raĥīm. Māliki Yawmi Ad-Dīn. 'Īyāka Na`budu Wa 'Īyāka Nasta`in. Ahdinā Aṣ-Ṣirāṭa Al-Mustaqaīm. Ṣirāṭa Al-Ladhīna 'An`amta `Alayhim Ghayri Al-Maghḏūbi `Alayhim Wa Lā Aḏ-Ḍāllīn.

"In the Name of Allâh, the Most Gracious, the Most Merciful. All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). The Most Gracious, the Most Merciful. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)."

Ayat al-Kursi (2:255)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ

الْعَلِيُّ الْعَظِيمُ

Allaahu laa 'ilaaha 'illaa Huwal-Hayyul-Qayyoom, laa ta'khuthuhu sinatun wa laa nawm, lahu maa fis-samaawaati wa maafil-'ardh, man thal-lathee yashfa'u 'indahu 'illaa bi'ithnih, ya'lamu maa bayna 'aydeehim wa maa khalfahum, wa laa yuheetoona bishay'im-min 'ilmih 'illaa bimaa shaa'a, wasi'a kursiyyuhus-samaawaati wal'ardh, wa laa ya'ooduhu hifdhuhumaa, wa Huwal-'Aliyyul-'Adheem.

"Allah! There is none worthy of worship but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great."

Surat Al-Baqarah (2:285 & 2:286)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ
وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا

سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا

اَكْتَسَبَتْ ۗ رَبَّنَا لَا تَأْخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ

عَلَيْنَا إِصْرًا ۚ كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا

مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا

فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

'Aamanar-Rasoolu bima 'unzila mir-Rabbihi walmu'minoon, kullun 'aamana billaahi wa malaa'ikatih wa Kutubihi wa Rusulihi, laa nufarriqu bayna 'ahadim-mir-Rusulihi, wa qaaloo sami'naa wa 'ata'naa ghufraanaka Rabbanaa wa 'ilaykal-maseer. Laa yukallifullaahu nafsan 'illaa wus'ahaa, lahaa maa kasabat wa 'alayhaa mak-tasabat, Rabbanaa laa tu'aakhithnaa 'in naseenaa 'aw 'akhta'naa, Rabbanaa wa laa tahmil 'alaynaa 'isran kamaa hamaltahu 'alal-lattheena min qablinaa, Rabbanaa wa laa tuhammilnaa maa laa taaqata lanaa bihi, wa'fu 'anna, waghfir lanaa warhamnaa, 'Anta Mawlaanaa fansurnaa 'alal-qawmil-kaafireen.

"The Messenger believes in what has been sent down to him from his Lord, and so do the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say: "We make no distinction between any of His Messengers," and they say: "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return." Allah burdens not a person beyond what he can bear. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. Our Lord! Punish us not if we forget or fall into error. Our Lord! Lay not on us a burden like that which You did lay on those before us. Our Lord! Put not on us a greater burden than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Protector, and help us against the disbelieving people."

Surat Al-Ikhlās (3 Times)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ ۱ ۝ اللَّهُ الصَّمَدُ ۝ ۲ ۝ لَمْ يَكِدْ
وَلَمْ يُولَدْ ۝ ۳ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ ۴ ۝

Bismillaahir-Rahmaanir-Raheem. Qul Huwallaahu 'Ahad. Allaahus-Samad. Lam yalid wa lam. yoolad. Wa lam yakun lahu kufuwan 'ahad.

"Say: He is Allah (the) One. The Self-Sufficient Master, Whom all creatures need, He begets not nor was he begotten, and there is none equal to Him."

Surat Al-Falaq (3 Times)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ
شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي
الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Bismillaahir-Rahmaanir-Raheem. Qul 'a'oothu birabbil-falaq. Min sharri maa khalaq. Wa min sharri ghaasiqin 'ithaa waqab. Wa min sharrin-naffaathaati fil-'uqad. Wa min sharri haasidin 'ithaa hasad.

