

# **SELF-RUQYAH**

Sunnah or Shortcut?

**The Truth You  
Need to Know**



**RAAQI ABDUL WAHAB**

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*All Qur'anic verses and hadith references have been verified to the best of our knowledge. Any unintentional errors are sincerely regretted. May Allah forgive our shortcomings and accept this work as a means of benefit.*

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# PREFACE

In the Name of Allah, the Most Merciful, the Most Compassionate.

Ruqyah is one of the clearest gifts of the Qur'an — yet today, for many, taking its full benefit through recitation has become neglected and difficult.

In our time, millions search for healing by pressing play on videos, or repeating someone else's words without knowing the roots they are fighting.

The Prophet ﷺ guided us with practical ways of Ruqyah. He recited for himself and for others, taught his companions. He showed this Ummah that the Qur'an is not a passive loop, but a living sword.

This book is not written to dismiss self-Ruqyah — it is written to restore it to its rightful place: rooted in Sunnah, protected from misuse, and guided by knowledge and practical clarity.

May Allah make this book a clear reminder, a source of clarity and direction, and a means for every believer to return to the Qur'an and Sunnah as true healing — for He alone is the One who heals.

All praise is due to Allah alone.



# DEDICATION

This book is sincerely dedicated:

- ◆ To the silent sufferers — those who recited alone in the dark, fighting spiritual afflictions no one else could see.
- ◆ To the families who stood firm with sabr — your patience is rewardable, your tears are recorded.
- ◆ To my beloved parents — for their endless support, du‘ā, and sacrifices that allowed me to dedicate my life to this work. And to my family — for their patience and love through every moment spent serving Ruqyah.
- ◆ To my Twin — whose presence, strength, and dedication have always doubled my resolve.
- ◆ To the noble Sahabah (RA) — who showed us how to combat the unseen through yaqīn (certainty), discipline, and tawakkul.
- ◆ And to every sincere seeker of truth — who chooses purification over comfort, healing over hiding, and Allah over everything.

O Allah, grant clarity and shifā’ to every sincere believer. Āmīn.

# ACKNOWLEDGEMENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Merciful, the Most Compassionate

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ

“My success is only by Allah.”

(Surah Hūd 11:88)

All praise and thanks are due to Allah alone, the One who guided us to the knowledge and means to serve in the path of Ruqyah and healing.

Peace and blessings be upon His final Messenger Muḥammad ﷺ, his family, his noble companions, and all those who follow their path with sincerity until the Last Day.

We would like to express our gratitude to:

- ◆ Our clients – who placed their trust in the process. Your strength and honesty shaped the very pages of this book. May Allah reward your courage.
- ◆ Our dedicated team at Ruqyah Healing – your sincerity, sacrifices, and unwavering commitment turned a vision into reality. May Allah accept it from you.
- ◆ Our teachers and scholars – whose guidance and preservation of sacred knowledge became the foundation of this work. May Allah preserve your legacies and grant you continuous reward.

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# THE PROPHETIC BALANCE

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# 01 The Prophetic Balance

Before we explore what's misunderstood about Ruqyah today, we need to stand where the Prophet ﷺ stood — with clarity and balance, far from extremes. The truth is simple: self-Ruqyah is from the Sunnah — and so is receiving Ruqyah from others. It's not either/or. It's both — and knowing when to rely on which is part of Prophetic wisdom.

So, let's take the Sunnah itself as our guide — and see how the Prophet ﷺ and his family practiced Ruqyah in real life. The one protected by Allah, the Seal of the Prophets, the most beloved to the Lord of the Worlds — was recited upon. When the Prophet ﷺ fell ill, Jibreel (AS) came to him and said: "In the Name of Allah, I recite over you — from everything that harms you, from the evil of every soul or envious eye. May Allah cure you. In the Name of Allah, I recite over you."

(Sahih Muslim 2186)



## Assisted Ruqyah is the Sunnah

Another example is when the Prophet ﷺ instructed others to recite Ruqyah for those in need. When the children of Ja'far (RA) were in distress, the Prophet ﷺ didn't say "leave them to struggle in silence" or "they should do it themselves." Instead, he said: "Why don't you recite Ruqyah for them, Aisha?" (Sahih Muslim 2199) That's assisted healing — initiated by the Prophet of mercy himself.

We also see the Prophet ﷺ correcting and guiding how Ruqyah should be done. One day he saw a woman performing Ruqyah on Aisha (RA). He didn't stop her or say "this is bid'ah." Instead, he gave one clear instruction: "Recite the Book of Allah upon her."

(Musnad Ahmad 6/459)  
This wasn't just permission — it was clear approval. Not only for men or scholars, but for women of the household too — caring, reciting, healing.

