



RUQYAH - SIHR

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Niyyah (intention):

The Prophet Muhammad (peace and blessings be upon him) said: Verily actions are by intentions and every person will have only what they intended. (Bukhari), meaning that whatever action you do, and for whose sake you did it, that's how you will be judged and rewarded. In ruqyah, intentions are extremely important. Firstly in terms of who you are seeking from (Allah alone), and secondly what you are asking for. For general ruqyah, here are some of the intentions you can have:

- ☐ O Allah, I ask you to relieve me of all illness including **physical, spiritual, and psychological** illnesses so that I can worship you to the best of my ability
- ☐ O Allah, I ask you to relieve me of all spiritual illness including the **evil eye, black magic, and jinn possession**

For ruqyah specifically related to **magic**, here are some of the intentions that you can have:

- ☐ O Allah, I ask you to destroy the magic inside and outside the body
- ☐ O Allah, I ask you to untie and loosen the knots
- ☐ O Allah, I ask you to remove the needles/pins
- ☐ O Allah, I ask you to eliminate the sacrifice and expel/wash away the blood
- ☐ O Allah, I ask you to destroy the magicians from human and jinn
- ☐ O Allah, I ask you to break the link between the magic, the magician, and the afflicted
- ☐ O Allah, I ask you to shield me from more magic entering and the renewed magic
- ☐ O Allah, I ask you to break the contracts/pacts/agreements

Adkhaar (remembrance):

Ruqyah is a form of du'a (supplication) to Allah. Part of the etiquette of du'a is that we humble ourselves before Allah and praise Him with words of praise, mention our needs, and send peace and blessings upon the Prophet Muhammad (peace be upon Him). There are no set remembrances that we must say, and every ruqyah session can be different in terms of what is included. Adhkaar/Du'a can be included at the beginning, during, and at the end of a session. Here are some suggestions as to what to include:

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

La ilaha illallahul-Adheemul-Haleem. La ilaha illallahu Rabbul-'Arshil-'Adheem. La ilaha illallahu
Rabbus-samawati, wa Rabbul-ardi, wa Rabbul-'Arshil- Kareem

None has the right to be worshipped except Allah, the Most Great, the Most-Forbearing. None has the right to be worshipped except Allah, Lord of the Magnificent Throne. None has the right to be worshipped except Allah, Lord of the Heavens, Lord of the Earth, and Lord of the Noble Throne.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

A'udhu bikalima tillahit tammati min sharri ma khalaq

I seek refuge in the perfect words of Allah from the evil of that which He has created (3x)

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

Allaahumma Rabban-naas, adhhibil-ba's, washfi antash-Shaafi laa shifaa'a illaa shifaa'uk shifaa'an
laa yughaadiru saqama

O Allah, Lord of mankind, do away with my difficulty/suffering. Cure me as You are the only Curer and there is no cure except that of Yours, it is that which leaves no ailment/disease behind

اللَّهُمَّ عَافِنِي فِي بَدَنِي ، اللَّهُمَّ عَافِنِي فِي سَمْعِي ، اللَّهُمَّ عَافِنِي فِي
بَصَرِي ، لَا إِلَهَ إِلَّا أَنْتَ

Allahumma 'aafinee fee badani, allahumma 'aafinee fee sam'ee,

allahumma 'aafinee fee basari, laa ilaaha illa ant

O Allah, grant me well-being in my body. O Allah, grant me well-being in my hearing. O Allah, grant me well-being in my sight. There is none worthy of worship but You. (3x)

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

La hawla wa la quwwata illa billah

There is no power and no strength except with Allah

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Hasbunallahu wa ni'mal wakeel

Allah (alone) is Sufficient for us, and He is the best disposer of affairs

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

Ya Hayyu Ya Qayyum, bi-Rahmatika astagheeth

O the ever living, o the one that sustains and protects al that exists, in your mercy I seek relief

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي

Rabbish rahli sadri wa yassirli amri wah lul uqdatan min lisaani, yaf qahu qawli

My Lord, expand for me my chest and ease for me my task and untie the knot from my tongue that they may understand my speech

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمْ لَعْنًا كَبِيرًا

Rabbanaa aatihim dhi'faynee minal athaabi wal'anhum la'nan kabeeraa

Our Lord! Give them double punishment, and curse them with a mighty curse

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'udhu Billahi Min ash-Shaytan ir-Rajim

I seek refuge in Allah from the accursed Shaytan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

In the name of Allah, the entirely merciful, the especially merciful. (1:1)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢

All praise and thanks is due to Allah, Lord of all the worlds. (1:2)

الرَّحْمَنِ الرَّحِيمِ ٣

The entirely merciful, the especially merciful. (1:3)

مَلِكِ يَوْمِ الدِّينِ ٤

Master of the day of judgement. (1:4)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

You alone we worship, and you alone we ask for help. (1:5)

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

Guide us to the straight path. (1:6)

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧

The path of those whom you have blessed,

not the path of those who earn your anger,

nor of those who are astray. (1:7)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the entirely merciful, the especially merciful.