"Say: I seek refuge with (Allah) the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening (night) as it comes with its darkness, and from the evil of those who practice witchcraft when they blow in the knots, and from the evil of the envier when he envies."

Surat An-Nas (3 Times)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ
النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي
يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾
مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Bismillaahir-Rahmaanir-Raheem. Qul 'a'oothu birabbin-naas. Malikin-naas. 'Ilaahin-naas. Min sharril-waswasil-khannaas. Allathee yuwaswisu fee sudoorin-naas. Minal-jinnati wannaas.

"Say: I seek refuge with (Allah) the Lord of mankind, the King of mankind, the God of mankind, from the evil of the whisperer who withdraws, who whispers in the breasts of mankind, of jinns, and men."

ثانياً: الرقية من السنة النبوية ﷺ

Second: Al Ruqyah from the Prophet's ﷺ Sunnah

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمْزِهِ وَنَفْخِهِ
وَنَفْثِهِ

A'oodhu Billaah il-samee' il-'aleem minash-Shaytaan ir-rajeem wa min hamzihi wa nafakhihi wa nafthihi.

"I seek refuge with Allah, the All-Hearing, the All-Knowing, from the accursed Satan, from his madness, his arrogance, and his poetry." (*Tirmidhi, Abu Dawood*)

أُعِيذُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ
لَامَّةٍ

'U'eethukumaa bikalimaatil-laahit-taammati min kulli shaytaanin wa haammatin, wa min kulli 'aynin laammatin.

"I seek protection for you in the Perfect Words of Allah from every devil and every beast, and from every envious blameworthy eye." (*Sahih al-Bukhari*)

Note: If you are doing for yourself, say *a'oodhu* أَعُوذُ minus *kuma*.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ، مِنْ شَرِّ مَا خَلَقَ

'A'oothu bikalimaatil-laahit-tammaati min sharri maa khalaqa.

"I seek refuge in the Perfect Words of Allah from the evil of what He has created." (*Muslim*)

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّهُ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
وَهُوَ السَّمِيعُ الْعَلِيمُ (٣)

Bismillaahil-lathee laa yadhurru ma'as-mihi shay'un fil-'ardhi wa laa fis-samaa'i wa Huwas-Samee 'ul- 'Aleem.

"In the Name of Allah, Who with His Name nothing can cause harm in the earth nor in the heavens, and He is the All-Hearing, the All-Knowing." (3 Times) (Abu Dawood, at-Tirmidhi)

بِسْمِ اللَّهِ (٣)، أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ (٧)

Bismillaah. 'A'oothu billaahi wa qudratihi min sharri maa 'ajidu wa 'uhaathiru.

"In the Name of Allah." (3 Times) "I seek refuge in Allah and in His Power from the evil of what I find and of what I guard against." (7 Times) (Muslim)

بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ
حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ

Bismillahi arqika, min kulli shay'in yu'dhika, min sharri kulli nafsin aw `aynin hasidin, Allahu yashfika, bismillahi arqika.

"In the Name of Allah I pray over you for healing (Ruqyah), from everything that bothers you, from the evil of every soul and every evil eye that hates you, may Allah cure you, in the Name of Allah I pray over you for healing." (Muslim)

بِسْمِ اللَّهِ يُبْرِكُ، وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ،
وَشَرِّ كُلِّ ذِي عَيْنٍ

Bismillahi yubrika min kulli da'in yashfika wa min sharri hasidin 'iza hasada wa sharri kulli dhi 'ayn.

"In the name of Allah. He may cure you from all kinds of illness and safeguard you from the evil of a jealous one when he feels jealous and from the evil influence of eye." (*Sahih Muslim*)

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ (٧)

As'alullahal-'Azima Rabbal-'Arshil-'Azimi, an yashfiyaka.

