

*"There is not an illness that Allāh ﷻ has sent except that along with it, He sent its cure—whoever knows it, knows it and whoever does not know, then he does not know."*

Ibn Hibbān #1394, authenticated by Al-Albānī, *Aṣ-Ṣaḥīḥah* #451.

طريقة الرقبة الشرعية الصحيحة

ELEVEN WAYS TO PERFORM

# RUQYAH

FOR EVERY SICKNESS,  
EVIL-EYE, JINN POSSESSION,  
MADNESS AND MAGIC

By Abu Khadeejah 'Abdul-Wāhid Alam

Salafi Publications  
المكتبة السلفية



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# Eleven Ways to Perform *Ruqyah* and Seek Cure from Allāh for Every Illness, Evil-Eye, Jinn Possession, Madness and Magic

By Abu Khadeejah ‘Abdul-Wāhid Alam

## Introduction

الحمد لله نحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا، ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله

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.

There is not an illness that Allāh عزَّ وجلَّ has sent except that along with it, He sent its cure—some people know it and others do not. Allāh has shown the believers how to cure afflictions—and praise is for Allāh

who has made the cure easy for the one to whom Allāh gives ease and grants success.

The cure is attainable for the Muslim who fears Allāh تَبَارَكَ وَتَعَالَى, worships Him, supplicates to Him and remembers Him plentifully—for the one who establishes the Prayer, pays the Zakāh, fasts the month of Ramaḍān and performs Hajj (when he is able to). He obeys Allāh and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in what they have commanded and keeps away from what they have prohibited—he protects himself from following his desires and from falling into major sins. The believer follows the Sunnah of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in all matters and is constant in seeking forgiveness from Allah, being remorseful and repentant.

The sinful and disobedient servants are more prone to being afflicted with possession, evil-eye and magic than the steadfast worshippers—and likewise, it is the righteous who are cured more readily than the sinful. That is because the sinners do not remember Allah or supplicate to him as they ought to—they engage in behaviour that displeases Allah and they keep company with the disobedient. When such a person falls ill and is afflicted, he calls upon Allah سُبْحَانَهُ وَتَعَالَى because he is in need, but why should his supplication be accepted?

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned the story of a man who travels a long journey such that his hair becomes dishevelled, covered with dust—**then he raises his**

hands to towards the sky asking, “O my Lord! O my Lord!” yet his food is *harām*, his drink is *harām*, his clothes are *harām* and his sustenance is *harām*. How can his supplication be accepted?<sup>1</sup>

The believer who calls upon Allah, performs *ruqyah* and seeks Allah’s help is answered in one way or another. Abu Sā’id Al-Khudri رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, **“There is not a Muslim who supplicates to Allah for that which contains no sin or cutting family ties, except that Allah will grant him one of three things: either He will hasten for him what he asked for, or He will store it for him in the Hereafter, or He will avert from him its equivalent of evil.”** They said: “Then we shall increase in supplicating!” He replied: **“With Allah is more!”**<sup>2</sup>

And Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, **“There is not a man who calls upon Allah and asks for something except that he is answered. Either it shall be granted to him in this world, or stored up for him in the Hereafter as long as he does not become hasty or impatient.”** They said, “O Messenger of Allah, what is being hasty?” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, **“That he says: ‘I**

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<sup>1</sup> Muslim no. 1015.

<sup>2</sup> Tirmidhi no. 3573 and Bukhāri in *Al-Adab Al-Mufrad*, no. 710. Graded *ṣaḥīḥ* by Al-Albāni in *Ṣaḥīḥ Al-Jāmi’ Aṣ-Ṣaḡhīr* 5/116.

have asked and asked but I don't think that I'll be answered.”<sup>3</sup>

Allah's Messenger ﷺ said: “Your Lord, the Blessed and Most High, is Ever-Living and Generous. When His slave raises his two hands to Him, He is shy [as befits His Majesty] to return his two hands empty [without a response].”<sup>4</sup>

So what follows from the types of *ruqyahs* and *du'ās* should be built upon what I have stated above because it is a sincere advice to the Muslims who seek Allah's help and His cure.

