

Foreword

This short e-book provides some of the Verses and Duas from the Quran and Ahadith that can help one protect from, and cure the effects of evil eye and Sihr (magic) including some verses for healing. The verses and DUAs are from Quran and Hadith.

The reader should note that this publication doesn't include all the relevant Verses and Duas from the Quran and the Ahadith. Rather, this publication includes only some of them that readers can recite to seek protection from the evil effects of eye and magic and to treat the not so serious cases.

Note: For detailed discussion of the topic, and more DUAs, see the reference for "[Healing and Shifa from Quran and Sunnah](#)" at the end of this publication. (The link can be clicked also.)

Effects of Evil Eye and Sihr (magic) – An Introduction

The effects of evil eye, magic, envy, various illnesses, and jealousy are detrimental and are proven through the Quran and sayings of the prophet.

The Arabic word **al-'ayn** (translated as the evil eye) refers to when a person harms another with his eye. It starts when the person likes a thing, then his evil feelings affect it, by means of his repeated looking at the object of his jealousy. According to Al-Haafiz Ibn Hajar, "The evil eye is a wicked person's look that is loaded with admiration mixed with envy, which harms whatever / whoever is looked at." [Ibn Hajar's Fath-ul-Bari fee Sharh Sahih Al-Bukhari, No 10/210]

Allah commanded His Prophet Muhammad (peace and blessings of Allah be upon him) to seek refuge with Him from the envier, as He said (interpretation of the meaning):

"And from the evil of the envier when he envies" [al-Falaq 113:5]

Muslim, Ahmad and al-Tirmidhi narrated from Ibn 'Abbaas (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: ***"The evil eye is real and if anything were to overtake the divine decree, it would be the evil eye."*** [This was classed as saheeh by al-Tirmidhi, and also by al-Albaani in al-Silsilah al-Saheehah, 1251]

There are Ahadith from the Prophet (peace and blessings of Allah be upon him) which speak of the effects of the evil eye. For example it is narrated in al-Saheehayn that 'Aa'ishah (may Allah be pleased with her) said: The Messenger of Allah (peace and blessings of Allah be upon him) used to tell me to recite ruqyah for protection against the evil eye.

Almost all scholars therefore agree that the evil eye is real and is proven both by Islamic teachings and by real life experiences. Allah says (interpretation of the meaning):

“And verily, those who disbelieve would almost make you slip with their eyes (through hatred)” [al-Qalam 68:51]

Sihr (Magic)

The magic on the other hand is real too and learning and practicing magic in all its form is considered haram by all the scholars of Islam as proven by the teachings of the Quran and the hadith.

Most of the scholars are also of the view that the one who practices magic is a kaafir and outside the fold of Islam. This is because Allah says (interpretation of the meaning)

“Sulaymaan did not disbelieve, but the Shayaateen (devils) disbelieved, teaching men magic...” [al-Baqarah 2:102]

“but neither of these two (angels) taught anyone (such things) till they had said, ‘We are for trial, so disbelieve not (by learning this magic from us)’” [al-Baqarah 2:102]

What is Ruqyah?

Ruqyah uses Allah’s words and prayers from the Quran and the Ahadith to seek protection from and to treat a person. Allah says in the Quran,

“And We send down from the Quran that which is a healing and a mercy to those who believe..” [Quran, Al-Isra 17:82]

The Prophet (peace and blessings of Allah be upon him) said, “There is no ruqyah except in the case of the evil eye or fever.” al-Tirmidhi, 2057; Abu Dawood, 3884. Jibreel used to do ruqyah for the Prophet (peace and blessings of Allah be upon him) and say,

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

“Bismillaahi arqeeka min kulli shay’in yu’dheeka, min sharri kulli nafsin aw ‘aynin haasid Allahu yashfeek, bismillaahi arqeek (In the name of Allah I perform ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye may Allah heal you, in the name of Allah I perform ruqyah for you).”

