

3476 - The virtues of ruqyah and du'aa's to be recited therein

the question

What are the virtues of a man reciting ruqyah for himself? What is the evidence for that? What should he say when he recites ruqyah for himself?.

Detailed answer

Praise be to Allah.

1 - There is nothing wrong with the Muslim reciting ruqyah for himself. That is permissible; indeed it is a good Sunnah, for the Messenger (peace and blessings of Allaah be upon him) recited ruqyah for himself, and some of his companions recited ruqyah for themselves.

It was narrated that 'Aa'ishah (may Allaah be pleased with her) said: When the Messenger of Allaah (peace and blessings of Allaah be upon him) was ill, he would recite al-Mu'awwidhat over himself and spit drily. When his pain grew intense, I recited over him and wiped him with his own hand, seeking its barakah (blessing)."

Narrated by al-Bukhaari, 4728; Muslim, 2192

With regard to the hadeeth narrated by Muslim (220), according to which the Prophet (peace and blessings of Allaah be upon him) described the seventy thousand of this ummah who will enter Paradise without being brought to account or punished, and in which it says: "They are those who did not recite ruqyah or ask for ruqyah to be done, and they did not believe in bad omens and they put their trust in their Lord" - the phrase "they did not recite ruqyah" is the words of the narrator, not of the Prophet (peace and blessings of Allaah be upon him). Hence al-Bukhaari narrated this

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hadeeth (no. 5420) and he did not mention this phrase.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said:

These people are praised because they did not ask anyone to recite ruqyah for them, and ruqyah is a type of du'aa', so they did not ask others to pray for them. The phrase "and they did not recite ruqyah" which is mentioned in the hadeeth is a mistake (on the part of the narrator), for their ruqyah for themselves and for others is a good deed. The Prophet (peace and blessings of Allaah be upon him) recited ruqyah for himself and for others; he did not ask anyone to recite ruqyah for him. His reciting ruqyah for himself and others was like his making du'aa' for himself and others; this is something that is enjoined, for all the Prophets asked of Allaah and prayed to Him, as Allaah tells us in the stories of Adam, Ibraaheem, Moosa and others.

Majmoo' al-Fataawa, 1/182

Ibn al-Qayyim (may Allaah have mercy on him) said:

This phrase is inserted in the hadeeth, but it is a mistake on the part of some of the narrators.

Haadi al-Arwaah, 1/89.

Ruqyah is one of the greatest remedies that the believer should use regularly.

2 - With regard to the du'aa' that is prescribed for the Muslim to say if he wants to recite ruqyah for himself or for someone else, there are many such du'aa's, the greatest of which are al-Faatihah and al-Mu'awwidhat.

A group of the Companions of the Prophet (peace and blessings of Allaah be upon him) set out on a journey and travelled until they made came near one of the Arab tribes. They asked them for hospitality but they refused to do so. Then the leader of that tribe was stung, and they tried everything but nothing helped him. Then some of them said, Why don't you go to those people

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who are staying (nearby)? Maybe some of them have something. So they went to them and said, O people, our leader has been stung and we have tried everything and nothing helped him. Do any of you have something? One of them said, Yes, by Allaah. I will perform ruqyah for him, but by Allaah we asked you for hospitality and you did not give us anything, so we will not perform ruqyah for you unless you give us something in return. So they agreed on a flock of sheep, then he started to blow on him and recite Al-hamdu Lillaahi Rabb il-'Aalameen. Then he recovered quickly from his complaint and started walking, and there was nothing wrong with him. Then they have them what they had agreed to, and some of them (the Sahaabah) said, Let us share it out. The one who had performed ruqyah said, Do not do anything until we come to the Prophet (peace and blessings of Allaah be upon him) and tell him what happened, and we will wait and see what he tells us to do. So they came to the Messenger of Allaah (peace and blessings of Allaah be upon him) and told him what had happened. He said, "How did you know that it is a ruqyah?" Then he said, "You did the right thing. Share them out, and give me a share." And the Messenger of Allaah (peace and blessings of Allaah be upon him) smiled. (Narrated by al-Bukhaari, 2276, and by Muslim, 2201).

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The du'aa's that have been narrated in the Sunnah include the following:

Muslim (2202) narrated from 'Uthmaan ibn Abi'l-Aas that he complained to the Messenger of Allaah (peace and blessings of Allaah be upon him) about pain that he had felt in his body from the time he had become Muslim. The Messenger of Allaah (peace and blessings of Allaah be upon him)

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said to him: “Put your hand on the part of your body where you feel pain and say ‘Bismillaah (in the name of Allaah) three times, then say seven times, ‘A’oodhu bi ‘izzat-illaah wa qudratihi min sharri ma ajid wa uhaadhir (I seek refuge in the glory and power of Allaah from the evil of what I feel and worry about).”

Al-Tirmidhi (2080) added: He said, I did that, and Allaah took away what I had been suffering, and I kept on enjoining my family and others to do that.” (Classed as saheeh by al-Albaani in Saheeh al-Tirmidhi, 1696)

It was narrated that Ibn ‘Abbaas (may Allaah be pleased with him) said: The Prophet (peace and blessings of Allaah be upon him) used to seek refuge for al-Hasan and al-Husayn, and he would say: “Your father [meaning Ibraaheem peace be upon him] used to seek refuge with Allaah for Ismaa’eel and Ishaaq with these words: A’oodhu bi kalimaat Allaah al-taammah min kulli shaytaanin wa haammah wa min kulli ‘aynin laammah (I seek refuge in the perfect words of Allaah, from every devil and every poisonous reptile, and from every evil eye).” Narrated by al-Bukhaari, 3191.

And Allaah knows best.