SAMPLE

Ruqyah: The Recited Cure

Quranic Healing Recitation in the Book and the Tradition

Aira Aurora

Free sample: Introduction & Chapter 1

putrabooks.github.io

Buy the full book:

Carousell carousell.sg/p/ruqyah-the-recited-cure-1465908283

Ko-fi

ElevenReader

Gumroad

Payhip

Contents

Disclaimer

Introduction

Chapter 1: What Ruqyah Is — The Word, the Practice, the Boundary

Chapter 2: The Shifa Verses — The Book's Warrant to Heal

Chapter 3: Al-Fatihah — The Greatest Cure

Chapter 4: Ayat al-Kursi — The Night Watch

Chapter 5: The Three Recites — Sincerity, Daybreak, Mankind

Chapter 6: The Blowers on Knots — The Counterfeit

Chapter 7: The Envier's Envy — The Eye and the Harm

Chapter 8: The Whisperer — From Jinn and Mankind

Chapter 9: Seeking Refuge — The Istia'dha Grammar

Chapter 10: The Rules of the Reciter — Tongue, Trust, Payment

Chapter 11: When the Sickness Is Not Sihr — The Test and the Healer

Chapter 12: The Assembled Protocol — The Complete Practice

Frequently Asked Questions

Glossary

This free sample contains the Introduction and Chapter 1. The complete book contains the full contents above.

Introduction

Ruqyah is the practice the Muslim world has always kept at the bedside: the recitation of the Quran over the sick, in the belief that the Book which heals the heart's diseases can also stand over the body's. It is old, widespread, and — like everything old and widespread — wrapped in a mixture of sound source-text and accumulating folklore. This book separates the two.

The sources are fewer and clearer than the folklore suggests. On the Quran's side stand the shifa verses — "And We send down of the Quran that which is healing and mercy for the believers" — the verse studied in Chapter 2 — and "O mankind, there has come to you an exhortation from your Lord, and a healing for what is in the breasts" — and the final three surahs, which the believer is taught to recite as refuge. On the tradition's side stand the Prophet's own practice: he performed ruqyah on himself and others, permitted it for the community, and drew its boundary in one rule — there is no harm in ruqyah so long as it contains no shirk.

Around those sources the practice grew a superstructure: paid reciters, diagnosed spells, amulets, whispered formulas in unknown tongues, fear of the evil eye extending to the point of paralysis. Some of the superstructure is sound tradition; some of it is the very counterfeit the Quran warns against — "those who blow on knots" — dressed in religious clothing.

The plan of this book is simple. It begins where the practice begins: what the word ruqyah means and where its boundary runs (Chapter 1). It reads the Book's warrant to heal, the shifa verses, closely (Chapter 2). It then walks the standard selections one by one — Al-Fatihah (Chapter 3), Ayat al-Kursi (Chapter 4), the three closing surahs (Chapter 5) — before turning to what ruqyah answers: the counterfeit (Chapter 6), the envier's eye (Chapter 7), and the whisperer (Chapter 8). Chapter 9 studies the grammar of seeking refuge; Chapter 10 the rules of the one who recites. Chapter 11 asks the question folklore skips — what if the sickness is not a spell at all? — and Chapter 12 assembles the whole into a practice a household can keep.

Two companions walk beside this volume and are cross-referenced rather than repeated: Sickness and Healing: The Body as Trust (ARNLF-008), whose Chapter 9 is the compact overview of this subject, and Qawm Yasin: The City of the Believers (ARNPN-013) for the parable tradition reads beside the dying. Where Babylon and the jinn enter, their full stories live in their own books (ARNPL-011, ARNUN-002, ARNUN-003).

A word on method. Every Quranic quotation carries its reference. Every traditional report is introduced as tradition. Where scholars differ, the

difference is reported. The book's claim is modest and, we believe, exactly what the sources support: that the believer is licensed to recite the Book over the sick, bound by the Book's own rules, and pointed — at the end of every session — to the One who heals: "and when I am ill, it is He who heals me" — Ibrahim's confession, kept at the close of every session.