Imam Ahmad and al-Tirmidhi (2059, where he classed it as saheeh) narrated that Asma’ bint ‘Umayy said: “O Messenger of Allah, the children of Ja’far have been afflicted by the evil eye, shall we recite ruqyah for them?” He said, “Yes, for if anything were to overtake the divine decree it would be the evil eye.” [Classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.]

The Muslim has to protect himself against the devils among the evil jinn and mankind, by having strong faith in Allah and by putting his trust in Him and seeking refuge with Him and beseeching Him, reciting the prayers for protection narrated from the Prophet (peace and blessings of Allah be upon him), reciting al-Mi’wadhatayn [the last two soorahs of the Qur’aan], Soorat al-Ikhlaas, Soorat al-Faatihah, and Aayat al-Kursi.

It was narrated from Abu Hurayrah (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: “Allah has not sent down any disease but He has sent down a cure for it.” [Narrated by al-Bukhaari, 5678]

"And if Alláh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the OftForgiving, the Most Merciful." (**Quran, Yunus, 10:107**)

Warning by the prophet against those who wear amulets and lucky charms

Carrying amulets and charms for the purpose of protecting oneself against the evil eye and witchcraft is forbidden. It was narrated from ‘Uqbah ibn ‘Aamir al-Juhani (may Allah be pleased with him) that some people came to the Messenger of Allah (peace and blessings of Allah be upon him) and he accepted the oath of allegiance from nine of them and not from one man. They said: O Messenger of Allah, you accepted the allegiance of nine and not from one. He said: “He is wearing an amulet.” So he put his hand in (his garment) and broke it, then he accepted his oath of allegiance and said:

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“Whoever wears an amulet has associated others with Allah (shirk).”

[Narrated by Ahmad (16781); classed as saheeh by al-Albaani in al-Silsilah al-Saheehah (492).]

Ahmad (17440) also narrated that ‘Uqbah ibn ‘Aamir (may Allah be pleased with him) said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say:

“Whoever wears an amulet, may Allah never fulfil his wish and whoever wears a seashell, may Allah never protect him from what he fears.”

[Hadeeth classed as hasan by al-Arna’oot in his commentary on al-Musnad.]

Shaikh Abdul-Aziz bin Abdullah bin Hasan AlShaikh stated in one of his Khutbahs:

Hanging lucky charms and beads around the necks of children or animals, for the claimed purpose of repelling the evil eye or to fend off an illness are acts of Shirk (Polytheism) and reliance on others beside Alláh. The Messenger forbade these superstitious acts and stated that lucky charms and like methods, will only intensify the disease and magnify the presence of evil!

The Messenger of Alláh once saw a man wearing an iron ring around his hand and asked him, "What is this?" The man said, "To repel Al-Wahinah," which was a common disease among Arabs during that time. The Prophet said, "Take it off of your hand, for verily, it will only increase your weakness! If you die while wearing it, you will never attain success."

“We are required to rely on Alláh Alone and before anything else, then seek the lawful means (from the Quran) and ways to repel harm or heal illnesses. Every action, statement and creed that was not allowed for us to indulge in, we are required to abandon and shun it.

Wearing a lucky charm that contains the Qur’án or Alláhs Names, is a disallowed act because the Prophet forbade wearing the Tamimah, regardless of what is written inside it. Moreover, the habit of wearing the latter type of Tamimah might direct to Shirk and writing something other than the Qur’án in it later on. Also, when the Qur’án is hung around one’s neck, it will be taken into the bathroom and dirty places, along with the person who is wearing it.

Surely, the Quran was not revealed for the purpose of being hung around one’s neck, but as a healer for the ills of the hearts. The Quran was not revealed so that one makes Tamimah out of it, or sell Tamimah that contains parts of it for money, thus acquiring a little miserable sum for selling Allah’s Words.” (Ahadith Al-Minbar, by Shaikh Abdul-Aziz bin Abdullah bin Hasan AlShaikh, p. 59)

Ruqyah Guidelines

The following are some of the key ruqyah guidelines (derived from the works of Dr. Khaled Al-Jeraisy).

