



Ruqyah of Nabi

صلوات
عليه
وسلم

*Prophetic Supplications for Cure
from Every Ailment*



Compiled by

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RUQYAH OF NABI ﷺ

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Introduction

During illness, it is the desire of the sick and their dear and near ones that a cure is found. Every effort is made to achieve this by adopting various treatment methods.

The only way of truly succeeding in this endeavor is to turn to Allāh ﷻ and beseech Him, for He is the only Being Who grants a cure and it is He alone Who allows any medical treatments to have an effect. Although one may ask Allāh ﷻ for a cure using his own words, there can be no better way than to use the words taught to us by our Beloved Nabī ﷺ. It is for this reason the du‘ās made by our Beloved Nabī ﷺ for a cure have been collected from the treasure trove of Aḥādīth.

The du‘ās can be recited by:

- The person suffering from illness;
- Family members and carers of the sick;
- Those visiting the sick.

Benefit from the Ruqyah in the following ways:

- The sick may recite the du‘ās, then blow on the palms of their hands and pass them over the whole body or the affected area.
- Someone else may recite the du‘ās and blow over the sick.
- One may also recite the du‘ās and blow into some water for the sick to drink.
- It is also sufficient to simply recite the du‘ās.
- One can use this ruqyah as many times as one desires, with the minimum being once in twenty four hours.

One should try to recite as many du‘ās as possible from this booklet. It is not necessary to recite all of them to acquire benefit, but the more one recites, the better it is.

May Allāh ﷻ grant us the ability to value these du‘ās derived from the Blessed Aḥādīth. Āmīn.

**(Shaykhul-Ḥadīth, Ḥaḍrat Mawlānā)
Muhammad Saleem Dhorat (ḥafīzahullāh)
Rabī‘ul-Ākhir 1442 / December 2020**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

○ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الرَّحْمَنِ الرَّحِيمِ،
مَلِكِ يَوْمِ الدِّينِ، إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ،
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ، غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ، آمِينَ
(الفتاحة)

○ قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُولَدْ،
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (الإخلاص)

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، مِنْ شَرِّ مَا خَلَقَ، وَمِنْ شَرِّ
غَاسِقِ إِذَا وَقَبَ، وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ، وَمِنْ
شَرِّ حَاسِدٍ إِذَا حَسَدَ (الفلق)

**In the Name of Allāh,
the Most-Beneficent, the Most-Merciful**

- All Praise is for Allāh, Rabb (the Cherisher and Sustainer) of all the worlds, the Most-Beneficent, the Most-Merciful, Master of the Day of Judgement. You alone do we worship, and You alone do we ask for help. Guide us on the Straight Path, the path of those upon whom You have bestowed Your Favour, not of those who have incurred Your Wrath, nor of those who are astray. *Āmīn.* (1:1-7)¹
- Say, ‘He is Allāh, the Unique. Allāh is the One all are in need of and Who is in need of none. He does not father children nor was He fathered. And there is none equal to Him.’ (112:1-4)

Say, ‘I seek refuge in the Rabb of the daybreak from the evil of everything He has created, and from the evil of the dark night when it intensifies, and from the evil of those who blow on knots, and from the evil of an envier when he envies.’ (113:1-5)

¹ **Note:** Rasūlullāh ﷺ approved of reciting Sūratul-Fātiḥah and thereafter, blowing on a sick person for cure. (Al-Bukhārī) Rasūlullāh ﷺ said, ‘In the Opening of the Kitāb (Sūratul-Fātiḥah), there is a cure for every illness.’ (Ad-Dārimī)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ، مَلِكِ النَّاسِ، إِلَهِ النَّاسِ، مِنْ
شَرِّ الْوَسْوَاسِ الْخَنَّاسِ، الَّذِي يُوَسْوِسُ فِي صُدُورِ
النَّاسِ، مِنَ الْجَنَّةِ وَالنَّاسِ (النس)

○ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، أُعِيدُكَ بِاللَّهِ الْأَحَدِ
الصَّمَدِ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا
أَحَدٌ، مِنْ شَرِّ مَا تَجِدُ (ابن السني)

○ بِسْمِ اللَّهِ الْكَبِيرِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ، مِنْ شَرِّ
كُلِّ عِرْقٍ نَعَّارٍ، وَمِنْ شَرِّ حَرِّ النَّارِ (الترمذي)

○ بِسْمِ اللَّهِ، اللَّهُمَّ دَاوِنِي بِدَوَائِكَ، وَاشْفِنِي

Say, ‘I seek refuge in the Rabb of mankind, the Sovereign of mankind, the (true) Deity of mankind, from the evil of the whisperer who withdraws (when Allāh’s Name is pronounced), who whispers in the hearts of mankind, whether (the whisperer be) from the jinn or mankind.’ (114:1-6)²

- In the name of Allāh, the Most-Beneficent, the Most-Merciful. I place you in the protection of Allāh; the Unique; the One all are in need of and Who is in need of none; Who does not father children nor was He fathered; and to Whom there is no equal; from the evil of what you are experiencing. (Ibnus-Sunnī)
- In the Name of Allāh the Great; I seek refuge in Allāh, the Magnificent, from the evil of every gushing vein and the evil of the heat of the fire. (At-Tirmidhī)
- In the Name of Allāh. O Allāh! Treat me with Your Remedy and heal me with Your Cure. Through Your

2 **Note:** When suffering from illness, Rasūlullāh ﷺ would recite the above three sūrahs then blow on the palms of his hands and pass them over his body. (Al-Bukhārī, Muslim) Similarly, when anyone from his household fell ill, Rasūlullāh ﷺ would recite these sūrahs and blow on them. (Muslim)

بِشَفَائِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ، وَأَحْدِرْ
عَنِّي أَذَاكَ (الطبراني)

○ بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ
شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِسْمِ
اللَّهِ أَرْقِيكَ (مسلم)

○ رَبُّنَا اللَّهُ الَّذِي فِي السَّمَاءِ، تَقَدَّسَ اسْمُكَ،
أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ، كَمَا رَحِمْتَنَا فِي السَّمَاءِ
فَأَجْعَلْ رَحِمَتَكَ فِي الْأَرْضِ، ائْغِثْنَا حُوبَنَا
وَخَطَايَانَا، أَنْتَ رَبُّ الطَّيِّبِينَ، أَنْزِلْ رَحْمَةً مِّنْ
رَّحْمَتِكَ، وَشِفَاءً مِّنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ، فَيَبْرَأَ
(أبو داود)

Grace, make me independent from (being in need of) anyone besides You, and remove from me Your harm (i.e. the harm You have created). (Aṭ-Ṭabarānī)

- In the Name of Allāh I do ruqyah on you (i.e. I seek protection for you), from everything that may harm you and from the evil of every living being or envious eye. May Allāh cure you. In the Name of Allāh I do ruqyah on you. (Muslim)
- Our Rabb is Allāh, Whose (Sovereignty) is in the heaven. Pure is Your Name. Your Command reigns supreme in the heaven and the earth. Just as Your Mercy is in the heaven, place Your Mercy on the earth. Forgive for us our sins and errors. You are the Rabb of the pure ones; Send down a special mercy from Your Mercy, and a remedy from Your Remedy on this pain so that it heals. (Abū Dāwūd)

○ أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ

يَشْفِيكَ (ابو داؤد، الترمذي) (Recite 7 times)

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

(البخاري)

○ أَذْهِبِ الْبَأْسَ، رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي،
لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا (البخاري، مسلم)

○ اللَّهُمَّ اشْفِهِ، اللَّهُمَّ عَافِهِ (الحاكم)

○ اللَّهُمَّ اشْفِ... (مسلم) (Recite 3 times)

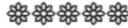
(After saying اشْفِ mention the name of the sick person at the end)