Chapter 1: What Ruqyah Is — The Word, the Practice, the Boundary

The Arabic root of ruqyah — ra-qaf-ya — carries the sense of ascent, of raising. From it came the word for incantation: the reciter raises the voice, raises the hand, and the words rise over the one on the mat. In the Quran's own horizon the word appears most recognizably in the negative — the final refuge surah names among the harms it answers "those who blow on knots" (113:4), the practitioners of sorcery who tie and blow, tie and blow. The recitation that heals and the craft that harms share a street; the Quran keeps them on opposite sidewalks.

Ruqyah, as this book uses the word, is the recitation of the Quran — or of the duas the Prophet taught — over the sick, or over oneself, as a remedy. It is a practice of speech: no instruments, no substances, no contraptions. The voice carries the Book; the Book carries the cure; the cure carries the believer back to the One who heals.

The Prophet Muhammad practiced ruqyah on himself and on others, and permitted it for the community — this on the report of the established collections. He recited over the sick. He taught companions to recite. He approved a companion who had treated a stung man with the opening surah of the Book — the case this book studies in Chapter 3 — and pronounced the Fatihah a ruqyah. The practice was not a fringe of his medicine; it sat beside honey, black seed, and cupping in the same bag.

What the practice looked like, on the reports: the reciter sits by the sick, recites plainly, may blow lightly over the afflicted place or over the hands and wipe them over the body, may repeat the selections, may recite over water which the sick then drinks. Nothing in the reports makes ruqyah a performance. The recitations were quiet, the settings ordinary — a bed, a house, a courtyard.

The tradition preserves the Prophet's boundary in a single sentence: there is no harm in ruqyah as long as it contains no shirk — no association of anything with Allah. The rule, unpacked by the scholars into working conditions, draws four lines.

First: the words must be the Quran, or Allah's names and attributes, or the duas the Prophet taught. Second: the tongue must be understood — no recitation of formulas nobody present can verify, the standing door through which the counterfeit enters. Third: the reciter must believe the recitation is a means and the Healer is the Source — the same integration the Quran teaches

about medicine itself. Fourth: the reciter must intend the good of the sick, not the harm of anyone — ruqyah is a cure, never a weapon.

The Quran sharpens the boundary from the other side. The blowers on knots (113:4) are named among the three harms from which the believer takes refuge; the two angels at Babylon were sent with a trial, not a treatment — "they learn what harms them, not what profits them" (2:102). The line is thus drawn twice: by the tradition's rule on what goes into a ruqyah, and by the Book's own naming of what a ruqyah is for.

Boundaries exist because the territory is contested. The world the Quran addressed had its own spiritual pharmacopoeia — knot-blowers, soothsayers, sacrifice-makers — and every generation since has regrown the same crops. The believer who cannot tell the recited cure from the counterfeit is unprotected twice over: he may pay a sorcerer to harm himself, or he may refuse the Book's own medicine out of a fear that paints all recitation with the sorcerer's brush.

The rest of this book walks the territory with the boundary in hand: the warrant (Chapter 2), the selections (Chapters 3-5), the harms answered (Chapters 6-8), the grammar of refuge (Chapter 9), the reciter's rules (Chapter 10), the test-verses that keep ruqyah humble (Chapter 11), and the assembled practice (Chapter 12). The walk begins where every cure begins — with the license.

The believer should notice how much of this boundary is linguistic. The counterfeit's power lives in words no one may inspect; the cure's power lives in words everyone owns. This is why the tradition's scholars, ruling across a thousand years and every culture the practice entered, returned again and again to the same test: read me what you recite. The test survives translation. In any language, in any market, the question separates the streets of Chapter 1 at a stroke — the reciter of the Book opens his recitation to inspection because his Book was sent to be heard, while the knot-blower guards his formula because it is his trade's only stock.

The chapters that follow keep the test in hand. Where a practice passes the boundary, the book names it lawful; where it fails, the book does not argue with it — the believer's response to the counterfeit is not debate but the refuge, the road back to the air.

End of free sample. The full book is available at putrabooks.github.io

ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

Read the rest

RUQYAH: THE RECITED CURE

The full book continues past this sample.

Get it here:
https://ko-fi.com/s/0416f028db

Pay what you want, S$1.90 or more. No account needed. Instant PDF + EPUB.