"I ask Allah Almighty, Lord of the Magnificent Throne, to make you well." (*7 Times*) (*Abu Dawud, at-Tirmidhi*)

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا
إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

Laa 'ilaaha 'illallaahul-'Adheemul-Haleem, laa 'ilaaha 'illallaahu Rabbul-'Arshil-'Adheem, laa 'ilaaha 'illallaahu Rabbus-samaawaati wa Rabbul-'ardhi wa Rabbul-'Arshil-Kareem.

"There is no god but Allah, the All-Powerful, the Forbearing; there is no god but Allah, Lord of the mighty Throne; there is no god but Allah, Lord of heaven, Lord of earth, and Lord of the noble Throne." (*Sahih al-Bukhari, Sahih Muslim*)

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

Yaa Thal-Jalaali wal-'Ikraam, yaa Hayyu yaa Qayyoomu birahmatika 'astagheethu.

"O the Lord of Glory and Honor, O Ever Living One, O Eternal One, I seek help through Your mercy." (*At-Tirmidhi*)

اللَّهُمَّ أَذْهِبِ الْبَأْسَ، رَبَّ النَّاسِ، اشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا
شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا

Allahumma adhhibil-ba'sa, Rabban-nasi, ishfi, Antash-Shafi, la shifa'a illa shifa'uka, shifaan la yughadiru saqaman.

"O Allah, Lord of the people, take away the disease and cure him; You are the One Who cures and there is no cure except Your Cure – a cure that leaves no disease." (*Al-Bukhari, Muslim*)

اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي
بَصْرِي، لَا إِلَهَ إِلَّا أَنْتَ (۳)

Allaahumma 'aafinee fee badanee, Allaahumma 'aafinee fee sam'ee, Allaahumma 'aafinee fee basaree, laa 'ilaaha 'illaa 'Anta.

"O Allah, make me healthy in my body. O Allah, preserve for me my hearing. O Allah, preserve for me my sight. There is none worthy of worship but You." (*3 Times*) (*Abu Dawood*)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي
أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي، وَمَالِي، اللَّهُمَّ
اسْتُرْ عَوْرَاتِي، وَأَمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ، وَمِنْ
خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ
أُغْتَالَ مِنْ تَحْتِي

*Allaahumma 'innee 'as'alukal-'afwa wal'aafiyata fid-dunyaa wal'aakhirati,
Allaahumma 'innee 'as'alukal-'afwa wal'aafiyata fee deenee wa dunyaaya wa
'ahlee, wa maalee, Allaahum-mastur 'awraatee, wa 'aamin raw'aatee, Allaahum-
mahfadhnee min bayni yadayya, wa min khalfee, wa 'an yameenee, wa 'an
shimaalee, wa min fawqee, wa 'a'oothu bi'adhamatika 'an 'ughtaala min tahtee.*

"O Allah, I seek Your forgiveness and Your protection in this world and the next. O Allah, I seek Your forgiveness and Your protection in my religion, in my worldly affairs, in my family, and in my wealth. O Allah, conceal my secrets and preserve me from anguish. O Allah, guard me from what is in front of me and behind me, from my left, and from my right, and from above me. I seek refuge in Your Greatness from being struck down from beneath me." (*Abu Dawood*)

اللَّهُمَّ اهْدِنِي وَأَرْزُقْنِي وَعَافِنِي وَأَرْحَمْنِي

Allaahummahdinee, warzuqnee, wa 'aafinee, warhamnee.

"O Allah guide me, provide for me, protect me, and have mercy on me." (*Sahih Muslim*)

اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي

شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ

Allaahumma rahmataka 'arjoo falaa takilnee 'ilaa nafsee tarfata 'aynin, wa 'aslih lee sha'nee kullahu, laa'ilaaha 'illaa 'Anta.