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<sup>3</sup> Bukhāri in *Al-Adab Al-Mufrad*, 711. Shaikh Zayd Al-Madkhali said it is *ṣaḥīḥ* due to the *ḥadīth* that has preceded.

<sup>4</sup> Abu Dāwūd no. 1488, *At-Tirmidhi* no. 3556, Ibn Mājah no. 3865. Declared *ṣaḥīḥ* by Al-Albāni in *Ṣaḥīḥ At-Tirmidhi* 3/179.

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## **One:** by Blowing into your Cupped Hands and Reciting

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ  
ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا قُلْ هُوَ اللَّهُ 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 اللَّهُ عَلَيْهِ وَسَلَّمَ went to bed each night, he used to cup his hands together, blow into them and then recite into them *Sūrah Al-Ikhlās*, *Sūrah Al-Falaq* and *Sūrah 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.”<sup>5</sup>

This blowing 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.

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<sup>5</sup> Bukhāri, 5017

### Sūrah Al-Ikhlās:

قُلْ هُوَ اللَّهُ أَحَدٌ • اللَّهُ الصَّمَدُ • لَمْ يَلِدْ وَلَمْ يُولَدْ • وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ •

“Say: He is Allah, the One. Allah, the Self-Sufficient Master, whom all creatures need. He begets not, nor was He born. And there is none equal or comparable unto Him.”

### Sūrah Al-Falaq:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ • مِنْ شَرِّ مَا خَلَقَ • وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ • وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ • وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ •

“Say: I seek refuge in the Lord of daybreak. From the evil of that which He created. And from the evil of the darkening night as it comes with its darkness. And from the evil of those who practise witchcraft when they blow in the knots. And from the evil of an envier when he envies.”

### Sūrah An-Nās:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ • مَلِكِ النَّاسِ • إِلَهِ النَّاسِ • مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ • الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ • مِنَ الْجِنَّةِ وَالنَّاسِ •

“Say: I seek refuge with [Allah] the Lord of mankind, the King of mankind, the God of mankind, from the evil of the retreating whisperer (*shaytān*), who whispers [evil] into the breasts of mankind, from among the jinn and humans.”



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## **Two: Spitting or Blowing on the Place where you Feel the Pain**

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا stated that when any of the members of the family of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fell ill he would blow over them and recite *Sūrah Al-Falaq* and *Sūrah An-Nās*. **“And when he suffered from the illness of which he died I used to blow over him and wipe his body with his hand for his hand had a greater blessing of healing than mine.”**<sup>6</sup> And in a narration, it states, **“When Allah’s Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ fell ill, he blew over his body by reciting *Sūrah Al-Falaq* and *Sūrah An-Nās* and wiped himself with his hand.”**<sup>7</sup>

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 Imām Ibn Bāz رَحِمَهُ اللَّهُ, 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:

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<sup>6</sup> Muslim, 2192.

<sup>7</sup> Muslim, 2192.

وَنُنَزِّلُ 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]**

From the two excellent portions to recite are *Al-Fāti-hah*:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ  
الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا  
الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ  
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

And *Ayātul-Kursi*:

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 ۝

**“Allah—none has the right to be worshipped except Him, the Ever-Living the Sustainer of all of creation. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and**

whatever is on the earth. Who is it that can intercede with Him except with His permission? He knows what is before presently them and what will be after them in the Hereafter—and they encompass not a thing of His knowledge except for what He wills. His *Kursī* (Footstool) extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.”

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### **Three:** Recite Qur'an over 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 pours the rest of it over himself whilst bathing, **“Just as the Prophet ﷺ did for Thābit Ibn Qais Ibn Shammās رضي الله عنه.”**<sup>8</sup> It is permitted to use that water in the bath or shower.

