

الرقية الشرعية Ruqyah

*A Remedy for Evil Eye, Magic, Jinn and Illnesses
from the Qur'an and Sunnah*

Qur'anic Verses & Sunnah Du'as

Treating Evil Eye, Magic & Jinn

Safeguarding Oneself

Sunnah Medicine

FAQs



Life With Allah

الحياة مع الله

Ruqyah in The Qur'an & Sunnah



'Ruqyah' is the practice of treating illnesses through Qur'anic āyāt, and invocations prescribed by the Messenger of Allah ﷺ. It is a means of cure for evil eye, magic, jinn and physical ailments.

The Qur'an offers complete solace to a believer - both spiritually and physically. Ruqyah should therefore play an essential role in our lives. Allah ﷻ says, "And say: The truth has come, and falsehood has vanished. Surely falsehood is ever bound to vanish by its very nature. **And We send down in the Qur'an that which is a cure and a mercy for the believers**" (17:81-2).

As well as providing a means of cure, ruqyah is an excellent way for the believers to build their imān and reaffirm their tawhīd for Allah ﷻ. This is because seeking treatment through the Glorious Qur'an undoubtedly demonstrates complete belief in the Book of Allah ﷻ.

'The Qur'an is the complete healing for all mental, spiritual and physical diseases; all the diseases of this world and the Hereafter. But not everyone is guided to use it for the purpose of healing. If the sick person uses the Qur'an for healing in the proper way, and applies it to his disease with sincerity, faith, complete acceptance and firm conviction, fulfilling all its conditions, then no disease can resist it.'

(Ibn al-Qayyim ﷺ)

The Messenger of Allah ﷺ said: **"Make good use of the two cures: honey and the Qur'an."** (Ibn Mājah)

Ā'ishah ﷺ said: **"When the Messenger of Allah ﷺ was ill, Jibrīl ﷺ performed ruqyah on him."** (Muslim)

Ā'ishah ﷺ informs us that the Messenger of Allah ﷺ entered upon her and found a woman treating her with ruqyah (through other than the words of Allah ﷻ). He ﷺ said: **"Treat her with the book of Allah."** (Ibn Hibbān)

She also said: **"The Messenger of Allah ﷺ used to command me to perform ruqyah from the evil eye."** (Muslim)

Once the Messenger of Allah ﷺ saw a girl whose face had changed colour in the house of Umm Salamah ﷺ, so he ﷺ said: **"Seek ruqyah for her, because she has been affected by the evil eye."** (Bukhārī)

Ā'ishah ﷺ narrated that whenever the Messenger of Allah ﷺ would become sick, he would recite [the last three sūrahs of the Qur'an] and then blow (in his hands and wipe) over his body. She says:

"During his last illness from which he passed away, the Messenger of Allah ﷺ used to blow over himself. But when his sickness intensified, I used to (recite and then) blow over him using his own hands because of their blessings." (Bukhārī)

In another ḥadīth, she ﷺ mentions that whenever anyone from his family would become ill, he ﷺ would blow over them with these three sūrahs. (Muslim)

Conditions for Ruqyah to be Successful



Intention

Ruqyah is a du'ā'. The intention should always be to **ask Allah to remove the evil or harm** through the words of the Qur'ān.



Conviction

One should recite loudly and clearly, with **firm conviction (yaqīn), belief and trust in Allah**, who alone gives cure.



Patience & Consistency

Like any treatment, consistency is key. **Daily** recitation, du'ā' and other treatments **must be maintained** for positive results.

Method of Ruqyah



Before Ruqyah

- Make wuḍū, offer two rak'ahs and make sincere du'ā'. Du'ā', especially in tahajjud, brings great reprieve and assistance from Allah ﷻ.
- Make abundant and sincere istighfār (seeking forgiveness from Allah ﷻ), and stay away from sins. Restore people's rights if you have wronged them or taken anything unjustly.
- Give ṣadaqah as it wards off calamity. The Messenger of Allah ﷺ said: **“Treat your sick by giving ṣadaqah.”** (*Bayhaqī*)
- Remove animate pictures from the home. Any amulets (ta'wīz) containing illegible text or invoking other than Allah should also be taken out and disposed of.
- Remain in a state of wuḍū throughout the day. Also sleep with wuḍū.

