



Nine Ways To Perform Ruqyah On Yourself For Illness, Evil-Eye, Jinn and Magic.

By Abu Khadeejah Abdul-Wāhid Alam (may Allah forgive him and his parents)

All praise is due to Allāh, we praise Him, seek His aid and His forgiveness. We seek refuge in Allāh from the evils of our souls and the evils of our actions. Whomsoever Allāh guides there is none to misguide and whomsoever Allāh misguides there is none to guide. I bear witness that there is none worthy of worship except Allāh, alone, without any partners and I bear witness that Muhammad is His servant and Messenger. To proceed...

ONE: By spitting into your cupped hands and reciting

Ā'ishah (رَضِيَ اللهُ عَنْهَا) said:

أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا قُلْ هُوَ اللهُ أَحَدٌ وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ

"Whenever the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to bed each night, he used to cup his hands together, then blow into them then recite into them Surah Al-Ikhlās, Surah Al-Falaq and Surah An-Nās, and then wipe his hands over whatever parts of his body he was able to wipe, starting with his head, face and the front of his body. He used to do that three times." [1]

This spitting does not require the expelling of saliva from the mouth except a very light amount (if at all) and can be considered a blowing from the lips.

TWO: Spitting or blowing on the place where you feel the pain

A'ishah (رَضِيَ اللهُ عَنْهَا) stated that when any of the members of the family of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fell ill he would blow over them and recite Surah Al-Falaq and Surah An-Nās. **"And when he suffered from the illness of which he died I used to blow over him and wiped his body with his hand for his hand had a greater blessing of healing than my hand."** [2] In a narration it is stated, **"When Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) fell ill, he blew over his body by reciting Surah Al-Falaq and Surah An-Nās and wiped himself with his hand."** [3]

It is permitted to recite from any Sūrah of the Qur'an because the whole of the Qur'an is a Ruqyah and a cure as mentioned by Shaikh Ibn Bāz (رَحِمَهُ اللهُ), and all of it is a cure. Allah (تَبَارَكَ وَتَعَالَى) said,

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً

"Say, 'It is, for those who believe, a guidance and cure.'" (Fussilat: 44) And He (تَبَارَكَ وَتَعَالَى) said:

وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ وَلَا يَزِيدُ
الظَّالِمِينَ إِلَّا خَسَارًا

"And We send down from the Quran that which is a healing and a mercy to those who believe." (Al-Isrā: 82)

THREE: Recite Qur'an onto some water and blow into it, then drink it and bathe from it

A person can recite Quranic verses into some water. Then the sick person drinks from it and then pours the rest of it over himself whilst bathing, **“Just as the Prophet (ﷺ) did for Thābit Ibn Qais Ibn Shammās (رضي الله عنه).”**^[4]

If one can recite into Zamzam water, then that is better due to the saying of the Prophet (ﷺ), **“Indeed it is a blessed water, and a food that feeds, and a cure for illnesses.”**^[5] He (ﷺ) said, **“The water of Zamzam is for whatever a person drinks it for.”**^[6] In a narration he said, **“If you drink it, you will be cured by it, may Allah cure you.”**^[7] It is reported from the Prophet (ﷺ) that, **“He would carry Zamzam water in water containers and he would pour it over the sick and give it to them to drink.”**^[8] And he said, **“The best water on the face of the earth is Zamzam. It is a type of food and a healing for sickness.”**^[9]

Al-Imām, Ibn Al-Qayyim (رحمة الله) said, **“Myself and others have tried curing with Zamzam water for curious and**

unfamiliar illnesses. And with it, I cured numerous illnesses, so I gave them relief with Allah's permission.”^[10] And there is no harm in entering the bathroom after that if one needs to.^[12]

FOUR: Lightly spit after reciting over some olive oil, and rub or massage with it

Recite the Qur'an into olive oil and blow into it. Then use it to massage. Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated, “**Eat olives and use the oil (to anoint) for indeed it is a blessed tree.**”^[11]

FIVE: Place the hand on the place of pain and make a Du'ā

'Uthmān Ibn Abil-'Ās Ath-Thaqafi (رَضِيَ اللهُ عَنْهُ) complained to Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) of a pain that he felt in his body from the time he had become Muslim. Thereupon Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “**Place your hand at the place where you feel pain in your body and say:**

بِسْمِ اللَّهِ

Bismillāh (*In the name of Allah*) three times.

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

Then: **A'oodhu billāhi wa qudratihi min sharri ma ajidu wa uhādhiru**

(*I seek refuge with Allah and with His Power from the evil that I find and fear*) **seven times**.^[13]

Anas Ibn Mālik (رَضِيَ اللَّهُ عَنْهُ) said that Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “**When you suffer from some ailment, place your hand at the place of the ailment, then say:**

بِسْمِ اللَّهِ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ مِنْ وَجَعِي هَذَا

Bismillāh, a'oodhu bi-'izzat illāhi wa qudratihi min sharri mā ajidu min waja'ee hādhā.