#### **ZAMZAM WATER**

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.”**<sup>9</sup> He ﷺ said, **“The water of Zamzam is for whatever a person drinks it for.”**<sup>10</sup> In a narration he said, **“If you drink it, you will be cured by it, may Allah cure you.”**<sup>11</sup> It is reported from the Prophet ﷺ, “He would carry Zamzam water in water containers and he would pour

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<sup>8</sup> Abu Dawood, no. 3885—declared *hasan* (good) by Shaikh Ibn Bāz in *Majmū' Fatāwā*, 9/408, 409.

<sup>9</sup> Muslim, no. 2473. *Saheeh At-Targheeb wat-Tarheeb* of Al-Albānī, no. 1161.

<sup>10</sup> Ibn Mājah, 3062.

<sup>11</sup> Authenticated by Al-Hākim, 1/473.

it over the sick and give it to them to drink.”<sup>12</sup> 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.”<sup>13</sup>

Imām Ibn Al-Qayyim رَحِمَهُ اللهُ said, “Myself and others have tried curing with Zamzam water for curious and unfamiliar ailments. And with it, I cured numerous illnesses, so I gave them relief with Allah’s permission.”<sup>14</sup> And there is no harm in entering the bathroom after that if one needs to.<sup>15</sup>

He رَحِمَهُ اللهُ also mentioned that he spent some time in Makkah and fell ill without any physicians or medicine available, so he cured himself by reciting *Sūrah Al-Fātiḥah*. He would take some Zamzam water and recite *Sūrah Al-Fātiḥah* over it several times and drink it—and he would be completely cured. After that, he would rely on that for many ailments and found this remedy to be of utmost benefit.<sup>16</sup>

The committee of major scholars with Imām Ibn Bāz رَحِمَهُ اللهُ at the head stated: **“There is no harm in reciting into Zamzam for the purpose of seeking cure just as one does with other types of water. Rather,**

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<sup>12</sup> See *Aṣ-Ṣaḥīḥah*, no. 883.

<sup>13</sup> *Ṣaḥeeḥ Al-Jāmi’*, 3302.

<sup>14</sup> *Zād Al-Ma‘ād*, 4/178, 393.

<sup>15</sup> *Fatāwa Al-Lajnah Ad-Dā’imah*, 1/103.

<sup>16</sup> *Zād Al-Ma‘ād* 4/178.

**Zamzam water is more deserving due to what it has of blessings, remedy and cure based on the narrations.”<sup>17</sup>**

Imām Ibn Bāz رَحِمَهُ اللهُ also said: “It is recommended to drink Zamzam water, and there is no harm in making wuḍū from it, or to wash one’s garment with it, or to wash oneself after visiting the toilet with it or to take a bath with it after sexual relations.”<sup>18</sup>

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<sup>17</sup> *Fatāwā Al-Lajnah Ad-Dā’imah* 1/310, no. 992.

<sup>18</sup> *Nūr ‘alad-Darb* broadcast with Ibn Bāz, 11/11/1414AH.

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**Four:** Recite over some Olive Oil,  
Blow on it—then Rub or Massage it  
onto your Skin

Recite the Qur'an into olive oil and blow into it. Then use it to massage. Allah's Messenger ﷺ stated, **“Eat olives and use the oil (to anoint) for indeed it is a blessed tree.”**<sup>19</sup> The Quranic verses included in this guide can be recited into the olive oil.

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<sup>19</sup> At-Tirmidhi, no. 1851, and declared *ṣaḥīḥ* by Al-Albānī.