- I ask Allāh, the Magnificent, the Rabb of the Magnificent Throne, to cure you. (Abū Dāwūd, At-Tirmidhī)³
- O Allāh! Rabb (the Cherisher and Sustainer) of mankind! The Remover of hardship! Grant cure. You are the One Who grants cure. There is no being who cures but You. (Grant) such a cure that does not leave any illness. (Al-Bukhārī)
- Remove the hardship, O Rabb (the Cherisher and Sustainer) of mankind! And grant cure; You are the One Who grants cure. There is no cure but Your Cure. (Grant) such a cure that leaves no sickness at all. (Al-Bukhārī, Muslim)
- O Allāh! Cure him; O Allāh! Grant him safety. (Al-Ḥākim)
- O Allāh! Cure..... (Muslim)
(NB: When reciting this du‘ā, one should say the name of the sick person after saying اَشْفِ)

3 **Virtue:** Rasūlullāh ﷺ said that one who visits a sick person whose appointed time (for death) has not yet arrived and recites this du‘ā by him seven times, Allāh certainly grants him cure and protection from that illness.

○ كَشَفَ اللهُ حُضْرَكَ، وَعَفَّرَ ذَنْبَكَ، وَعَافَاكَ فِي
دِينِكَ، وَجَسَدِكَ إِلَى أَجَلِكَ (المعجم الكبير)

○ لَا إِلَهَ إِلَّا اللهُ الْكَرِيمُ الْحَلِيمُ، سُبْحَانَ اللهِ،
تَبَارَكَ اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ (النسائي)



وَقَالَ رَبُّكُمْ



- May Allāh remove your pain, forgive your sins and grant you ‘āfiyah (safety & wellbeing) in your Dīn and your body until your demise. (Al-Mu’jamul-Kabīr)

- There is no deity but Allāh, the Most-Generous, the Most-Forbearing. Pure is Allāh from all imperfections. Blessed is Allāh, the Rabb of the Magnificent Throne; and All Praise is for Allāh, the Rabb of all the worlds. (An-Nasa’i)



Your Rabb has said,

*‘Call me,
I will respond
to you...’*

Du‘ā for Pain in a Specific Area of the Body

If one feels any physical pain, one should place his right hand on the painful area and recite ‘Bismillāh’ thrice, and thereafter recite the following du‘ā seven times:

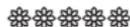
أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ، مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ (مسلم)

*I seek refuge in Allāh and His Power from the
evil of what I am experiencing and of what I fear.*

(Muslim)

Note 1: The above practice can be carried out as many times as one desires in a day.

Note 2: The twelve supplications mentioned at the beginning can also be recited for pain, as they are general for all illnesses.



Ṣadaqah (Charity) - A Treatment for all Illnesses

Ṣadaqah (Charity) is also a treatment for illnesses. Rasūlullāh ﷺ said,

Treat your sick through the means of ṣadaqah. (Aṭ-Ṭabarānī)

Note: It is not necessary to slaughter an animal and feed the poor. Any form of ṣadaqah, be it in the form of an animal, cash, food, rice, wheat, small or large in quantity, will be effective in this regard, Inshā'allāh.



An Essential Du‘ā During Every Illness

During any illness (however minor it may be), one should make it a must to recite the following du‘ā as Rasūlullāh ﷺ said,

‘One who recites this du‘ā during an illness

and thereafter passes away, will not be touched by the fire (of Jahannam).’ (At-Tirmidhī)

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ،
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَا إِلَهَ إِلَّا
اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، لَا إِلَهَ إِلَّا اللَّهُ،
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (الترمذي)

There is no deity but Allāh, and Allāh is the greatest. There is no deity but Allāh alone Who has no partner. There is no deity but Allāh; His is the Kingdom and for Him is All Praise. There is no deity but Allāh, and there is no power (to do good) and ability (to avoid bad) except with (the Help of) Allāh.

