209359 - When Is the Most Effective Time to Perform Ruqyah?

the question

Is there a specific time during the day for doing Ruqyah? I heard that it should be done after sunrise, or after ‘Asr. Is this true? If it is not, then when is the correct time, and how long does the Ruqyah remain in effect?

Summary of answer

-Ruqyah can be performed at any time, as it is a form of Du`a. However, doing it at times when Du`a is more likely to be accepted—such as the last third of the night—may increase its effectiveness.
-The Prophet (peace be upon him) performed Ruqyah for himself and encouraged its use.
-Additionally, performing Ruqyah before sleeping is recommended. However, there is no fixed duration for its effectiveness; it should be continued until the person recovers.

Detailed answer

Praise be to Allah.

The Significance of Ruqyah in Islam

Ruqyah as prescribed in Islamic teaching is recommended . The Prophet (blessings and peace of Allah be upon him) did Ruqyah for himself, and his companions (may Allah be pleased with them) did Ruqyah for themselves. It is one of the Islamically-prescribed remedies that a person may use to protect himself from physical and psychological harm, and harm caused by the devils.

When Is the Best Time for Ruqyah?

There is no specific time for doing Ruqyah ; rather it may be done at any time of the night or day, but if a person tries to do it at times when supplications are answered – such as the last part of the night – then that is good, in sha Allah, but it is not because Ruqyah is connected to a specific time; rather it is because Ruqyah is in fact a Du`a' (supplication) and turning to Allah, so if one seeks out a time when supplications are answered, that is good. The same applies to all times in which it is hoped that supplications will be answered.

However it is prescribed at all times, and the reports in the Sunnah which mention it did not limit it to one time and not another.

Ruqyah in the Sunnah: When Did the Prophet Use It?

Al-Bukhari (4439) and Muslim (2192) narrated from `Aishah (may Allah be pleased with her) that when the Messenger of Allah (blessings and peace of Allah be upon him) fell ill, he would blow on himself and recite the Mu`awwidhat, and wipe his hand over him. She said: When he became ill with what would be his final illness, I began to blow on him and recite the Mu`awwidhat that he used to recite and blow on himself, and wipe over the Messenger of Allah (blessings and peace of Allah be upon him) with his own hand.

Ibn `Abd Al-Barr (may Allah have mercy on him) said:

This indicates that Ruqyah is something proven by the texts , and it is a refutation of those Muslims who reject it; it also indicates that Ruqyah may be done by reciting Quran. (End quote from At-Tamhid, 8/129)

Muslim (2185) narrated from `Aishah (may Allah be pleased with her) that she said: When the Messenger of Allah (blessings and peace of Allah be upon him) fell sick, Jibril (peace be upon him) would recite Ruqyah for him, saying: "Bismillahi yubrik, wa min kulli da'in yashfik, wa min sharri hasidin idha hasad, wa sharri kulli dhi `ayn (In the name of Allah, may He cure you, from every

disease may He heal you, from the evil of the envier when he envies and from the evil of every evil eye).”

And Muslim (2186) narrated from Abu Sa`id (may Allah be pleased with him) that Jibril came to the Prophet (blessings and peace of Allah be upon him) and said: O Muhammad, are you ill” He said, “Yes.” He said, “Bismillahi arqika min kulli shay’in yu’dhika, min sharri kulli nafsin aw `aynin hasid Allahu yashfik, bismillahi arqik (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).”

Al-Bukhari (5742) narrated that ‘Abd Al-`Aziz ibn Suhayb said: Thabit and I went to Anas ibn Malik and Thabit said: O Abu Hamzah, I am sick. Anas said: Shall I not do Ruqyah for you with the Ruqyah of the Messenger of Allah (blessings and peace of Allah be upon him)? He said: Yes. He said: Allahumma Rabb an-nas, mudhhib Al-ba’s, ishfi anta ash-Shafi, la shafiya illa anta, shifa’an la yughadir saqaman (O Allah, Lord of mankind, the One Who relieves hardship, grant healing, for there is no healer but You, a healing that leaves no trace of sickness) .

Performing Ruqyah at Night: A Recommended Practice

It is recommended to do Ruqyah before sleeping, because of the report narrated by Al-Bukhari (5017) from `Aishah (may Allah be pleased with her), that when the Prophet (blessings and peace of Allah be upon him) went to his bed every night, he would hold his hands together, then he would spit dryly into them and recite into them “Qul huwa Allahu ahad”, “Qul a`udhu bi Rabb il-Falaq” and “Qul a`udhu bi Rabb in-Nas” [i.e., the last three Surahs of the Quran], then he would wipe whatever he could of his body with his hands, starting with his head and face, and the front of his body. He would do that three times.

How Long Should You Continue Ruqyah?

Islamic teaching does not specify a particular length of time for Ruqyah remaining effective. What is prescribed, if a person falls sick, is for him to do Ruqyah for himself, and to continue to do so

until he recovers, by Allah’s leave, just as he would continue to take medicine until he recovers, by the will of Allah.

What is said about Ruqyah remaining effective for ten days, and the like, is a view for which there is no evidence. Rather what is prescribed for the Muslim, if he falls sick, is to recite Ruqyah over himself until he recovers.

And Allah knows best.