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## **Five:** Place a Hand on the Place of Pain and make *Du‘ā*

‘Uthmān Ibn Abu Al-‘Ās Ath-Thaqafi رَضِيَ اللَّهُ عَنْهُ complained to Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ of a pain that he felt in his body from the time he had become Muslim. Thereupon Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Place your hand at the place where you feel pain in your body and say three times:

بِسْمِ اللَّهِ

*Bismillāh.*

(In the name of Allah). Then say seven times:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

*A‘ūdhu billāhi wa qudratihi min sharri ma ajidu wa uhād-hiru.*

I seek refuge with Allah and with His Power from the evil that I find and fear.”<sup>20</sup>

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:

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<sup>20</sup> Muslim, no. 2202.



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

*Bismillāh, a‘ūdhu bi ‘izzatillāhi 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 it an odd number of times.”<sup>21</sup>

The Prophet ﷺ 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‘ūdhu bi ‘izzatillāhi wa qudratihi min sharri mā ajidu—*  
with every wipe.”<sup>22</sup>

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا stated: “When any person amongst us fell ill, Allah’s Messenger ﷺ would wipe him with his right hand and then say:

أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا  
شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

*Adh-hibil-ba’s rabban-nās, washfi antash-shāfee, lā shifā’a illa shifā’uka, shifā’an lā yughādiru saqaman.*

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<sup>21</sup> At-Tirmidhi, no. 3588. See *Aṣ-Ṣaḥeeḥah*, no. 1258.

<sup>22</sup> See *Aṣ-Ṣaḥeeḥah*, no. 1415, *Ṣaḥeeḥ Al-Jāmi’*, no. 3894.

“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).”<sup>23</sup>

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<sup>23</sup> Muslim, no. 2191.

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## **Six:** Supplicating whilst Performing *Ruqyah* on Yourself

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

**One:**

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

*Bismillāhi arqī nafsī min kulli shay'in yu'dhīnī wa min  
sharri kulli nafsin aw 'aynin ḥāsīdin —Allāhu yashfīnī.*

“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 Al-  
lah cure me.”<sup>24</sup>

**Two:**

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِينِي

*As'alullāh al- 'azeem rabbal- 'arshil- 'azeem an yashfiyānī.*

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<sup>24</sup> See Muslim, no. 2186, where Jibrīl عَلَيْهِ السَّلَام performed  
*ruqyah* on the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

“I ask Allah, the Magnificent, Lord of the great Throne to cure me.”<sup>25</sup>

## NOTE

The pronoun can be changed to reflect who the *ruqyah* is being performed upon. For *ruqyah* upon *oneself* then the narrations above would be recited.

—*Ruqyah* addressing *you (male)*, it would be said:

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

*Bismillāhi arqeeka min kulli shay'in yu'dheeka wa min sharri kulli nafsīn aw 'aynin ḥāsīdin —Allāhu yashfeeka.*

—*Ruqyah* addressing *you (female)*, it would be said:

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

*Bismillāhi arqeeki min kulli shay'in yu'dheeki wa min sharri kulli nafsīn aw 'aynin ḥāsīdin —Allāhu yashfeeki.*

—*Ruqyah* addressing a group *you (plural)*, it would be said:

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<sup>25</sup> Allah's Messenger ﷺ stated: “Whoever visits a sick person whose time of death has not yet come and says in his presence seven times: *As'alullāhal- 'āzeem rabbal- 'arshil- 'āzeem an yashfiyak*, Allah relieves him of that illness.” (Abu Dawūd, no. 3106)

بِسْمِ اللَّهِ أَرْقِيكُمْ مِنْ كُلِّ شَيْءٍ يُؤْذِيكُمْ وَمِنْ شَرِّ كُلِّ نَفْسٍ  
أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكُمْ

*Bismillāhi arqeequm min kulli shay‘in yu’dheekum wa min  
sharri kulli nafsin aw ‘aynin ḥāsīdin — Allāhu yashfeekum.*

These simple changes can be made to most of the sup-  
plications in this booklet to suit the person being ad-  
dressed, *inshā’-Allāh*.