### Lessons from These Hadith

1 Receiving Ruqyah is Sunnah — the Prophet ﷺ himself received it when needed

2 He taught family members to help each other with Ruqyah — it is care, not weakness.

3 He guided people to use the Qur'an directly — and confirmed its healing for Muslims and non-Muslims alike.

## Self-Ruqyah: Personal Healing & Protection

Self-Ruqyah is also from the Sunnah — taught by the Prophet ﷺ not just as treatment, but as daily protection.

It was narrated that the Messenger of Allah ﷺ said : “Place your hand where you feel pain and say: Bismillah (In the Name of Allah) three times, and say seven times: ‘I seek refuge in Allah’s Might and Power from the evil of what I feel and what I fear.’” (Sahih Muslim, Hadith 2202)

It was narrated that Aisha (RA) said: “When the Messenger of Allah ﷺ went to bed every night, he would cup his hands together, blow into them, and recite: Surah Ikhlas, Surah Al-Falaq, and Surah An-Nas. Then he would wipe them over whatever he could reach of his body, starting with his head and face and the front of his body. He would do this three times.” (Sahih Bukhari, Hadith 5017; Sahih Muslim, Hadith 2192)



*The true balance: Both self-Ruqyah and receiving Ruqyah are from the Sunnah — each has its place in authentic hadith.*

02

# THE HADITH THAT BECAME THE BASIS

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# 02

## The Hadith That Became the Basis



*“Seventy thousand of my ummah will enter Paradise without reckoning: those who did not ask for Ruqyah, did not cauterize themselves, and trusted entirely in their Lord.” —  
(Sahih Bukhari 6472; Sahih Muslim 220)*

This hadith praises rare believers whose trust in Allah is so deep that they never ask anyone else for Ruqyah. It describes a special spiritual rank — those whose tawakkul is so pure they rely on Allah alone for healing, without seeking human help.

But does it forbid asking for Ruqyah? Does it mean seeking help is weakness? Or does it simply show a higher rank — while the rest of the Ummah is encouraged to use every lawful means Allah provided?

This is what many overlook — and misunderstanding this hadith has left thousands suffering in silence, refusing help that the balanced Sunnah allows.

## What the Scholars Explained

Scholars — classical and modern — were clear:

✓ If a person can recite Ruqyah on themselves, that's good — it shows strength and reliance.

✓ But if the illness is strong, or hidden, or layered — the Sunnah is to seek help from a trustworthy, skilled practitioner.

Ibn Hajar (RA) said in Fath al-Bari that this hadith praises a special rank — here we can conclude that it is not a default for everyone.

Ibn Taymiyyah (RA) clarified in Majmu' al-Fatawa that using means — medicine, Ruqyah, treatment — is not blameworthy. Allah commanded us to tie the camel.

It is indeed praiseworthy to be amongst those who did reach such a level of reliance that they needed no one but Allah.

Meanwhile it is worth while to note the following:

- Even the Prophet ﷺ received Ruqyah from Jibreel (AS).
- He commanded Aisha (RA) to recite Ruqyah for others.
- He approved Ruqyah for non-Muslims and taught his companions to do Ruqyah for themselves.

Today, this hadith is often repeated alone — without context. Many well-meaning speakers highlight it, but leave out the rest:

- ✓ Some cling to this narration but forget the other clear examples in the Sunnah.
- ✓ Some assume this hadith covers every case — sihr, Ayn, Hasad, jinn — without realizing deeper issues need more than solo recitation.
- ✓ Many Muslims quietly watch their problems grow — marriages break, finances block, waswas spreads — but they refuse diagnosis or help, fearing they'll "lose their tawakkul."

# The True Balance



The Hadith Teaches	It Does Not Mean
A rare rank for those with exceptional tawakkul	That asking for Ruqyah is forbidden
Encouragement to trust Allah fully	That one must suffer alone
Merit in not relying <b>unnecessarily</b>	That the Prophet ﷺ disapproved Ruqyah from others
Asking for Ruqyah were avoided by this group	Doing nothing is “stronger” faith

🧠 Where Many Break

Too many today:

- Try solo Ruqyah for years with no plan.
- Feel hopeless when nothing changes.

Remember:

- ✅ If you can heal yourself — do it. That’s from the Sunnah.
- ✅ If you need help — get it. That too is from the Sunnah.

03

**THE PLAYLIST  
GENERATION:  
DIY RUQYAH &  
ITS PITFALLS**

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# 03 The Playlist Generation: DIY Ruqyah & Its Pitfalls

If there's one thing that changed Ruqyah in the last twenty years, it's the rise of YouTube Ruqyah. What was once a focused, intentional act — reciting directly from the mushaf or sitting humbly with a trusted Raaqi — has become just another playlist on a phone. Thousands search 'Ruqyah for Sihr — 3 Hours', press play while cooking, driving, or even sleeping — hoping it will break what's buried inside them. What was once recited with clear focus and purpose is now run passively in the background — and the results show it.