During Ruqyah

- Recite the ruqyah (see p.4 - p.9) loudly, clearly and with concentration at least 3 or 7 times.
- Recite directly into your hands, blowing into them and rubbing them over the body. You may also recite whilst placing your hands over the part of the body that is in pain.
- You may recite and blow on water. Keep your mouth close to the water, breathe into it and repeatedly blow over it. This can be used for drinking and bathing (see p.15). Olive oil and other Sunnah medicines can also be recited upon and applied to the body.
- When reciting on others, place your hand on the forehead of the affected person (maḥram or spouse only), or on the part of the body in pain, then recite and blow.
- If one cannot recite, then ruqyah can be listened to. This should be done with full concentration. One should listen carefully and ensure that they do not fall asleep.

Verses of Ruqyah from The Qur'an



I seek protection in Allah, the All-Hearing and All-Knowing from the rejected Shaytān; from his promptings (inciting madness), his blowing (of pride in the hearts) and his obscene poetry.

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

In the name of Allah, the All-Merciful, the Very Merciful. All praises and thanks are for Allah, the Lord of all the worlds, The All-Merciful, The Very Merciful, Master of the Day of Judgement. You Alone we worship, You Alone we ask for help. Guide us on the Straight Path, the path of those whom You have favoured, not of those who incur (Your) anger nor of those who have gone astray. (1:1-7) (Bukhārī)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَنِ الرَّحِيمِ. مَا لِكَ يَوْمَ الدِّينِ. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ. غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ. ①

Allah, there is no god but He, the Ever Living, the One Who sustains and protects all that exists. 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 them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great. (2:255) (Ḥākim)

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. ②

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah, His angels, His books and His messengers, [saying], "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 final destination." Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people." (2:285-6) (Tirmidhī)

In the Name of Allah, the All-Merciful, the Very Merciful. Say, He is Allah, the One, the Self-Sufficient Master, Who has not given birth and was not born, and to Whom no one is equal. (112)

In the Name of Allah, the All-Merciful, the Very Merciful. Say, I seek protection of the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkening night when it settles, and from the evil of the blowers in knots, and from the evil of the envier when he envies. (113)

3
 أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ
 وَالْمُؤْمِنُونَ ، كُلُّ أَمَّنَ بِاللهِ وَمَلَائِكَتِهِ
 وَكُتُبِهِ وَرُسُلِهِ ، لَا نَفَرِقُ بَيْنَ أَحَدٍ مِّنْ
 رُّسُلِهِ ، وَقَالُوا سَبِعْنَا وَأَطَعْنَا غُفْرَانَكَ
 رَبَّنَا وَإِلَيْكَ الْمَصِيرُ . لَا يُكَلِّفُ اللهُ
 نَفْسًا إِلَّا وُسْعَهَا ، لَهَا مَا كَسَبَتْ وَعَلَيْهَا
 مَا اكْتَسَبَتْ ، رَبَّنَا لَا تُؤَاخِذْنَا إِنْ
 نَسِينَا أَوْ أَخْطَأْنَا ، رَبَّنَا وَلَا تَحْمِلْ
 عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
 مِنْ قَبْلِنَا ، رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ
 لِنَا بِهِ ، وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ،
 أَنْتَ مَوْلَانَا ، فَانصُرْنَا عَلَى الْقَوْمِ
 الْكَافِرِينَ .

4
 بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ . قُلْ هُوَ اللهُ
 أَحَدٌ ، اللهُ الصَّمَدُ ، لَمْ يَلِدْ وَلَمْ يُولَدْ ،
 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ .

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ . قُلْ أَعُوذُ
 بِرَبِّ الْفَلَقِ ، مِنْ شَرِّ مَا خَلَقَ ، وَمِنْ شَرِّ
 غَاسِقٍ إِذَا وَقَبَ ، وَمِنْ شَرِّ النَّفَّاثَاتِ فِي
 الْعُقَدِ ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ .

In the Name of Allah, the All-Merciful, the Very Merciful. Say, I seek protection of the Lord of mankind, the King of mankind, the God of mankind, from the evil of the whisperer who withdraws, who whispers in the hearts of mankind, whether they be Jinn or people. (114) (Bukhārī)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قُلْ أَعُوذُ
بِرَبِّ النَّاسِ، مَلِكِ النَّاسِ، إِلَهِ النَّاسِ،
مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ، الَّذِي
يُوسْوِسُ فِي صُدُورِ النَّاسِ، مِنَ الْجِنَّةِ
وَالنَّاسِ.

Allah is sufficient for me. There is no god worthy of worship except Him. I have placed my trust in Him only and He is the Lord of the Magnificent Throne. (9:129) (Abū Dāwūd)

5 حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ،
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ. 7x

Surah al-Baqarah. (2:1-286) (Muslim)

6 سورة البقرة.

Supplications of Ruqyah from The Sunnah

I seek protection in Allah's perfect words from the evil of whatever He has created. (Muslim)

1 أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا
خَلَقَ.

I seek protection in the perfect words of Allah – which neither the upright nor the corrupt may overcome – from the evil of what He created, of what He brought into existence, and of what He scattered, from the evil of what descends from the heavens, and of what rises up to them, from the evil of what He scattered in the earth and of what emerges from it, from the evil trials of night and day, and from the evil of every

2 أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا
يُجَاوِزُهَا بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ
وَبَرًّا وَذَرًّا، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ
السَّمَاءِ وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ
شَرِّ مَا ذَرَأَ فِي الْأَرْضِ وَمِنْ شَرِّ مَا يُخْرِجُ

night visitor, except the night visitor who comes with good, O Merciful One. (Aḥmad)

مِنْهَا ، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ ،
وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلَّا طَارِقًا يَطْرُقُ
بِخَيْرٍ ، يَا رَحْمَنُ .

I seek the protection of Allah the Supreme, than whom there is nothing greater. And I seek protection in the perfect words of Allah which no man – virtuous or evil – can even transcend; and I seek the protection of all of The Most Beautiful Names of Allah – the ones I know and the ones I do not know – from the evil of everything He created, brought into existence, and spread over the earth. (Muwaṭṭā’)

3 أَعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ ، الَّذِي لَيْسَ
شَيْءٌ أَعْظَمَ مِنْهُ وَبِكَلِمَاتِ اللَّهِ التَّامَّاتِ
الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ ،
وَبِأَسْمَاءِ اللَّهِ الْحُسْنَى كُلِّهَا مَا عَلِمْتُ
مِنْهَا وَمَا لَمْ أَعْلَمْ ، مِنْ شَرِّ مَا خَلَقَ
وَبَرٍّ أَوْ ذَرَأً .

I seek protection in the perfect words of Allah from His anger and punishment, from the evil of His servants, and from the evil suggestions of the devils and from them appearing to me. (Aḥmad)

4 أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ
وَعِقَابِهِ ، وَشَرِّ عِبَادِهِ ، وَمِنْ هَمَزَاتِ
الشَّيَاطِينِ وَأَنْ يَخْضُرُونِ .

I seek protection for you in the perfect words of Allah from every devil and every beast, and from every evil eye. (Bukhārī)

5 أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ ، مِنْ كُلِّ
شَيْطَانٍ وَهَامَّةٍ ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ .

Substitute the أَعُوذُ in 1 to 5 with أَعِيذُكَ when praying over others.

For 6 put your hand on the part of your body where you feel pain and say:

In the Name of Allah. I seek the protection of Allah and His power from the evil of what I feel and from what I fear. (Muslim)

6 بِسْمِ اللَّهِ 3x ، أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ
شَرِّ مَا أَجِدُ وَأُحَاذِرُ . 7x

O Allah, I ask You for a speedy recovery, patience on your afflictions, and a departure from this world to Your mercy. (Hākim)

7 أَللَّهُمَّ إِنِّي أَسْأَلُكَ تَعْجِيلَ عَافِيَتِكَ ،
وَصَبْرًا عَلَى بَلِيَّتِكَ ، وَخُرُوجًا مِنَ
الدُّنْيَا إِلَى رَحْمَتِكَ .