### Three:

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

*Allāhumma rabban-nās mudhib al-ba’s ashfi antash-shāfi  
lā shāfiya illa anta, shifā’an lā yughādiru saqaman.*

“O Allah, Lord of the people, the Remover of harm.  
Cure me! You are the One who cures. None brings  
about healing but you. A healing that will leave be-  
hind no ailment.”<sup>26</sup>

### Four:

The Messenger of Allah ﷺ would teach his  
Companions رَضِيَ اللَّهُ عَنْهُمْ the following words in case they  
felt alarmed:

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<sup>26</sup> Bukhāri, no. 5742.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ  
الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ

*A‘ūdhu bi kalimātillāhit-tāmmati min ghadabihi wa sharri  
‘ibādihi, wa min hamazātish-shayātīn wa an yahḍurūn.*

“I seek refuge in Allāh’s perfect words from His anger, the evil of His servants, the evil suggestions of the devils and their presence.”<sup>27</sup>

### Five:

Recite:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَةٍ وَمِنْ كُلِّ عَيْنٍ  
لَامَةٍ

*A‘ūdhu bi kalimātillāhit-tāmmah min kulli shaytānin wa  
hāmmah, wa min kulli ‘aynin lāmmah.*

“I seek refuge with the perfect words of Allāh from every devil and poisonous pests, and from every envious evil eye.”<sup>28</sup>

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<sup>27</sup> Abu Dawūd, no. 3893, and graded *hasan* (good) by Al-Albānī. As for the addition to the wording that is ascribed to ‘Abdullāh Ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ that he wrote these words down and hung them on his child who had not yet reached puberty—then this narration is weak as stated by Al-Albānī and others.

<sup>28</sup> Bukhārī, no. 3371.

**Six:**

Recite:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

*A'ūdhu bi kalimātillāhit-tāmmah min sharri mā khalaq.*

“I seek refuge with the perfect words of Allāh from the evil of what He has created.”<sup>29</sup>

**Seven:**

Recite:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ  
وَنَفْخِهِ وَنَفْثِهِ

*A'ūdhu billāhis-samee' il-'aleem min ash-shaytān ir-rajeem  
min hamzihi wa nafkhihi wa nafthihi.*

“I seek refuge in Allāh, the All-Hearing and All-Knowing from the outcast accursed Satan, from his evil suggestion (*hamz*), from his puffing up with pride (*nafkh*), and from his spitting (*nafth*).”

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<sup>29</sup> Muslim, no. 2708.

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## Seven: Mixing some Earth with Saliva and Wipe the Afflicted

A person puts some of his saliva on his finger, then puts his finger onto some earth (soil, sand, etc) then he should wipe the sick person with it while making *ruqyah*. ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said that Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to say in his *ruqyah*:

بِاسْمِ اللَّهِ تُرْبَةُ أَرْضِنَا وَرِيقَهُ بَعْضِنَا يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا

*Bismillāh, turbatu ‘ardīnā wa rīqatu ba‘dīnā yushfā saqīmūnā, bi idhni rabbīnā.*

“In the name of Allah—the soil of our land and the saliva of some of us cures our sick with the permission of our Lord.”<sup>30</sup>

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

بِاسْمِ اللَّهِ تُرْبَةُ أَرْضِنَا وَرِيقَهُ بَعْضِنَا يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا

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<sup>30</sup> Bukhari, no. 5746.



In the name of Allah—the soil of our land and the saliva of some of us cures our sick with the permission of our Lord.”<sup>31</sup>

An-Nawawi رَحِمَهُ اللهُ said, “The meaning of the narration is that he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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.”<sup>32</sup>

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<sup>31</sup> Muslim, no. 2194.

<sup>32</sup> *Sharḥ An-Nawawi*, 14/183-184.