📌 How Passive Ruqyah Became the Norm:

- People crave relief but want shortcuts.
- Many Raaqis fuel this trend: record one audio, upload it, move on.



·For listeners, it feels spiritual: “I’m letting the Qur’an play — surely that’s enough.”

Through experience, it has been noticed that proper intention brings clearer results — when you know exactly what you are trying to break. Yes, simple cases calm down with a playlist. But for deep-rooted blocks — layers of Ayn, hidden Hasad, protected Sihr — passive loops bring only shallow comfort. The root stays untouched.

## Why So Many Get Stuck

This passive loop keeps people circling:

- Mild reactions — then back to square one.
- Months repeating the same playlist — yet the cause remains.
- Confusion: “Why am I worse, not better?”

The Qur’an is shifa. But using it without a clear plan is like sending arrows into the fog.

### Good Hearts — Broken Strategy

- 1 Many who suffer most are not careless — they are devoted.
- 2 They stay up at night playing Surah Baqarah through tears
- 3 They beg Allah, “Ya Rabb, cure me — I’m doing my part.”
- 4 Yet when the layers stay hidden, they whisper alone: “Why is my body heavy? Why does my heart feel numb? Maybe Allah is angry with me...”

No one told them:

- That Ayn must be broken first.
- That Hasad must be cleared fully.
- That Sihr roots can regrow if the door stays open.
- That the Jinn don't surrender to loops — they fight back layer by layer.

While this progression is common in clinical experience, each case is unique. The treats the dominant affliction first.



#### ◆ Layers Most People Miss

##### ✓ Layer 1: Ayn (the Evil Eye)

Start with Ayn – Because the Prophet Warned Us-- one that can even disrupt Qadr.

##### ✓ Layer 2: Hasad (Envy)

Ayn's toxic twin — envy mixed with malice.

##### ✓ Layer 3: Sihr (Black Magic)

Crafted spells

##### ✓ Layer 4: Jinn Affliction

Jinn cannot be expelled permanently if the door (Ayn/sihr) remains open.

Most people hammer away at the last layer — Jinn — while the real opening stays untouched.



*This diagnostic framework arises purely from 15 years of clinical experience in treating spiritual afflictions. By Allah's permission, addressing these afflictions in sequence – starting with Ayn (the most frequent cause, as warned by the Prophet ﷺ) – has resolved 80% of critical cases in our practice.*

## It's Not Guesswork

When Sahl ibn Hunaif (RA) collapsed from Ayn, the Prophet ﷺ asked: “Do you accuse anyone?” They said: “Yes — Amir ibn Rabi'ah.” He ﷺ said: “Why would one of you kill his brother? If you see something amazing, say Barakallahu feek.” Then Amir was told to wash, and the leftover water was poured over Sahl — and by Allah's permission, he was healed. (Sahih Muslim 2188, Ahmad)

### **Clear. Direct. Diagnosis, then cure.**

When Sihr was done to the Prophet ﷺ, Allah revealed the exact knot's location — the well of Dharwan. Ali (RA) was sent to remove it. (Sahih Bukhari 3268, Muslim 2189)

### **Again — uncover, identify, break it at the root.**

## So Why Make Halal, Haram?

Some claim modern Ruqyah diagnosis is innovation: “Where did the Prophet ﷺ diagnose?” — but the Sunnah answers this clearly.

- ✓ The Prophet ﷺ identified hidden causes.
- ✓ He permitted practical Ruqyah experience — with no shirk.

It was narrated that some of the companions of the Prophet ﷺ said: “O Messenger of Allah, we used to practice Ruqyah during the Days of Ignorance. Should we continue to do so now?” He ﷺ said: “Show me your Ruqyah. There is nothing wrong with Ruqyah so long as it does not contain shirk.”

(Sahih Muslim, Hadith 2200)



So if someone insists that observing the body's reactions for diagnosis is "bid'ah," they must answer:

- Did the Prophet ﷺ not allow the use of experience in Ruqyah?
- Why stop safe, tested methods free of shirk when they benefit the sick and help the Ummah?
- Why close this door when the Prophet ﷺ kept it open?

The Sunnah is clear: test your means, guard your creed — do not make it haram by calling "bid'ah" what Allah has allowed.

And if someone still insists "But it was not done exactly this way by the Prophet ﷺ" — then consistency demands they abandon every other aid

The Prophet ﷺ did not use directly for spiritual cure: black seeds, honey, Ruqyah water, lote leaves, hijama for sihr — all these came through the guidance of the Sunnah, the scholars, and proven experience.







### **No More Swinging in the**

**Dark:** The Qur'an is your sword — It is light, strategy, and healing — layer by layer.

"Indeed, Allah will not change the condition of a people until they change what is within themselves." — Qur'an 13:11

So change your map. Pick up your sword. This time — strike the real root.