1. Both the raaqi and the patient have to be in a complete state of cleanliness from major and minor impurities.
2. They should be facing the Qiblah (Kaabah in Makkah).
3. They must observe humility during ruqya recitation, focusing reflection on remembrance of Allah and His magnificence, and seeking His help.
4. It is recommended for the raaqi to put his / her hand on the patient's forehead or ailing part, if possible. However, this doesn't apply to non-mahram (meaning only men should perform this on men or their mahram women or vice versa. Under no circumstances there should be any physical contact between a man and a non-mahram woman that he is not allowed to touch.)
5. It is recommended for the raaqi to recite the ruqya in a mild tone unto a patient's right or left ear from time to time.
6. Some ayah or verses that may seem to have an impact on the patient should be repeated multiple times.
7. The raaqi should have the intention of benefitting his fellow Muslim, seeking Allah's help to heal ailment and alleviate suffering, and seeking His guidance for the patient.
8. The ruqya can be done in a loud voice or silently, preferably in a loud voice where the patient can listen to the Quranic verses and the Duas of the prophet too.

Brief Ruqyah Dua's

Great care should be taken to select the dua's for recitation while ensuring that any method is strictly from Quran and Sunnah because doing anything else can easily make one get in Shirk and push a person out of the fold of Islam.

One of the conditions of reciting these verses and Dua's is that they must be recited in Arabic.

The following are the Duas that can be recited for Ruqyah treatment.

1. Recitation of Surah Al-Fatihah

أعوذ بالله من الشيطان الرجيم

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ (١) الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ (٢) الرَّحْمَنِ الرَّحِيمِ (٣) مَلِكِ يَوْمِ الدِّينِ
(٤) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥) اهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ (٦) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ [الفاتحة: ١-٧]

2. Recitation of the first few verses of Surah Al-Baqarah

﴿الْم ١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ﴿٥﴾ [البقرة: ١-٥].

3. Recitation of Ayat-ul-Kursi from Surah Al-Baqarah

﴿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 مِّن
عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ [البقرة: ٢٥٥].

4. Recitation of verses from Surah Al-Baqarah

﴿لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ
أَوْ تَخَفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ
يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾ ءَأَمِنَ الرَّسُولُ بِمَا أُنزِلَ
إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ ءَأَمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
لَا نَفْرَقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا
غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا
وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ
نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ﴿٢٨٦﴾﴾ [البقرة: ٢٨٤-٢٨٦].

5. Recitation of the verses from Surah Yousuf

﴿...فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٤﴾﴾ [يُوسُف: ٦٤].

6. Recitation of Surah Al-kaafiroon

﴿قُلْ يَتَّيِبُهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾﴾ [الكافرون: ١-٦].

7. Recitation of Surah Al-Ikhlās

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَكِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾ [الإخلاص: ١-٤].

8. Recitation of Surah Al-Falaq

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ
غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾﴾ [الفلق: ١-٥].

9. Recitation of Surah Al-Naas

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ
النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ
فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾﴾ [الناس: ١-٦].

10. Recitation of the following Duas from the Prophet

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ؛ مِنْ هَمَزِهِ
وَنَفْخِهِ وَنَفْثِهِ.

“I seek refuge in Allah, the All-Hearing, All-Knowing, from Satan, the outcast, and from his whispers, his blowing and his Nafth.” [Sunan Abu-Daawud, Hadiths No. 775 and No. 764]

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

“I seek refuge in Allah’s perfect words from the evil of all what He has created, from all devils and insects and from all envious eyes.” [Sahih Al-Bukhari, Hadith No. 3371]

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ كُلِّهِنَّ مِنْ شَرِّ مَا خَلَقَ.

“I seek refuge in Allah’s perfect Words from the evil of what He has created.” [Sahih Muslim, Hadith No. 2708]

Say these 3 times

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

“In the name of Allah, with Whose name nothing in the heavens or earth can cause harm, and He is the All-Hearing, All-Knowing.” [Sunan Abu-Daawud, Hadith No. 5088]

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

“In the name of Allah I am doing this *ruqya* unto you to get rid of what is harming you and of the evil of spirits and envious eyes. May Allah cure you! In the name of Allah I am doing this *ruqya* unto you.” [Sahih Muslim, Hadith No. 2186]

Say 3 times

بِسْمِ اللَّهِ.