O Allah, I seek Your protection from leprosy, madness, leukoderma, and from evil diseases. (Abū Dāwūd)

8 أَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ ،
وَالْجُنُونِ ، وَالْجُذَامِ ، وَمِنْ سَيِّئِ
الْأَسْقَامِ .

Our Lord is Allah who is in the heaven. Holy is Your Name. Your command reigns supreme in the heaven and the earth. As You shower Your mercy in the heaven, shower Your mercy in the earth. Forgive us our sins and our errors. You are the Lord of good people. Send down mercy from Your mercy, and remedy from Your remedy on this pain so that it heals. (Abū Dāwūd)

9 رَبُّنَا اللَّهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ
اسْمُكَ ، أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ ، كَمَا
رَحَّمْتَنَا فِي السَّمَاءِ ، فَاجْعَلْ رَحْمَتَكَ فِي
الْأَرْضِ ، وَاعْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا
أَنْتَ رَبُّ الطَّيِّبِينَ ، فَأَنْزِلْ رَحْمَةً مِنْ
رَحْمَتِكَ ، وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا
الْوَجَعِ فَيَبْرَأَ .

O Allah, the Lord of mankind, remove this disease. Cure, for You are the One who cures. There is no cure except for Your cure. May it be a cure which leaves behind no sickness. (Bukhārī)

10 أَللَّهُمَّ رَبِّ النَّاسِ ، أَذْهِبِ الْبُؤْسَ ،
إِشْفِ أَنْتَ الشَّافِي ، لَا شِفَاءَ إِلَّا شِفَاؤُكَ ،
شِفَاءً لَا يُغَادِرُ سَقَمًا .

Salutations upon the Prophet ﷺ.

11 الصَّلَاةُ عَلَى النَّبِيِّ (أَللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ...)

When praying on others, add the following:

In the Name of Allah, I seek protection for you from everything that harms you, from the evil of every soul or the eye of an envious person. May Allah cure you; with the Name of Allah, I recite over you. (Muslim)

بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ ،
مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ ، اللَّهُ
يَشْفِيكَ ، بِسْمِ اللَّهِ أَرْقِيكَ . 12

In the Name of Allah, the dust of our earth mixed with the saliva of one of us. May our sick be cured with the permission of our Lord. (Muslim)

بِسْمِ اللَّهِ تُرْبَةٌ أَرْضَنَا بِرِيقَةٍ بَعْضُنَا ،
يُشْفَى سَقِيمُنَا بِأَذْنِ رَبِّنَا . 13

I ask Allah, the Supreme, Lord of the Magnificent Throne to cure you. (Tirmidhi)

أَسْأَلُ اللَّهَ الْعَظِيمَ ، رَبَّ الْعَرْشِ الْعَظِيمِ ،
أَنْ يَشْفِيكَ . 7x 14

Do not worry, it will be a purification (for you), Allah willing. (Bukhāri)

لَا بَأْسَ طَهْرٌ ، إِنْ شَاءَ اللَّهُ . 15

When one sees an afflicted person, (discreetly) say:

All praise is for Allah who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created. (Tirmidhi)

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ
بِهِ ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ
تَفْضِيلًا . 16

**If you cannot recite all of the above, then recite whatever you can.
But remain consistent!**

For more details, refer to the 'Dhikr & Dua' app by Life With Allah.

Envy & Evil Eye



The evil eye is very common. Imām Aḥmad رحمه الله said, ‘**Very rarely will a house be found without anyone being affected by the evil eye or jealousy.**’ Evil eye comes from either a resentful feeling or one of excessive adoration. This is manifested by casting a gaze, stare or look that is envious. An envier causes harm or misfortune to an unsuspecting person through their eyes, without needing their hands or tongue. The intensity of the effect differs according to the weakness of the victim and the power of the envier’s jealousy, hatred, anger, or even love.