"O Allah, I hope for Your Mercy. Do not leave me to myself even for the blinking of an eye. Correct all of my affairs for me. There is none worthy of worship but You." (*Abu Dawood*)

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ، وَنَعُوذُ بِكَ

مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ، وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ

الْبَلَاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Allahumma innâ nas'aluka min khayri ma sa'alaka minhu nabiyyuka Muhammadun sallallâhu alayhi wasallam, wa na'aüdhü bika min sharri masta'adhaka minhu nabiyyuka Muhammadun sallallâhu alayhi wasallam, wa antal musta'anu wa alaykul balaghu wala hawla wala quwwata illâ billah.

"O Allah! We seek all what is good, what has been asked for by Your Prophet Muhammad ﷺ. We seek Your refuge from all what is evil, from what has Your refuge been sought for by Your Prophet Muhammad ﷺ. You are the only helper who is asked for help and it is for You to accomplish our prayers. There is no strength or power except with Allah." (*At-Tirmidhi*)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allaahumma salli 'alaa Muhammadin wa 'alaa 'aali Muhammadin, kamaa sallayta 'alaa 'Ibraaheema wa 'alaa 'aali 'Ibraaheema, 'innaka Hameedun Majeed.

Allaahumma baarik 'alaa Muhammadin wa 'alaa 'aali Muhammadin, kamaa baarakta 'alaa 'Ibraaheema wa 'alaa 'aali 'Ibraaheema, 'innaka Hameedun Majeed.

"O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Glorious." (*Bukhari*)



Hadith on the Virtues of Ruqyah with Allah's Book

'Aishah (RA) reported that Allah's Messenger ﷺ came into her house and saw with her a woman who was treating her with ruqyah. He told her: 'Treat her (only) with Allah's Book.' *(Recorded by Ibn Hibban; verified to be authentic by al-Albani in as-Sahihah no. 1931)*

"With regard to the du'aa' that is prescribed for the Muslim to say if he wants to recite Ruqyah for himself or for someone else, there are many such du'aa's, the greatest of which are **al-Faatihah** and **al-Mi'wadhatayn**."¹

Ruqyah with Surah Al-Fatiha

Surah al Fatiha is also named ar-Ruqya, the Spiritual Cure due to the hadeeth of Abu Sa'eed (RA) reported in Saheeh Bukhaaree that after he had recited it to cure a person who had been bitten by a scorpion, the Messenger of Allaah ﷺ said to him, *And what made you to know that it was a ruqya?* *(Saheeh Bukhaaree: Eng. Trans. 3/264 no. 476)*

There is a cure for everything in the "Opening of the Book." [Surah Al-Fatihah]. *(Al-Baihaqi and Ad-Darimi)*

¹ <http://www.islamqa.com/en/ref/3476/ruqyah>

وروى الشيخان، عن عائشة رضي الله عنها أن النبي - صلى الله عليه وسلم - كان إذا أوى إلى فراشه كل ليلة جمع كفيه، ثم نفث فيهما فقرأ فيهما: قل هو الله أحد، وقل أعوذ برب الفلق، وقل أعوذ برب الناس، ثم مسح بهما ما استطاع من جسده، يبدأ بهما على رأسه ووجهه، وما أقبل من جسده، يفعل ذلك ثلاث مرات.

'Aishah (RA) reported: "When Allah's Messenger ﷺ went to bed, he would bring the palms of both hands together, and blow into them while reading "Qul huwa Allahu ahad" 112, "Qul a'udhu bi rabb il-falaq" 113, "Qul a'udhu bi rabbi n-Nas" 114. He would then rub with them whatever he could reach of his body, starting with his head, face, and the front part of his body. He would do this three times. When he got very ill, he asked me to do that for him." (Al Bukhari, Muslim)

عن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم كان ينفث على نفسه في مرض الذي قبض فيه بالمعوذات، فلما ثقل كنت أنا أنفث عليه بهن، فأمسح بيده نفسه لبركتها

'Aishah (RA) also reported: "In the final sickness in which he passed away, the Prophet ﷺ used to blow over himself with al-Mu'awwidhat. When he became very ill, I blew with them for him, rubbing over him with his own hand because of the blessing in it." (Al Bukhari, Muslim)

Ruqyah with Ayat al-Kursi

Ubayy Bin Ka'b narrated that he had a harvest of dates. He noticed that it shrunk every day, and decided to watch it at night. He did and noticed a beast that looked like a boy who attained puberty. He gave him salam, and it responded to him with salam.