### Step Out of the Loop — Into Clarity

-  Stop repeating the same loop trap.
-  Diagnose clearly.
-  Break Ayn first the Prophet's ﷺ most frequent warning, then Hasad, then Sihr, then Jinn — if they're there.
-  Track your signs.
-  Know when to stand alone — and when to ask for help.
-  Never feel ashamed for needing guidance. That too is Sunnah.

04

**NOT EVERYONE  
CAN HEAL  
ALONE**

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# 04

## Not Everyone Can Heal Alone



*“The strongest among you is not the one who fights alone forever — but the one who knows when to say: ‘I need help.’”*

If the last chapters taught us anything, it's this:

- ✓ Some cases break quickly.
- ✓ Some break layer by layer.
- ✓ And some are not meant to be broken alone.

**Self-Ruqyah Is Beautiful — But It Has Limits:** Some people think, “If I just keep reciting, that's enough. Asking for help shows my faith is weak.”

But the Prophet ﷺ showed the balance:

- He taught people to recite for themselves.
- He recited for others when they needed help.
- He approved companions to recite for each other.

He even allowed healing for non-Muslims when needed.

*Narrated 'Aisha:*

*Magic was worked on the Prophet (ﷺ) so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allah) for a long period and then said, "I feel that Allah has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, "What is the ailment of this man?" The other replied, 'He has been bewitched" The first asked, 'Who has bewitched him?' The other replied, 'Lubaid bin Al-A'sam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is that?' The other replied, 'It is in the well of Dharwan.' " So, the Prophet (ﷺ) went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth.*

*(Sahih Bukhari 3268; Sahih Muslim 2189)*

When the Prophet ﷺ was afflicted by sihr, Allah showed him the source and location through two angels. He acted with wisdom according to what Allah revealed. That is the balance: recite for yourself when you can — but take clear steps when what you face resists you.

## **Those Who Suffer Alone Often Suffer Longer**

Many sincere people fight alone for years:

- They listen to Ruqyah audios on repeat.
- They recite, blow on oil — over and over.
- They feel the block shift — but it keeps coming back.

They think, “Maybe if I just keep going, it will vanish.”

But spiritual enemies do not tire — so your plan cannot be blind. When the same pattern repeats — that’s not strength anymore. That’s quiet despair.

## **Seeking Help Is Sunnah, Not Shame**

Too many are told:

👉 “Don’t bother anyone.”

👉 “Have more tawakkul — keep trying alone.”

Yet the Qur’an says: “Ask the people of knowledge if you do not know.”

## **If You’re Still Stuck — Maybe It’s Time**

If you have tried everything and still feel “something is hiding,” maybe it’s time to say: “Ya Allah, guide me to the right help.” That is not giving up — that is walking the Sunnah.

You were never meant to fight alone forever. So hold your sword. Hold your trust. And when the time comes — hold the hand that helps you strike deeper.

# Conclusion and Next Steps

Ruqyah is a gift from Allah — clear in the Qur'an and protected by the Sunnah. It is not meant to be guessed, copied blindly, or left to passive habits.

📌 Remember:

- ✓ Diagnose your layers — don't swing your sword at shadows.
- ✓ Recite with purpose — clear intention, clear target.
- ✓ Track what shifts — signs matter.
- ✓ Seek trusted help when your block remains — do not suffer alone when help is part of the Sunnah.

If this book brought you clarity, don't stop here. Revisit your Ruqyah with a plan. Record your journey. Help your family heal with knowledge — not confusion. And when you need help, seek it humbly — as the Prophet ﷺ showed.

For trusted guidance and support:

🌐 [www.ruqyahealing.co](http://www.ruqyahealing.co)

*We ask Allah, to keep us steadfast, guide us and protect us from every harm — seen and unseen. Āmīn.*

## ABOUT THE AUTHOR

### TWIN RAAQI – FOUNDER OF RUQYAH HEALING

With over 15 years of dedicated experience in Ruqyah therapy, emotional healing, and spiritual wellness, Twin Raaqi has pioneered a structured, Shari'ah-compliant system for diagnosing and treating spiritual afflictions — rooted in the Qur'an and Sunnah, and strengthened with modern tools like CBT, emotional mapping, and lifestyle correction. By Allah's permission, his work has helped hundreds worldwide break cycles of Ayn, Hasad, sihr, and jinn affliction through a clear process: Diagnose. Heal. Re-diagnose. Empower.

His approach restores Qur'anic Ruqyah as the sole divine cure for spiritual harm — while using practical support only to manage medical or emotional symptoms, just as the Prophet ﷺ permitted hijama for pain while relying on revelation for the unseen. His mission is simple: restore authentic Ruqyah and rebuild trust in Allah's healing — clear, structured, and protected from abuse.



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