The Messenger of Allah صلى الله عليه وسلم said, “**The evil eye is true. If anything could outdo the decree, it would be the evil eye.**” (Muslim) He صلى الله عليه وسلم also said, “**The evil eye is true. It can cause a mountain to collapse.**” (Aḥmad) and he صلى الله عليه وسلم said, “**Most of those who die amongst my Ummah do so - after the will and decree of Allah صلى الله عليه وسلم - because of the evil eye.**” (Bazzār)

Dangers of Social Media

Social media has become an integral part of our lives. Unfortunately, it has made us much more vulnerable to evil eye. We should be wary of posting pictures of ourselves, our possessions or our children on social media. Similarly, we should not wistfully gaze at the blessings of others and envy them for it. We should reflect on how using social media affects our health, relations, spirituality and our relationship with Allah صلى الله عليه وسلم.

How to Protect Oneself from Evil Eye



Recite Adhkar

Recite the Sunnah morning and evening adhkar (see the book ‘Daily Adhkar’ by LWA).

Ibn al-Qayyim رحمه الله wrote: ‘The evil eye is an arrow, shot by the one who is jealous, hitting (the victim) sometimes and missing it sometimes. So if the victim is uncovered and without the protection (of the adhkar), then he definitely will be affected by it. But if the victim is taking precaution (through the adhkar), then it will not affect him; rather it may happen that this arrow is returned back to the envier.’



Seek Blessings

Say **مَا شَاءَ اللَّهُ** when one is bestowed or witnesses blessings. Seek blessings from Allah صلى الله عليه وسلم for others by saying:

بَارَكَ اللَّهُ فِيكُمْ / كُمْ / عَلَيْكُمْ .

The Prophet صلى الله عليه وسلم said: “Whoever amongst you sees something in himself or in his possessions or in his brother that he likes, let him pray for blessings for it, because the evil eye is real.” (Hākim)



Avoid Being Envied

To avoid dangerous envy, a believer should be kind and courteous to people. Salām should be spread, and gifts should be given to families and friends. Displaying lofty manners will dispel the jealousy of others and remove evil desires from their hearts.



Conceal Your Good

Do not share or spread any good news about yourself except to those who rejoice at your good fortune. This may even include families and relatives, since it can be those closest to you whose envy can cause you the most harm.

The Messenger of Allah ﷺ said: “Resort to concealing the fulfilment and success of your needs, for verily every one endowed with a blessing is envied.” (Ṭabarānī)



Seeking Protection for Children

Children are more vulnerable to the evil eye. It's important therefore to teach them the adhkār as soon as possible and instruct them to recite and blow on themselves. Since very young children are unable to recite, parents should regularly recite the adhkār, particularly Āyat al-Kursī and the last three sūrah of the Qur'ān and blow on them. Furthermore, the Messenger of Allah ﷺ used to seek Allah's protection for Ḥasan and Ḥusayn ؑ by saying:

أُعِيذُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ،
وَمِنْ كُلِّ عَيْنٍ لَأَمَّةٍ. (Bukhārī)

Substitute **أُعِيذُكُمْ** with **أُعِيذُكَ** when praying on **one** child.

Your Shield: The Last 3 Surahs

The last three sūrah of the Qur'ān are the strongest protection against envy, evil eye, magic and jinn. It is Sunnah to read them three times in the morning and evening, three times before going to sleep, once after every salāh, and when one is ill. This shows their importance!

'The need for a slave to seek Allah's protection with these sūrah is greater than his need for eating, drinking and clothes.'

(Ibn al-Qayyim ؒ)

How to Treat the Evil Eye

To treat evil eye, you should obtain the used water (from the wuḍū or ghusl) of the one who you think inflicted the evil eye, and pour it over the victim. However, in many circumstances, this is difficult to do. Therefore, you should pray ruqyah (see p.4 - p.9) on water, especially the last three sūrah of the Qur'ān and bathe with it daily. Alternatively, you can pray ruqyah and blow on yourself. Ibn al-Qayyim ؒ writes 'The last three sūrah are extremely effective in repelling magic, evil eye, and the rest of the evils.'