آلَمْ

Alif, Laam, Meem. (2:1)

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

That is the book in which there is no doubt, a guidance for those who fear Allah. (2:2)

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Those who believe in the unseen, and establish the prayers, and spend out of that which we have provided for them. (2:3)

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

And believe in what was revealed to you, and what was revealed to those before you, and in the hereafter they are certain. (2:4)

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

It is those who are truly guided by their Lord, and it is those who are successful. (2:5)

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَنَ ۖ وَمَا كَفَرَ
 سُلَيْمَنُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ
 السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا
 يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ
 فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا
 هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا
 يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي
 الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا
 يَعْلَمُونَ ﴿١٠٢﴾

They 'instead' followed the magic promoted by the devils during the reign of Solomon. Never did Solomon disbelieve, rather the devils disbelieved. They taught magic to the people, along with what had been revealed to the two angels, Hârût and Mârût, in Babylon. The two angels never taught anyone without saying, "We are only a test 'for you', so do not abandon 'your' faith." Yet people learned 'magic' that caused a rift 'even' between husband and wife; although their magic could not harm anyone except by Allah's Will. They learned what harmed them and did not benefit them—although they already knew that whoever buys into magic would have no share in the Hereafter. Miserable indeed was the price for which they sold their souls, if only they knew! (2:102)

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 ﴿٢٥٥﴾

Allah, there is none worthy of worship except Him, the ever-living, the all-sustaining. Neither drowsiness nor sleep overtakes Him. To him belongs whatever is in the heavens and the earth. Who is the one that can intercede with Him, except with His permission? He knows what will

happen to his creatures in this world and what will happen to them in the next. None can encompass anything of his knowledge except what He wills. His Kursi extends over the heavens and the earth, and the preservation of both does not tire Him. He is the most high, the greatest. (2:255)

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ
بِاللَّهِ فَقَدْ أَصْبَحَ عَلَى الْوُثْقَىٰ لَا أَنْفَصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ



Let there be no compulsion in religion, for the truth stands out clearly from falsehood. So whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And Allah is All-Hearing, All-Knowing. (2:256)

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا
أُولِيَائِهِمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ
أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ



Allah is the Guardian of the believers—He brings them out of darkness and into light. As for the disbelievers, their guardians are false gods who lead them out of light and into darkness. It is they who will be the residents of the Fire. They will be there forever. (2:257)

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَۤاِنْ تُبْدُوْا مَا فِىْۤ اَنْفُسِكُمْ اَوْ تَخْفَوْهُ
يُحَاسِبْكُمْ بِهٖ ۗ اللّٰهُ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلَىٰ كُلِّ
شَيْءٍ قَدِيْرٌ



To Allah 'alone' belongs whatever is in the heavens and whatever is on the earth. Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it. He forgives whoever He wills, and punishes whoever He wills. And Allah is Most Capable of everything. (2:284)

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ
وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۚ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

The Messenger 'firmly' believes in what has been revealed to him from his Lord, and so do the believers. They 'all' believe in Allah, His angels, His Books, and His messengers. 'They proclaim,' "We make no distinction between any of His messengers." And they say, "We hear and obey. 'We seek' Your forgiveness, our Lord! And to You 'alone' is the final return." (2:285)

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا أُكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا
حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ
وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ﴿٢٨٦﴾

Allah does not burden any soul more than what it can bear. All good will be for its own benefit, and all evil will be to its own loss. 'The believers pray,' "Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our 'only' Guardian. So grant us victory over the disbelieving people." (2:286)

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ ۚ

Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah... (5:3)

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

Say, "Surely my prayer, my sacrifice, my life, and my death are all for Allah—Lord of all worlds. (6:162)

لَا شَرِيكَ لَهُ ۖ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

He has no partner. So I am commanded, and so I am the first to submit." (6:163)

قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾

﴿١١٥﴾

They asked, "O Moses! Will you cast, or shall we be the first to cast?" (7:115)

قَالَ الْقَوْمُ فَلَمَّا آلَقُوا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ
وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١٦﴾

Moses said, "You first." So when they did, they deceived the eyes of the people, stunned them, and made a great display of magic. (7:116)

* وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾

Then We inspired Moses, "Throw down your staff," and—behold!—it devoured the objects of their illusion! (7:117)

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

So the truth prevailed and their illusions failed. (7:118)

فَغَلِبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١١٩﴾

So Pharaoh and his people were defeated right there and put to shame. (7:119)

وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ ﴿١٢٠﴾

And the magicians fell down, prostrating. (7:120)

قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾

They declared, "We 'now' believe in the Lord of all worlds— (7:121)

رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾

the Lord of Moses and Aaron." (7:122)

إِذْ يُغَشِّيكُمُ النُّعَاسُ أَمَنَةً مِّنْهُ وَيُنْزِلُ عَلَيْكُمْ مِّنَ
السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ
وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

'Remember' when He caused drowsiness to overcome you, giving you serenity. And He sent down rain from the sky to purify you, free you from Satan's whispers, strengthen your hearts, and make 'your' steps firm. (8:11)

وَقَالَ فِرْعَوْنُ أَتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾

Pharaoh demanded, "Bring me every skilled magician." (10:79)

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُم مُّوسَى أَلْقُوا مَا أَنْتُمْ مُّلقُونَ ﴿٨٠﴾

When the magicians came, Moses said to them, "Cast whatever you wish to cast!" (10:80)

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَابِطُهُ وَإِنَّ
اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾

When they did, Moses said, "What you have produced is mere magic, Allah will surely make it useless, for Allah certainly does not set right the work of the corruptors. (10:81)

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

And Allah establishes the truth by His Words—even to the dismay of the wicked." (10:82)

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سِحْرٍ وَلَا يُفْلِحُ
السَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾

Cast what is in your right hand, and it will swallow up what they have made, for what they have made is no more than a magic trick. And magicians can never succeed wherever they go." (20:69)

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا
فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

Do the disbelievers not realize that the heavens and earth were 'once' one mass then We split them apart? And We created from water every living thing. Will they not then believe? (21:30)

وَقَدْ مَنَّآ إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٣﴾

Then We will turn to whatever 'good' deeds they did, reducing them to scattered dust. (25:23)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the entirely merciful, the especially merciful.

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

Say, 'O Prophet,' "He is Allah—One 'and Indivisible'; (112:1)

اللَّهُ الصَّمَدُ ﴿٢﴾

Allah—the Sustainer 'needed by all'. (112:2)

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

He has never had offspring, nor was He born. (112:3)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

And there is none comparable to Him." (112:4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the entirely merciful, the especially merciful.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

Say, 'O Prophet,' "I seek refuge in the Lord of the daybreak (113:1)

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

from the evil of whatever He has created, (113:2)

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

and from the evil of the night when it grows dark, (113:3)

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

and from the evil of those 'witches casting spells by' blowing onto knots, (113:4)

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

and from the evil of an envier when they envy." (113:5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the entirely merciful, the especially merciful.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

Say, 'O Prophet, 'I seek refuge in the Lord of humankind, (114:1)

مَلِكِ النَّاسِ ﴿٢﴾

the Master of humankind, (114:2)

إِلَهِ النَّاسِ ﴿٣﴾

the God of humankind, (114:3)

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

from the evil of the lurking whisperer— (114:4)

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

who whispers into the hearts of humankind— (114:5)

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

from among jinn and humankind." (114:6)

Self Ruqyah Tips:

- ☐ You must be praying your 5 daily prayers and understand what you are saying in the prayer.
- ☐ Say your morning (after fajr) and evening (after asr) adhkaar with a double niyyah (to remove what has afflicted you, and to keep yourself protected from more harm)
- ☐ Recite the document once daily (more if it easy)
- ☐ To benefit yourself more from the Qur'an you are reciting, blow onto yourself, onto water and onto any pure, good quality oil
- ☐ You can blow, dry spittle, or spit fully
- ☐ You should use the water to wash/rinse with and to drink, and the oil should be used to apply to the body. These can be done morning, evening, and night. Try to do each at least once daily
- ☐ Keep a record of your progress by creating a timetable/checklist
- ☐ Keep a record/journal of what happens during your self treatment
- ☐ Things to keep track of are: Feelings, changes in behaviour/thoughts, pains, heat/cold sensations, dreams etc.

important note/disclaimer:

- ☐ Please note that this document has been created to aid you in your self ruqyah journey. It is not a prescription set in stone. Specifying certain things to recite only would be a type of innovation. Rather the whole of the Qur'an is a shifaa (cure) and we have selected ayaat based upon various factors including: Their mention in the Sunnah, the experience of ruqyah practioners in the field, and the principle of ruqyah being a type of dua (and thus selecting ayaat based upon their relevance to the thing you wish to cure/target). This document, or the collection of documents have been created to give you a start in your ruqyah journey. Please take the time to recite and reflect upon the Qur'an and the prophetic supplications, and concentrate on that which is relevant to your case/situation.