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**Eight:** It is Permissible to Blow when making *Ruqyah* Before Reciting, whilst Reciting or after Reciting

1. Blowing (lightly spitting) **before reciting:** ‘Ā’ishah رَضِيَ اللَّهُ 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...”<sup>33</sup>

2. Blowing **whilst reciting:** “Whenever the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would go to bed each night, he would cup both his hands together, then blow into them with the *Sūrah*s: *Al-Ikhlās*, *Al-Falaq* and *An-Nās*...”<sup>34</sup> Ibn Hajar رَحِمَهُ اللَّهُ stated, “Meaning, he would recite these verses and blow whilst reciting (into his hands).”<sup>35</sup>

3. Spitting lightly or blowing **after reciting:** The story of ‘Alqamah رَضِيَ اللَّهُ عَنْهُ when he passed by a people who had a man fettered because he was overcome by madness. The people said to ‘Alqamah رَضِيَ اللَّهُ عَنْهُ, “Have you something with which you can cure him?” So he recited *Sūrah Al-Fatihah* and he was cured. In a narration, “He recited *Sūrah Al-Fātihah* over him for three

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<sup>33</sup> Bukhāri, no. 5017.

<sup>34</sup> Bukhāri, no. 5748.

<sup>35</sup> See *Fathul-Bāri*, 10/210.

days—morning and evening. Whenever he finished reciting it, he collected some of his saliva and spat it out—and the man seemed as if he were set free from a bond. So, they gave him one hundred sheep as payment.”<sup>36</sup>

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<sup>36</sup> Abu Dawūd, nos. 3896, 3897, and graded *ṣaḥeeḥ* by Al-Albānī.

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## Nine: Ruqyah can be done Without Spitting or Blowing

It is established that the Messenger ﷺ would visit a person, and supplicate for them and not blow on them. ‘A’ishah رَضِيَ اللَّهُ عَنْهَا stated, “When any person amongst us fell ill, Allah’s Messenger ﷺ would recite:

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

*Adh-hibil-ba’s rabban-nās, washfi antash-shāfee, lā shifā’a illa shifā’uka, shifā’an lā yughādiru saqaman.*

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.”<sup>37</sup>

Also, Abu Sa‘id رَضِيَ اللَّهُ عَنْهُ reported that the Angel Jibrīl عَلَيْهِ السَّلَام came to Allah’s Messenger ﷺ and said, **“Muhammad, have you fallen ill?”** The Prophet ﷺ said: **“Yes.”** So Jibrīl عَلَيْهِ السَّلَام said:

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<sup>37</sup> Muslim, no. 2191.

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

*Bismillāhi arqeeka min kulli shay‘in yu‘dheeka wa min  
sharri kulli nafsin aw ‘aynin ḥāsīdin Allāhu  
yashfeeka — bismillāhi arqeeka.*

In the name of Allah I perform *ruqyah* upon you 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.”<sup>38</sup>

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

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<sup>38</sup> Muslim, no. 2186.

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## **Ten:** Giving in *Sadaqah*, and Helping the Needy and Poor Muslims

Allāh's Messenger ﷺ said: **"Giving charity in secret removes the anger of the Lord."**<sup>39</sup> He ﷺ also said: **"Doing good for others protects a person from an evil death, afflictions and ruination."**<sup>40</sup> And he ﷺ made charity a type of remedy: **"Cure your sick by giving in charity."**<sup>41</sup>

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<sup>39</sup> Ṭabarāni in *Al-Mu'jam Aṣ-Ṣaghīr* p. 214 and *Al-Awsaṭ* 1/93/1, see *Ṣaḥīḥ Al-Jāmi'* no. 3760.

<sup>40</sup> Al-Hākim 3/568, see *Saḥīḥ Al-Jāmi'* no. 3795.

<sup>41</sup> Ṭabarāni and Al-Bayhaqi, see *Ṣaḥīḥ At-Targhīb wat-Tarhīb* no. 744 and *Ṣaḥīḥ Al-Jāmi'* no. 3358.