The Messenger of Allah ﷺ supplicated with the following words for his companion who was afflicted with the evil eye:

اللَّهُمَّ أَذْهَبْ عَنْهُ حَرَّهَا
وَبَرِّدْهَا وَوَصِّبْهَا. (Aḥmad)

How to Stop Envyng Others

- Say **بَارَكَ اللَّهُ فِيكَ / مَا شَاءَ اللَّهُ** if something pleases you.
- Give gifts and do good to those whom you envy.
- Praise them when you wish to criticise.
- Make du'ā' for them even if reluctant to do so.
- Know how deadly envy is and how it will only return to harm you.
- Be content with Allah's decree.

Magic & Jinn



Jinn are a creation of Allah ﷻ and are not visible to human beings. Like humans, there are good and evil jinns. Evil jinns are also known as shayṭīn (plural of shayṭān). They assist the magicians and enviers in bringing harm to humans. By seeking protection with The One who created them, we need not fear jinns. **Āyat al-Kursī is the strongest protection against evil jinn.**

Ibn Kathīr ﷺ writes, **‘The most beneficial cure for magic is what Allah ﷻ revealed to His Messenger ﷺ as a cure: Sūrah al-Falaq and al-Nās. The Messenger of Allah ﷻ said: “No seeker has sought protection with anything like them.” (Abū Dāwūd) Likewise one ought to recite Āyat al-Kursī as it repels shayṭān.’**



Treatment for Magic & Jinn

- Carry out the ruqyah method outlined (see p.3 - p.9).
- Alongside the ruqyah verses and supplications, one should read Sūrah al-Baqarah, as the Messenger of Allah ﷺ said: **‘Recite Sūrah al-Baqarah; to recite it regularly and adhere to it is a blessing, to give it up is a cause of regret, and the magicians cannot confront it.’ (Muslim)**
- Other Qur’ānic verses which mention the greatness of Allah or His punishment are also effective.
- The adhān can be read in the ear or in the home of anyone who is affected by jinns. (Muslim)
- Take a ruqyah bath with sidr water. Grind seven green sidr leaves (lote tree leaves) and soak them in water. Recite ruqyah on this mixture, take three sips from it and bathe with the remaining water. This method has been stated by Ibn Ḥajar ﷺ who quotes Wahb ibn Munabbih ﷺ as having prescribed this. This process can be repeated daily until one is cured by the will of Allah ﷻ.
- Drink senna water. Senna, a Sunnah remedy, can be boiled in water and left to cool. Honey can be added to this mixture. Ruqyah should be recited on this mixture and then drunk on an empty stomach. This can be done for seven days.
- Have cupping (hijāmah) done, especially on parts of the body that are in pain. This can be repeated as necessary.
- Ruqyah can be recited over olive oil which can be rubbed over the head and the body, and any parts that are in pain. Applying oil on the head (a Sunnah of the Prophet ﷺ) is extremely effective. Drinking a spoon of olive oil daily is also beneficial. Black seed oil can be used in a similar manner.

Individuals afflicted by magic can often feel overwhelmed when thinking about it, much to the delight of magicians and evil jinns. It is vital however that a victim remains optimistic. One should never become despondent or think they are incurable. Rather one must think highly of Allah ﷻ and have firm hope in Him.

Prophetic Medicine



Zamzam

“The water of zamzam is for whatever it is drunk for.”
(Ibn Mājah)

“The best water upon the surface of the earth is zamzam water. It is a nourishing food and a cure for illnesses.” (Ṭabarānī)

‘Urwah ibn Zubayr ؓ reported that ‘Ā’ishah ؓ used to bring back zamzam water with her from Makkah, and she used to say: “The Messenger of Allah ﷺ used to bring back zamzam water in water skins and jars. He would pour it over the sick and make them drink it.” (Tirmidhī)



Talbīnah (Barley Porridge)

‘Ā’ishah ؓ used to recommend talbīnah for the sick and for the bereaved. She used to say: “I heard the Messenger of Allah ﷺ saying: ‘Talbīnah brings comfort to a sick person’s heart, and relieves some of their sorrow and grief.’” (Bukhārī)



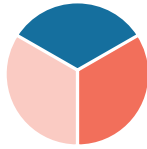
Cow's Milk (Raw)

“Allah has not created a sickness but that He has created a cure for it, except for old age. So drink from the milk of cows, because they eat from all sorts of plants.” (Nasā’ī)



‘Ajwah Dates

“Whoever eats seven ‘ajwah dates in the morning, neither magic nor poison will harm him that day.” (Bukhārī)



“No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing.”