(*In the Name of Allah, I seek refuge in Allah's might and power from the evil of this pain I feel*).

Then lift your hand and repeat that an odd number of times.^[14]

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) also said, “**Place your right hand on the place you feel the pain and wipe it seven times saying:**

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ

A'oodhu bi-'izzatillāhi wa qudratihi min sharri mā ajidu – with every wipe.”^[15]

'A'ishah (رَضِيَ اللَّهُ عَنْهَا) stated: **“When any person amongst us fell ill, Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to wipe him with his right hand and then say:**

أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا
شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

Adh-hibil-ba's Rabban-Nās, ashfi antash-Shāfee, lā Shifā'a illa shifā'uka, shifā'an lā yughādiru saqama.

(Remove the harm, O Lord of the people! Heal, for You are The Healer. There is no healing that avails except your healing. A healing that leaves behind no ailment).”^[16]

SIX: Supplicating whilst performing Ruqyah on yourself

A person recites the following while performing Ruqyah on himself (or herself):

بِاسْمِ اللَّهِ أَرْقِي نَفْسِي مِنْ كُلِّ شَيْءٍ يُؤْذِينِي وَ مِنْ شَرِّ كُلِّ نَفْسٍ
أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِينِي

Bismillāhi Arqee nafsee min kulli shay'in yu'dheenee wa min sharri kulli nafsīn aw 'aynin hāsīdin Allāhu yashfeenee.

(In the name of Allah I perform Ruqyah upon myself from everything that harms me and from the evil of every soul, or from every envious eye, may Allah cure me).^[17]

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَنِي

As'alullāhal-'Adheem Rabbal-'Arshil-'Adheem an yashfiyane.

(I ask Allaah, the Magnificent, Lord of the magnificent Throne to cure me).^[18]

اللَّهُمَّ رَبَّ النَّاسِ مُذْهِبَ الْبَأْسِ اشْفِ أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ، شِفَاءً لَا يُغَادِرُ سَقَمًا

(O Allah! The Lord of the people, the Remover of trouble. Cure me! You are the One who cures. None brings about healing but You. A healing that will leave behind no ailment).^[19]

SEVEN: Mixing some earth with saliva

A person puts some of his saliva on his finger, then puts his finger into some earth (soil, sand, etc) then wipes the

sick person with it during Ruqyah. Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) said that Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to read in his Ruqyah:

بِسْمِ اللَّهِ
تُرْبَةُ أَرْضِنَا، وَرَيْقَةُ بَعْضِنَا، يُشْفَى سَقِيمَنَا، بِإِذْنِ رَبِّنَا

“In the Name of Allah. The earth of our land and the saliva of some of us cures our sick ones by the permission of our Lord.”^[20]

She also reported (رَضِيَ اللَّهُ عَنْهَا), **“When a person suffered some ailment or disease or he had an injury, the Messenger would place his index finger on the ground (soil of the earth), then lift it and say:**

بِسْمِ اللَّهِ
تُرْبَةُ أَرْضِنَا، وَرَيْقَةُ بَعْضِنَا، يُشْفَى سَقِيمَنَا، بِإِذْنِ رَبِّنَا

“In the Name of Allah. The earth of our land and the saliva of some of us cure our sick ones by the permission of our Lord.”^[21]

An-Nawawi (رَحِمَهُ اللَّهُ) said, “The meaning of the narration is that he would use his own saliva and place it on his forefinger, then put his finger on the soil of the earth, and some of that would attach itself to his finger. Then he would wipe that in the location of the pain or injury, and he would utter those words in the narration as he was wiping. And Allah knows best.”^[22]

EIGHT: It is permissible to blow when performing Ruqyah before reciting, whilst reciting or after reciting

1. Blowing (lightly spitting) before reciting: A'ishah (رَضِيَ اللهُ عَنْهَا) said, **“Whenever the Prophet would go to bed each night, he would cup both his hands together, then blow onto them and recite into them...”**^[23]

2. Blowing (lightly spitting) whilst reciting: **“Whenever the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would go to bed each night, he would cup both his hands together, then blow into them with Al-Ikhlās, Al-Falaq and an-Nās...”**^[24] Ibn Hajar (رَحِمَهُ اللهُ) stated, “Meaning, he would recite these verses and blow whilst reciting (into his hands).”^[25]