He asked it, "Are you human or jinn"

It replied, "Jinn."

He told it, "Show me your hand."

It showed him its hand, and he saw that it looked like a dog's, with fur like that of a dog covering it. He exclaimed, "Is this how jinn are like!?" It then told him, "All jinns know that there is no one among them stronger than me." He asked it, "What brought you here?" It replied, "We have been informed that you like to give charity, so we came to get some of your food." He asked it, "What would protect us from you?" It replied, "This ayah from Surat ul-Baqarah: (Allahu la ilaha illa huwa Al-Hayy ul-Qayyum,) (2/255) - whoever says it in the evening will be protected from us until the morning, and whoever says it in the morning will be protected from us until the evening."

In the morning, Ubayy came to Allah's Messenger ﷺ and told him of that incident. He told him, 'The evil one has said the truth!' *(Recorded by an-Nasa'i and others. Verified to be authentic by al-Albani)*

Ruqyah with the Last Two Verses of Surat al-Baqarah

At-Tirmidhi reported that an-Nu'man ibn Bashir (RA) narrated that Allah's Messenger ﷺ said: "Verily! Allah has written a Book before the creation of the heavens and earth by two thousand years. He has descended from it two Verses by which He ended Surat al-Baqarah, and if they are recited in a house, Shaytaan will not come close to that house for three nights." *(Authenticated by al-Albani in Sahih at-Tirmidhi no. 2882)*

Al-Bukhari recorded that Ibu Masud (RA) said that the Messenger of Allah ﷺ said: "Whoever recites the last two Ayat of Surat al-Baqarah at night, they will suffice him." *(Fath Al-Bari 8:672)*

Abu Dhar (RA) narrated that Allah's Messenger ﷺ said: "I was given the last Verses of Surat al-Baqarah which are from a treasure under the Throne (of Allah); they were not given to any Prophet before me." (*Sahih al-Jamie' no. 1060*)





Hadith on the Virtues of Some Sunnah Du'aas

It was narrated that Ibn 'Abbaas (may Allaah be pleased with him) said: The Prophet ﷺ used to seek refuge for al- Hasan and al-Husayn, and he would say: "Your father [meaning Ibraaheem peace be upon him] used to seek refuge with Allaah for Ismaa'eel and Ishaaq with these words:

أُعِيذُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ
عَيْنٍ لَامَّةٍ

'U'eethukumaa bi kalimaatil-laahit-taammah min kulli shaytaanin wa haammah wa min kulli 'aynin laammah (I seek refuge in the perfect words of Allaah, from every devil and every poisonous reptile, and from every evil eye)." *(Narrated by al-Bukhaari, 3191)*

Note: If you are doing for yourself, say *a'oodhu* أَعُوذُ minus *kuma*.

Abu `Abdullah bin Abul-`as (May Allah be pleased with him) reported: I complained to the Messenger of Allah ﷺ about a pain I had in my body. The Messenger of Allah ﷺ said, "Place your hand where you feel pain and say:

بِسْمِ اللَّهِ ثَلَاثًا، وَقُلْ سَبْعَ مَرَّاتٍ: أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ
مَا أَجِدُ وَأُحَاذِرُ

`Bismillah (With the Name of Allah)' three times; and then repeat seven times: `A`udhu bi`izzatillahi wa qudratihi min sharri ma ajidu wa `uhadhiru (I seek refuge with Allah and with His Power from the evil that afflicts me and that which I apprehend)." *(Muslim)*

Commentary: This Hadith tells us it is not necessary that a patient should exclusively get Ruqyah from others; rather he can also do Ruqyah himself by reciting the Prophet's supplications.²

Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Jibril (Gabriel) came to the Prophet ﷺ and said: "O Muhammad ﷺ! Do you feel sick?" He ﷺ said, "Yes." Jibril supplicated thus (i.e., he performed Ruqyah):

بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ
حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ

"Bismillahi arqika, min kulli shay'in yu'dhika, min sharri kulli nafsin aw `aynin hasidin, Allahu yashfika, bismillahi arqika. [With the Name of Allah. I recite over you (to cleanse you) from all that troubles you, and from every harmful mischief and from the evil of the eyes of an envier. Allah will cure you; and with the Name of Allah, I recite over you]." (*Muslim*)

Commentary: This Hadith clearly tells us that the Prophet ﷺ was not free from the basic attributes of human nature and occasionally he also fell ill. Angel Jibril (Gabriel) therefore prayed for his health and safety against all those things which could harm him. These prayers should be recited after the Prophet's practice.³

Ibn `Abbas (May Allah be pleased with them) reported: The Prophet ﷺ said, "He who visits a sick person who is not on the point of death and supplicates seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيكَ

As'alullahal-`Azima Rabbal-`Arshil-`Azimi, an yashfiyaka (I beseech Allah the Great, the Rubb of the Great Throne, to heal you), Allah will certainly heal him from that sickness." (*Abu Dawud, At-Tirmidhi*)

Commentary: There is always a great certainty that Allah will respond to a supplication which springs from a sincere, veracious heart. One should, therefore, pray for a patient with full conviction and reassurance of heart.

² Riyad-us-Saliheen

³ Riyad-us-Saliheen

Moreover, the Prophet's prayers have special effect and grace and therefore their original wordings should be uttered.⁴

`Aishah (May Allah be pleased with her) reported: When the Prophet ﷺ visited any ailing member of his family, he would touch the sick person with his right hand and would supplicate:

اللَّهُمَّ أَذْهِبِ الْبَأْسَ، رَبِّ النَّاسِ، اشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا
شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا

"Allahumma adhhibil-ba'sa, Rabban-nasi, ishfi, Antash-Shafi, la shifa'a illa shifa'uka, shifaaan la yughadiru saqaman [O Allah! the Rubb of mankind! Remove this disease and cure (him or her)! You are the Great Curer. There is no cure but through You, which leaves behind no disease]." *(Al-Bukhari, Muslim)*

Abdullah bin Amr bin Al-'As (radi Allahu anhu) reported that he heard the Prophet ﷺ saying, "If anyone invokes blessings upon me once, Allah will bestow blessings upon him ten times over." *(Muslim)*

Ibn Mas'ud (radi Allahu anhu) reported that the Prophet ﷺ said, "The people nearest to me on the Day of Judgment will be the ones most conscientious in invoking blessings upon me." *(Tirmidhi reported this hadith, and he considers it a sound hadith)*



⁴ Riyad-us-Saliheen



More Supplications for the Sick

Sa`d bin Abu Waqqas (May Allah be pleased with him) reported: The Messenger of Allah ﷺ visited me during my illness and supplicated,

اللَّهُمَّ اشْفِ سَعْدًا، اللَّهُمَّ اشْفِ سَعْدًا، اللَّهُمَّ اشْفِ سَعْدًا

"O Allah! Cure Sa`d. O Allah! Cure Sa`d. O Allah! Cure Sa`d." (*Muslim*)

Commentary: To pray for the health and recovery of the patient, particularly uttering his name, is commendable. Furthermore, one should repeatedly pray to Allah and beseech Him with supplication till He responds.⁵

Ibn `Abbas (May Allah be pleased with them) reported: The Prophet ﷺ visited a bedouin who was sick. Whenever he visited an ailing person, he would say,

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

"La ba'sa, tahurun in shaa Allah [No harm, (it will be a) purification (from sins), if Allah wills]." (*Al-Bukhari*)

Commentary: According to this Hadith, a patient should be told that his disease will purge out his sins. To sit beside the sick, to comfort his heart and to say a few words of sympathy to him was the Prophet's practice.⁶