(Tirmidhī)



Indian Incense & Sea Incense (al-Qust al-Hindī & al-Qust al-Bahrī)

“Treat with the Indian incense, for it heals seven diseases; it is to be sniffed by one experiencing throat trouble, and to be put into one side of the mouth of one suffering from pleurisy.” (Bukhārī)

“The best medicines you may treat yourselves with are cupping and sea incense.”
(Bukhārī)



Black Seed

“Indeed, in black seed is a cure for all diseases except sām (death).” (Muslim)



Cupping

“Jibrīl ؑ informed me that cupping is the most beneficial medicine for the people.”
(Hākīm)



Senna

“Make good use of senna and sannūt (honey), for indeed there is a cure in both of them for every disease except sām.” He was asked: “O Messenger of Allah ﷺ, what is sām?” He ؐ replied: “Death.” (Ibn Mājah)



Olive Oil

“Use olive oil in eating and for applying (on the body), for it is from a blessed tree.” (Tirmidhī)



Honey

“There emerges from their bellies (honey bees) a drink, varying in colours, in which there is healing for people.”
(16:69)

FAQs



Can anyone do ruqyah or is it only for certain people?

There is a misconception that ruqyah is exclusive to certain individuals. Ruqyah can and should be performed by every Muslim.

Is reciting ruqyah better than listening to it?

Recite yourself if you can do so in the proper manner. However, ruqyah may need to be done for long periods of time and you may be unable to recite for such durations. You can therefore listen to a ruqyah audio or have someone recite over you.

How long should the ruqyah be recited or listened to?

Listen to ruqyah for a few hours daily. Ideally you should stop other activities and focus on the ruqyah until you get better. This may take several days or even longer depending on the severity of the illness/magic/evil eye.

Reciting or listening to the ruqyah is not making a difference.

If reciting or listening to ruqyah is not making a difference, question your yaqīn (conviction) and niyyah (intention). Do istighfār (seek forgiveness from Allah ﷻ) as there may be a sin which is stopping Allah's ﷻ help. Istighfār opens all closed doors.

How does one know if they're afflicted with evil eye, etc?

The best gauge for knowing whether one is afflicted is the Qur'ān. Nothing can hide from the powerful and supreme words of The Almighty ﷻ. The afflicted person may feel pain while reciting or listening to ruqyah. They may also feel restless or scared. Other symptoms may include itching, vomiting, diarrhoea, fever, sweating, an urge to urinate or feeling sleepy. If these symptoms arise, continue reciting or listening to ruqyah, especially the āyāt that exacerbate these symptoms.

The person afflicted refuses to recite or listen to the ruqyah.

One who does not want to recite or listen to ruqyah should be compelled as the shayṭān is stopping them from seeking treatment. If it's still difficult, then someone else can recite and blow on water and oil. The afflicted person should be made to drink and use these.

Should illnesses be treated with ruqyah only?

Magic and evil eye can often cause physical illnesses. These need to be treated medically alongside the ruqyah. Along with conventional medicine, one should adopt a healthy lifestyle and implement the Sunnah prescription of eating less but more wholesome foods. Our consumption and the means to obtain it should also be ḥalāl. After ruqyah, one may feel weak. Eating foods which are high in energy, such as talbīnah (barley porridge), is therefore helpful.

Are there specific āyāt in the Qur’ān that have more impact?

The Qur’ān has many āyāt of ruqyah. The strongest are Sūrah al-Fātiḥah, Āyat al-Kursī and the last three sūrahs of the Qur’ān. Recite or listen to these for long durations where possible. If certain āyāt elicit greater symptoms, then these should be repeated if possible. You can also add other verses which mention the Greatness and the Oneness of Allah such as 2:164, 3:18, 7:54, 23:118, 72:3, 37:1-10, 59:24, Sūrah al-Mulk and al-Raḥmān.

Do the Sunnah morning and evening adhkār help?