In the name of Allah.

Then, say 7 times

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ.

“I seek refuge in Allah and His might from the evil of what I find and fear.” [**Sahih Muslim, Hadith No. 222**]

Say 7 times

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ.

“I pray to Allah, the Magnificent, the Owner of the Glorious Throne, to grant you healing.” [**Sunan Abu-Daawud, Hadith No. 3106**]

Say 7 times

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

“O Allah, Lord of mankind! It is You Who removes suffering. You are *the* Healer, and none can heal but You. I beg You to bring about healing that leaves behind no ailment.” [**Sahih Al-Bukhari, Hadith No. 5675**]

اللَّهُمَّ اشْفِ عَبْدَكَ، وَصَدِّقْ رَسُولَكَ ﷺ.

“O Allah, I beg You to grant healing to Your slave, as testimony of trust in Your Messenger.” [Sunan Attermidhiy, Hadith No. 2084]

اللَّهُمَّ بَارِكْ عَلَيْهِ، وَأَذْهِبْ عَنْهُ حَرَّ الْعَيْنِ وَبَرْدَهَا
وَوَصَبَهَا.

“O Allah, I beg You to grant him Your blessings, to rid him of the evil eye’s heat, cold and aches.” [Musnad Al-Imam Ahmed, Hadith No. 3/447]

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ،
وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ، وَأَنْتَ
الْمُسْتَعَانُ، وَعَلَيْكَ الْبَلَاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

“O Allah, we beg You to grant us good as Your Prophet Muhammad begged of You, and we seek refuge in You from evil as Your Prophet Muhammad sought in you. You are the only One that answers prayers. There is no help or power except from Allah.” [Sunan Attermidhiy, Hadith No. 3521]

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

“There is no god but Allah, the magnificent, the Forbearing; there is no god but Allah, Lord of the Tremendous Throne, Lord of the heavens and the earth, and Lord of the Glorious Throne.” [Sahih Al-Bukhari, Hadith No. 6345]

Say 3 times

رَبَّنَا اللَّهُ الَّذِي فِي السَّمَاءِ، تَقَدَّسَ اسْمُكَ، أَمْرُكَ فِي
السَّمَاءِ وَالْأَرْضِ، كَمَا رَحِمْتِكَ فِي السَّمَاءِ فَاجْعَلْ
رَحِمَتَكَ فِي الْأَرْضِ، اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا، أَنْتَ
رَبُّ الطَّيِّبِينَ، أَنْزِلْ رَحْمَةً مِنْ رَحِمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ
عَلَى هَذَا الْوَجَعِ، فَيَبْرَأَ.

“O our Lord, Allah, You are in Heaven; holy be Your name. Your command reigns supreme in the heavens and on the earth. As Your mercy is in the heavens, have Your mercy on the earth. Forgive our sins. You are the Lord

of the good. Send down of Your mercy and healing unto this ailment to cure it.” [Sunan Abu-Daawud, Hadith No. 3892]

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ
بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ
مَجِيدٌ.

“O Allah, pray for Muhammad and the family of Muhammad, as You have prayed for Ibraheem and the family of Ibraheem. You are Praiseworthy and Gloryworthy. O Allah! Bless Muhammad and the family of Muhammad, as You have blessed Ibraheem, in all the worlds. You are Praiseworthy and Gloryworthy.” [Sahih Al-Bukhari, Hadith No. 3370]

References and Sources of More Information

Some links are clickable

- [Power of Dua \(Click here to Read\)](#)
- [Healing and Shifa from Quran and Sunnah](#)
- [DUAs for Success](#)
- Islam-QA (www.islamqa.info)
- “Self-Ruqya Treatment”, Dr. Khaled Al-Jeraisy with Foreword by Sheikh Abdullah Ibn-AbdurRahman Al-Jibreen)

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