⁵ *Riyad-us-Saliheen*

⁶ *Riyad-us-Saliheen*

Abu Sa`id Al-Khudri and Abu Hurairah (May Allah be pleased with them) reported: The Messenger of Allah ﷺ said, "If a person says:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

`La ilaha illallahu wallahu Akbar (There is no true god except Allah and Allah is the Greatest)', his Rubb responds to him and affirms: `(Yes!) There is no true god except I, and I am the Greatest.' When he says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

`La ilaha illallahu Wahdahu la sharika Lahu (There is no true god except Allah, the One, He has no partner).' Allah (subhanahu wa ta'ala) affirms: `(Yes!) There is no true god except I. I have no partner.' When he says:

لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

`La ilaha illallahu Lahul mulku wa Lahul-hamdu (the sovereignty belongs to Him and all the praise is due to Him).' He (subhanahu wa ta'ala) affirms: `(Yes!) There is no true god except I, Mine is the praise and to Me belongs the sovereignty.' When he says:

لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

`La ilaha illallahu wa la hawla wa la quwwata illa Billah (There is no true god except Allah, and there is no might and power but with Allah).' He (subhanahu wa ta'ala) affirms: `(Yes!) There is no true god except I, and there is no might and power but with Me.'" The Messenger of Allah ﷺ added, "He who recites this during his illness and dies, will not be touched by the Fire (Hell)." (*At-Tirmidhu*)

Commentary: This Hadith points out the excellence of the words mentioned above. This is so because of great meaning they have, namely the firm belief in Allah, His Oneness and Glorification; that to Him Alone we should return, upon Him Alone we should rely, and to Him Alone we should express gratefulness. If somebody utters them during his illness, his life is sure to come to an end in a good way, that is, he will go to Jannah.⁷

⁷ Riyad-us-Saliheen

`Aishah (May Allah be pleased with him) reported: When a person complained to the Prophet ﷺ about an ailment or suffered from a sore or a wound, the Prophet ﷺ would touch the ground with his forefinger and then raise it (Sufyan bin `Uyainah, the narrator, demonstrated this with his forefinger) and would recite:

بِسْمِ اللَّهِ ، تُرْبَةُ أَرْضِنَا ، بِرِيقَةٍ بَعْضِنَا ، يُشْفَى بِهِ سَقِيمُنَا ، بِإِذْنِ رَبِّنَا

`Bismil-lahi, turbatu ardina, bireeqati ba`dina, yushfa bihi saqeamunaa, bi 'idhni Rabbina' (With the Name of Allah, the dust of our ground mixed with the saliva of some of us would cure our patient with the permission of our Rubb)." (*Al-Bukhari, Muslim*)

Commentary: The Prophet ﷺ would put his forefinger on earth and then mix his spittle with the dust sticking to it. Afterwards, he would put it on the patient's pain-spot or wound and utter the said supplication. This simple act would cure the patient. Some believe that it was peculiar only to the Prophet ﷺ and was indeed his miracle because the particular dust was of Al-Madinah's soil with the Prophet's spittle being of a unique quality. But Ibn Hajar differs from this view. Spittle and dust, according to him, are simply external means and the curative effect in them comes from Allah Alone. Secondly, we may turn to the pious people to seek their blessings and prayers for the removal of our ailments and troubles, provided the spiritual treatment is bereft of amulets and other polytheistic ways.⁸



⁸ *Riyad-us-Saliheen*



Al Huda Sisters are a group of dedicated Muslim women committed to providing authentic, insightful, and enlightening Islamic education for the Muslim and non-Muslim women and girls of our community.

We are a non-profit organization with members from various backgrounds and cultures coming together under the banner of **لَا إِلَهَ إِلَّا اللَّهُ** (*Laa ilaaha illallaah*).

To many of us, Al Huda has become our second home: a place where we not only bond with our sisters for the sake of Allah, but also nourish our hearts and souls in the hope of coming closer to our Lord.