3. Spitting lightly after reciting: There is the story of the 'Alqamah when he passed by a people who had a man fettered because he was overcome by madness. The people said to 'Alqamah, **“Have you something with which you can cure him?”** So he recited Sūrah Al-Fatihah and he was cured. In a narration, **“He recited Surah Al-Fātihah over him for three days, morning and evening. Whenever he finished it, he collected some of his saliva and spat it out, and he seemed as if he were set free from a bond. They gave him one hundred sheep as payment.”**^[26]

NINE: Ruqyah can be performed without spitting

It is established that the Messenger (ﷺ) would visit a person, and supplicate for them and not blow on them. 'A'ishah (رضي الله عنها) stated: **“When any person amongst us fell ill, Allah's Messenger (ﷺ) would recite:**

أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا
شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

Adh-hibil-ba's Rabban-Nās, ashfi antash-Shāfee, lā Shifā'a illa shifā'uka, shifā'an lā yughādiru saqama.

(Remove the harm, O Lord of the people! Heal, for You are The Healer. There is no healing that avails except your healing. A healing that leaves behind no ailment).^[27]

Also, Abu Sa'īd reported that the angel Jibreel came to Allah's Messenger (ﷺ) and said, **“Muhammad, have you fallen ill?”** The Prophet said: **“Yes.”** So Jibreel said:

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

“In the name of Allah I perform Ruqyah upon you (seeking Allah's cure) from everything that harms you and from the evil of every soul, or from every envious eye, may Allah cure you. In the name of Allah I perform Ruqyah upon you.”^[28]

So both of these narrations prove that it is not always necessary to blow or spit whilst performing Ruqyah.

We ask Allah to grant us success to worship Him, and obey Him as He deserves – we ask Him to forgive us and show us His mercy, and to cure us for He is the Healer. And enter us in to the eternal Gardens of Paradise and protect us from His punishment.

And all praise is due to Allah, the Lord of the worlds. And may the peace and blessings of Allah be upon the Messenger, his family, his Companions and followers.

Endnotes and references:

Numerous benefits were taken from the book, *Kayfa Tarqi Nafsak* (Dar al-Qabs Publishing, Riyadh, 1434AH)

[1] Bukhāri, 5017.

[2] Muslim, 2192.

[3] Ibid.

[4] Abu Dawood, 3885 and declared hasan (good) by Shaikh Ibn Bāz in *Majmū' Fatawa*, 9/408, 409.

[5] Muslim, 2473. *Saheeh At-Targheeb wat-Tarheeb* of Al-Albāni, 1161.

[6] Ibn Mājah, 3062.

[7] Authenticated by Al-Hākim, 1/473.

[8] *As-Saheehah*, 883.

[9] *Saheeh Al-Jāmi'*, 3302.

[10] *Zād Al-Ma'ād*, 4/178, 393.

[11] At-Tirmidhi, 1851, declared saheeh by Al-Albāni.

[12] *Fatāwa Al-Lajnah Ad-Dā'imah*, 1/103.

[13] Muslim 2202.

[14] At-Tirmidhi, 3588. *As-Saheehah*, 1258.

[15] *As-Saheehah*, 1415, *Saheeh Al-Jāmi'*, 3894.

[16] Muslim, 2191.

[17] See Muslim, 2186, where Jibreel performed Ruqyah on the Messenger (ﷺ).

The pronoun can be changed to reflect who the Ruqyah is being performed upon. For ruqyah upon "me" then the narrations in the text above would be recited.

Ruqyah upon "you (male)" it would be said: **Bismillāhi Arqeeaka min kulli shay'in yu'dheeka wa min sharri kulli nafsin aw 'aynin hāsidiin Allāhu yashfeeka.**

Ruqyah upon "you (female)" it would be said: **Bismillāhi Arqeeeki min kulli shay'in yu'dheeki wa min sharri kulli nafsin aw 'aynin hāsidiin Allāhu yashfeeki.**

Ruqyah upon "you all (a group)" it would be said: **Bismillāhi Arqeekum min kulli shay'in yu'dheekum wa min sharri kulli nafsin aw 'aynin hāsidiin Allāhu yashfeekaum.**

[18] Allaah's Messenger (salallaahu alaihi wassallam) stated: "Whoever visits a sick person whose time of death has not yet come and says in his presence seven times: «**As'alullaahal-'Azeem Rabbal-'Arshil-'Azeem an yashfiyak**»

(I ask Allaah, the Magnificent, Lord of the magnificent Throne to cure you) except that Allah relieves him of that illness." (Abu Dawood, no. 3106).

[19] Bukhari, 5742.

[20] Bukhari, 5746.

[21] Muslim, 2194.

[22] *Sharh An-Nawawi*, 14/183-184.

[23] Bukhari, 5017.

[24] Bukhari, 5748.

[25] *Fathul-Bāri*, 10/210.

[26] Abu Dawood, 3896, 3897. Saheeh.

[27] Muslim, 2191.

[28] Muslim, 2186.