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## Eleven: Prophetic and Natural Remedies

### 1. HONEY

Allah تَبَارَكَ وَتَعَالَى stated:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ  
وَمِمَّا يَعْرِشُونَ ۖ ثُمَّ كُلِّي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ  
ذُلَّالًا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ  
إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ۝

“And your Lord inspired the bee, saying: ‘Take your habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways of your Lord made easy for you.’ There comes forth from their bellies, a drink of varying colours wherein is healing for the people. Verily, in this is indeed a sign for people who think.” [Sūrah An-Nahl: 68-69]

The Prophet ﷺ said: “If there is any good in your remedies, then it is in the cup of the cupper, in the gulp of honey and branding with fire (cauterisation) that suits the ailment, but I do not like to be branded with fire.” And the Messenger

ﷺ would enjoy drinking honey mixed with cold water.<sup>42</sup>

## 2. BLACK SEED

The Prophet ﷺ said: **“In the Black Seed there is the cure for every sickness except death.”**<sup>43</sup> The seed or the oil can be used, consumed or applied on the skin.

## 3. SEVEN MADINAH DATES IN THE MORNING

The Prophet ﷺ said:

مَنْ تَصَبَّحَ كُلَّ يَوْمٍ سَبْعَ تَمَرَاتٍ عَجْوَةٍ لَمْ يَضُرَّهُ فِي ذَلِكَ الْيَوْمِ  
سُوءٌ وَلَا سِحْرٌ

**“Whoever eats everyday seven ‘Ajwa dates in the morning, will not be harmed on that day by poison or magic.”**<sup>44</sup> Imām Ibn Bāz رَحِمَهُ اللهُ held the view that this narration applies to all of the dates of Madinah due to the saying of the Messenger (ﷺ): “He who eats seven dates of the land situated between these two lava plains (Madinah) in the morning, no poison will harm him until the evening.”<sup>45</sup>

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<sup>42</sup> Bukhāri no. 5683, Muslim no. 2205.

<sup>43</sup> Bukhāri no. 5688, Muslim no. 2215.

<sup>44</sup> Bukhāri nos. 5445, 5769.

<sup>45</sup> Muslim no. 2047. See *Majmū’ Fatāwā Ibn Bāz* 3/288.



#### 4. HIJĀMAH (BLOOD CUPPING)

The Prophet ﷺ said: **“The best of that which you cure with is the Hijāmah.”**<sup>46</sup> The Messenger of Allāh ﷺ used to have himself cupped at the front of his head and between his shoulders.<sup>47</sup>

And he ﷺ said: **“Whoever has himself cupped on the 17th, 19th and 21st of the month, it will be a remedy for every disease.”**<sup>48</sup>

He ﷺ also said: “Cupping on an empty stomach is better, and in it there is healing and blessing, and it increases one’s intellect and memory. So, have yourselves cupped for the blessing of Allāh, on Thursdays. And avoid cupping on Wednesdays, Fridays, Saturdays and Sundays. Have yourselves cupped on Mondays and Tuesdays for Tuesday is the day on which Allāh relieved Ayyūb (عليه السلام) from his affliction, and He afflicted him with a trial on a Wednesday—and leprosy only appears on Wednesdays, or on the night before Wednesday.”<sup>49</sup>

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<sup>46</sup> Abu Dāwūd no. 3857, ṣaḥīḥ.

<sup>47</sup> Abu Dāwūd no. 3859, ṣaḥīḥ.

<sup>48</sup> Abu Dāwūd no. 3861, ṣaḥīḥ.

<sup>49</sup> Ibn Mājah no. 3487. See Aṣ-Ṣaḥīḥah no. 766.

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.

To finish, I say: all praise is due to Allah, the Lord of all creation; may Allah extol the mention of our noble Prophet Muhammad in the highest company of Angels and grant him peace and security—and to his family, his Companions and all those who follow him correctly until the establishment of the Hour.

Abu Khadeejah ‘Abdul-Wāhid Alam  
12th February 2021 CE / 1st Rajab 1442 AH