The morning and evening adhkār are the best means of safeguarding oneself from evil eye, magic and other afflictions. In addition to these adhkār, the ruqyah treatment should also be done if a person is afflicted. The morning and evening adhkār are highly important and should never be abandoned even after being cured, as one will always remain exposed to evil afflictions if one neglects these adhkār.

Why should one blow after reciting ruqyah?

Blowing with the saliva is an important part of the ruqyah. This physical element should not be underestimated, as Ibn al-Qayyim rahimahullah explains in Zād al-Ma’ād. “Blowing is done by both pure and evil souls, as Allah swt said: ‘And from the evil of the blowers in knots.’ (113:4) Those who do magic tie knots and blow onto them words of magic, mixing them with their saliva which work on the victims even in their absence. However, the pure souls counter this by blowing with the powerful words of The Almighty swt. This is because the pure souls and the majestic words of Allah swt clash with and destroy the ‘evil’ from the evil souls (whether they are magicians, evil jinns or enviers).”

What is a ruqyah bath?

A ruqyah bath is where one bathes in water that has been recited upon. Whilst reciting ruqyah over the water, one should keep their mouth close to the water, breathe into the water and repeatedly blow over it. Baths should be done daily for positive results. For more severe afflictions, daily baths should continue until symptoms subside.

Rely Only on Allah

‘Abdullāh ibn ‘Abbās rahimahullah said: “One day I was behind the Messenger of Allah swt (on a camel) and he said to me: ‘Son, I will teach you some words: Be mindful of Allah swt and He will be mindful of you. Be mindful of Allah swt and you will find Him in front of you. When you ask, then ask Allah swt. When you seek help, then seek help from Allah swt. Know that if the nation gathered together to benefit you with something, they would only benefit you with something that Allah swt has already written for you. If they gathered together to harm you with something, they would only harm you with something that Allah swt had already written against you. The pens have been lifted and the pages have dried.’” (Tirmidhī)

Prevention is Better than Cure

The deadly effects of envy, evil eye, magic and jinn are very common today. To safeguard ourselves, we should adhere to the methods of protection shown by our beloved Prophet ﷺ.

Say **بِسْمِ اللَّهِ** before undressing & entering the lavatory.

A screen from jinn. (*Ṭabarānī*)

Pray Fajr in congregation.

Be in the protection of Allah. (*Ṭabarānī*)

Mention the Name of Allah when entering the house & before eating.

Shayṭān cannot spend the night in your home nor can he partake in your meal. (*Muslim*)

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ .
عَلَيْهِ تَوَكَّلْتُ ، وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ .

7x morning & evening.

**Allah will suffice
you in everything
that concerns you.**

(*Abū Dāwūd*)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ .
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ .

100x in the day.

**You will be safeguarded
against shayṭān on that
day till the evening.**

(*Bukhārī*)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ .
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُحْيِي
وَيُمِيتُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

10x after Fajr & Maghrib.

**It will be a shield for you
against all repulsive things
and you will be guarded
against shayṭān.** (*Aḥmad*)

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

When leaving the house.

**A source of guidance and protection and
the devils can not get to you.** (*Abū Dāwūd*)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ... (آية الكرسي)

Morning, evening & before sleeping.

Protection from the jinn. (*Bukhārī, Ṭabarānī*)

أَمَّنَ الرَّسُولُ بِمَا أَنْزَلَ إِلَيْهِ مِنَ رَبِّهِ وَإِنَّهُ لَمُنْوَنٌ... (2:285-6)

Before sleeping.

They will suffice you. (*Bukhārī*)

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ ، وَهُوَ السَّمِيعُ الْعَلِيمُ .

3x morning & evening.

Nothing will harm you. (*Tirmidhī*)

قُلْ هُوَ اللَّهُ أَحَدٌ... قُلْ أَعُوذُ بِرَبِّ الْفَلَكِ...
قُلْ أَعُوذُ بِرَبِّ النَّاسِ...

3x morning & evening.

It will suffice you in all respects. (*Tirmidhī*)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ .

3x evening.

You will be protected from insect stings.

(*Nasā'ī*)